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OF

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SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."--*MARCUS ANTONINUS.*

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NOTES OF THE WEEK.

EARNEST greetings for the New Year to all friends, near and distant! Through troubled waters, if it must be so, no less than over calm and sunny seas, we hope to steer a steadfast course. With strong confidence that we have a work to do, that needs doing, and with trust that there must be some good result from honest efforts, we rely on a continuance of that generous support and no less generous forbearance, which have made the past years rich in happiness. Through good or evil report we are set to speak a fearless word. Such a messenger as THE INQUIRER is needed in the community of our Free Churches. We once more ask all our friends to help to make it more worthy of its high ideal, and by a wider distribution more effectual for good.

THE "Essex Hall Year Book" for 1900, more fully noticed in another column, contains one page to which special attention should be given at once. It contains the record of the year's coming events, in which we all ought to be interested. The triennial meeting of the National Conference is to be held at Leicester, April 3 to 6, at which we are glad to learn that papers are to be read by Mrs. Humphry Ward, the Revs. J. Edwin Odgers, P. H. Wicksteed, L. P. Jacks and J. Ellis, and Mr. A. H. Worthington. The London Unitarian Bazaar is to be held on May 1 to 4, in the King's Hall, adjoining the Holborn Restaurant, in which connection the *matinée* performance of *A Midsummer Night's Dream* at the Prince of Wales's Theatre on Tuesday, Jan. 16, will be remembered. At the end of May an International Conference of Unitarians is to be held at Boston, U.S., and our own Whitsuntide meetings fall at the beginning of June.

WE regret to learn that the Rev. Stopford Brooke is still very unwell, and his medical adviser will not allow him to think of undertaking any preaching work for some weeks to come. He was due to preach at Chester on Jan. 7, and at Oldham and Rochdale on Jan. 14, but he will be quite unable to fulfil these engagements. We hope he will speedily be restored to health and work.

THE Bishop of London, in a New Year's message to his diocese, which he reluctantly admits must be in words not of encouragement, but of warning, says :—

We cannot shut our ears to the voice of God, which is speaking to us as a nation. It rebukes our pride and our self-conceit; it warns us that we must strive, more than we have been striving of late, to show ourselves worthy of our place in the world.

We must set ourselves to learn that lesson; to practise greater humility; to have less confidence in our own inherent wisdom; to have more sympathy for other peoples, and more charity towards all men.

I wish that I could say that the Church had been doing its best to teach this needful lesson to the English people. Unfortunately, it has only been reproducing in its own quarrels the temper that prevails. Just in the point where an example was most needed, it has not been given. The Church has adopted the methods of politics. It has presented the appearance of parties contending against one another. It has injured its spiritual influence by descending to trivial disputes. It has not shown the English people a higher spirit or a better way.

I should not be true to my office if I did not say this. We of the clergy have need to humble ourselves before God, recognising our special responsibility for the popular temper. The Church is the one organisation that can deal faithfully with this temper. Instead of trying to educate it, the Church has adopted it, and has set before the public eye the familiar spectacle of bodies of Englishmen desperately determined to have their own way by every means in their power.

I would beseech you to think of this in the presence of God; and to remember that, if the Church fails to set forth to the world a higher spirit than the world can produce, it fails altogether.

In conclusion, the Bishop gives to his flock the words of St. Paul, as a motto for the season :—"Let your forbearance be known unto all men." The burden of this message, so faithfully delivered, we would thankfully accept as spoken not to Churchmen only, but to the nation.

THIS week's *New Age* contains the substance of a powerful sermon by the Rev. R. A. Armstrong on "Christless England and the Devilry of War," preached in Hope-street Church, Liverpool, on Peace Sunday. Having vividly pictured what actual war means, Mr. Armstrong said :—

We have heard much of late of the usages of "civilised warfare." But it is an absolute contradiction in terms. War is as direct a contradiction of civilisation as it is of Christianity itself. Civilisation, when it comes, will strive to settle the disputes and quarrels of nations by civil processes, in which reason and justice, not force and violence, shall be the arbiters. It was open to us to submit our quarrel with the Transvaal to arbitration. We preferred to mass our soldiers on the frontier; and the present woes are the upshot of our preference.

. . . . .

Meanwhile, as we read of battle and of carnage, as the record whether of defeat or victory is flashed across the wires to our island home, let us always imagine the Christ-figure moving through the embattled hosts, the Son of that God who is Father alike of Englishman and Boer; let us conjure up the pity, the sorrow, the deep reproach that would surely be in every line of his dear face; and let those of us who still believe in his Gospel as the Gospel of truth and life, try to think and feel and speak of all these things even as would he, the Lord of Love and blessed Prince of Peace.

And in an eloquent passage preceding the last paragraph, Mr. Armstrong expressed the conviction that the trials through which we are now passing might prove in the end to be a fire of national purification. "It may be the will of God that through the purging fire of great national suffering this English people should be purified, till new ideals, purer, sweeter, truer, arise in their hearts, and the horrors and iniquities of war be so deeply hated that the era of rational and Christian peace shall dawn at last."

A CORRESPONDENT writes to us in reference to the continuance of the war in South Africa :—

There have been recently indications that there are people in the country who believe that it is not for those, who from the first have condemned the policy that led to the war, to urge on the prosecution of the war to the bitter end.

Whether or not you are, yourself, of this opinion, I feel sure you will permit me, in your columns, to suggest that those who hold it should organise themselves, and form a central committee to give expression to their convictions.

Let us not fail in courage because we may be few in numbers, remembering that the Prince of Peace Himself said that: "Where two or three are gathered together in my name, there am I in the midst of them."

Among those who strongly urge that the first opportunity should be embraced of

effecting a cessation of hostilities are Dr. Clifford, and the Rev. Silas Hocking. If any movement on the part of the people of this country should prove effective to that end, we should be unspeakably thankful.

WE have received from a correspondent in the North a letter protesting against our recent publication of the Rev. P. H. Wicksteed's article on Mr. Bryce's "South Africa" in these columns. Objection to the publication is taken on the following ground:—

It is manifestly improper for a religious periodical, whose readers hold all shades of political opinion, to intrude controversial political articles into its columns. We read such papers on Sundays for religious and moral benefit, and are glad for one day in the week to be raised to a higher sphere and leave politics entirely alone.

Such being our correspondent's opinion, we are not at all inclined to publish the rest of his somewhat inflammable letter. We are perfectly aware that the war in South Africa involves questions on which there are vehement differences of opinion among our people, and those who regard them as questions of party politics, in any base sense, as separate from religion, had certainly better hold their peace. But to us it would be an act of moral cowardice to be silent on a matter which vitally effects religion and our national life. And surely we can and ought to discuss such questions, on which there may be serious differences of moral judgment, without bitterness or estrangement; if we cannot, our religion must be a thing of very little worth.

THE Sunday School Association having been invited to take part in the English Education exhibition opened this week at the Imperial Institute, South Kensington, under the auspices of the Education Department, is exhibiting a complete set of its publications and other papers and school requisites. At the same time it has issued a pamphlet on "The Sunday School, its Origin and Growth," specially prepared by the Rev. J. J. Wright, which will be given away at the exhibition. We understand that a copy of this extremely interesting pamphlet will be sent gratis to any one sending a penny for postage to the Association at Essex Hall.

Mr. Wright first tells the story of Robert Raikes, the founder of the modern Sunday-school system, but does full justice to his forerunners in the good work. The first aim of Sunday-schools, "to teach children their duty to God and man," is noted, and the early methods and conditions of teaching are described, and contrasted with more recent developments. The growth of Sunday School Unions, and of our own Association is referred to, and then follow some sections on three urgent needs, (i.) New light for teachers, (ii.) teachers better trained, including a reference to last year's summer session at Oxford, and (iii.) young people to be attached to the Church. In a concluding section on "Essentials and Ideals," Mr. Wright says:—

Our schools of the future may be the Children's Churches, Seminaries of Divine things to the young people within them, gymnasia of moral character to successive rising generations, and because these things are so, though Sunday-school work was never more difficult, it was never more needed, and never more capable of good than to-day.

This exhibition is held as preparatory to the coming Paris Exhibition, to see what educational resources there are to draw from for the English exhibit. Whether Mr. Wright's pamphlet, in a French translation, will find its way to Paris, remains to be seen; but it would be no unworthy representative there of the cause of enlightened religious education.

THE January number of the *New Kingdom*, which opens with a portrait and a sketch of Mr. Cuthbert C. Grundy, and presents its readers with an astonishing "portrait study" of the poet Longfellow, contains the following verses, by the Rev. E. P. Barrow, entitled "A New Year Chime":—

The bells ring out, their voices swing
Upon the silent air,
With rise and fall and break and change
Of mingled praise and prayer;

Of praise that rises high and clear
On notes that upward sweep,
Of prayer that graver accent finds,
And falls to cadence deep.

As each, in size and tone apart,
Doth its own tale repeat,
And all, attuned in order, form
One harmony complete,

So we, in order true, would be
Where God would have us stand,
So we, or great or small, would do
The thing He doth demand;

Each, with the force to him allowed,
A herald of His Word,
All, in one voice of blended might,
A peal of sweet accord.

THE Rev. William Jellie, who is going out to take charge of the Unitarian Church at Auckland, New Zealand, was to sail on Friday by the s.s. *Ophir*, of the Orient Line. Letters posted up to Wednesday should reach Mr. Jellie at Naples, if sent under cover to Messrs. Holme and Co., the agents of the Orient Line at that port. Our cordial good wishes go with Mr. Jellie on his interesting and hopeful mission. He will have a great opportunity, and we are assured that a hearty welcome and loyal support await him at Auckland.

THE ADVENT OF THE CHRIST TO BE.

THOU comest! even so, Lord Jesus, come . . .
Oh not to claim the homage of the knee,
To make the water wine, or walk the sea . . .
But, ushering in a third millennium,
To bid the clang of clashing creeds be dumb,
And set the pinions of the spirit free,
While, in the Advent of the Christ to Be,
Chime, sweetlier chime, the bells of Christendom.

Come, to redeem us from the greed of gold!
O come, Lord Jesus, with thy new evangel:
Thy Eastern star emerges from eclipse.
Thy sheep that are not of the Church's fold,
Amid the hymn and chant of herald angel,
Await thy holier apocalypse.

ROBERT WILSON
(Author of "Laurel Leaves.")

THE "ESSEX HALL YEAR BOOK."*

THE new edition of the "Year Book" is the most complete and most readable that has yet been issued. Of actual additions to the contents we note a grouping of the churches under distinct societies throughout the country, following that under counties, and also an account of the new Willaston School, which is to be opened in September; but the great improvement is in larger type and more space given to the lists of ministers and congregations, and Sunday-schools, and also in other sections of the book. We specially welcome the new arrangement of the list of congregations, which runs across the pages as the book is opened, and not in the old troublesome way.

After the Editor's Preface comes rightly, in the first place, an account of the National Conference, from which the general public may know that the "Year Book" is concerned with "Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-subscribing or kindred congregations," and the societies and educational and charitable institutions more or less directly associated with them.

The list of ministers contains 366 names, including a few laymen. Of these, 292 are in charge of congregations, 14 are employed as editors, secretaries or college tutors, 42 have retired owing to infirmity or old age. The list of congregations contains 365 places of worship, including mission-rooms and hired halls; of these, 236 are in England, 39 in Ireland, 8 in Scotland, and 32 in Wales. On Dec. 1, 1899, there were 25 vacant pulpits, and 19 ministers on the roll unattached and open to accept appointments. The Preface notes that ten new names appear on this year's roll.

It seems that the "Essex Hall Hymnal" is now the book most widely used in our churches, "Hymns for the Christian Church and Home" coming second, and "Hymns of Praise and Prayer" third, being used by 107, 75, and 72 congregations, respectively. Three hundred and twelve of the 365 places of worship have Sunday-schools attached to them.

There is now, we believe, less prejudice against Unitarians than at any previous period. Faithfulness, devotion to duty, practical insight and foresight, readiness to seize the opportunities that present themselves, and to do the work that is close at hand—these are the qualities we need to cultivate, these the aims we should set and keep before us.

So the Editor concludes his Preface, and with these words we may warmly commend the "Year Book" as invaluable to all who are interested in the welfare of our Free Churches.

* The "Essex Hall Year Book for 1900." Philip Green, 5, Essex-street, Strand, W.C. 1s. net.

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LITERATURE.

BISHOP JOHN SELWYN.*

JOHN RICHARDSON SELWYN was born in 1844, during his father's episcopate in New Zealand. When ten years old, he was brought to England by his father and mother, and went to Eton, and afterwards to Trinity, Cambridge. When he was twenty-two, and was through his classical tripos, he went out to New Zealand on a visit to his parents, taking law-books with him, as he was thinking of the legal profession. But companionship with his father during a toilsome six weeks' missionary expedition "sowed the seed of a desire to be allowed to take his own share in the labour." The next year his father became Bishop of Lichfield; and John Selwyn decided to take orders, with some misgivings, it would seem, for Mr. How writes:—"He had always been a thoroughly good fellow, but he was endowed with immense spirits, and was exceptionally boyish and unconventional in his ways, so that while the prospect of being a clergyman was attractive enough to the strongly-marked serious side of his character, yet it seemed to him to require so great a change in his mode of life that, as appears in many of his letters at this date, it caused him grave apprehension." He held a short curacy at Alrewas, and then, by his father's desire, took charge for a time of St. George's, Wolverhampton, where there had been difficulties which he managed to compose.

The news of the murder of Bishop Patteson, of Melanesia, in 1871, turned Selwyn's thoughts once more in the direction of missionary work. Decision was not taken hastily. His marriage intervened; but his wife was quite willing to share his perils, and in February, 1873, they set sail for Melanesia. The study of "Mota," the recognised tongue of the Mission, was hard work on the voyage, and a severe attack of rheumatism came on, so that when he reached the scene of his labours, he had to be carried on shore as an invalid. A few months' rest set him up again, and he began his work in earnest. What strikes one all through is the genial, hearty spirit in which he did everything. He was very fond of young folks, whatever the colour of their skins, and had much comprehension of boy-nature.

In a letter written a year after his arrival, he says:—

> It is marvellous how like a boy, say up to twelve or thirteen, from the Solomon Islands is to a boy from Belgravia. In point of adaptability to circumstances I should be inclined to give the palm to the former, but *qua* pickle and jokes, &c., all that constitute small boy-nature, even to tears in their trousers on all occasions, &c., I don't think there is a pin to choose.

And, about the same time—

> You would like to see my evening school in a corner of my room, with my little black fellows with curly heads and black eyes and spindle shanks stretched out straight in front of them, all writing away at dictation for bare life, and as keen about their marks as can be. I try and chaff them into order as well as I can, and find it answers admirably.

Selwyn had offered himself to the work with no view of ultimately succeeding Patteson, but events naturally tended that way, and his many qualifications for the post, as well as his being the son of a missionary Bishop, pointed in the same direction. So, after the matter had been most carefully considered on all hands, he was consecrated at Nelson, New Zealand, in February, 1877, and became a "Boy Bishop." He was only thirty-three. The spirit in which he stepped to the higher office in the Church was modest and self-distrustful, but manly and earnest, as in all his work. He had shrunk from any addition to his personal authority in the Mission, and wrote to his mother a year before:—

> One is master to a very great extent now, and the very last thing that such an office requires is masterfulness. There is a quiet way of doing things which I see and envy in others, and at very rare intervals acquire myself, and then I am surprised to find out how easily things go.

But, from the day of his consecration, as he writes to his father, he stood "pledged to carry on as head the work which you and Bishop Patteson began," and there can have been no doubt in any mind except his own of his fitness for the task.

The story of the next thirteen years is a record of incessant and self-denying labour, relieved by three visits to England—the last when he was broken down in health—but saddened at the beginning by the death of his devoted wife and then of his father. In 1885, during his second visit to England to see his motherless girls and bring home his little boy, he married again, and his second wife was as loyal and fervent a helper in mission-work as the first. Selwyn never really loved his episcopal office, but to any call for help, spiritual or material, that he could render, he was always prompt to respond. He made light of the frequent attacks of illness from which he suffered, as he toiled from island to island, or on inland journeys, at his work. He is the friend of everybody; but the children always seem to have the first place in his regard. The thought of his own little ones at home sends a look of love into his eyes, which wins the little darkies of the Pacific islands. Quick of temper sometimes, he learnt self-control. There is a charming story on pp. 175 and 176 of a lad from one of the wilder islands who struck him in the face, and subsequently relapsed into heathen ways. Years afterwards another missionary was called to see the man, who lay dying, and wished to be baptised. "Call me John Selwyn," he said, "because he taught me what Christ was like that day when I struck him, and I saw the colour mount to his face, but he never said a word except of love afterwards."

But there was work requiring courage and tact, as well as gentleness and self-control; and Selwyn was equal to the need. In 1880 he established a footing in Santa Cruz, where Patteson had been murdered nine years before. In the following year he "brought to a successful conclusion another difficult, dangerous, and delicate business. This was nothing less than landing at Florida to induce the chiefs of the tribes implicated to give up the murderers of Lieutenant Bower and his boat's crew. He was probably the only man who could have done this, and his action no doubt saved the whole of the Florida Islanders from war." There must have been something commanding about him. "I don't like the look of that chap's eye," was the remark of a rowdy undergraduate, when, some years later, Selwyn began at Cambridge the last work of his life.

The strain of missionary toil told eventually too heavily upon him, and he finally returned to England, an invalid and a cripple, in 1891. Two years later, though still a cripple, he was sufficiently restored to health to yield to the request which was pressed upon him that he would succeed the Hon. Arthur Lyttleton (now Bishop Suffragan of Southampton) as Master of Selwyn College, Cambridge, which had been founded in 1882 in memory of his father, Bishop Selwyn, of New Zealand and Lichfield. Selwyn College, like Keble College at Oxford, was established to give a somewhat less costly education than the other Colleges, and on strictly Church of England lines. Here also, though he was not in all points cut out for College Headship, and had, indeed, "roared with laughter" when the proposal was first made to him, John Selwyn did good work of many kinds until his death at the beginning of last year.

Mr. How's simple but effective memoir is a book to read and treasure. We are allowed to know something of the sources of Selwyn's strength—his devotion to his mother, his high sense of duty, his prayerfulness, his trust in God. All who knew him seem to have loved him, and mourned his loss. What better testimony to a man's worth can there be than that?

DENDY AGATE.

To the above notice of Bishop Selwyn we are glad to be able to add these notes of personal reminiscence by a lady:—

On Aug. 5, 1891, I came on board the *Ballaarat* at Adelaide. I was much tired, and suffering severely from acute nervous headache. In the evening, as I was lying in my berth, feeling very forlorn and helpless, the curtain across my door was pulled on one side, and I heard a gentle voice asking if its owner might come in and see me. It was Mrs. Selwyn, who had heard from the stewardess that I was not well, and had come to see if she could do anything to help me. Her husband was ill, and she had two little children to care for, and she knew nothing of me but that I was alone. That was my introduction to a companionship for which I shall be grateful always. We were not a large party on the *Ballaarat*. Bishop Selwyn's group was the most important in every way. Besides himself and his wife there were the two children, the elder, Dorothy, a fascinating little girl of three, who was soon called "the ship's child"; always good, inheriting from father and mother a sweet unselfishness, she was a source of pleasure to everyone on board. Then there was Dr. Welchmann, the kindest and most companionable of men, and little C. M. whom he was bringing home from Fiji to his friends in England.

The Bishop lay all day on a couch on deck, and there centred all the interest of the voyage. He could not let anyone pass without kindly notice; everybody seemed to him to be worth knowing and helping, and Mrs. Selwyn told me he would like to speak to me. But we had a number of young officers on board going back to India from Australia, and some of these were always about him, listening to all he had to say, discussing, I believe, military as well as other matters with him. "He would have made such a splendid soldier,"

* "Bishop John Selwyn: A Memoir." By F. D. How. Isbister and Co. 7s. 6d.

one of them said to me. One day, however, I passed and for the moment he was alone; his newspaper had slipped from his hand, and I ventured to pick it up for him. He thanked me and said: "Why do you not come and talk to me?" "I can't, Bishop," said I. "I should like to, but there are always so many wanting you." "Never mind," said he, "next time you feel like it, catch my eye and I'll send the other fellow away."

A few days later Mrs. Selwyn asked me if I would have my dinner on deck with the Bishop. I have been asked to put on paper what I remember of him, and now I find I cannot write particulars of what I care for most of all—the tender sympathy, the generous breadth of mind, the wonderful comprehension that made him understand the sorrows and difficulties and weaknesses of others, no matter how far they were removed from his own character. He was so strong—strong enough to be patient with those who were weak. I think it is not usual to find such strength of will and conscience combined with such strength of body. It impressed me more than I can say to see the strong man, still so obviously delighting in every manifestation of strength in others, absolutely debarred from taking any physical exercise, and yet ruling himself so completely that no one ever heard him murmur or found him otherwise than cheerful.

He had a ready pen for a verse, and any little event that broke the monotony of our voyage was promptly made the subject of a rhyme by him; some of these rhymes were playful attacks on our chief, who used to bring them to me to be answered, and this wordy warfare was, I think, a source of amusement to us all. I have by me as I write a copy of verses "from Dorothy to M. D." written on paper with the Norfolk Island address, dated Ballaarat, Sept. 6, '91, and signed with the Bishop's initials.

We parted with most of our young men at Colombo, and a night or two before they left us they were amusing themselves with a "sing-song" on the hurricane deck. Naturally it was a little noisy, and the (on board ship) inevitable middle-aged female was found to complain and interfere to have it stopped. Stopped it was, and great was the indignation of the performers until it occurred to some one to remember that the Bishop's couch was just below the piano. At once he ran down and said: "Bishop, we would not have done it for anything if we had thought it would annoy *you*."

"My dear fellow," was the answer. "I haven't enjoyed anything so much since I came on board."

One soldier, no longer young, one who had seen warfare, broke down in saying good-bye to the Bishop. This man said to me, enviously: "You are privileged to be spending another fortnight on the same ship with him."

Indeed I was privileged. Now and then I had long quiet talks with Mrs. Selwyn, and heard the history of the life on Norfolk Island, of the Bishop's long illness, and of the weary time when she also was ill, and the hardest thing to bear was that she could not go to him and nurse him. She told me of his voyages in the *Southern Cross*, and how they never said good-bye to each other without remembering that it might be for always, so far as this life is concerned. I was ashamed, in learning to know such quiet heroism as his and hers, to think how much I grieved myself.

The stewards asked him to preach to them on Saturday afternoon, which was, I understood, their rest-time. So he was carried forward to hold a service for them, and they, like everyone else on board, were the better for having known him. After all, though, I think it was not so much the words he said and the advice he gave that helped, as his personality. I never met anyone who more strongly exemplified the responsibility that is laid upon us to *be good* because of the effect our characters have upon those with whom we come in contact. I have often thought that the lives of Bishop and Mrs. Selwyn would have been well worth living if it had only been for the good they did on board the *Ballaarat*, and those few weeks were such a small part of the beautiful whole. Not that they gave the impression that they were trying to improve people; it was only evident that they wanted to help and comfort everybody. It was a great rest to be with them.

That last night on board, when the Bishop came to dine with us for the first time, we were nearly through dinner when his daughters came on board. We outsiders rose and left the saloon as soon as we realised who they were, and I think there was not a dry eye amongst us. I saw the Bishop once more in London. After that I never had the chance of meeting him again, though, until his death, I always hoped I might do so. I think the portrait in Mr. How's book hardly does him justice. I might have thought that the charm he had for me was due to his helping me when I needed help, but I could not but see that it was the same for all. He had the "enthusiasm of humanity," and all human beings felt it in his presence. M. D.

Two characteristic incidents I must add. I had been repining that I was not strong enough to do what I would. "Do not worry about the *work*," said the Bishop. "Do you not think, if God intends the work to be done, He will find someone to do it, no matter what becomes of you?" The other incident shows his keen sense of the ludicrous, and has reference to the well-known superstition of sailors that a clergyman on board was unlucky. He made the captain draw up and sign a certificate that the *Ballaarat* had made a good passage, though he *was* on board. I remember our agreeing that this *might* be because there was another Bishop on board (Bishop Barlow), on the same principle as that two negatives make an affirmative.

THE HELPER.*

MISS PRITCHARD is to be congratulated on the completion of a third annual volume of *The Helper*, which has this year a special interest and value, in that it contains a full record of the Summer Session of Sunday-school Teachers held at Manchester College, Oxford, last July. In this section of the volume alone (nearly two-thirds of the whole) there is abundant material for a year's study, whether the teacher's field of duty is at school or in the home. The practical lectures and discussions on methods of teaching and the aims and ideals of Sunday-school work were of the highest value, and we trust that the Editor's suggestion as to Winter Reading Circles, on p. 233, will be widely followed. Miss Pritchard points out how much would be gained if in each school during the season the teachers would organise four meetings to discuss the four lectures—(1) "Object in Sunday-school Teaching," by the Rev. J. J. Wright; (2) "Methods of the Day School and their Application to Sunday-school," by Mr. Frank Taylor, of Stourbridge; (3) "Discipline," by the Rev. Henry Rawlings; and (4) "Method of Preparing and Presenting a Lesson," by Miss Edith Drummond. To these should certainly be added Miss Pritchard's own lecture on "What Can We Teach and How?" And not less fruitful in suggestion were the Rev. Joseph Wood's lecture on "How to Give a Bible Lesson," and the Rev. Joseph Freeston's on "Religious Lessons from Natural Objects." Then for the self-culture of teachers a most interesting and stimulating subject for a reading circle is provided by Dr. Drummond's lecture on "The Life and Teachings of the Apostle Paul," with which, and the Epistles themselves, should be studied Dr. Drummond's little book on "The Epistle to the Galatians," if not his larger commentary, just published, as one of Dr. Orello Cone's "International Handbooks to the New Testament." The other lectures at the Summer Session by professors of the College, Mr. Upton's on "Ethics in its Relation with Religion," Mr. Carpenter's on "How the Old Testament grew," and Mr. Odgers' on "The Development of Liberal Nonconformity," are also reproduced in full abstract in *The Helper*, and also Mr. Lucking Tavener's interesting lecture on "The Work and Teaching of G. F. Watts, R.A." As full-page illustrations, Mr. Watts's unfinished statue of "Energy" and a charming view of Manchester College are given.

To the other third of the volume a no less hearty welcome must be accorded. Many small children and their elders will be grateful to Miss Mary Dendy for a second part of her story of "Nellie and John Henry and Eliza," while among other contributions may be noted an admirable New Year's Address by the Rev. John Byles, a paper on "The Sunday-school, its Past, Present, and Future," by Dr. L. de Beaumont Klein, a paper on "The Sunday-school as Training Ground for Principles of Good Citizenship," by Mr. J. Wigley, and four brief lessons for elder classes on "The Parable of the Sower," by the Rev. Frank Walters.

The most substantial contribution, which cannot fail to be of great service, is a "Year of Sunday Readings," arranged by Mr. H. Kelsey White. There are fifty-two readings, each complete in itself, which might be used to great advantage with the oldest classes, either as readings to make their own impression, or as the subjects for teaching. The least inspiring is perhaps that chosen for the New Year's Sunday, from Ecclesiastes iii. 1—17, 22; we would far rather have had Ecclesiasticus ii., which is not used, or Proverbs iii., or some of the Psalms. On the other hand, the readings close with Tennyson's immortal lines, "Ring out, wild bells,"

* *The Helper*: A Handbook for Sunday-school Teachers and Parents. 1900. Edited by Marian Pritchard ("Aunt Amy"). Sunday School Association, Essex Hall. 2s. 6d. net.

and in the course of the year there is a great variety of helpful readings, both in prose and verse. Wordsworth, Browning, Keble, Longfellow, Emerson, Whittier, and Lowell are among the poets brought under contribution, while, in addition to Biblical selections, there are passages from the "Imitation of Christ," Bunyan, William Law, and such modern writers as Dickens, Smiles, Gannett, and Beatrice Harraden. The volume is well worth having, were it for this cycle of readings alone, and with all its other riches should be sure of a very wide acceptance, both in school and home.

GEMS OF VERSE.*

WHEN all thy soul with city dust is dry,
Seek some green spot where a brook
tinkles by:
But, if thy lot deny thee nook and brook,
Turn to green thoughts in a fresh leafy
book.

So writes the Rev. Frederick Langbridge, rector of St. John's, Limerick, and formerly of Merton College, Oxford, the author of these two delightful little collections of verse. By chance we came upon a verse of his, and knew at once that he must have written things worthy of attention.

God sends great angels in our sore dismay,
But little ones go in and out all day.

Mr. Langbridge, we learn from *Who's Who*, has written other, and very likely larger, books of poetry; with these we have as yet no acquaintance, and are content for the present to enjoy the little gems of verse gathered up in these two collections of forty-eight pages each. A few of the pieces fill a whole page, but mostly they are couplets or of four lines only. "The thoughts in this little book," says the author in the Preface to "Little Tapers," "are packed as close as my skill could contrive. I hope the memory may carry them easily." Certainly that skilful packing arrests attention, and even more a certain quaintness and old world tone, as of George Herbert, in many of the verses, which we do not remember to have met with in so happy a measure in any other recent writer, unless it be Henry Sutton. And often the headings of the verse add a fresh charm. They can claim, says the author, "no proverbial sanction, but are pegs of my own turning. Sometimes they are condensations of the verses that they introduce. More frequently they give the thought a new twist." Here are some examples:—

Short cuts are Long.
Seeker for peace, this on thy heart I lay:—
Trust thou no short-cut; fare by God's long
way.

Half-way and All-the-Way.
First find thyself: 'tis half-way house to
God:
Then lose thyself, and all the road is trod.

Find a Bough, and God will find a Bird.
Fence thou from off the dinning street
A little realm of pastoral air;
Keep but a green bough for his feet,
And God will send a blackbird there.

Sin hath a Sin on either Arm.
Who knocks so loud?—"A little lonely
sin."
"Slip through," we answer, and all Hell
is in.

Kind Master, merry Man.
Servants of God, why go ye hollow-eyed?
Is not His wage secured, His board
supplied?
Ye shame your Master with your grievous
face,
Hinting that Satan's were the better place.

We might go on to quote verse after verse, expressive of the author's delight in beautiful things, the healing influence of Nature and its divine significance, the sacredness of the lowly, common things of life; but we have already fulfilled our purpose, in showing our readers what rich treasure of the deeper life they will find in these little books. Two other verses, however, we must quote, and first one good for theologians to ponder:—

Leave no Points pricking when you pin your Creed.
God save our faith from that schismatic
heart
That snaps at others' creed its "There we
part."
God grant us charity, whose thoughts are
sweet,
And ripen difference to, "There we
meet!"

And in conclusion this other verse, with cordial expression of our gratitude to Mr. Langbridge:—

Good is eternal: gentle deeds
Pass on, but never die:
And loving thoughts are patient seeds
Of immortality.

* "A Cluster of Quiet Thoughts." By Frederick Langbridge. 1896. Religious Tract Society. 1s.
"Little Tapers: A Day-book of Verses." By Frederick Langbridge. 1899. Religious Tract Society. 1s.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The International Critical Commentary; Proverbs. By C. H. Toy. 12s. (T. and T. Clark.)

Unity and Variety in Religion. By W. Viner. 1s. (Williams and Norgate.)

Who's Who. Edited by Douglas Sladen. 3s. 6d. (A. and C. Black.)

Exploratio Evangelica. By Percy Gardner, Litt.D. 15s. (A. and C. Black.)

History of the Christian Church, A.D. 1517–1648. By the late Dr. W. Moeller. Edited by Dr. G. Kaweran. 15s. (Sonnenschein.)

Angel in the Strand. By H. Swan. 10d. (S. Baxter.)

Sunday Strand, Woman at Home, Cornhill, Review of Reviews.

NOTES ON SOME ECCLESIASTICAL MOVEMENTS IN AUSTRALIA.

WITHIN the last few weeks some notable events have transpired in some of the ecclesiastical assemblies in Australia. The Presbyterian General Assembly and the Baptist Union meet at the same time, and a comparison of the work of the two is inevitable. The Baptist Union appears to have been "marking time," as "the membership of the churches . . . is the same as last year." The public questions discussed were mostly of a local nature and interest. But with a view to federating the unions of the several colonies, the consideration of a uniform ministerial standard for the whole Church acquired importance, and will, I doubt not, be carried through. As in England, so also here, a twentieth century fund is taking practical shape, and is likely to be carried through successfully by the Baptists and the Presbyterians. The alienation of the people from the church was dwelt upon, and it was stated, on the authority of Dr. Campbell, that there are 250,000 people in Melbourne alone who never go to church—probably an underestimate. But in this I imagine Australia is not peculiar, though its sparse population renders it the more noticeable.

The Federation of the Baptist Unions has not involved any fundamental dogmatic considerations as the Federal Union of the Presbyterian Church has. This Union is to be consummated on the distinct understanding that the "secondary standards" of the Church are to be revised, but a minority of one-fifth of the congregations who may object to the revision will be entitled to keep their churches, manses, &c.; a minority of less than one-fifth who refuse "to acquiesce in any adopted change of the basis of union shall have their property subject to the control of the National Assembly, and that Assembly will have power to deal with it as may seem fit to it, meet and equitable."

Dr. Rentoul, who has been hitherto the evil genius of the Presbyterian Church, has effected a complete change of front. Less than a twelvemonth ago he figured in a noted heresy hunt as the champion of the Westminster Confession; now he denounces it heartily, and sought to carry a motion in the Assembly to proceed to revision of the standard before the Act of Union is consummated. If the Church is consistent it must prefer a charge of heresy against the doctor. The general result of the Assembly's proceedings is disappointing, but allowance must be made for the difficulties of the situation, and full credit given to it for the frank admission of the failure of its standards, and an honourable attempt to bring about a better state of things. But there is no indication of a desire to avoid the ancient error by adopting a non-dogmatic basis of union—the revised basis will simply perpetuate the error of the old and unrevised confession. So, after all, the cause of progress is not much benefited.

The Church of England has had some lively discussions of late, and its finances—at any rate in Victoria—are not very flourishing. But a most important suggestion has been made by the Dean of Perth, which is likely to have far-reaching consequences if it be carried, as sooner or later it must be. The proposal is to change its name into the "Church of Auttralia." Here is the motion:—

That this synod, while affirming its deep and unalterable attachment to the mother Church of England, her teachings and principles, considers that the time has arrived when it is essential that such alteration in the name and the title of the Church in Australia should be made as will serve to identify it more closely than that of the Church of England can do with the history, development, and national life of this continent, and prevent it from seeming to future generations to be exotic in character and sentiment; that a general synod be respectfully requested to take such steps as may be necessary to give effect to the above resolution.

The difficulties are obvious, but such as may be overcome.

The movement I started in Prahran some five months since continues to make satisfactory progress, and has acquired a definite organisation and holds regular weekly meetings. The inaugural meeting was held on the 13th of this month

and was successful. The *Age*, the leading Liberal daily, published a highly favourable leader on the movement in its issue of the 20th.

I was delighted to hear that the Rev. W. Jellie is to take charge of the Church in Auckland. I gather from a private letter, just received, that our friends there are preparing a "right royal welcome" for him. I am sure Mr. Jellie will have many loyal supporters and earnest helpers in any work he may initiate. By the same mail comes the news of the death of the first Chairman of Committee at Auckland, Mr. E. R. Shawcross, who passed away a few days ago at Cambridge, Waikato. Both Mr. and Mrs. Shawcross come from Dean Row, and their many friends in the north of England will learn of his decease with very sincere regret.

I was sorry to see that the Rev. George Walters cavils at one or two statements of mine in my letters to The Inquirer. I can only repeat that the statements were and are true, and Mr. Walters cannot deny them. I am glad, of course, to learn how good an opinion Mr. Walters has of himself and have no wish to disturb that opinion. If he desires to elevate a difference of opinion as to a matter of fact into a personal grievance, I cannot help it. The animus, if there be animus, lies in the fact, not consciously in myself. That Mr. Walters has such a very bad opinion of the Unitarian Church of Australia is a matter of sincere regret. But seeing that he, more than any other man, has had the making of its recent history, it must be allowed to be a little surprising. In August, 1898, Mr. Walters wrote thus to a Melbourne paper:—"My personal action is not prompted by anything like enmity to the Unitarian Church as that Church is known generally in Great Britain, America, *and Australia*." But according to his last letter in The Inquirer, *Australia* was surely included by inadvertance! Certainly it is a little too absurd to quarrel across 12,000 miles of ocean; and I must decline to be a party to it. As to a standing feud between myself and Dr. Strong and Mr. Walters, the idea is preposterous. Certain statements were made in the *Australian Herald* about Unitarianism which seemed to me misleading and calculated to foster that spirit of bigotry which is so injurious both to the Unitarian and the Australian Church, and I expressed that opinion frankly but not uncharitably. Were the same statements to be repeated, I should feel it my duty to repeat my protest in identical terms. The ideal of Catholicity set forth in the Australian Church is very beautiful, but is grounded upon a "basis of Union," which, however broad, is still a "test"; whereas the Unitarian Church, as I understand it, allows of no test whatsoever, and seeks Catholicity amidst diversity. Let each go its own way and do its own work; there is room for both.

R. H. Lambley.

Melbourne, Nov. 29, 1899.

LETTER FROM BRUSSELS.

We have delayed our usual appeal to our English friends for several reasons, one of which makes it useless to give the others: we had hoped that circumstances would allow us to dispense with the appeal. But they do not.

Strange to say, we are rich and yet very poor. We are somewhat like the man in the desert who was suffering from hunger and thirst in spite of the bag of diamonds he was carrying with him.

After having lost the first action it had brought against us, the town of Brussels found itself legally obliged to pay us all the sums due for the minister's house-rent since the date of our legal recognition—May 1, 1888, making a total of £512. But the town only paid the money under protest, as it had already, before the close of the first action, introduced a second. We had hoped that it would abandon this second action, the grounds of which were certainly very weak judicially. Instead of that, it has commenced a third one, which it has joined to the second one, claiming the restitution to the town of the sum we have received with the legal interest at 4½ per cent. The town will, no doubt, carry this action, like the first, through the three degrees of jurisdiction. A judge of the Highest Court, the Court of Cassation, who is a faithful member of our church and a most regular attendant at our services, and whose son is one of our counsel, tells me we must expect this new law-suit to last at least three years! During all which time we cannot touch one farthing of the sum we have received and invested, nor of the interest; and if we had the misfortune to lose, we should be called upon to refund the whole. Our first success gives us strong hopes and chances of winning, but litigation is always precarious.

This, then, is at present our financial position. We began the year with a deficiency of £38 8s. 11½d. The expenses will amount to £214 8s. Up to the present we have received £156 8s. All subscriptions being paid, we have nothing more to expect besides the offertories of the three last Sundays of the year, an amount of a few francs. We would, therefore, need a sum of nearly £58 to meet our expenses, or of £96 in order to cover the deficienty of 1898 also.

I know this is a very bad time for an appeal, but I venture to hope that our English friends will not forget us in their Christmas liberalities. From those who cannot do more, we will be very thankful for small donations: *les petits ruisseaux font les grandes rivières*, says the French proverb.

I make this appeal with all the more confidence that, as I said at the anniversary meetings, we have never felt more hopeful of final success than at present. We have good reason to believe that our eighteen years of labour in the cause of Liberal Christianity in Belgium will before very long obtain their recompense. Our influence upon the general public is growing; even our orthodox brethren have ceased to ostracise the minister; after having been excluded from everything since his resignation nineteen years ago, he has since last June been asked to give, and has given, lectures in three Protestant churches.

Our congregation this winter has been very encouraging in spite of the dancing hall in which we meet. Several of our leading members are making it a point to attend our services as often as possible in order to impress casual hearers favourably. Though the majority of our people—not all, however—being Belgians, differ from the minister with regard to the British policy in the Transvaal, yet no unpleasantness has arisen either in Brussels or Ghent, and we have all kept well together. Our membership has not yet increased much, as we have had an unusual number of deaths, but there are several inquirers, and a group of five or six young men of the *employés* class have been attending very regularly for several Sundays.

It seems really as if only an impulsion were necessary to create an important movement, and, perhaps, that impulsion may come from France. On Oct. 7 last, M. Yves Guyot, director of the *Siècle*, published a very remarkable article on the necessity of religious competition. He begged his readers to give their serious attention to the question whether Protestantism would not offer them the means of reconciling their religious sentiments with their aspirations after political liberty. This article attracted a great deal of notice. Among others, I wrote to M. Yves Guyot, applauding his courageous initiative and offering to help by giving information about Liberal Protestantism to all who, in compliance with M. Guyot's advice, wished to reconsider their religious position. I have received about thirty answers, all favourable with one exception. Several were very interesting, those from schoolmasters particularly so. "Born a Catholic," writes one, "but having long ago abandoned all religious worship without having become irreligious, I hope to find in Liberal Protestantism the solution of my perplexities." "I was born a Catholic," writes another, "my wife also, and have lived to the age of twenty-five rejecting all the trash with which my first religious education had been overburdened, yet not able to find my way and distinguish between Catholicism and Christianity for want of an initiator. . . . . A Bible like that of Reuss ought to be found in all school libraries, but that is a thing which can only be achieved by private generosity." "In Liberal Protestantism," writes a third, "I see the religion of the future. I should like to awaken an interest in that high question among my fellow-labourers who seem already alienated in spirit and in heart from Catholicism, which it is our duty to replace by a purer religion." A fourth writes that convinced of the absurdity of Catholicism, he has already sought an interview with a Protestant pastor, but found his doctrine too encumbered with fossils, and hopes to find something superior in Liberal Christianity. A lady writes that belonging to a Catholic family, but with liberal views, she wishes, together with her children, to study religious questions with more intelligence, freedom of mind and good faith than they have done up to the present.

I have, of course, answered all these correspondents, and several have answered back: one asking me if I knew of any Liberal Protestant Church in his neighbourhood which he might join; another, a young schoolmistress, thanking me specially for my lecture against Atheism, which had done her good, as her faith in God had been shaken with her other beliefs; another, a lady, telling me she is doing what she can to get the free-thinking society of her town to *come over* to Liberal Protestantism. But I must really stop. Will not our English friends think that these are all hopeful signs? Signs that before very long we may be able to say to them: "Your kind

assistance has not been vain: see the harvest you have helped us to reap."

JAMES HOCART.

39, Rue St. Bernard, Brussels,
December, 1899.

OBITUARY.

MISS SARAH JANE LEWIN.

MISS SARAH JANE LEWIN died at Oxton, Birkenhead, on Dec. 27, aged seventy-seven years. She was the youngest daughter of the late Mr. Edmund Lewin, a merchant of Liverpool, well-known and respected in his day, and the granddaughter of the late Rev. Robert Lewin, of Benn's-garden and Renshaw-street Chapels. She was educated at Bristol, under the care of the Carpenters, Miss Mary Carpenter being her instructor in Latin and Greek. On her return to Liverpool she attended Dr. Martineau's classes for moral philosophy and mathematics. Thenceforward for many years, until he left Liverpool, she was much under the stimulating and inspiring influence of this great teacher. Another influence on her life was that of Emerson, whose lectures on "Representative Men" she heard when he delivered them in Liverpool. At Paradise-street Chapel, and afterwards at Hope-street Church, she was very actively engaged in Sunday and day-school work, and district visiting. She had a happy faculty for attracting and interesting young people, and the influence she exercised on her Sunday-school scholars was great and lasting. The deep affection she inspired in them was manifested to the last days of her life, in kindly and sympathetic attentions. Her mind was progressive and independent, she was deeply interested in new ideas and in social progress; and humanitarian movements had her keenest sympathy. Her love for animals was intense. Not less passionate was her love for plants and flowers. Perhaps her very happiest hours were spent in her garden, where labour to her was never toilsome. Between two and three years before her death she was seized with almost the first serious illness she had ever experienced; and although she partly recovered, it left her comparatively helpless. Yet the unfailing care of her eldest and only surviving sister, Miss Mary A. Lewin—her life-long companion—made these last years very happy ones to her. The Christmas time before she died had been brightened by tokens of remembrance from her many friends. She passed away in her sleep, a serene ending to her long and active life. W. L.

LADY MARTINEAU.

WE have to record with great regret the death, at Birmingham, of Lady Martineau, early on Wednesday morning, Dec. 27. For many years she had been in delicate health, but until twenty-four hours before her death her friends did not apprehend any danger from the chill she had taken a few days before. The immediate cause of death arose from failure of the heart, following on pneumonia.

Lady Martineau was the eldest daughter of the late Timothy Kenrick, and was born at Maple Bank, Edgbaston. She was one of a large family of sisters, one of whom married the Right Hon. Joseph Chamberlain, M.P.; another, his brother, Mr. Arthur Chamberlain; a third, the present Lord Mayor of Birmingham, Mr. C. G. Beale; and a fourth Mr. Henry Osler. As the wife of Sir Thomas Martineau, Lady Martineau took an active part in the affairs of the town during the three busy years of Sir Thomas's mayoralty, and by her grace, courtesy and consideration for others won universal regard. She was a devoted disciple of Liberal Christianity, and a most loyal and generous member of the Old Meeting Church, where she will be greatly missed. Combined with a sweet, frank, and simple disposition, she had "the reason firm, the temperate will," which made her a force and influence for good wherever she went, although cut off by bodily weakness from many of the active duties of life.

The funeral took place on Saturday, Dec. 30, the first part being conducted at her house, West Hill, Edgbaston, by the Rev. Joseph Wood. At the grave, Key Hill Cemetery, the committal sentences were read. The funeral was quite private, only the members of the Kenrick, Martineau and Chamberlain families being present. A deputation from the Old Meeting Church attended at the cemetery.

Lady Martineau was sixty-one years of age, and left behind her two children, Mr. Ernest and Miss Clara Martineau.

THE CHILDREN'S COLUMN.

A YOUNG girl, on going to bed one night, took down a book from the little shelf in her bedroom, to read a few words before going to sleep. The book opened at these words: "To-morrow morning, if you choose to take up a spirit of such power, you may rise like a soul without a past, fresh for the future as an Adam untempted yet; disengaged from the manifold coil of willing usage, and with every link of guilty habit shaken off. I know, indeed, that you *will not;* that no man ever will; but the hindrance is with yourself alone. The coming hours are open yet, pure and spotless receptacles for whatever you may deposit there; pledged to no evil, secure of no good; neither mortgaged to greedy passion, nor given to generous toil. . . . Let us start up and live; here come the moments which cannot be had again; some few may yet be filled with imperishable good."

All this came like a flash. "To-morrow morning?" Why not? Leave all bad habits, bad thoughts, bad tempers behind, and begin quite afresh—a New Year, with new lives, and new and refreshed hearts. No more idleness; no more crossness; no more slow obedience or disobedience; no more selfishness; no more greediness; no more cowardice! How it all crowded before her, and how she saw it all, as she lay thinking! Kindness to the little ones, thoughtfulness to the elders, especially parents; self-sacrifice always and for all, great and small; that is what it means.

Is it too much? Is not this what we are made for? And did Jesus think it too much when he said, "Be ye perfect, as your Father in heaven is perfect." And if this is so, shall we not *throw* ourselves into the work, with all our strength, and with hope in God for help—casting no look behind? "Create in me a clean heart, O God, and renew a right spirit within me." "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." That is a prayer to carry in our hearts every day and hour, and it will help us to rise to this new life of the New Year.

But we shall need to be always on the watch, else the old faults and sins will lie in wait and slip in upon us again. The daily lives of most of us are chiefly made up of quite little things, and we think these little things don't matter. But he that is faithful in that which is least is faithful also in much; and it is just the little things which practice us for the greater deeds.

Things will suggest themselves to those who are really in earnest. Words are little things, but what a difference it often makes whether just one or two little words are spoken, or whether the lips are kept resolutely shut and they are *not* spoken. Even in such a small matter as doing things *at once*, a prompt spirit makes such a difference. A mother asked her little girl to fetch her some more cotton for her work, from upstairs. "Yes, mother," she said, but went on reading her book. After a time her mother said, "Emily," she started, a little ashamed, and got up and was just finishing a sentence when she became aware of a little figure crossing the room to the door; she flung down her book—there came a rush, a bang, and she and her little sister pounded together against the door. "Go away," said Emily. "Why don't you go then?" said the little one. But Emily had gone then.

To do all these little things *with all your might* needs a great deal of courage and self-sacrifice; but shall we fail because of that? Can we be "good soldiers" and not be ready and alert for these things? And who knows at what moment a call may come for greater things? Did you see in the paper the other day that a workman came home late from work, and was just going to have a basin of soup when he saw that there was a fire at a place near, where he remembered that there were twenty horses stabled. He left his soup, and ran out, and saved all the twenty horses. He was ready even to lay down his life, at a moment's notice; and how many of our brave soldiers and sailors have shown us lately most noble examples of such heroism and self-sacrifice.

I think there is more than enough to think of, in what I have said, for the bright New Year beginning for you, children. May it be a good and bright and happy one for you all, and leave you a good many steps higher on the long climb upwards than where it found you at the beginning!

GERTRUDE MARTINEAU.

THROUGH love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! through light, O God, to Thee,
Who art the love of love, the eternal light of light!—*Richard Watson Gilder.*

The Inquirer.

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LONDON, DECEMBER 6, 1900.

THE NEW YEAR'S BURDEN.

THE natural rejoicing of the Christmas festival was clouded for us by grave national anxieties and the sense of an overshadowing sorrow resting on many homes; and so the New Year has come, not with the accustomed eagerness of hope and joyful pressing forward of a faith quickened by the holy memories, the generous sympathies, the sacred communion of the past days, it has come with a burden of care, which must be borne with steadfast courage, and with seriousness of purpose, to face the heavy responsibilities now laid upon our country.

As we look forward into the New Year, with earnest desire to help in the endeavour to strengthen faith, to minister to the deepening of religious life in our churches, to touch the Christian sympathies of all who worship in our fellowship or hear our word to finer issues, we are conscious of this over-mastering thought, that there is here one essential duty laid upon us all. There may be, and indeed are, acute differences of judgment as to the justice or injustice of the disastrous war in which our country is engaged in South Africa, and as to the causes which have led to so great a calamity, and it has been urged upon us that, such being the case, we ought to be silent, and not allow such controversial matters to be introduced into these columns, lest it stir up strife in our churches. But we dare not be silent, and we have not so little faith in our people as to think that any considerable number of them would wish us to be so. We will not degrade our religion by letting it be supposed that we, as worshippers of the GOD of Righteousness, the GOD of all the nations of the earth, are not directly concerned in this matter, or can forget it in the hour of prayer—that we are not solemnly called to face our responsibility as free men and citizens of a great nation.

The unity of our religious life will not be preserved by any such ignoring of great public questions. The war is only one instance, though at present most urgently pressed upon us, of such questions, which we are from time to time reproached from touching. Questions of social reform, of total abstinence and temperance legislation, of the moral aspects of vivisection, and others which are the subjects of acute discussion, and might at any time become questions of practical politics, have received from some of our friends a like treatment, and the dread of bringing discord and losing support has been held up before us, if we persist in dealing with them. But our appeal is to a nobler spirit of religious earnestness. In such a community as ours differences of judgment naturally arise, and are a healthy sign of intellectual and moral activity, which is a first condition of progress. We ought not to be afraid of such differences or of the most vigorous discussion, if only it is maintained upon the right level. Religion with us, unless it is to be a mockery, must cover the whole of life, and in the most vital sense it must be concerned with public questions in which moral issues are involved. What we have to fear and avoid as fatal to right judgment and true unity is the bitterness of an ungenerous spirit and the perversity of overbearing pride. We must grapple with the moral problems of our day, not as self-seekers or as eager for personal triumph either in debate or in policy, but as single-hearted servants of righteousness in the difficult paths of moral discipline, with mutual respect and consideration amid inevitable differences, and in constant loyalty to that charity which is greatest of all.

Then we shall be brought to a deeper sense of unity as one people, called of GOD to earnest service, strenuously grappling with the real problems of life. And as we are thus surrendered to a common purpose, looking to the one Source of inspiration and strength, though led sometimes in different paths of intellectual and moral apprehension, there will be also a new spirit in our worship, not to separate, but to draw into closer fellowship. Because we are in earnest in our life we shall pray the more earnestly, and be drawn nearer to one another the more complete our surrender to the living GOD.

Such at least is the faith in which we accept the trust of our free religious life, and with which, in renewed consecration, we would enter this New Year. We cannot be heedless of the special burden laid upon our country in these days; but for that very reason we must seek for the renewal of our deeper life, for the fresh insight of a loyal Christian discipleship, for worship that shall quicken the springs of pure love and the truest heroism and self-sacrifice, for prayer that shall be uplifted in the strength of the Eternal and direct and control the whole purpose of our life. We have each our personal responsibility, and our churches have their calling of GOD. They have, as we believe, a special work in these days, as homes of spiritual freedom for seekers after truth and citizens devoted not to selfish interests, but to the supreme interest of the Kingdom of GOD. In self-forgetfulness, in the union of prayer and brotherly love and devoted service of the needs of our fellowmen, in the face of iniquity, of poverty and suffering, of vice and degradation, we shall find our true life with GOD; our testimony to CHRIST and the power of his truth, must be in steadfast Christian faithfulness in daily life, as one people, as children of the heavenly FATHER—if only we may be found worthy, that by His grace such true life may come to us with glorious quickening and the joy that shall triumph over all the darkness and the sorrows of the world.

A NEW YEAR HYMN.

We know not what the days may bring
That open with the year,
We can but pray for power to sing
With faith undimmed by fear:

To sing a hymn of trust in Thee,
O good and loving One,
That Thou wilt to Thy children be
An ever-shining Sun.

Though clouds may darken all our way
With pain, and tears, and sin,
Yet even through the saddest day
Thy light will shine within.

Teach us to know Thy love, O God,
And trust Thy gracious power
Through every chastening of Thy rod,
And every weary hour.

Now take and use us, Lord of Love,
Through all the days to come,
Till we behold Thy face above,
In our eternal home. E. D.

Jan. 1st.

GREAT things, great opportunities of serving God, come but rarely, whereas little things whereby our faithfulness is proved, occur perpetually. If you wait for some great thing wherein to show your love to God, you may perchance wait all your life. Besides, great undertakings require great strength, and how can you be sure that you are capable of any such, if you have not been trained and proved by that which is less? Great works imply proportionately great grace, but God does not give His extraordinary gifts of grace save to those who have made good use of His lesser graces. Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some wieghtier occasion arises.—*Hidden Life of the Soul.*

THE PULPIT.

NEW YEAR'S SERMON.

BY THE REV. R. A. ARMSTRONG, B.A.

Consecrate yourselves to God, all ye youths and maidens,
Ere the world benumb your fresh feeling or sin harden your conscience;
Know that others have found God, as ye have not yet found him;
But seek ye after Him, and ye shall find Him also.
—F. W. NEWMAN, "Hebrew Theism."

FOR many years I have on New Year's Sunday or the previous Sunday read for one of the Lessons in public worship those lofty lines from which I now select this text or motto. And on the New Year's Sunday, too, I have usually felt drawn to speak chiefly to the younger people who might be present at our worship, and to ask them to look with me at the solemnity and beauty and worth and profound significance of life as it stretches out before them as yet unspent, as a tale that is not yet told. Nor need we count youth by any particular number of years that have been past—eighteen, or twenty, or twenty-five; but rather by youthfulness of heart and freshness of soul. If in any human heart the main look is a forward look and not a backward, and the main emotion hope, and neither care nor fear, then the precious gift of youth has not yet been taken away or lost in the sad, fierce conflict of daily life.

It is, however, to those actually young in years that Newman addresses his adjuration, to those in whom the slow wearing years have not yet had time to benumb the fresh feeling, in whom the sin of the worldly mind has not yet had opportunity to deaden conscience; to whom also, on the other hand, not yet has life rendered such rich experience that they can know God in the deep way in which the old who have loved Him all their lives have learnt to know Him; it is to these that the old man retired alike from the strifes and the honours of the world, called across the vale of the years,

Consecrate yourselves to God, all ye youths and maidens!
Seek ye after God, and ye shall find Him also.

What a wonderful heritage this is on which the young men and the young women look out, this heritage of life! How easily it might have been that you had never been born to this supreme inheritance! How easily it might have been that the dust of the earth, which goes to compact your visible bodies, the brave, strong limbs, the mobile lips, the keen, bright eyes, the brain, that inscrutable instrument, the gates of the heart with their ceaseless motion—how easily it might have been that that dust now so marvellously organised had gone to build up some fragment of the earth's rocky crust instead of this dwelling-house of a human soul! How easily it might have been that the mysterious spark of conscious existence which constitutes yourself had never been kindled, and that you had not been! And the vast world of mankind would have gone on almost the same without you. None would have thought, or felt, or known that *you* were not there. None would have perceived an empty place in the ranks of our race. But it would have seemed full and whole as it does to-day.

But the frame has been built up by the hand of God, and the spark of life that all the ages cannot extinguish has been kindled in you; and here you are in the world, instinct with consciousness, quick with life, an individuality distinct and separate for ever from all the other millions of millions of creatures in the universe, yet bound to a multitude of your fellows by innumerable bonds of dependence, of communion, of service, of love. Is there any miracle in all the miracles the wildest imagination has ever fancied, equal to this solemn, inexplicable, supreme miracle that you exist and live endowed with the glorious faculties of a human soul?

Endowed with the solemn trust of life: and what are you making, what do you mean to make, of that trust? We have sung to-day that this year is given to us

For hope and peace and love,
For faith and truth and Heaven.

How do you mean to reap that priceless harvest? You have asked God to

Bless our yet untrodden way,
Lead us through the entered year.

How do you mean to win that blessing or secure that divine guidance? You have called on the Spirit gracious, truthful, tender, silent, mighty, holy, to dwell with you. How will you win to yourself in this half-century of weeks which make up the year, the grace and the truth, the tenderness and the quietude, the might that comes of life with God, the holiness of the perfect consecration? Are you praying God, by night, by day, to help you to lift the life which He has given you up to this high level, and to be the thing which He created you to be?

I suppose in this last week or two there is hardly one of the younger worshippers in our church who has not enjoyed some Christmas merriment. The change from year to year is in most homes where there are young hearts a season of much festivity. You have joined in the frolic of Christmas games, or whirled in the swift dance round the decorated rooms, or gathered before the blazing hearth to tell strange tales of mystery or terror. And the pleasant laughter and the bright eyes and the glad faces are surely good in the sight of the Lord, and with all innocent mirth there goes the kindly blessing of the Most High. He made your feet to glow in varied motion, your blood to flow gladly through your veins, your hearts to be light and buoyant in mutual intercourse, your faces to kindle with mutual smiles. And while the thoughts are all innocent and the actions all sober, there is no fear but the benediction of heaven may go along with the very gayest of Christmas festivities. But the few days' play, none the less, should only be the prelude to the earnest work which is to make the main history of the year. Life is not sport, but life is real and earnest. That old preacher would well have won his fame as the wisest preacher that ever made a sermon if all his words had been as wise and weighty as these few: "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Yes, into judgment—not, indeed, into any unjust, cruel judgment, but into the wise, grave judgment of the loving Father, who gladly gives his son many pleasures and much delight, yet requires that not for these things should he live, but only draw from them cheerfulness and brightness and manly strength for the great task of true and worthy living.

And so these years of life on this busy earth lie before you—precious years full of opportunity—yet even for the young but few. And you have to shape your plan and mode of life. You have to draw the main lines of purpose and of conduct on which it shall be built up. Some, perhaps, will in this year that is just begun make that great life-choice involved in the complicated conditions of our modern civilisation, the choice of a profession or a business in life. Time was when that was determined for a man without choice by him or by his parents. According to the caste and rank in which he was born was his destiny through all the years. It was ordained from the beginning that he must be courtier, or soldier, or priest, or artisan, or slave. But now before all sorts and conditions of men lie open all the estates, and the moment for decision comes and cannot be put off. If there is great pressure to some one course or another, it is not by the decree of immutable custom, but by the fierce competition of our times which compels so many youths to take to this or that life-long occupation independently of personal taste, only too thankful that any means of livelihood unfold before them.

But so far as there is a choice, what a solemn choice it is! Something to which to give up all the best hours of the day through all the best years of your life. Something to which to devote for twenty, thirty, forty years the chief part of whatever powers God has given you. Some service to be entered into for our common humanity to which your energies shall be given up even till you are an old man. There is a word which we use lightly about this, forgetting the significance it carries in it, yet a word which justly marks the gravity of the young man's life-choice. We speak of a man's occupation as his "calling." His calling! Yes, and no man should ever enter on any business or profession, to which he cannot feel that he is "called"—called as to a true and genuine service of the community, called by the voice of conscience which approves only of service which is real and honest, small and humble though it be. It is not only to the ministry of the Churches that a young man may be truly called of God. That calling has its deep, sure joys when life is truly consecrated to it, though it have its silent life-long care—often its keen pain of disappointment also. But how truly in many another life-task may a young man hear daily the call of God to loyal service. I have known at least one solicitor who in his daily work did as much and solid good as any minister, with wise and honourable counsel lifting men out of difficulty, extricating them from entanglement, persuading them to rigid honesty when the sharp trick was so tempting, dissuading them from contentious litigation, winning the confidence of men and women in many a bewilderment quite outside the scope of ordinary business, infusing into great merchants by the quiet influence of his own bearing the sense of the worthlessness of riches at the cost of honour, setting the young man with all the battle of life before him in the way of an honourable career. His was not

a "profession" only—something professed before his fellows—it was a "calling," a calling by God to walk by paths of high responsibilities honourably discharged, and the practice of the law ennobled to be not the contention for plunder, but the bringing of the eternal principles of equity into the daily dealings of men. And from the time I got to know that friend of mine I always hoped that one of my sons might be a solicitor. And the physician also, in how high a sense may he make his profession a calling too. And so all men everywhere who by brain or hand produce that which the world needs, and are determined never to make money by that which is a service to no man, and never to make their own gain at the cost of another man's loss, never to stoop to a trick of the trade which is not honest, never to sell an article pretending that it is that which it is not, never to authorise an advertisement which is not simply and sincerely true, always to use their calling, not for their own advantage only, but for the benefit of their fellows too. The man who holds rigidly by that may grow rich or he may not. But at the very outset each young man or woman taking up a career for life must resolve what the choice shall be—and whether, if ever it come to that, it shall be poverty and ruin before dishonour and dishonesty, or sheer and absolute integrity even at the price of utter commercial disaster.

But it is not everyone that is called upon to make the great choice of a life occupation which shall also be the means of earning daily bread. Some men and many women are so placed that no such necessity is laid upon them. And then it is said of them in a tone of gratulation or of envy, as the case may be, that they have no "need to do anything." No need to do anything! Is that so? What, then, has God given them leave to abstain from any life service? Has he set them free from the common responsibilities of mankind? Ah, you—if any there be here—who congratulate yourselves that there is no necessity for you to do anything—do you not believe that our life is a swift and solemn trust? Do you not believe that there is work for you to do, set you by the great God as surely as the task of any servant in the world is set him by his lord? Your happiness and privilege lies not in this, that there is "no need for you to do anything," but in this, that it is more freely open to you than to most to apply your faculties to the service most congenial to them, seeking your reward only in a good conscience and the benefit you may confer on those among whom you live.

And yet—so strangely does the shallow, selfish, worldly code find lodgment side by side with Christian judgment—there are good and kindly people, people who sincerely honour Christ and devoutly worship God, who yet deem that there is something more genteel, in some mystic way more honourable—especially in a woman—in "doing nothing," as the strange phrase is, than in earning daily bread by daily ministration to some human need. Thank God! these false judgments are passing away swiftly from the heart of our English people; and every New Year's Day sees a sincerer respect accorded to honourable industry and a more widespread condemnation meted out to willing idleness.

But, after all, I have been led to dwell much on the outward things and little on the inward. Yet in truth the call to the youths and maidens of our time to consecrate themselves to God, is a call less to any outward form of life than to a change of the inward heart. One who knew what he said, told men long ago that the Kingdom of God is within; and he told men to seek first the Kingdom of God and His righteousness, and all these things should be added to them. They who are consecrated to God in inward spirit will never choose occupations which are not honourable, or sink below the level of high integrity, or prefer idleness to diligence in business, serving the Lord. And the supreme truth for all those to learn before whom lies the trust of life, is that it is this consecration of all the powers of God which alone can give abiding happiness or lead on to the peace that passes understanding. Let them learn this by the fidelity of their daily lives, and they, too, shall know God as they cannot know Him yet. God shall fill them of His own fulness and visit them with His spirit, and He shall be "their trusted Lord," and they shall be "His conscious servants."

IN TIME OF WAR.

"In Time of War: A Plea for Christianity and Civilisation," is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. The responsibility of war, he says, in a free country must rest ultimately with the people. The present war in South Africa, whether right or wrong in the beginning, is now inevitable; but it is not inevitable that we, as a people, should be given over to the evil passions which are so closely akin to war.

If our Christianity be not an organised hypocrisy, our civilisation a thin veneer, we are bound to restrain within ourselves those savage instincts which war tends to quicken in us, and to repudiate all complicity with them: the instincts, I mean, of Revenge, and Hatred, and Greed, which even now are in many ways declaring themselves, unchecked and unabashed in our midst.

Mr. Hargrove thankfully acknowledges that the leading members of the Cabinet have declared that revenge has had no part as motive in causing this war; yet, unhappily, in the excitement of battle and in the baser excitement of the populace at home, that evil passion has been by no means absent.

As to hatred, Mr. Hargrove says:—

It is difficult to fight men, to do our best to injure them in person and property, yet not to hate them. And there have been too many signs of hatred and contempt of our enemies hitherto. There has been a readiness to welcome eagerly every report to their discredit, with the utmost indifference to the source, known or unknown, whence it came. The most shocking charges have been made on the mere voucher, "It is said," "Persons state," "I was told," and the like; and they are taken up and repeated as facts. It is natural enough; we are always prone to believe the worst of our enemies, but it is absolutely anti-Christian, anti-social; it is, strictly speaking, inhuman, unjust; for we are held together by the bonds of mutual respect and forbearance, and there can be no respect where there is willingness to think all evil, and no forbearance where every wrong is exaggerated to the uttermost. They are our enemies now, these Boers, and we must fight them as such; there is no need that we should hate them, nor does war suspend the laws of humanity or of Christ. It is *never* right to hate your enemies.

And lastly, while the war is declared by our statesmen not to be a war of aggrandisement, Mr. Hargrove quotes some striking evidence that there is in fact an unscrupulous, grasping temper prevalent among our people, and in most unexpected quarters. We trust that the sermon as a whole will be widely read (it may be had of Mr. Chas. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds, or at Essex Hall, 1½d. by post), but the concluding passage we must quote here in full:—

"The spirit of militarism, the lust of conquest, the ambition of aggrandisement, have taken possession of our people, and interest in all other questions has died away. The fact we must needs accept, but not without protest; protest on behalf of Christ as against 'the fever of desire,' and 'the thirst for success'; protest for the gentle virtues which civilisation brings in its train, respect for the rights of others, hatred of violent methods, development of our resources by honest industry; protest above all for the Law of God supreme over all nations as over all individuals, 'Thou shalt not steal,' 'Thou shalt not covet,' 'Thou shalt not bear false witness.' Law which checks the fever of desire, and on national ambition, as on the sea waves, imposes the command 'Thus far shalt thou go and no further.' Heedless of this law, men and nations tread the way which, broad though it be and crowded, yet leads to ruin. For as the noble maiden, doomed to die, says in the great Greek tragedy—

None are the counsels strong enough
Of all that come from man, to set at nought
The unwritten laws of God that know not change;
They are not of to-day nor yesterday,
But live for ever, nor can man assign
When first they came to being.

So wrote Sophocles nigh five hundred years before Christ was born. For it is the common spirit of all religions, to revere a Law above our own interests and desires. And when nations grow presumptuous with success, and dare to exalt themselves above the law of right, then is it true, in the words of the Hebrew poet—

He that dwelleth in heaven shall laugh them to scorn,
The Eternal One shall have them in derision.

Mighty is Britain, the sun never loses sight of her flag, nor is any sea unploughed by her keels: but this whole earth—were it ours, sea and land—is but a little place in the Dominion of the Most High, and His Law is alone supreme through all time and space.

"Let us beware, lest, in our almost boundless prosperity, 'lest we forget.' Forget that we are a Christian nation; forget the Fatherhood of God, forget the brotherhood of man, which Christ taught us: lest we be driven by pride and passion to a ruin such as of old overtook Babylon and Rome; such as in our own days we have witnessed consummated on the once proud empire of Spain.

"England's missionaries in every barbarous land 'preach the gospel of peace.' God grant that England's statesmen and England's soldiers set before themselves no lower aim than to make the spirit of

that Gospel prevail! But statesmen and soldiers are the servants of the people, they can do neither good nor evil but with our consent; they are of ourselves and share our passions. Let us give no place to the devils of Revenge and Hate and Greed at home, and then they will find no place in the hearts of the brave men who are fighting our battles abroad."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

"BACK TO JESUS."

SIR,—Mr. Gow has treated Mr. Drummond's article and my own so entirely in the spirit which we would desire an objector to adopt towards the statement of an unfamiliar position and one therefore to some extent necessarily obscure, that it would be churlish not to attempt some response to his appeal that we should speak out more clearly. I do so the more readily because I think I detect in his letter some small indication that he is not himself wholly satisfied with the view we have ventured to criticise. He appears to be in two minds as to what to think concerning the historic significance of the work of Christ, for in one place it is "a tiny thread spun nearly two thousand years ago," and in another it is "the greatest movement for the uplifting of mankind that history has known." No one, surely, who demands clearness of thought can hold these two estimates together very long, and I entreat Mr. Gow to sacrifice the "tiny thread," which, after all, is only a metaphor, and follow the better reason which guided him when he wrote the second of these descriptions.

We are bidden to say clearly what we mean and endeavour to make ourselves understood. Well, I cannot disguise from myself the conviction that the reason why we are imperfectly understood is not that we disagree with Mr. Armstrong and Mr. Gow only concerning the respective claims of history and intuition, but that we disagree concerning questions yet more fundamental. Mr. Gow, for instance, appears to think it "a terrible thing" that the revelation of God in Jesus should be to anyone "the one perfectly convincing proof of God's Goodness and Love." I, on the contrary, see nothing terrible in it at all, but see something eminently rational and true. Whence this difference between us? I feel assured it arises from the fact that when we speak of the Goodness and Love of God we do not mean the same thing.

There is a belief in the Goodness of God which is derived, can indeed only be derived, apart from Christ, but it is a belief which is of no value for religion. This is the belief in the Good Nature, Benevolence, Kindliness, of God, a belief which stands wholly unrelated to what for religion is the prime fact concerning man, the fact of Sin, and for that reason has no power to constrain the conscience or bend the will. The sole belief in the Goodness and Love of God which takes account of this prime fact, and has therefore a value for religion, is a belief which is reached *through the experience of the forgiveness of sin.* The Goodness of God is not to me a religious fact at all until the truth of two other facts has been borne in upon me—namely, that God hates sin with undying hatred and yet loves the sinner with undying love. Not until by the conviction of sin I have felt how utterly impossible it must be for the All-Holy to forgive my sin, and yet in spite of this have received the assurance that it is forgiven, can I attach to the idea of the love of God any religious significance or discover that it has any practical bearing upon my life. Only when the experience of contrition makes the love of God the greatest of all marvels do I apprehend it as a reality. It is only when I see it as "Love so *amazing*, so Divine," that I feel it "demands my soul, my life, my all."

Now this experience which leads us to see in the love of God something which exists, not as a matter of course, but as the miracle of miracles, not as something natural, but as something supernatural, comes through Christ and, I believe, through Christ alone. I know not who else or what else can produce it. Mr. Gow is, therefore, perfectly right when he represents me as holding that "the revelation of God in Jesus is "the one perfectly convincing proof of God's Goodness," but I am much mistaken if when he speaks of God's Goodness he is thinking of what I am thinking.

But Mr. Gow imagines that the fact that Christ appeared two thousand years ago in some way invalidates this experience. He seems to suppose that I have to go back in thought two thousand years before I can reach my faith in God. This is not so. The revelation of God in Christ overtakes me as a fact of present living experience. Under its impression, conveyed through the New Testament and the Christian community, I know nothing of the intervals of history; I know nothing of these two thousand years till I begin to seek a rational justification for my present experience. I want to feel assured that this "impression" is no mere subjective creation of mine, no unbalanced mysticism;* and it is then, but not until then, that I go back the two thousand years and discover by historical analysis that the Christ of history answers to the Christ of experience.

Mr. Gow has said that we appear not to think it "worth while" to find out what Jesus thought and did, and no sentence in his letter shows more clearly how little we are understood. But I may reply that unless the revelation of God in Christ is a vivid fact in present experience I certainly do not think it "worth while" to inquire what he thought and did, except of course as a matter of antiquarian and historical interest. If "the power of the soul" is what Mr. Gow apparently conceives it to be, and every man can be his own redeemer, then obviously there is no pressing necessity to discover what was the religion of Jesus and what was the nature of the impression he made upon his disciples. These questions become academic ones merely, inasmuch as they have no vital relation to the fact of redemption.

I have written at some length but, I fear, to little purpose, and I shall not be surprised if I am told that I have plunged into a deeper darkness than ever. I take consolation, however, from the fact, to which Mr. Gow candidly bears witness, that the view I have explained is one which has to be reckoned with by every student to-day, and from the reflection that, however confused and inarticulate I may be in my efforts to express it, I cannot hinder the power which it is bound to exercise in the coming years, and this, even in circles where the vaunt of openness to new aspects of truth, from whatever quarter they arise, is sometimes accompanied by a singular indisposition to recognise them when they appear.

AMBROSE BENNETT.

* The point of the Ritschlian attack on mysticism is not, as Mr. Gow seems to think, that it is confused and unintelligible, but that it springs from an undue subjectivity, which claims for the individual soul immediate communications from God apart from historical revelation.

TEMPERANCE LITERATURE AT ESSEX HALL BOOK ROOMS.

SIR,—I think the inquiry of Miss Fermor in your issue of the 23rd inst. must have been written under a misapprehension. So far as I am aware the Book Rooms at Essex Hall *have never refused* facilities for the display of Temperance literature, but on the contrary the publications of the Essex Hall Temperance Association have been readily welcomed, and the recent powerful appeal of the Rev. R. A. Armstrong is stocked at both Book Rooms, also the pamphlet of the Rev. J. T. Sunderland, whom Temperance workers will be glad to welcome back to this country.

I was asked a few days ago to apply to the Book Rooms for a special table to be set apart for general Temperance literature, but knowing the extremely limited space at the disposal of Mr. Green and Mr. Hare I did not see my way to make the application, but any Temperance work not in stock will be promptly obtained.

JOHN BREDALL,
Hon. Sec. Essex Hall Temperance Association.

FREE CHURCHES.

SIR,—It is lamentable to see what ignorance still prevails concerning "our Free Churches." Yesterday I received by post a copy of an "Address to the Members of the Theistic Church at the Annual General Meeting, Dec. 18, 1899, by Martin Ridley Smith, Esq," in which the following statements occurs:—

"We are the one Church in the world who set truth and morality above supposed revelation and its corollary superstition; the one Church, which is not bound and fettered by tradition, ceremonial law, sacraments, or the authority (in many cases the cruel tyranny) of a priesthood." "We are the one free, really free, Church in all this world, as England is "the one free country!"

Comment is unnecessary; but one cannot help feeling a little indignant at this quiet ignoring of the really Free Churches which existed long before Mr. Voysey's anti-Christian Theism was ever heard of.

Jan. 2. R. B. DRUMMOND.

To CORRESPONDENTS.—Letters, &c., received from the following:—J. S. B.; R. H. U. B; K C.; R. I. C.; C. H.; W. H.; H. L. J.; W. L.; T. L. M.; H. R.; J. S.; M. R. S.; W. H. S.; E. T.; A. J. W.; H. W.; T. S. W.

PROVINCIAL LETTER.

LONDON.

THE prevailing topic of interest in our London congregations just now is naturally "The Bazaar." By the 1st of May we shall come to the testing point of all the elaborate plans and numerous suggestions which have been exercising our minds this long while already. If the enterprise does not prove an enormous success it will not be the fault either of the secretaries and committees whose deliberations have been zealously forwarded by a host of workers in all directions, or of the good friends in the country who have given us freely both of their counsel, born of happy experience, and of their substantial aid. The hon. treasurer, Mr. Frank Preston, is now keenly on the look-out for communications from those who have held over their donations from a feeling that there was, as yet, "no urgency." The urgency is now becoming evident, and every week increases it. Amongst the sources of revenue from which valuable results are expected, must be counted the entertainments, and the Committee in charge of this department is in high feather over the prospects of repeating with Shakespeare's aid the success to which Milton helped them last summer. On Tuesday, Jan. 16, there is to be a matinée performance of *A Midsummer Night's Dream*, at the Prince of Wales's Theatre. I need not give further particulars here, but it is gratifying to hear that the demand for tickets has been eager. No doubt the forethought of the manager, in fixing a date when a good many young people will still be at home from school, has had a good deal to do with this result; and if the entertainment serves not only to enrich the treasury, but also to increase the young people's interest in the whole movement, we may congratulate ourselves indeed.

There is just one matter for—I will not say regret, but for earnest attention, as regards the money question. Everyone knows that the effort now on foot was contemplated as a source of permanent help for the work of the society which exists to increase the number and efficiency of our churches in the capital. It was quite rightly considered that the regular income of the London District Unitarian Society was less than adequate even to assist the weaker churches already existing, and that its new work would always be hampered by the judicious fear of running into debt. The Building Fund which is being now raised will supply means for special extension work, and while there will still be need for generous co-operation on the part of our people at large, the Society will probably be relieved of extreme pressure for some time to come—*provided* that it gets a fair start now. The fact is, however, that owing largely to its work in helping to found the new and thriving congregations at Lewisham and Woolwich, it owes its treasurer some three or four hundred pounds. I believe there was an impression abroad, when the Bazaar scheme was floated, that the Society would be set right in this respect as a part of the good work aimed at; but whether by oversight or otherwise, it is not so, and unless we make some special provision, the whole thing will not come off just as handsomely as it ought to do. It would surely be an absurdity to do the big part and leave the little undone, especially when there is, if I may say so, peculiar reason why the "little part" should be done at this time. It was some time ago intimated, to the sincere regret of all connected with the Committee's work, that Mr. David Martineau, who for more than a quarter of a century has most zealously and invaluably served in the double office of treasurer and chairman, desired to retire from office. He was pressed a year ago to retain it till the Bazaar should be over, when it was expected he would have the satisfaction of handing over his books with a balance to the good. It is incumbent upon us to see that this is done. Some of our friends, I believe, have already diverted their donations intended for the Bazaar Fund towards liquidating the Society's debt. It would be a pity if any of us should be shut up to one only of these good objects; and if this meets the eye of anyone who has yet to give to the Bazaar Fund it will, I hope, suggest a suitable partition of his gifts.

The chronicle of recent events calls for little remark here. In most of the churches there appears to be a steady going on, without much that makes history in the usual sense of the word. The work in London has its peculiar difficulties, and it is something to keep going on without losing ground or losing confidence. How it may be in the North and Midlands I cannot tell, but London is unmistakably saddened and depressed by the war. People of a sort may be found in plenty at a few places of amusement; but the better class of theatres have certainly suffered severely already, and I know serious-minded people who are, as they say, little disposed to attend public worship at this time. I don't quite see why, though it was certainly a subject of serious discussion amongst some of our ministers lately, what they could do with their Christmas services. Surely, we must hold on straight just now. If the times are bad, that is no reason why we should cease to love goodness or to preach righteousness.

The news that the Rev. J. T. Sunderland is coming for a six months' engagement to Highgate is very welcome, and we who met him in London on his return from India will be heartily glad if he comes to stay. Whatever we say about the need of money, what we want most is men. Of persistent church life we have unfortunately but little, at least in these great communities where the tides of population come and go very swiftly and perplexingly. Of merely official ritual we have none; no troops of worshippers come to our churches for priestly aid such as any one priest can give as well as another. It is the living voice and the living mind that they look for in our ministers; and though every true servant of God will do his utmost to bring his hearers to the attitude and spirit of true worship, where all that is local and temporary is absorbed into the eternal and infinite, he is reminded in many ways, some not comfortable ways, that to him has been committed the singular charge, an awe-inspiring responsibility. May the New Year bring us the true riches, of heart, soul and mind; may hearers and ministers be both enriched and strengthened for the great work committed to us all!

As I write I hear that the Rev. Stopford A. Brooke, whose series of services at Little Portland-street is one of the outstanding events of recent months, is slowly recovering strength after a somewhat severe attack of influenza. We in London have now the pleasure of feeling that his congregation is wider than ever it was, thanks to the special services' scheme, by means of which he has become known to thousands in different parts of England and Scotland. (I suppose Ireland and Wales will claim their share also!) The scheme has, indeed, been so successful in this way, that one wishes we had half-a-dozen travelling preachers of the kind, to inspire ministers and congregations with fresh ardour, and to lift them a little out of that sense of isolation and sparseness of numbers which chills all but the most enthusiastic. W. G. TARRANT.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ashton-under-Lyne.—The congregation, while it is seeking the support of the Unitarian public in its endeavour to erect a good church, has recently decided to build a temporary iron school, capable of accommodating about 300 persons, for the purposes of public worship, Sunday-school work, and general congregational business. This undertaking will be effected by the congregation itself. On New Year's Day an interesting little ceremony was performed by the committee and members. In the afternoon they met on the acquired site in Richmond-street, which is sufficiently large for all prospective buildings, and staked out the ground for the first undertaking. The first sod of the site was cut and turned by the Rev. W. C. Hall. Then the stakes were driven into the earth by Mr. W. Belfield, Mr. S. Taylor, and other members of the committee and congregation. Brief speeches were delivered, including one by the Rev. J. Marriott Craven (Congregationalist), who said he believed there was room and use for a strong Unitarian Church in the town, and expressed his sympathy with the movement. It is expected that the congregation will enter its new temporary home in February.

Bath.—During the present week the congregation of Trim-street Chapel has had a succession of pleasant evenings. On Tuesday the New Year's treat was given to the Sunday scholars; a congregational gathering took place on Wednesday, and on Thursday the members of the mothers' meeting were entertained. On each occasion an excellent programme was provided by young people connected with the chapel, consisting of illustrated songs, tableaux, and a short play. All were heartily thanked for the great trouble taken to provide for the amusement of young and old in so thorough and successful a manner.

Birmingham: Hurst-street Mission.—Mr. W. J. Clarke begs to acknowledge with thanks the receipt of £1 from "R. A." for the two aged sisters mentioned in his article on "Christmas among the Poor," reproduced in THE INQUIRER on Dec. 23 last.

Bolton: Bank-street.—The annual service of Recognition and Self-Dedication was held on Sunday morning last, the Rev. C. J. Street, M.A., LL.B., being the preacher. A welcome was given to forty-nine members who had been enrolled during the past year. Of these twenty-seven belong to families already on the roll, six represent families connected with the congregation, but not hitherto on the roll, nine have come from kindred congregations, and seven from outside Unitarianism. The losses by death, removal, and lapse amounted to twenty-one, so that there was a net gain of twenty-eight enrolled members for the year—a total net gain of eighty-four during the last three years. Fourteen of the new members had attended the minister's preparation class for 1899, two the classes of 1897 and 1898, and three the 1897 class. The membership of the 1899 class numbered twenty-six, with an average attendance of fifteen. A vesper musical service was held in the evening, appropriate to the close of the year. The chapel and school have been fitted with the electric light, the kind gifts of Mr. J. P. Thomasson and Mr. J. W. Scott respectively.

Bolton: Unity Church.—The twenty-second annual Christmas Fair and Sale of Work was held in the schools on Jan. 1 and 2. The large room was

astefully decorated. Busy hands had loaded the stalls with the products of the autumn and winter's work, while the recent installation of the electric light—the generous gift of Mr. J. P. Thomasson—added both brightness and healthiness. The minister, the Rev. H. M. Livens, occupied the chair on both occasions. The Fair was opened on the first day by Councillor W. Healey, J.P., of Heywood, who gave a hearty and encouraging address. As it is intended to alter and enlarge the premises so as to meet the growing demands of the school, Mr. Healey earnestly appealed for support to such a useful object, illustrating from his own personal experience the value and the life-long influence of the Sunday school. The opener on the second day was Miss Curtis, a member of the church and friend of the school. In her address she referred with tender and grateful remembrance to her early associations with "that prince of Sunday-schools," Lower Mosley-street, Manchester, of which her father was for many years the superintendent. The proceeds amounted to £305, being the largest sum yet raised at any Unity Christmas Fair.

Boston.—Last Sunday afternoon Mr. Lucking Tavener, of Stepney, gave an interesting lecture on "Sartor Resartus," and in the evening preached on "What is Man?"—a sermon which was much appreciated.

Bristol: Lewin's Mead Domestic Mission.—A gathering of the members of the Committee, and other friends of the mission, took place at the mission on Friday, Dec. 29 last, for the purpose of taking leave of the Rev. J. Wain, who is settling at Trowbridge, as minister of the Conigre Chapel. Opportunity was also taken to present to Mr. Wain a mark of the regard in which he is held by them. Mr. A. H. Wansey, in a few felicitous words, made the presentation, which consisted of a purse containing £51, a set of silver teaspoons, and a handsomely-illuminated address. Mr. P. J. Worsley, the Rev. A. N. Blatchford, and Mr. J. Kenrick Champion bore testimony to the whole-hearted service Mr. Wain had given to the difficult work of the mission, and recognised how successful he had been in his labours. While each regretted his departure, all united in wishing him Godspeed and success in his new sphere of labour. The Rev. J. Wain acknowledged the presentation, and thanked the Committee for the many kindnesses that had been extended to him during the ten years he had had charge of the mission, kindnesses which had greatly lightened the somewhat difficult work. He was conscious, of course, of many shortcomings, but he had tried to do his duty to every branch in connection with the mission. The Rev. A. Lancaster, who succeeds Mr. Wain as missionary minister, will commence his duties on the first Sunday in the New Year.

Chester.—The Rev. Stopford A. Brooke will, unfortunately, not be able to preach in Matthew Henry's Chapel to-morrow (Sunday). The bi-centenary of the chapel was not held last year, as stated in the "Retrospect," but only re-opening services, in preparation for the bi-centenary to be celebrated during the present year.

Chorley.—We held our annual Sunday-school party on Christmas Day. A large number were present at tea, and at the meeting afterwards the schoolroom was full. The Rev. Andrew Doel presided. Songs, recitations, &c., were given by the scholars. Prizes were given to the scholars for regular attendance, &c., and were distributed by Mr. James Crabtree, of Todmorden.

Cirencester.—On Jan. 2 the Christmas tree and tea, in connection with the Sunday-school, took place, when scholars, teachers, and friends spent a most enjoyable afternoon and evening. The tree was brilliantly decorated, and many useful presents and toys were distributed among the scholars.

Derby.—The annual Christmas party and prize distribution of the Friar-gate Sunday-school took place on Wednesday week. Tea was followed by an enjoyable programme of recitations, music, and two sketches by scholars and teachers. The Rev. J. Birks, F.G.S., presided, and presented the prizes to the scholars.

Edinburgh.—Mr. Robert Wilson (author of "Laurel Leaves") conducted the service at St. Mark's Chapel, on Sunday last, and preached an eloquent sermon from the text: "Other sheep I have which are not of this fold," concluding as follows:—My friends, we are on the verge of the penultimate Christmas of the nineteenth century. What hope is there for the Christendom of the twentieth? In the Christ that the first disciples knew after the flesh? In the Christ of the ecclesiastical folds? A great statesman once wrote to me: "'Ere your aspirations be fulfilled, Christians will have to be converted to Christianity." We must await the advent of the Christ to be. We need no millennial return of Messiah to earth to fulfil the dreams of the fanatic. Nevertheless, let us watch for the star in the East. Let us not ever revert with straining vision to the Christ of the fragmentary gospels, from which it is often so difficult to piece together his sacred image; but let us carry the eye of trust to the infinite light beyond, in the assurance that God will envelope all our doubts, all our baffled aspirations, in the sacred quest of truth, and that He will claim them as His own.

Guildford.—At the last meeting in the Old Year of the Ward-street Literary and Debating Society, there was a goodly attendance of members to hear a lecture by the Rev. Edgar Daplyn, one of the founders of the society, on "Old Norwich." Mr. Daplyn received a very cordial welcome from his old friends, and his lecture was greatly enjoyed. He paid an eloquent tribute to the architecture of the city, but dealt hardly with its present municipal life.

Leeds: Hunslet.—On Dec. 30 the school children had their Christmas party, and enjoyed themselves thoroughly. A good part of the happy evening was filled up with recitation and games On New Year's Day Miss Thornton gave a delightful concert, assisted by various members of her family. This is now becoming an annual institution, and great credit is due to Miss Thornton for her exertions in this direction. There was a good audience, which showed its appreciation of this musical treat, which lasted for nearly three hours, the whole of the proceeds going to the church funds.

Lewisham.—The year 1899 closed very happily and pleasantly for the Sunday-school here. At the beginning of the year there were twenty-seven children in attendance, and now there are about fifty. The third annual Christmas party was held on Dec. 28, and, thanks to kind friends and willing workers, was an unqualified success. During the evening the children, under the direction of Mrs. P. Minhinnick, rendered a musical sketch, and, under the bâton of Mr. George Callow, a Cantata.

Liscard.—On the evening of Peace Sunday the Rev. J. M. Lloyd Thomas preached an earnest sermon on the war in South Africa, urging that those who felt it to be unjust ought not to submit to the argument that it was now inevitable, but should use every effort to bring about a cessation of hostilities.

Liverpool: Hope-street.—On Peace Sunday the Rev. R. A. Armstrong preached a sermon on "The War," a full abstract of which, as noted in another column, appears in this week's *New Age*.

London: Sydenham.—The special services held at the close of the last year in the Public Hall, Kirkdale, Sydenham, will be again renewed on Jan. 14, when the Rev. W. Copeland Bowie will conduct the first of the new series, to be held on six consecutive Sunday evenings. The result of the first series was sufficiently encouraging to justify this further effort, and it is hoped that the friends who rendered such good help in the past will be able to assist us again. The success of the movement will depend very largely upon the practical sympathy and co-operation of our own "household of Faith." Those who can sing, or play, or are willing to help in other ways, may communicate with the Rev. T. E. M. Edwards, Trevone, Knollys-road, Streatham, S.W.

Manchester: Oldham-road.—The Rev. Walter Reynolds, B.A., revived the Christmas Day service, and preached upon "Jesus, the light of the Gentiles." On the same day the scholar's party took place, prizes were distributed, and addresses were delivered by the minister, and the superintendents, Mr. W. T. Reynolds and Mr. E. Jones, whilst the scholars sang and recited. The seniors' party was held on New Year's Day. The minister took the chair, and gave an address, as did also the superintendents, and Mr. Hetchells, of the Church Committee.

Newton Abbot.—On Monday evening, Dec. 18, a meeting was held in the Public Rooms, in connection with the Unitarian movement, Major-General Jacob, President of the Western Union, in the chair. There were also present the Rev. W. Copeland Bowie, who had preached at Torquay and Newton Abbot on the previous day, Dr. Greaves, the Revs. F. T. Reed, A. E. O'Connor, T. B. Broadrick, J. Barron, and others. The Chairman, in his opening speech, urged the need for sincerity in religion, and fidelity to the highest truth; and congratulated the Unitarians of Newton Abbot on the success of their efforts to organise a church. The Rev. W. Copeland Bowie then gave an address on the movements of religious thought in the present time, and on the character of the Unitarian message, which recognised, he said, that religion had its roots in humanity, and must be based on fearless trust in the righteousness and goodness of God. Their appeal was to those who could no longer accept the creeds of the popular churches. Other speakers followed, and the meeting was of a thoroughly encouraging nature.

Northampton.—The Rev. J. Byles preached in Kettering-road Church on Peace Sunday on the evils of war and the relation of patriotism to the true spirit of humanity.

Nottage.—The annual Christmas entertainment took place on New Year's evening. Owing to the illness of several active workers, the treat was not held on Christmas Day. The children sang and recited very creditably, and a good selection of books and other articles were distributed to the scholars at the close of the entertainment. The minister closed the proceedings by urging all old scholars to be faithful during the new year, and inviting new scholars to join the school.

Oxford: Church of the Divine Love.—The gross receipts of a jumble sale amounted to £6 9s. 5d., which was considered highly satisfactory. The service on Christmas Day was well attended.

Park-lane Chapel, near Wigan.—On Tuesday and Wednesday, Dec. 26 and 27, a number of the young people gave a dramatic representation of Charles Dickens' *Christmas Carol*. The various characters were ably represented in a manner which testified to careful preparation and great interest. The piece was enlivened by the rendering at intervals of several Christmas carols and other appropriate music, under the direction of Mrs. Stead. On Sunday, Dec. 31, a watch night service was held, being attended by about forty of the younger members of the congregation, whose interest was testified to by the earnest and attentive manner in which they entered into the service. Retiring from the chapel to the schoolroom the advent of the New Year was further emphasised by a hearty interchange of greetings and the singing of "Auld Lang Syne."

Stockport.—The annual Christmas party in connection with the Sunday-school was held on Christmas Day. After tea the chair was taken by Mr. J. F. Spedding, father of the Rev. T. P. Spedding, of Rochdale, and a former scholar, teacher, secretary, and superintendent of the school, who made a few introductory remarks appropriate to the occasion. The programme included glees by the singing class, a drama, entitled *The Porter's Knot*, an operetta, and a farce. The stage had been permanently enlarged, and new scenery, painted entirely by the young men and women of the school. The performance of the plays and the children's operetta, as well as the singing of the singing class, was very well done, considering that so much time had been devoted to the extensive alterations of the stage. The minister, the Rev. B. C. Constable, said a few words in praise of the young people's work, and proposed a vote of thanks to the chairman. The attendance was unusually large, the schoolroom being crowded, and some having to be turned away, unable to gain admission.

Styal and Dean-row.—The Rev. John Felstead, who terminated his ministry at Styal and Dean-row on the last Sunday in the old year, has just received a cheque for £70 7s. as a token of regard from the two congregations, coupled with the assurance that the gift represents contributions, not from a few merely, but from almost, or, quite all, the members of each congregation. He was very deeply touched by this generosity, as he had not been in the least aware that anything of the kind was contemplated.

Sunderland.—The congregation have lost an esteemed member in Mr. Joshua Fothergill, who died Dec. 23, aged seventy-two. He was a native of Ouseburn, Newcastle-on-Tyne, at which place he served his apprenticeship as a wire-worker. He then went to Manchester, and eventually commenced business in Sunderland on his own account, and by his industry and steadiness secured success. He was a man of kindly heart and sterling character, and was goodness itself. He loved the Unitarian faith and supported it with genuine liberality. A man without ostentation, simple in his religion, sincere in all he said and did, his long life teaches an admirable lesson of duty well done. A memorial service was held on Sunday evening, Dec. 31, conducted by Mr. J. G. Stirling.

Walsall.—A Christmas sale of work in aid of the funds of the Unitarian Free Church was held in the schoolroom on Wednesday and Thursday nights, Dec. 27 and 28. Notwithstanding fog on the first night, and heavy rain on the second, the effort was successful, about £15 being realised. On the Wednesday night an excellent entertainment was given, under the management of Mr. A. Homer.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, January 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT,

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "Quit you like Men;" 3 P.M., Scholars' New Year's Service, "What can *I* do?" and 7 P.M., I. "What Jesus taught concerning Poverty," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. E. CARPENTER, M.A., of Oxford.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M, Rev. V. D. DAVIS, B.A. Morning, Communion.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. The Communion at the close of Morning Service.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Happy New Year." Evening, "The Value of Life."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS. Communion after the Morning Service.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M and 6.30 P.M., Musical Service, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., "Time's Milestones," and 7 P.M., "A.D. 1899," Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Oxford.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 1 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WEIGHT MATTHEWS.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WEIGHT MATTHEWS.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. RAWLINGS, M.A.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. "Ruskin Hall: its Aims and Methods." Introduced by Miss WILSON, of Oxford. Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY. — Jan. 7th, at 11.15., J. A. HOBSON, M.A., "The Future Civilisation of South Africa."—I.

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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Amount already acknowledged... ...	625	15	0
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Further contributions are earnestly solicited, and will be gratefully received and acknowledged by the Rev. H. D. ROBERTS, Brook Lodge, or Mr. WM. ORRETT, 15, Foregate-street, Chester.

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BIRTHS.

JACKS—On the 28th Dec., at 31, Wheeley's-road, Edgbaston, Birmingham, the wife of the Rev. L. P. Jacks, M.A., of a daughter.

MARRIAGES.

SMYTH—BLAKE—On the 23rd Dec., at Unity Church, Islington, by the Rev. G. Dawes Hicks, M.A., Ph.D., the Rev. W. Rodger Smyth, of Great Yarmouth, to Elizabeth Frances, second daughter of Thomas Blake, of Kingston-on-Thames. No cards.

DEATHS.

DEARDEN—On the 28th Dec., 1899, at the residence of her daughter, in Buxted, Sussex, from influenza, Sarah, widow of the late John Dearden, of Dewsbury. Was interred on the 31st at the Cemetery, Dewsbury, Yorkshire, aged 67 years.

HART.—On the 31st Dec., at Crouch End, Edelin, daughter of the late Samuel Hart, of Hackney, in her ninety-seventh year.

KENSETT.—On the 31st Dec., at 29, Bedford-road, Horsham, Mary Ann, wife of the late James Kensett.

LAKIN—On the 2nd Jan., at Dublin, Caroline, daughter of William Lakin, Esq., of Avranches, aged 81.

LEWIN—On the 27th Dec., suddenly, at 6, Arno-road, Oxton, Birkenhead, aged 77 years, Sarah Jane, daughter of the late Edmund Lewin, of Liverpool, and granddaughter of the late Rev. Robert Lewin, Minister of Renshaw-street Chapel, Liverpool. Cremation at Anfield on Saturday last. No cards.

LEWIS.—On the 4th inst., at Gallants, East Farleigh, Isabella, widow of Leyson Lewis, and eldest daughter of the Rev. Dr. Martineau, aged sixty-seven.

RUSSELL—On the 31st Dec., at 34, Upper Hamilton-terrace, London, N.W., Frances Elizabeth Russell, aged 79.

SHAWCROSS—On the 12th Nov., at Cambridge, Waikato, New Zealand, aged 62, Edward Russell, younger son of the late Edward Shawcross, of Manchester.

SMITH—On the 2nd inst., at Holles-crescent, The Park, Nottingham, Edward Smith, aged 81 years.

YOUNG—On the 2nd Jan., 1900, at Rookwood, Torrington Park, Finchley, Dorcas Young, widow of Thomas Young, late of 29, Mark-lane, aged 77. Service at Stoke Newington Green Unitarian Chapel (Mildmay Park Station), at 2 o'clock, on Saturday, the 6th. Friends kindly accept this, the only intimation.

PRINCE OF WALES' THEATRE,
COVENTRY-STREET, W.

A MATINEE PERFORMANCE of *A MIDSUMMER NIGHT'S DREAM* will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2 30.

CHARACTERS.

Theseus .....Mr. Patrick Munro.
Egeus .....Mr. Gordon Bailey.
Lysander .....Mr. Roy Horniman.
Demetrius .....Mr. Athol Stewart.
Philostrate.....Mr. A. Cochrane.
Hippolyta .....Miss Braidwood.
Hermia .....Miss Kate Emil Behnke.
Helena .....Miss Lilian Braithwaite.
Quince.....Mr. Benson Lawford.
Snug .....Mr. F Parkes.
Bottom .....Mr. Herbert Lawford.
Flute.....Mr. L. J Cornish.
Snout .....Mr. A. E. Johnson.
Starveling .....Mr. Walter Odgers.
Oberon .....Mr Arthur Vezin.
Titania .....Miss Florence Bourne.
Puck .....Mrs. J. H. Leigh.
First Fairy .....Miss Brenda Chamberlin.
Second Fairy.....Miss Janet Oram.
Courtiers, Fairies, Imps, and Singers.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

BEDFORD COLLEGE, LONDON
(FOR WOMEN),
YORK-PLACE, BAKER-STREET, W.

SESSION 1899–1900.

The LENT TERM will begin on THURSDAY, January 18th.

Lectures are given in all branches of General and Higher Education. A single course of Lectures in any subject may be attended, or Students can enter for (i) *A University Course* in Arts or Science in preparation for the examinations for Degrees of the University of London; (ii) *A College Course*; (iii) *A Professional Training in Teaching* (prepares for the Exam. for Teaching Diplomas granted by the Universities of Cambridge and London); (iv) *A Course of Scientific Instruction in Hygiene* (designed to furnish women with the training for such posts as are now open to them; (v) *The Art School.* Six Laboratories are open to Students for practical work. Arrangements will be made for Students who have Matriculated in January.

Students can reside in the College.

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BEDFORD COLLEGE, LONDON
(FOR WOMEN),
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Department for Professional Training in Teaching
(Recognised by the Cambridge Syndicate.)

Head of the Department: Miss HANNAH ROBERTSON, B.A., to whom all applications should be addressed.

The SESSION for 1900 begins on JANUARY 18th. The Course includes full preparation for the Examinations for the Teaching Diplomas granted by the Universities of London and Cambridge, held annually in December.

A COURSE of TEN LECTURES for Teachers on the Teaching of Elementary Physiology, followed by a class for practical work, will be given by J. S Edkins, M.A., M.B., on Saturday mornings at 10 A.M., beginning on January 20th.

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A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3003. NEW SERIES, No. 107.] LONDON, SATURDAY, JANUARY 13, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

WE are glad to hear that the Sunday-school Association are definitely arranging a second Summer Session for teachers, to be held, as last year, at Oxford and at about the same time. The teachers are again assured of a cordial welcome from the Principal and Professors of Manchester College, and there is every reason to expect that this year's meeting will prove as helpful and as delightful in every way as the last. Mr. J. H. Woods has again most kindly consented to act as local secretary. It may possibly prove not to be advisable to make the meetings annual; but it is rightly felt that a two years' experiment will be a better guide than the experience of a single session, after which the Association may be able to decide at what intervals the meetings would be most profitably held. Notice will soon be given as to when and to whom application must be made, by those who wish to attend this summer's Session.

THE new Memorial Church at Plymouth, Mass., was opened on Dec. 21, with an impressive service of dedication. It takes the place of the Forefathers' Church, destroyed by fire four years ago, which was built in 1831, and which stood in the succession of buildings going back to the time of the Pilgrim Fathers themselves. The new church, of which illustrations are given in the *Christian Register* of Dec. 28, seems to be a substantial building, modest, but not undignified in appearance. The Governor of Massachussetts, Dr. Edward Everett Hale, Professor F. G. Peabody, of Harvard, and the Revs. J. T. Eells (of the First Church in Boston), J. de Normandie, S. A. Eliot, and C. P. Lombard, minister of the church, took part in the service. In the course of an address, in which he dwelt upon the early relations between that church and Harvard College, Professor Peabody said :—

The *Mayflower*, steering across the sea and finding at last security in this land-locked bay—that is the symbol which many cherish, that land-locked seclusion in which religion shall be secured. But the methods of the Pilgrims demand a different picture. They sent their royal barque of faith out on the ocean of truth, not knowing where that mighty voyage might end, but trusting as to a favouring wind, to the spirit of the truth whose leading they obeyed. Their end was not security, but discovery. Others might cast their nets in land-locked waters. The Pilgrims heard the great command, launched forth into the deep; and that is what justifies us in commemorating them here to-day.

IN a recent appeal on the subject of loyalty in giving, the Rev. M. J. Savage, of New York, spoke of the new school established at Tarrytown, under the headship of the Rev. T. C. Williams, formerly of All Souls' Church. The school, like our own Willaston, is to be opened in the autumn, and with the same object of providing a thoroughly good education, in which the religious teaching shall not be under orthodox control, but on the broad principles which Unitarians maintain. Dr. Savage's appeal is that Unitarians shall not allow it to be a failure, through lack of their support.

There are so many Unitarians who think it is broad and liberal for them not to care how their children are trained. They say, Let the child grow up, and then let him decide for himself. Do you do that in regard to anything else except religion? Do you care whether your child is taught whether two and two make five or not? Does not it matter whether he is taught what you profoundly believe to be true in religion or not? If it does not, then give up your religion. If it is fit for you to keep, it is worth teaching to your children—particularly when the very fundamental principle of Unitarianism is breadth and liberality in searching for truth.

But I know people who are sending their children to schools under denominational influence, where they are doing everything they can, and the parents know it, to make them something else besides Unitarians. And I have had people come to me and beg and plead with me to undo the results of their own carelessness and folly. They had sent their children to school, and found they were being trained into something else than they thought; and then they would beg me to teach them the value of Unitarianism, which they had never taken the trouble to do themselves!

And at the same time I know Episcopal clergymen who say, "You Unitarians are sending your boys to our schools, and we will do everything we can to make Episcopalians of them." And they ought to, if they believe it, just as you ought to make Unitarians of them, if you believe it.

We are going to have, I trust, a grand school, in which the grand humanitarianism of religion, in the light of the broadest thought and study, is going to be taught. If you believe in it, give it some money. If you believe that it is a good thing, do the next best, or perhaps the thing that is better still—send your boys there, and help it succeed. Let us build up a school that we shall be proud of, and that shall be an inspiration all over the land.

MRS. HUMPHRY WARD'S new story, "Eleanor," begins in the January *Harper*, with so much interest that we find it very difficult to be patient with the monthly issue. It opens in a villa on a ridge of the Alban Hills, looking over the Campagna, and within sight of Rome. There Manisty, an English politician, who has broken with his party and is writing a book, is staying with his aunt and cousin (Eleanor), and to them comes as a visitor from a New England village, Lucy Foster, to whom all our sympathies are inclined to go; but what will happen we must wait to see. We find it difficult to recognise Mrs. Ward's Manisty, even with this first slight acquaintance, in the pictures of him in the illustrations. There is abundant interest in the rest of the number. Other magazines also furnish good supplies for the lovers of contemporary fiction. In *Scribner's*, Mr. J. M. Barrie's sequel to "Sentimental Tommy" begins, under the title, "Tommy and Grizel," the hero having blossomed into a remarkable literary man in London. *Cornhill* has the opening chapters of Merriam's new story, "The Isles of Unrest." In the same number is a lecture by the Bishop of London on "Elizabethan London."

LAST week's *Ethical World* contains a vigorous article on "The Ethics of Journalism," by H. W. Massingham, an article which gains interest from the recent trouble in the *Daily Chronicle* Office; an article, by Mr. Keir Hardie, on "The Outlook for Labour"; a declaration of faith in "Ethics and Democracy," by Dr. Stanton Coit; and the first half of a short story of peace and war, entitled "Glorious Recollections," by the Baroness von Suttner, the well-known authoress of "Lay Down your Arms!" The price of the *Ethical World* is now reduced to a penny. The form of the paper remains as before.

Young Days begins this month its twenty-fifth volume, and the seventh of the present series. The Guild work for this year is to be on Famous Buildings of the World, and it begins with the Tower

of London. A page of illustrations is given, and members have to write short essays telling what they know about the buildings. The January number opens with a story by the Rev. E. P. Barrow, "Tit for Tat; or, Tommy's Transmigrations," and there are the first chapters of a serial story by Miss Theodora Mills, "Clare Heatherton's Mistake, a Story of Friendship."

THE *Christian Freeman*, which was founded by the late Robert Spears forty-three years ago, has long been a welcome visitor in many of our homes, and is also used, as is the *Seed-sower* and the *New Kingdom*, for incorporation with church calendars. Besides other good matter the *Christian Freeman* is giving month by month four short Sunday-school lessons, followed by illustrative stories, the contributor this month being the Rev. L. Jenkins Jones.

THE literary columns of the *Scotsman* are generally so very carefully and accurately prepared that we were not a little surprised to read the following note in a recent issue of that newspaper:—

From Mr. Philip Green, London, comes the issue for 1900 of "The Exeter Hall Year Book," a useful and carefully compiled annual of statistical and other information concerning the various Congregational Churches throughout the country. This issue gives it with its information brought carefully down to date.

Our friends at "Exeter" Hall will hardly relish this confusion of their stronghold with such a hot-bed of heresy as "Essex Hall"; and if any Congregationalist, with faith in Exeter Hall, should procure the book, he would be somewhat astonished at the list of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations.

THE matinée performance of *A Midsummer Night's Dream*, so long looked forward to by the supporters of the London Bazaar, takes place at the Prince of Wales's theatre next Tuesday afternoon. Particulars will be found advertised in another column. We are glad to hear that the success of the effort is now assured, but there are still a considerable number of stalls available, and a few other places. Friends intending to go to unreserved places are strongly advised to secure tickets beforehand, as it is by no means certain that those who come expecting to pay at the door will find places.

THE ENGLISH EDUCATION EXHIBITION.

AMONG the various sections to be represented at the forthcoming Paris Exhibition there is to be one devoted to Education, in which every country is invited to take part. Now, when the English Committee was formed to make arrangements, it was felt to be somewhat difficult to decide how Education could be *exhibited* in concrete form; but a meeting having been called together of persons connected with, or interested in, the many branches of educative work, a warm enthusiasm for the matter was awakened, and a great many scholastic centres agreed to send in specimens.

Then came a very practical suggestion. "Let us," said one gentleman, "have a preliminary exhibition in London, so that our own people may have the chance of seeing the strides that have been made." This happy idea was acted upon, and from it another advantage was secured. It enabled the Committee to have a large selection before them from which to choose, and thus the exhibit for the French Exhibition bids fair to be of the best; for, having the many separate items brought together, it will not be difficult to arrange them in a properly classified manner.

Such is the origin of the exhibition at the Imperial Institute which was opened on Friday week by the Prince of Wales, and which we trust that many friends in London will visit during the next two weeks that it is to remain open. The Duke of Devonshire commenced the proceedings with a short address, in which he laid special stress on "the voluntary and individual effort that we English have so strenuously cherished," in contradistinction to most of the Continental systems, where education is practically all under State control, and where, therefore, the arrangements for any such exhibition would have devolved on one of the great departments of the State.

In replying to the address, the Prince of Wales referred to the immense strides that had been made during the reign of Her Majesty the Queen. "It is difficult," said he, "to picture what shape such an exhibition as this would have taken had it been held sixty-two years ago. Perhaps it is safest to say that it would have been an impossibility. Elementary education, technical education, the education of women and girls, could hardly have been represented at all."

As these last words were spoken, one could scarcely help looking round the assemblage of black coated gentlemen on the platform and wondering how long the next phase of education would take to be accomplished; whether it may be looked for that, at the end of another sixty-two years, such women as Lady Frederick Cavendish, Miss Mary Gurney, and Dr. Sophia Bryant will be expected, as a matter of course, to occupy seats alongside the "lords of creation" who, on Friday last—according to the custom of to-day on such occasions—monopolised all the seats of honour!

The exhibition having been declared open, everyone flocked into the two large rooms where most interesting specimens of work and workmanship were displayed, together, it must be owned, with exhibits which were somewhat far-fetched, viewed from a purely educational standpoint. On the whole, however, we, as a nation, may, I think, be justly proud of the display. The colleges, the high schools, the technical schools, were well represented, and it was good also to see that the evening classes in many of the towns take especial pains with the training in local industries, as evidenced, for example, by a case full of ribbons from Coventry, and an exhibit of boots in all stages of "growth" from Northampton.

Winchester has the honour of showing, so I hear, the only specimen of that once universal but now, happily, almost defunct instrument of "education" (?)—namely, the rod; an old "Bibling rod," as it is called, being on view in one of the cases; above which is the famous Latin motto found in the school, which may be translated, "Either learn or go; a third way remains—the rod."

The Board-schools have been most active in their co-operation in the matter. Specimens of carpentery, design, needlework, various departments of the kindergarten, and even cooking—all these find a place on the stalls, and give evidence of the care taken in the education in hand and eye of the so-called "masses," to say nothing of the numerous proofs of mind culture which is carried on in our elementary schools.

Among all the exhibits, however, there is one in which we are more especially interested; I refer to that of the Sunday School Association. The promoters of the exhibition, recognising the important factor of Sunday-school teaching in English education, invited the Secretary of the Sunday School Association to the preliminary meeting before mentioned, together, of course, with those from the more orthodox bodies. Curiously enough, it would appear from the result that he was the only one representing the Sunday-schools of England to respond to the invitation; at any rate, so far as we could see, our Sunday School Association has the sole honour of representing this branch of National education in the Imperial Institute. And an excellent exhibit it is, too; on the board at the back hang many specimens of reports, certificates, examination papers, &c., together with a photographic group from Oxford, of most of the students of the first Summer Session for Sunday-school Teachers; while in front lies a classified selection of books published by the Association, with the honoured face of Dr. James Martineau looking out from the open page of *The Helper* for 1898. In the centre of the foreground stands a leathern box containing a number of daintily-dressed green pamphlets, in which the Rev. J. J. Wright has told the story of the origin and growth of the Sunday-school. These are for free distribution, and it is intended to provide as many copies as may be necessary for giving away during the time of the exhibition in Paris, should we be allowed, as it is hoped and expected that we shall, to have a space allotted to us there.

MARIAN PRITCHARD.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

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In Tune with the Infinite. By Ralph Waldo Trine. 3s. 6d. (G. Bell and Sons.)

John Ruskin, Social Reformer. By J. A. Hobson. 10s. 6d. (J. Nisbet and Co.)

Oliver Cromwell: His Life and Character. By A. Paterson. 10s. (J. Nisbet and Co.)

Services for Public Worship. Prepared by Henry Bonner. 1s. 6d. and 2s. (Hall and English, 17, High-street Birmingham.)

Illustrated, International Journal of Ethics, Good Words, Sunday Magazine, Bookman, Nineteenth Century, Scribner's, Contemporary, Harper's.

GUIDING PRINCIPLES FOR INQUIRERS IN RELIGION.—I.

ROBERT LOUIS STEVENSON, in one of his suggestive parables, tells us of a certain man who rode forth into the world to find "the touch-stone of the trial of truth," the stone in whose light "the seeming goes, and the being shows." "Wherever he came to a place of habitation, he would ask the men if they had heard of it. And in every place the men answered, Not only have we heard of it, but we alone of all men possess the thing itself, and it hangs by the side of our chimney to this day. And then the man would be glad and beg for a sight of it." Sometimes it would be a piece of a mirror, that showed the seeming of things; and they said to him, "What more do you want? There is no truth but the plain truth." And then he would say, "This can never be, for there should be more than the seeming." And sometimes it would be a piece of coal, which showed nothing; and then he would say, "This can never be, for at least there is the seeming." And sometimes, "It would be a touchstone indeed, beautiful in hue, the light dwelling in its sides; and when he found this, he would beg the thing, and the persons of that place would give it to him, for all men were very generous of that gift; so that at last he had his wallet full of them." And when he halted by the side of the way he would take them out and try them; but nothing ever came of it. Each one seemed excellent by itself; yet when he put them together, each one seemed to put out the shining of the others and make all their colours dull. But the desire of finding the one test of truth was so strong within him that for years he persevered in his search. At last he received a clear pebble that had no beauty and no colour. He looked upon it scornfully, and shook his head: "It will only be like the rest," he said; but he took it and rode away. Presently, alighting from his horse, he emptied forth his wallet by the wayside, and tried the new touchstone on the others. "Now in the light of each other, all the touchstones lost their hue and fire, and withered like stars at morning; but in the light of the pebble their beauty remained, only the pebble was the most bright. And the traveller smote upon his brow: How if it be the truth, he cried, that all are a little true? And he took the pebble, and turned its light upon the heavens, and they deepened about him like the pit; and he turned it on the hills, and the hills were cold and rugged, but life ran in their sides so that his own life bounded; and he turned it on the dust, and he beheld the dust with joy and terror; and he turned it on himself, and he knelt down and prayed."

I have quoted this because it expresses in pictorial form one of the most important truths to be remembered by all who wish to guide and help the thoughts of their fellow-men to-day. What is the real meaning of the conflict between the "old" and the "new" thought? There is no end to the doubts and difficulties concerning religion which this conflict occasions in the minds of those who allow themselves to think: but the confusion has a meaning. Not, that faith is dying out; but that faith is changing its form, and the old forms are being forsaken. We are tired of seeking the living among the dead, a living faith among the ruins of old creeds; the Lord of Truth beckons us to follow him into a grander world of larger and more satisfying knowledge. Yet, not that the seeker after truth may turn away from all that men have thought about God and duty and eternal life, and treat it as a mere accumulation of "error"; he has to take possession of these "errors," and find the good that was in them—the truth that made them survive. Olive Schreiner, in her beautiful book called "Dreams," represents the truth-seeker as one climbing a mountain with slow, toilsome steps: but this is a false analogy. He has not to scale any height, that takes him away from earth; he has to take possession of this earth and enter into it. Stevenson's picture is far more true and real. The true touchstone is not a rival to the others; it is that which makes the others reveal what light is in them. Is it a small thing to realise that every faith which is widely and devoutly believed, from generation to generation, must have some degree of truth in it? It cannot possess all the truth—it may not possess even an important truth—yet it has a fragment, worth searching for and preserving. This is, of course, the reason why it is believed—why men cling to it and even fight for it against what seems to be destroying it. And what we want is for old faiths to be recast into new forms, with their deeper meaning shining through more clearly; the form changing, the old spirit remaining to grow more pure and high.*

Related to the result which we have reached is a two-fold principle which may be suggested by a passage from Browning, giving perhaps its most forcible expression; the Pope's famous soliloquy on the incapacity of Language:—

Expect nor question nor reply
At what we figure as God's judgment-bar!
None of this vile way by the barren words
Which, more than any deed, characterise
Man as made subject to a curse.
Why, can he tell you what a rose is like,
Or how the birds fly, and not slip to false
Though truth serve better? Man must tell his mate
Of you, me and himself, knowing he lies,
Knowing his fellow knows the same—will think
"He lies, it is the method of a man!"
Therefore these filthy rags of speech, this coil
Of statement, comment, query, and response,
Tatters all too contaminate for use,
Have no renewing: He, the Truth, is, too,
The Word. We men, in our degree, may know
There, simply, instantaneously, as here
After long time and amid many lies.

Here we touch on one of Browning's favourite thoughts, expressed by him in many ways. In *Sordello*, it is said that "Perceptions whole reject so pure a work of thought as language"; and Sordello, when he tries to express his infinite dreams and desires in words, finds language only a "makeshift," the "bravest of expedients." When the Pope would put into words his own deepest convictions, he finds that "speech babbles thus"; and Rabbi Ben Ezra tells us of "fancies which break through language and escape, and yet help to make up what we are worth to God." We describe our feelings and ideas in words which cannot convey them; and we are obliged to accept the expressions and act upon them as if they were perfect, while we know that they are not. Hence the Pope's paradox: "He lies, it is the method of a man."

All who have come in contact with written or oral discussions on religious, theological, or philosophical matters, will have noticed one thing above all else: how sometimes confusion reigns supreme solely through verbal misunderstandings. When a number of persons are "exchanging ideas," as we say, on these difficult subjects, the most which may be hoped for—not that it is a small thing—is that the ideas shall be really "exchanged": that each person shall learn to understand the others' point of view, receiving their real thoughts into his own mind, and that he shall get his own thoughts expressed in such a way that the others can receive them in return. The more unaccustomed we are to thinking and speaking about the subjects in question, the harder it is for us to arrive at this mutual understanding. The topics lie outside our common, everyday ways of thinking. The difficulty in discussing them has the twofold source that Browning speaks of: language can never mean quite the same for different minds; and in certain cases it is impossible to get our real meaning properly expressed in language. Let us examine the first of these more carefully.

From the practical point of view, what is the real aim or object of thinking? Information may be regarded as the primary practical aim of our thought, in every assertion and denial which we make. In other words, all thought points outwards from mind to mind by means of language; every assertion or denial is, actually or in imagination, addressed to some other person. Hence we see a necessary quality of those thoughts which our assertions or denials contain; they must have a meaning for other minds beyond the one which uses them; and they must have exactly the same meaning for all these different minds, for in so far as they have not, the information conveyed is confused or misunderstood. Now thought, in this proper sense of the word, is a thing quite other than imagination. It is quite possible for people to fancy that they are exchanging thoughts when in reality they are only comparing their mental pictures. These "mental images"—as the psychologists call them—are really memories of things perceived by our senses, memories combined in new ways. The images formed by different minds may, of course, roughly resemble one another, and hence may be compared by means of language, when the words stand for mental pictures rather than for thoughts. This has been called "picture-thinking." But in real thinking the mind grasps not merely some kind of image or picture of a thing; it grasps the relations between the parts which make up that picture—its intellectual plan or scheme. So far as we are able to do this, we begin to understand the thing; and it is possible for such thoughts to agree perfectly, to be identically the same, though in different minds.

Picture-thinking and real thinking are always mingled together in our minds; hence it is so hard for words to mean the same for us all, so long as we are only human beings. While their meanings form part of ordinary experience, they get rubbed round, so to speak, into being practically the same for all minds; but

* This conclusion must be distinguished from that of "indifferentism," the evil results of which were found by the disciple in Browning's "Christmas Eve."

where the facts which the words refer to are unfamiliar, the great difficulty is to get them to suggest the same thoughts to different people. There is no remedy but careful and conscientious thought—that for every word used in these great subjects, there may be at least a fragment of a real thought, and not a vague imagination. S. H. MELLONE.

LITERATURE.

TEXTS EXPLAINED.*

THIS short and pithy title introduces the reader to a very substantial volume, the latest of the numerous literary offspring of the learned and venerable author. The book is in substance a miscellaneous collection of verses and parts of verses from the New Testament, each of the cited texts being briefly "explained" and sometimes commented upon more at length, according to the author's idea of its need of elucidation, as it stands in the Authorised or the Revised Version. The latter is evidently highly valued by Dean Farrar; while yet he is not sparing of his criticisms upon it, where it appears to him to be in fault, as doubtless it is sometimes.

In many cases Dr. Farrar's review of his selected texts certainly brings out a fuller as well as a more correct meaning of the original. In other cases the change suggested is but trifling, and hardly worth making; while in others, again, there is, we think, a little too much of arbitrary and over-interpretation, with the effect of ascribing to the text a meaning which the original writer cannot have intended. An illustrative instance occurs in the following:—

Philip. ii. 6. In this memorable passage about the humiliation and exaltation of Christ, the meaning is, in one phrase, absolutely *reversed* by the A. V. It is not "Who, being in the form of God, *thought it not robbery to be equal with God*"; but "Who being originally" (or "essentially") in the form of God *counted it not a prize*—("not a thing to be grasped at," "a thing to be seized on," "a prize which must not be let go")—"to be on an equality with God."

"In the following clause the "*made himself of no reputation*" of the A. V. loses the transcendent force of the "*emptied himself*" of the original, though on the verb in the original is based the important theological doctrine of Christ's *Kenosis*, *i.e.*, of His emptying Himself of His Divine prerogatives to assume perfect humanity.

This quotation should be compared with the exposition given later in the book (pp. 244-5). It will be seen that the author has no difficulty in deciding what it was of which Christ emptied himself. He is able to tell us that it was "the attributes of Omniscience and Omnipotence"! Where has he learnt this? It is not in the New Testament.

But now, in the verse before us, the meaning "originally" (or "essentially") we venture to say, is not really in the Greek. On the contrary, the original word is common in classical as well as New Testament Greek, not only in the simple sense of *being, i.e., existing*, but in a further sense which is too much overlooked in this connection. We refer to a well-established signification, and one which very probably affords the true key to the interpretation of the expression. That signification is *to begin to be*, or *to do*. Thus, in the conception of Paul, Jesus—entering upon his Messianic office, and, according to the ideas of the time respecting its character, beginning to be the representative of God—did not grasp at this exaltation, but by renouncing it gave to his followers the example of humility to which the Apostle appeals.

But what then, more exactly, was that of which Christ "emptied himself"? Let the reader observe:—In the belief of the writer of the Epistle Jesus was the Christ, the Messiah. This august office and character were his Right, by the Divine appointment, as appears from the whole tone and tenor of the New Testament. That Right was not "original" or "essential" in his nature. But, for reasons which need not be dwelt upon, he laid aside for the time the outward greatness appertaining to it; did not assume the dominion and dignity which might have been his. He humbled himself and set an example of obedience even unto death. He who by virtue of his Messiahship was (beginning to be) in the form of a god on earth, emptied himself of this prerogative; did not grasp at the being equal to a god. Therefore God* also (ὁ θεός) has highly exalted him and given him a name above every name. Such is the interpretation which arises directly from a due regard to the historical circumstances of the case and of the life of Christ. But historical interpretation is what our popular theologians are too apt to avoid; preferring, it would seem, consciously or unconsciously, the easier course of following the dogmatic interpretations of their own duty.

What the Dean describes as "the important theological doctrine of the Kenosis" is a subject on which absolutely nothing is laid down in the New Testament. It is nowhere mentioned, unless it be in this obscure passage, which, however, as we see, admits of a far simpler construction. It can only, therefore, be regarded as a valueless by-product of speculative theology, not a real Christian doctrine. That Jesus should, in the belief of his disciples, have temporarily laid down the Messianic greatness which belonged to his office, is conceivable; but, if he were by his nature "originally" or "essentially" the Infinite Being, or one of three such Beings, how he could lay aside his "attributes of omniscience and omnipotence" is not rationally conceivable.

The following is a more favourable example of Dr. Farrar's work, though it is by no means beyond criticism:—

Ephes. iv. 32. Here the A. V. has "forgiving one another, even as God *for Christ's sake* hath forgiven you." It is from this verse that the very common phrase "*for Christ's sake*" is exclusively derived. That phrase, though capable of a true explanation, "*does not once occur in Scripture* in *this* connotation. The true rendering is far fuller, and far deeper, in meaning: "Even as God also, *in Christ*, forgave us." The phrase "*in Christ*" has been called "the monogram of St. Paul."

Yes! and, whatever it be called, the meaning of the preposition is simply *instrumental*, "even as God by Christ hath forgiven you." This force of the preposition is common in the New Testament. Christ therefore, this text tells us, was the medium, the agent, by whom God hath forgiven us, or made known His purpose of forgiveness. The mystical signification sometimes ascribed to the words "in Christ" is altogether uncalled-for. In some other cases, the phrase is expressive of adherence or discipleship to Christ; just as the words "in circumcision" and "in uncircumcision" (Rom. iv. 10) denote discipleship to Judaism or the reverse.

It will be seen from these remarks that our author is not wholly free from the tendency into which it is so easy to fall—to allow the dogmatic system to which he is attached to suggest or dictate the interpretation to be put upon the words of Scripture. This is a tendency to which all are liable; but it is one that ought to be wisely guarded against. A remarkable instance of it in this volume really surprises us, occurring as it does in the pages of so able and thoughtful a writer. We allude to his twofold rendering of the word πνέυμα. Why does Dr. Farrar, in this case, adopt the form sometimes *Ghost*, and sometimes *Spirit*, for his rendering of the Greek word, which is always one and the same? Will it be said that personal attributes are in some passages ascribed to the Spirit, and justify the distinct rendering of *Ghost*, in harmony with the creeds and the doctrine of the Third Person. But in answer to this, is not the personality referred to simply figurative—exactly, such as we find in various other cases? Paul personifies Sin, Death, the Law, representing them as having power, exercising dominion, reigning over men, and being enemies. So it is with Charity (Love):—Charity suffereth long and is kind; envieth not; is not puffed up, and so on. Can personality be more distinctly implied than in such words? But as we do not in these cases suppose that a real personality is meant, so there is no necessity to do so and no propriety in doing so, in the case of πνέυμα. This word, as used in the New Testament, is one of the richest and most expressive words of Christianity. In its English form of Spirit, Holy Spirit, Spirit of God, Spirit of Christ, it carries with it the suggestion of the most precious Christian truth. The word *Ghost*, on the other hand, is objectionable on grounds which will occur to every thoughtful reader, and it cannot be used with any adjective but one.

Various other instances might easily be pointed out in this book of omission or commission, but the space at our command does not allow us to dwell upon them—with one exception. That is the Proem to the Fourth Gospel, on which a few concluding words are called for.

In many respects the explanations and comments on portions of this Gospel are excellent; but this remark does not apply to its commencement. While admitting that the doctrine of the Logos was no new revelation of Christianity, Dean Farrar does not notice that all the ideas expressed in the proem, with a single exception, are already found in the Jewish author Philo, many years, or rather decades, before the Fourth Gospel was written. Our author observes that "it remained for St. John to utilise the existing title [*i.e.*, Logos] to apply it to the Incarnate Son of God, and to fill it with its proper plenitude of spiritual meaning." But truly the Evangelist fills the word

* "Texts Explained; or, Helps to understand the New Testament." By F. W. Farrar, D.D., &c Dean of Canterbury. Pp. xxv., 356. Longmans. 6s.

* The presence or absence of the article ought to be noted; while the lower meaning of the term *God* was familiar to the Apostle (1 Cor. viii. 6).

with no fuller plenitude of meaning than it already had in the mind of Philo so long before. He simply adds the statement that "the Logos became flesh" in Jesus; and this, indeed, with a far *less* plenitude of meaning than it has in Philo. And why, it may be asked, did not the other evangelists make use of what Dr. Farrar terms so great and unique a "plenitude"? or make any even the slightest allusion to it? Were they not *acquainted* with the true Messianic dignity of their Master? Had the Christian community to *wait* until the Logos ideas of Greek speculation came so long afterwards to be embodied in the Fourth Gospel, in order to learn who and what "Jesus the Prophet of Nazareth" (Matt. xxi. 2) really was? This is incredible; and so the fact remains that the Logos form of the Gospel is simply a late product of a particular school of philosophising Christians, derived originally *not* from the Teacher himself or his immediate disciples, but from those speculative converts of whom the author of the Gospel was most probably one; who were not contented to say with Peter at the Pentecost that Jesus was "a man approved of God," but that he was the Logos incarnate—a phrase which, if it have any meaning at all for our time, can only be taken to record the fact of the presence in Christ of the Divine Spirit and power of Him whois "the only true God."

As to the writing in which this peculiar mode of statement is found, our author, it will be observed, gives no hint of the doubt, and more than doubt, respecting its authorship. He accepts it without remark as a composition of the Apostle John. But this, I should think, he is well aware cannot be shewn with any reasonably convincing evidence. It is indisputable that the writer of the Gospel was familiar with the Logos philosophy to such a degree as renders it difficult to admit its authorship by John the Galilean fisherman. But on this point it is impossible to enlarge here.

In the foregoing remarks it has been suggested that the author of "Texts Explained" is too evidently under the bias of the dogmatic system to which he is attached, and that this, on certain subjects, unfits him to give a satisfactory historical exposition, in some important parts of his work. It may be said in reply, that the writer of these words must himself, too, be under a similar influence; that he also has written in harmony with, or at the dictation of, his special doctrinal beliefs; and that these are evidently Unitarian in character.

The retort is a fair one; but if to some extent it be admitted, still there is one important difference between the two cases. The reviewer is in no way bound or pledged to formularies, creeds, or articles, outside of the Scriptures. It would have saved him a good deal of thought and labour if he had been so; if he had had a whole scheme of doctrines ready drawn up for him, by some external authority, ancient or mediæval or Elizabethan, as the case might be. But such a position would not conduce to independent thought, or remove the responsibility attaching to every man in particular who assumes to be a teacher and guide of others in the way of truth. Happily, then, such is not his position; and he owes no allegiance to any special creed of Nicene or other Fathers. As a Unitarian he is free to follow and to teach what he sees, or thinks he sees, to be the substantial teaching of the Gospel; and this he can do, and has endeavoured to do, to the best of his power, without regard to any other interest but his own desire to know and confess the whole and simple truth; to make that truth known to others and help them to live in the faithful confession of it. And why should not the clergy and the ministers of every name, as men who love and desire the Truth in religion as in everything else, be equally free? G. V. S.

SPIRITUAL HEALING.*

THE author of these pages reveals a most pleasing personality—warm, moving and magnetic. That this should be so is the very essence of the principles upon which he bases the theory of life. It is plain that such an one must in a singular degree possess the force of his convictions. This little book is most persuasive. The difficulty is, of course, for the conventional mind to distinguish in this context sterling and earnest men from wanton empyricists, and actualities from vague and vain imaginings. Here we have an earnest and an honest man and nothing ventured which our ordinary experience may not almost immediately verify. From beginning to end this is a splendid plea for the freeing of the spirit. Christ proclaimed to man as none before had done with kindred strength the possibilities that this freedom opened to the human heart and soul even in its present position, which is only a subjugation because man is himself content to make it so. This freedom realised, then indeed is the Kingdom of God within us. On the Mount of Olives men were taught that the temporal and the eternal spheres should be united and at one. In these pages the term "Healing" is used in its truest and its deepest sense, and the system of treatment is one that never fails to perceive the dependence of the physical upon the spiritual. This may, doubtless, be followed out to an attenuated nicety, which would soon prove itself too fine, but still it would be well to contemplate for one moment how much our common medical practitioners have lost when they have ignored a fact which is in truth most deeply graven into life.

The author of this work asks pointedly enough, "What is the primal cause of illness and disease?" Some, he holds, will reply: "Germs, obsession, troubles of the stomach, a bad digestive and assimilative system, impatience in mastication, excessive bodily heat, or evil conditions for the due development of the necessary hygienic processes." Pertinently he points out the important fact that really, if we may adopt a general rule, only those persons get ill in an ordinary way who have the time, the money or the inclination. In brief, health or illth are largely affairs of will—the will to be well, or the will to be ill. So far so subjective, and these pages then reveal, with deep sincerity and obvious force, the objective power of sympathy as a factor in the healing order. From this point of vantage, for which much may be said, the whole of life is sympathy, and the whole of death, if the term be rightly used, is sympathy inert, or sympathy perverted.

Passing from the objective potency of sympathy in the work of healing, our author earnestly and convincingly leads us on to the converse theme—the kindred influence of subjective selfishness in causing illness, depression, and all manner of disease. Often men will attribute their want of vigour to what is here termed worriment, fear, dubiety, tension, distrust, disappointment, vexation, phases of the mind which beyond question may result from righteous wrath, or deepest human compassion, but which are assuredly far more frequently due to precedent selfishness, and which, too, although even in their origin they may have been sufficingly commendable, yet have an utter self-absorption as their almost inevitable consequence.

It is strange, and not less pathetic than curious, to note at times how many there are in this sphere who, deeming themselves possessed of the religious spirit, yet constantly in their best actions and their highest reflections and most soaring aspirations reveal an almost entire want of that consciousness of the Divine, which alone can mark the realm and the abiding rule of that faith which neither fails nor falters. The author of this little, yet healthy and helpful, book raises a kindred observation, as the result of contemplations, not in the higher, but in the less exalted phase of our existence, when he holds that there is really no room for both trouble and trust. The passage proceeds: "To lose self that one may find it is, in fact, the essence of healing, for invariably there is too great consciousness of self whenever there is illness and trouble." This last appears a hard saying, and the fact that it will be difficult even for the most candid to give it absolute and entire assent will make too many altogether oblivious to the deepest meaning and significance of these moving words. Later, in a splendid aphorism, the author reveals his whole philosophy in this inspiring utterance: "True healing means to trust God more."

Whether we regard this work as a physical, a mental, a moral, or a spiritual guide, it abundantly deserves perusal and where it may seem transcendental or obscure, it most merits a sympathetic and a generous interpretation.

E. S. LANG BUCKLAND.

* "Methods and Problems of Spiritual Healing." By Horatio W. Dresser. New York and London: G. P. Putnam's Sons. 2s. 6d.

ACTION, effort, strain, industry—these fill life to the brim and make it worth living. The more we can pass out of ourselves into our activity, the happier we are. Not so much what we work for as *that* we work, and work with heart and soul and strength, ensures us against the weariness which bids the languid spirit ask—For what was I called into being? —*Charles Beard.*

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OBITUARY.

MRS. LEYSON LEWIS.

A VERY gracious presence is taken from our midst by the death on Thursday week, at East Farleigh, Kent, of Mrs. Leyson Lewis, the third child and eldest surviving daughter of Dr. Martineau. When in 1832 Mr. and Mrs. Martineau removed from Dublin to Liverpool, they brought with them only the tender memory of their first child, a daughter who lived only for a few months, and of the family which was to grow up in their new home, the boy Russell, and Isabella, who had been born on March 19 of that year. She was thus in Liverpool the eldest daughter, a child of great quickness of apprehension and delight in learning. She and her brothers and sisters had in their parents their first and principal teachers, and she learnt Latin and Greek as well as modern languages. Her early religious associations were with Paradise-street Chapel and such teaching as we have in the "Endeavours after the Christian Life." When she was sixteen came the year spent with her parents and the other children in Germany, while Hope-street Church was being built. In that year, 1848, Mr. Leyson Lewis was also in Berlin, completing his University education, and among other young friends were Charles Beard and Richard Hutton, who shared the privilege of reading Plato with Mr. Martineau. It was to Mr. Lewis that in 1883 Mr. Beard dedicated the volume of his Hibbert Lectures, recording an unbroken friendship of thirty-five years, which must thus have begun during that winter at Berlin.

Hope-street Church was opened in October, 1849, and the family took up again the threads of their Liverpool life. What the eldest daughter must have been in the congregation and the home, sharing so largely her father's spirit, we can well imagine, and what keen regrets would mingle with the heartfelt wishes which went with her when, in 1853, she was married to Mr. Leyson Lewis. Henceforth her home was in the south, for Mr. Lewis was the only son of Mr. Israel H. Lewis, of Gallants, East Farleigh, near Maidstone, where he was an extensive hop and fruit grower.

Mr. and Mrs. Leyson Lewis lived from the first near his parents, and after their death, in the old home. Occupied with the care of his estate, Mr. Lewis always retained those literary and artistic interests which he shared with his wife, and theirs was a very hospitable house. Many friends have happy and grateful recollections of days spent with them in the enjoyment of the beautiful country, and the charm of their home life. In the spring of 1896 Mr. Lewis died at Rome, where they had gone by medical advice after his recovery from a severe illness. He had been a sufferer from constitutional asthma, and their happiness had frequently been clouded by anxiety on his account, borne always with great courage and sweetness by his wife.

After the sorrowful days in Rome, Mrs. Lewis returned to her lonely home to carry out all her husband's plans and wishes, to live for her friends and neighbours, in quiet deeds of kindness, and more and more for her father and sisters. She had spent Christmas in Gordon-square, and nursed two of her sisters, who were prostrate with influenza, but then was herself attacked, and returned home, where, on Jan. 4, she died, being in her sixty-eighth year. The funeral was on Monday at East Farleigh Church.

Thus a life, beautiful in true humility, and rich in many gracious gifts, has passed upon the heavenward way. It has not been given to her to minister to the last where she fain would have been, and yet there or here we know that the living bonds remain unbroken of the one family on earth and in heaven.

MRS. THOMAS YOUNG.

THE hand of the Great Reaper has been busy indeed during the past few weeks among the "ripened grain," and many a family is mourning the loss of a beloved parent, even while it thanks the Giver of All for the blessing of having enjoyed the rich fruits of such a life for so long a time.

Among those loving and true lives which have been withdrawn from earth during the past week—on Tuesday, Jan. 2 — is that of Dorcas Young, the mother of one daughter and of many sons, who "arise and call her blessed." Born in 1822, she was married in 1841 to Thomas Young, solicitor, of 29, Mark-lane, E.C., whom she survived three years. A mother before the age of twenty, she ever strove most earnestly to qualify herself for her sacred responsibilities, and with so much success that her children looked upon her not only as a dear mother whose will was to be reverenced and obeyed, but as a beloved sister and close companion with whom they could discuss all hopes and fears, all cares and troubles in the spirit of a loving equality.

On Saturday last a service was held at Newington Green Chapel, with which she and her family have been connected for over forty years, and afterwards the funeral took place at Abney Park Cemetery. In the unavoidable absence of the minister, the Rev. W. Wooding, who was away in Italy, the Rev. W. C. Bowie kindly officiated, and in the course of a beautiful and appropriate address, he said: "Mrs. Young, in the days of her strength, lived an earnest, strenuous life; her active mind, her strong will, her untiring industry, her good sense and womanly tact, enabled her to superintend the busy affairs of a large household, and to guide and train her family with a wisdom and zeal that were truly admirable. For upwards of half a century she was her husband's right hand; in early days, when he was occupied with city affairs, he knew full well that his growing family and his home were under wise and careful guidance, and required no serious thought or aid from him. The husband and father completed his honourable life more than three years ago; the wife and mother has now gone home too. Her life and work were completed and rounded off in a way which only a few attain. She lived to see her sons and her daughter all settled in homes of their own, and she had the satisfaction and joy of knowing that her fostering care was no longer necessary. . . . She is safe in God's keeping, where no harm can touch her. We remain here for a little longer. Let us strive to live and work so that we may prove worthy of the wise love and tender care bestowed upon us by our mothers."

A. M. Y.

MR. JAMES M'CLURE, MONEYREA.

IN the last moments of the dying year Mr. James M'Clure, of Merryland, breathed his last at the age of seventy-two years. He was one of the most respected and best beloved members of Moneyrea congregation, as was well attested by the very large attendance at his funeral, in most inclement weather on Jan. 2. Mr. M'Clure was, perhaps, the most omnivorous reader in the district. He was especially well read in the English poetry of the eighteenth century and of the earlier half of the nineteenth, and in the Irish and American poets. He had a very retentive memory and was able to illustrate any point in conversation with apt quotations from the poets, on the spur of the moment, better than many a litterateur could do after elaborate search with the aid of a dictionary of quotations! He was also a constant reader of literature on sociological topics, and though a strong Radical in politics, inclining to socialism, his views on current politics took often a turn of poetic insight rather than a baldly economic consideration of the problem. So his criticisms had often a touch of idealism and bright originality, in which his many friends found both charm and spiritual edification. In this respect he was an educational influence in the district. Indeed, it was seldom he talked for ten minutes to an old friend or a new acquaintance without recommending the reading of some book, often a new one, and, perhaps, offering the loan of it from his private library, which, though not large, was of as much service to the community as if it had been public property. As might be expected of a man of so fine and intellectual a temperament, he was a great favourite with the young. With a good fund of amusing anecdote, and a ready but always kindly humour, he made the time pass pleasantly for his friends. In argument he was a keen antagonist, often original in his methods and very persuasive. In religion he was among the broadest of the broad, always tolerant, able to see the grain of truth and the balance of good in all the Churches. The funeral service was conducted by the Rev. Richard Lyttle.

THE INWARD LIFE.

From a New Year's Greeting and Pastoral to the Worshippers at Hope-street Church, Liverpool, by the Rev. R. A. Armstrong.

To promote the Kingdom of God—to promote it in our own lives and in the lives of the world around—that is the end and aim of this Church of ours. And as we can never promote it in the world around unless it exists in ourselves, we may take that first as the end we are set to bring about.

And the chief means towards our end is worship—the conscious bowing of the soul before God, the attitude which tries to feel His presence about us and within us, and to be quiet and brave and strong, true and tender and loving in that presence. It is towards this that the melody of hymns, the solemn utterances of prayer, the preacher's words, are all intended to help. They are often very, very feeble—always inadequate. But if choir and preacher are all the while filled with a sense of that in which they are engaged, and never go to their task with-

out self-dedication and consecration, then they never quite fail. But none the less, always the worshipper himself must be the chief agent, and must gather his soul to the purpose before him with sincerity and earnestness, forgiving his brother his trespass before he come to the altar; and where a Church is carried on in this spirit, there you do see character slowly strengthening, purifying, refining, as the years go on. The faithfulness tells. No vivid revivals. No tremendous effect, perhaps, at any one service. But the faithfulness tells. And of one thing I am quite certain, that we Hope-street folk, faulty as we are, and each of us with sad memories upon the conscience, and tempers or dispositions which sorely need mending, are nevertheless better men and women, less far off from the blessed Kingdom of God, than if we had never worshipped together, never felt the sympathy and fellowship of our common prayer, never mingled the streams of our lives in the meditations and emotions of this dear house of the Lord's praise.

. . . . .

Let the Kingdom of God arise and shine in us, and certain it is that from us the light and beauty of it will flow over to others with whom we have to do. It is right that every Church should have springing out of it many institutions of help and ministry to the young, to the poor, to all whom that Church can in any way help and guide and gladden. It is right, too, and most necessary, that the machinery of those institutions should be kept in the most efficient order possible. And so there must be many committees, many plannings, and contrivings, and consultings. But the real vital good of all these institutions depends on deeper things than the machinery, though that is no excuse for carelessness about the machinery. It depends on the Kingdom of God within us the workers. If we are religious, there will be true religion in the institutions. If the spirit of love be in us, the spirit of love will be in our institutions. And religion and the spirit of love, these are the Kingdom of God.

. . . . .

A quiet, inconspicuous trust it is that is laid upon us, but still a trust from God, just the trust for which, I suppose, He sees us to be fit; at any rate, the trust which we—you and I—are called on to fulfil. And by the fixed law of the spiritual universe, if we are faithful in this, then wider and larger trusts will come to us in God's good time. Part of the trust is to think and speak kindly of one another, to let no little irritations of any kind disturb our unity in the spirit; and part of it is always to be ready to help one another if we can. Be faithful in the small things and few. And be sure, one day the blessing shall fall on your ears too, the "well done" which those two faithful servants won from him who had given them their task, laid upon them the responsibility of their special trust.

And then, lest we should think that faithfulness in the Church is all, let us realise that we can never really be faithful in the Church unless we are faithful also in the home, and faithful in the silent times when none is present save God alone, and His Spirit seeks our spirit to purify and bless. Let not Church and home be rival claims. Adjust their places to the best of your judgment in the court of conscience. Let each re-act upon the other for good. Home is where God set you first. Smooth down the angles of irritation. Bear and forbear in your own household. Consider and respect one another's special idiosyncrasies and characteristics. Sympathise and encourage and help. Never sneer and never snub. For the home is a more ancient temple than the Church itself.

And let neither Church nor home get between you and God. The deepest life of the soul must be that of the chamber and the solitude. It is there that from day to day, as you find out what are your difficulties, your temptations, your weaknesses, you must quietly seek strength for your battles and the Spirit of God for your shield and defence. Enter into your chamber and pray, and then go forth, serenity upon your brow, to the other home-rooms, and to the Church, and to the world, with all their trials, and all their glorious opportunities.

THE CHILDREN'S COLUMN.

"Our Father, who art in heaven."

THERE is no prayer so often used by Christian people all over the world as what we call the Lord's Prayer, the prayer which Jesus gave to his disciples as an example of how it was good for them to pray. I expect you all know the words by heart; but the older we grow and the more earnestly we use the prayer, the more of beautiful meaning we find in it. I want to take the prayer sentence by sentence, and help you, if I can, to understand it better and to feel more deeply what it means.

First come the words "Our Father, who art in heaven." Jesus always thought of God as Father, and it is the best thought of all. When we speak to God in our prayer, we ought always to begin by remembering that He is our Father. Very quietly and reverently we should think of Him, with trust and thankfulness, because He loves us and cares for us all. And we ought not to think that He is a long way off. God is everywhere. He is in the glorious heavens, but He is also with us here, and when we just think the thoughts of prayer in our hearts, He hears and understands. That is very wonderful, and we cannot fully understand it; but so it is. And when we say "Our Father, who art in heaven," I think the best way is to remember that where God is, it must be heaven, and when we draw near to Him in our prayer, we may feel the touch of His love, because He is our Father, and very humbly have some share in the joy of heaven.

All the other sentences of the Lord's Prayer grow out of this one thought, that God is our Father, and whatever I can say about them will help to make its meaning clearer; but let us now think quite simply of what we ought to feel towards God as our Father.

Living with our father, we have a good home.

He cares for us, and wants us to grow up wise and good.

He helps and teaches us.

If we are hurt, he comforts us, and helps us to bear pain and other hard things.

If we do wrong, he is sorrowful, and we are ashamed to look in his face.

But if we are really sorry, he forgives, and helps us to do better; and even if he punishes us, we know it is because he loves us, and it is part of the teaching, to help us to be brave and true.

Is not that what we must feel about our Father? God gives us our own homes, and our own father and mother, with all their love and tenderness for us. If ever you are ready to be afraid of God, because of His greatness, remember that, and that as He wishes them to be so tender and loving to you, He is the same; He is our heavenly Father. Do not be afraid of Him, only be afraid of doing wrong.

And as you are happy in your home, in its good order, in being helpful yourself, in the love which makes it really home, so be sure that we may learn to be happy and trustful with God, our Father, wherever we are in the world, learning what is its good order, and how we are to be helpful, and how only wrong-doing can separate us from Him.

Are any of you afraid of being alone in the dark? But if you feel mother's hand holding yours, you know it is all right. So we learn to feel safe, because God is with us, holding us in His care.

If a light is brought in, then you see that there was nothing to be afraid of. God's love is a great light for us in the world. When we learn to trust in Him as our Father, we see there is nothing really to be afraid of, unless we go away from Him in wrong-doing.

A little child, that had just learnt to walk, once toddled out of the house, where a door had been left open, and was for the first time alone in the open street. Very soon it was frightened by the noise and strange faces. It did not know which way to turn or how to get home again. Then in a moment it was caught up and held closely in mother's arms. It had not seen who came so quickly behind, but no other arms hold like that, and the child at once nestled down feeling safe and happy; and soon the noise of the street was gone, and there was home again, and the dear face, and voices of the other children. So it may be with us, when we begin really to feel that God is our Father, and that we are closely held in His loving care, and this beautiful world is our home.

Do you know the story of Jack March, and Daddy Darwin's Dove-cote? He was a poor workhouse lad, without a home, but over the high wall of the workhouse garden he used to watch old Darwin's beautiful tumbler pigeons, flying about in the sunny air, and he longed to have the birds to care for and to have a home of his own. So he wrote a letter to the queer old man, who lived all alone; and the story tells how he got his wish, and how useful and happy he was in his new home. When one thinks of the lonely little lad, and what it was to him to be allowed to love and care for the beautiful birds, and to be helpful to the old man, it makes us feel more deeply what we have to be thankful for in our homes. And we may all gain that great happiness, for which we long, to know that it is God who makes our home beautiful, and that He loves and cares for us all.

These are some of the things to think about, to show how much there is in the words "Our Father, who art in heaven."

Do that which is assigned to thee, and thou canst not hope too much, or dare too much.—*Emerson.*

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THE PLOUGHMAN ON THE PLAIN.

THE war news has contained many things to sadden us: some to dim the eyes with pride in the self-denying heroism of the combatants; some to stir our righteous indignation. In other items, and these perhaps the most casually reported, there is much suggestion; and, to our mind, in few more than in that which was given by a correspondent describing a recent action on the banks of the Tugela. While the British host was moving forward amidst the roar of artillery, answered from the scattered heights on the other side of the river, the writer says he saw below his point of observation a solitary Kaffir peacefully ploughing in a field. The apparent unconcern of the ploughman evidently struck home to the mind of the observer, and it is certainly a matter for reflection that at least one humble brother man that day was going on peacefully with his day's work, despite the exciting tumult of the guns and the too evident signs of carnage and destruction. One would like to get to the bottom of that ploughman's mind, and to see how much virtue of the rarer sort was there, and how much his action was due to use and wont and the sheer incapacity to understand.

Failing any chance of solving such a problem, the man there, ploughing steadily and along his allotted acre may be to all of us a symbol, and to some of us an exhortation. There are such men about us all the while, and many of them known to us as by no means insensible beings, to whom the noise of conflict is inexplicable or indifferent. To others it may be given to play the part of the fighters; these are the ploughmen on the plain. Probably a good many of those others would be more at home, or at any rate would be better employed, if they were simply ploughing also. There needs must be conflict, no doubt. Controversialists must engage in the warfare of ideas. He who wilfully lets the truth be worsted is a traitor to a kingdom not of this world. But, then, the truth is many-sided, and men of equal earnestness and devotion may find themselves ranged in determined, and even in stern opposition. As the Boer in defence of a free fatherland meets with a Briton championing an imperial policy which he understands as the finest ideal of citizen liberty the world has seen, so it is in forms of strife which are none the less real because unattended by bloodshed, and which go on not for a campaign or two, but through the generations and centuries. Shall the priest be the predominant factor in Christendom, or shall the principle of spiritual liberty extend to its utmost? Are the ideas of the ancients to limit the thoughts of the moderns in theology or in ethics any more than in politics and science? The conflict is now keener, now duller; but it goes on, and few signs of its end can be seen.

We can have no word to urge against the true battle of ideas, where truth, and not personal or party advantage, is the thing desired, and where, not to be outdone by those who use the carnal weapons of the battlefield, the combatants cultivate the virtues of gentlest chivalry towards the defeated, and of manly heroism in the defence of the things committed to their charge. No; in a world where "not peace but a sword" must sometimes be the Gospel motto, it were folly to deprecate the exercise of reason and criticism, or to undervalue the service of the man who with keen logic rightly divides truth from error. It is a false charity that ignores vital issues. It is no true "breadth" in theology that blurs out the distinctions between opposed conceptions and irreconcileable ideals. A man may be truly broad, and yet be most faithful as an exponent of the truth as it comes to him. "Preach doctrine," said PHILLIPS BROOKS, one of the truest of Broad Churchmen, "preach all the doctrine you know. But," added he, most pregnantly, "preach it always not that men may believe it, but that men may be saved by believing it." Doubtless many, if not most, battling theologians mean that, or meant it at some stage of their career; but at times a different mood seems to prevail, and the humble man of heart must be pardoned if then he turns from the din and smoke and goes on with his ploughing. Let the preachers preach, and the books multiply, and the sounding strife go on. He is down there, on the plain, teaching children in the Sunday-school, or at home. He is helping people to be honest and thrifty and wholesome-minded, giving them honest laughter to drive away ugly feelings, opening the books of Nature's wonders to them, or leading them in one of a thousand unobtrusive paths along the upward slope. It may be that, as he ploughs, his furrow lies close by the hedge-row, where no one sees him at all, outside of a very narrow margin; but he just goes on. He is a straight workman, or a clean-handed trader. He earns his wages. He cares for his home, and endows his children with precious memories every happy day they live. Ask him what sect or party he belongs to—he can tell you readily and intelligently—this, that, or none. Ask him what his creed is—he has his sympathies and dare avouch them. But he has no taste for smoke, and no desire to cut any opponent to pieces. Leave him a field to plough, some place where he may woo the fertile earth to yield the peaceable fruits of righteousness—it is enough.

We read in one of the non-canonical scriptures that JESUS once observed a man ploughing on the Sabbath day, and that he approved the man—if he knew what he was doing. Mere, stupid, unintelligent drudgery we do not praise. But we are grateful for those who, knowing well that the battle is raging, and understanding why, nevertheless can so control their lives as to go on with the day's good work. If there is any soul at all in this dreadful fighting in the South—a matter which we dare not doubt, but which is terribly hard to believe—it surely aims at multiplying the men who plough the earth in quiet duty and abiding peace, and in every way help GOD'S world to be a blessing to GOD'S children. And the campaigns of the creeds ought to mean nothing less than the increase of their numbers who, undisturbed by cries of orthodox or heretic, go on with the day's duty, preparing for greater harvests by and by. Such campaigns cannot well have higher aims, and he who has helped men to live so, and to be wisely content therewith, has not lost the victory—whatever men may say of his standards, or he, poor man, may think of other things he failed to win.

ORARE EST LABORARE.

LABOUR is prayer: I doubt not, I,
That honest work doth gain the sky,
Not grudged an humble entrance there,
As the poor fleshly way of prayer.
Yea, God's wide heart hath room, I think,
For sparrow's chirp and hammer's chink.

But thou, sweet soul, whom God bids lie
And list the loud world rumbling by,
I tell thee never loom or mart
Burned better work-light than thy heart.
Lie still, and serve thy God, thy neighbour,
For thee, meek sufferer, prayer is labour.

FREDERICK LANGBRIDGE.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

"BACK TO JESUS."

SIR,—I trust I shall not weary your readers if I reply to Mr. Bennett's very interesting and able letter. Mr. Bennett's theology is, I now see clearly, very different from mine, and I think from that of the majority of the members of our Free Churches. In most other Churches we should begin to accuse each other of heresy and try to drive each other out. That is absolutely impossible amongst us, if we have the slightest understanding of our Free Church principles. We each have an equal right to be where we are and to preach our Gospel, and shall, I trust, remain good friends and fellow-workers for truth and righteousness. Mr. Bennett expects his views to prevail amongst us in spite of "our vaunt of openness to new aspects of truth being sometimes accompanied by a singular indisposition to recognise them when they appear." I hope with all my heart they will prevail if it is only blindness and bigotry which would prevent it.

But there is always a danger that we should think those blind who do not see what we see or think we see, and Mr. Bennett, with his strong decided opinions, will admit that he needs the caution as much as any of us.

Mr. Bennett seems to think there is serious inconsistency between the words that Jesus "inspired, if not initiated, the greatest movement for the uplifting of mankind that history has known," and my belief that if Jesus is the one perfectly convincing proof of God's goodness, "our faith in God hangs not on history in general, but on one tiny thread." There is no inconsistency between the belief that the life and teachings of Jesus were the beginning of the Christian Church and the belief that witness to God's goodness is borne by myriads, both within and without that Church as well as by Jesus. It would seem to me terrible that our conviction of God's love should depend on any one person or event in history. Indeed, with Mr. Bennett, apparently, this all-important conviction depends absolutely on a particular theory of God's revelation through Christ. Mr. Bennett would probably object to the word theory and prefer experience. But I cannot see how the experience can justify denial of God's revelation through other sources, or how even it can completely justify itself without a particular theory of the nature of Christ and the meaning of the Gospels. However sure I might be that my own theory of the New Testament was right, and that Strauss or Baur or Renan was absolutely wrong, I should regard it as a terrible thing if any conceivable results of Biblical criticism could destroy my faith in God's love. I know that Mr. Bennett and his school are anxious to avoid this, which seems to me their fundamental difficulty, and that they do so by dwelling on their own immediate experience of Jesus through the Gospels and through Christian history. Harnack, in a famous little lecture, has dealt with this objection, which seems to me so strong, that "the facts of history can never be known with a certainty that would entitle us to make them the objects of our religious belief." Like many another fair-minded apologist, he has put the objection very well and then fails to produce the conviction that he has answered it.

Mr. Bennett seems to think I don't understand the Ritschlian dislike of mysticism. There is nothing in their tenets which I think I understand so well or dislike so much. Hermann, in his striking book, "Communion with God," says about mysticism: "The Christian must pronounce the mystic's experience of God to be a delusion." That sentence has always repelled me more than anything else from his position. It means, I suppose, that Wordsworth was suffering under a delusion when he felt God's love among the mountains, and that all our poets and prophets are mistaken when they feel God's goodness unless they see it in the face of Jesus Christ.

I agree entirely with Mr. Bennett in thinking the conception of a good-natured God a most inadequate and unsatisfactory one. I do not know why he should credit me with such a superficial thought. On the other hand, God's love seems to me revealed to us in other ways than in the forgiveness of sins. Our churches have, no doubt, often thought too little of sin and God's relation to it. That explains a reaction which make's God's forgiveness of sins the all-important thing. But it seems to me, like most reactions, to run into an opposite extreme and to make too little of God's love in times of suffering, and sorrow, and temptation.

But in all this Mr. Bennett and I have been wandering, perhaps unavoidably, some way from the original discussion. That discussion turned on Mr. Armstrong's book and his aim to lead the Christian world to the religion of Jesus. It seemed to me that Mr. Bennett's and Mr. Drummond's criticisms on that aim showed that they wanted not the religion of Jesus, but the religion of his disciples. To Jesus God the Father was all in all.

For John and Paul God was to be approached through Jesus and through Jesus alone. The religion of Jesus was not their ideal, but religion through Jesus. Which is to be our ideal of the religious life of the soul? I may be wrong in thinking that Mr. Drummond and Mr. Bennett prefer the latter; but it is quite clear that Mr. Armstrong prefers the former, and that the aim of his book is to show that the religion of Jesus ought to be our ideal and not the religion of John.

HENRY GOW.

SIR,—Mr. Armstrong has no need of my assistance in the controversy which has arisen over his recent work, nor should I be moved from the position of an interested listener, were it not for the accusation made in Mr. Bennett's last letter against those "who move in circles where the vaunt is made of openness to new aspects of truth from whatever quarter they arise," that they manifest "a singular indisposition to recognise such new aspects of truth when they appear."

Why is it, then, that some of us who do make this our vaunt are so slow to accept the Ritschlian theory, which commends itself to Mr. Bennett and to others whose names are had in honour of us all? I answer the question for myself alone.

First, I confess to an "indisposition," not I think at all "singular," but natural and salutary, to accepting the "*new*," especially in matters directly appertaining to religion. We are, perhaps, none of us cautious enough in the reception we give to new theories in matters of history, criticism, science, medicine, sociology; but in all these we ought to be ever prepared for discoveries, knowing how often new facts have come to light which have altered all previous beliefs. So when a friend tells me that the Fourth Gospel was really the first committed to writing I am utterly indisposed to receive his theory as true, but, nevertheless, quite prepared to consider any new evidence which he may bring forward to substantiate his assertion. But Religion, the relation of the human soul to God, is an abiding fact. It does not admit of the *new*; as well talk of new aspects of the relation of child to mother. I disbelieve *a priori* in novelty when the fundamentals of human experience are concerned. In the course of ages that experience may be deepened and confirmed, but it is always old as the soul itself which is the subject of it. The most enlightened Christian can get no nearer to God than did the Israelite who wrote, "My soul thirsteth for God, for the living God," and "As the hart pants after the water-brooks, so pants my soul for Thee!" So amid all the changes of faith and knowledge which nineteen centuries have witnessed the pre-Christian Psalms have remained the highest expression of Christian aspiration and trust. There is nothing "new" in religion to him who has learnt so much.

Secondly, Mr. Bennett's "new aspect of truth," which he finds fault with us for not recognising, is founded upon the fallacious basis of individual conviction. It is true that he himself recognises this, and accordingly would "go back two thousand years to discover by historical analysis that there is a Christ of history who answers to the Christ of experience." But how many have the requisite learning, ability, leisure to do this? And, when done, how little worth is the appeal from an *a priori* conviction to the authority of written documents? The history of religion is full of instances of good and learned men who have searched the Scriptures, only to find there that which they themselves brought. To-day the pious Roman Catholic kneels before the tabernacle, behind whose locked door in golden pyx lies the consecrated host—a wafer made of flour and water and stamped with a cross, that, and no more, it is to the Protestant—to him it is Jesus Christ, God and man, soul and body, He who died upon the cross, rose again and ascended into heaven, and day by day gives himself for the support and consolation of his church on earth veiled to mortal senses under the appearances of bread and wine. Laugh at him, argue with him, demonstrate to him the absolute impossibility of it all; you will make not the slightest impression. He *knows*—knows with a far higher certitude than the evidence of senses can afford, or argument of reason give him.

But if he be a man of education and of inquiring mind, he goes back to the original records of Christian faith, and with Mr. Bennett he discovers there "that the Christ of history answers to

the Christ of experience." He finds the Christ who gives himself to-day under the form of bread answer to the Christ of the Gospels who himself gave the bread, saying, "This is my body," and declared "The bread I give is my flesh." He finds that transubstantiation is manifestly taught of Jesus and his apostles. If it seems otherwise to us, it is only because we do not bring the doctrine to the book in which we seek confirmation of it.

The objects of conviction differ in every community, but the strength of it is the same in all. Said the Mahommedan carpenter to Francis William Newman, after a patient hearing of his arguments on behalf of Evangelical Christianity: "I will tell you, sir, how the case stands—God has given to you English a great many good gifts. You have ships and soldiers and manufactories and learning. But there is one thing God has withheld from you and has revealed to us; and that is the knowledge of the true religion, by which one may be saved."

But there is this great difference between "new aspects of truth" and old, that the latter can appeal from individual experience to the support of multitudes, among them many of the wisest and best of mankind. It is not by himself alone that the Roman Catholic kneels in worship of the Host; millions throughout the world to-day approve what we call his folly, and he can summon the witnesses of a thousand years of Christendom in corroboration of his faith. So, too, may the Buddhist, the Mussulman, the Anglican, the Calvinist, each and every follower of an ancient and numerous religious body, defend his personal conviction of truth by falling back into the multitude which is ever behind him. But the man who thinks he has discovered a new aspect of truth stands alone, or with few companions; and the immense multitudes, who all hold (as he does) by an inward conviction, are all arrayed together as evidence against him, that whether they be right or wrong, he is certainly wrong as differing from them all.

Thirdly—and this seems to me the gravest of all objections to this and like new theories, orthodox or heretical—this new aspect of truth is narrowly sectarian and rigidly exclusive. It is "a terrible thing," indeed, to use Mr. Gow's words, if so be that it be true. "A belief in the goodness of God," writes Mr. Bennett, "which is derived apart from Christ is of no value for religion." Alas, then, for the human race, God abandoned except for the small portion to whom this last 1900 years Christ has been known!

For is not a belief in the goodness of God the one foundation of all real religion? The good-natured Deity whom alone we are permitted to know without Christ is no object of trust and worship, our feeling towards Him will be similar to His feeling towards us. He wishes us well and we wish Him well in turn. Far other is He whom our own souls reveal to us, Infinite in all perfection we can conceive, and in perfections beyond our small capacity of conceiving. Infinite, therefore, in Power and in Justice, nor less so in Mercy and in Love. What is to be said otherwise of men like Mr. Voysey, and us all who yield not a whit to Ritschlian or Trinitarian Christian in our belief in God's Goodness? We are excommunicate and excommunicated by men who are themselves shut out from the communion of all the older Churches! We don't know God's Goodness!

For myself I fully agree with Mr. Gow that the work of Christ "was the greatest movement for the uplifting of mankind that history has known," and I do not understand how, as an historical fact, this can be denied. I admit very lovingly and thankfully my obligations to the great Teacher, of whom our Western folk have learnt to call God, Father, and man a brother. But I will not magnify my gratitude to him by denying, what the facts to-day and from of old teach, that God has given "other names of power" to men; nor will I join with his disciples to forbid those who follow not with me, nor refuse them the knowledge of God I claim for myself. CHARLES HARGROVE.

MYSTICISM.

SIR,—Some of your correspondents, in dealing with the question "Back to Jesus," seem unable to decide the definition of Mysticism. Goethe, who knew everything, settles the question in one of his pregnant maxims:—"Mysticism is the scholastic of the heart, the dialectic of the feelings." A pious woman was lately reported to have said:—"'Tisn't what men have said or written that's given me peace all my days and happiness now that I'm an old woman. If every line of the Bible was proved to be false, if all the learned men in the world came to the door and told me that I was an old goose, it wouldn't make no difference. It's what I *know* that makes me happy and sure—so sure. Nobody can teach me, and nobody can take it from me." From these words of the wise man and the uncultured peasant we may learn the essence of true religious mysticism.

Jan. 8. FRANK WALTERS.

THE "ENGLISH PRESBYTERIANS."

SIR,—It is usually expected, I think, that the author of a book shall silently and respectfully accept the verdict of a reviewer and be thankful to the Press if he obtains any notice at all.

I am, therefore, properly grateful to your reviewer for the amount of space he has devoted to my book on "Protestant Dissent," and especially for one or two kind things he has said about it.

But he has thrown down a kind of challenge in his discussion of an important point which fills nearly the whole of his article, and I should be greatly obliged to you if you will permit me to offer some further justification for the views I have published and for which I am taken to task.

I am blamed for being controversial; but I only aimed at correcting some popular errors; even an historian cannot help appearing to be controversial if he tries to settle disputed points.

In re-reading my book, not an agreeable task to an author, it seems to me that the most controversial section is that in which I deal with the meeting-houses and "Open Trusts," which your reviewer himself regards as "the strongest and most interesting part of the book," and he is good enough further to describe it "as a really valuable contribution to the story of English Unitarianism." If I have committed a fault in being controversial, I think I may claim that this is a condonation of it.

I may also claim that my opinion of the Presbyterians (properly so-called) is in accordance with the "judgment of history"; your reviewer himself admits that in the Commonwealth times they were the most intolerant of the Puritans and bitterly opposed to any idea of religious liberty.

I might very well have treated these Presbyterians to a mere passing notice, and have begun with the Presbyterian dissenters after the Revolution, whom I think Unitarians generally mean when they speak of English Presbyterians; but the insistence of Dr. Martineau, in his Leeds address, upon our historic connection with the Presbyterians of the Commonwealth compelled me to take him at his word. I think he was wrong in taking this leap of 250 years, but he had to do it in order to find a precedent for his proposed new Presbyterian Church; he could find no English Presbyterianism of later date. Very few Unitarians will own the relationship.

Before going into details let me say at once that the whole misunderstanding arises from the misuse of the word Presbyterian, for the mere continued use of the name proves nothing as to historical continuity.

Presbyterian denotes an ecclesiastical distinction, and was properly used of those who, from Cartwright to the Restoration, had a preference for a Church organised on the Presbyterian model. It has not been, in this correct and proper sense, applicable to any body of English Nonconformists or Dissenters since the Revolution, except in the case of the denomination known as the Presbyterian Church of England.

Between the Restoration and the Revolution, "Presbyterian" was used in a much looser sense, as synonymous with Puritan; it was applied to good Churchmen who only scrupled about some detail of the Church service; it was equally applied to "godly" persons who kept themselves aloof from the profligate habits of the times; much as "Methodist" was a hundred years later.

It is after the Revolution, then, that we must look for evidence of our connection with the English Presbyterians as they are called, or more properly the Protestant dissenters called Presbyterian. It is only in this period that the Presbyterians are alleged to have been distinguished from the Independents by their greater liberality.

I have sought in vain for proof of this distinction. Evidence is now before me, gathered from Congregational usage, ordination services, sermons, trust deeds and legal opinions of the eighteenth century, enough to fill many columns of THE INQUIRER, but it all goes to show that, amongst the Protestant Dissenters, Presbyterian and Independent were distinctions without a difference. There was no peculiarity in the polity of those called Presbyterian which favoured liberal opinions any more than among the Independents; the majority of the Presbyterian congregations remained orthodox, and there are at least 70, and probably 100 of them, at one time known as Presbyterian, which are now known as Congregational.

My critic reminds me that I have not done justice to the union between the Presbyterian and Independent Dissenting ministers, the United Brethren or United

ministers, as they were called. I admit it, and am grateful to him for the reminder. I had too much in mind the temporary differences between some of the London ministers, but in the country generally, I believe, no such differences occurred. This only emphasises the absence of any distinction. There was no universal uniformity of Congregational usages, but differences existed amongst the Independents as well as amongst those called Presbyterians. The general practices were the same; Presbyterian and Independent ministers took part together in ordination services and succeeded one another in pulpits, the congregations recognising no difference between them.

As to the effect of the agreement Whiston said: "The usually esteemed three denominations are thereby in a good degree reduced to two." The only distinction of importance amongst the dissenters was between the Pædobaptists (Presbyterian and Independent) and the Anti-Pædobaptists.

In some parts of the country the name Presbyterian was used generally "by the vulgar" to denote "Dissenter," but Mr. Job Orton is reported to have said: "We never had the distinction between Presbyterian and Independent in this part of the kingdom and it is idle and insignificant everywhere."

"These United Brethren, as they called themselves, might all, properly enough, be called Independents. However, the names (Presbyterian and Independent) are now promiscuously used by others, and they are called indifferently by either of those names." (Dr. Zachary Grey—Preface to "Hudibras," 1744.)

It would be easy enough to give instances of a liberal policy and a liberal tendency amongst the Independents, but that might be considered outside the immediate question. For my present purpose it is sufficient to show that Presbyterians and Independents formed practically one body, and it is not too much to say that, however liberal the Presbyterians may have become, they were first taught to be liberal by the Independents. I said "the Presbyterians were merged in the general body of Dissenters." I should have been more definite, and at the same time more accurate, had I said they became indistinguishable from the Independents. I have already given some evidence of this. I will give similar evidence from chapel trust deeds.

The deeds of the Tooting Chapel (1726-1766) (the subject of an important lawsuit in 1888) speak of the "Presbyterian or Independent denomination" (in the singular). Mr. Justice Kekewich held that it referred to one denomination called either Independent or Presbyterian; and the Rev. Andrew Mearns says, "The adjectives are not here used as strict alternatives, but as alternative or party names indifferently applied to one and the same thing."

"Such as are usually termed or called Protestant Dissenting ministers or Presbyterian ministers." (Trust Deed, Horwick, Lancashire, 1729.) "And such other Presbyterian ministers (usually so-called in a large sense as comprehending Protestant ministers dissenting from the Church of England) as shall succeed him." (Trust Deed, Windle, Lancashire, 1710.)

These quotations are, perhaps, sufficient to show that Presbyterian was synonymous with Protestant Dissenter or Independent well into the latter half of the eighteenth century.

In London alone the distinction was kept alive by the body of Presbyterian ministers in and about the cities of London and Westminster, and this is the only body which can claim a continuous use of the name from the early part of the eighteenth century, though now they are a mere remnant.

We come, then, to the fourth use of the name Presbyterian, when, towards the close of the last century, it was *arbitrarily* used to denote a doctrinal distinction. (Dr. Abraham Rees, "Encyclopædia," 1786.)

No doubt the rules of the Congregational Fund Board helped to fix this distinction (which was doctrinal and not historical), as its grants were confined to orthodox ministers whether they were called Presbyterian or Independent. The Evangelicals dropped these distinctions, and following the example of the Fund called themselves Congregational. The unorthodox remnant, many of whom were Independents, were called Presbyterians, only apparently because they were excluded from the Congregational Fund. It may have had a sort of reference to the other Fund, called Presbyterian, though the Presbyterian Board had not made any distinction; it was founded by the joint action of Presbyterians and Independents, and certainly up till 1771, and probably much later, made grants impartially to ministers of both kinds.

Mr. Wilson, in his "Historical Inquiry," says: "I believe the fact of ministers in the country receiving from one of these funds was the circumstance which, generally speaking, gave distinction to the congregations over which they presided." Mr. Gordon appears to be of the same opinion; so that if a poor minister in the country was, on account of his opinions, excluded from the benefits of the Congregational Fund, and received assistance from the Presbyterian Fund, he was called a Presbyterian, because he was an Arian or a Unitarian. And "this," says Mr. Gordon, "is the precarious ground on which Unitarians claim an English Presbyterian ancestry."

It is not correct, therefore, to say that "the Presbyterians who had begun by being the narrowest of Nonconformists, gradually became the widest." The true state of the case is, that the name which was properly used to denote an intolerant ecclesiastical party in the reign of Charles I. was arbitrarily and improperly given to the most liberal dissenters about 150 years later; there was no historic relation between the two. How much this was felt and deprecated by the Unitarians may be gathered from the correspondence upon the subject which runs, at frequent intervals, through the first twenty volumes of the *Monthly Repository*.

Another example of the arbitrary use of the name in this way is to be found in Hook's "Church Dictionary." Mr. Hadfield, in the Preface to the "Manchester Socinian Controversy," gives a summary of 170 chapels of "orthodox foundation" in the possession of Unitarians; many of these were Baptist and many Independent, or simply Protestant Dissenting. Hook calls the whole 170 "Presbyterian," because "Presbyterian and Socinian have become synonymous terms"!

This arbitrary distinction, however, was not quite universal. I know of two Congregational chapels in this neighbourhood which were called Presbyterian well into the present century. One of them was a striking instance of the "promiscuous" use of names. It is "within a hundred miles" of Barton-street. According to the "Gloucester Guide," published at irregular intervals, this chapel was known as "Independent" (1792), "Independent-Presbyterian" (1802), "Presbyterian" (1817), and "Independent" again in 1827. This is all the more striking, as from 1793 to 1832 there was the same minister of whose orthodoxy there can be no question.

I think, then, I was justified in saying that we do not inherit from the Presbyterian dissenters exclusively but from the three denominations, if three they may be called. And this is not only historically true but what we might naturally expect; men are very much alike by whatever name they are called, and in every denomination there will be found some who are for standing still, and some, generally in a minority, who are for moving on.

But though I claim for our congregations an ancestry no less broad than the whole field of Protestant Dissent, I do not forget how much we owe to Theophilus Lindsey and the noble band of Churchmen who took the lead among Unitarians more than a hundred years ago. And it is a striking commentary upon the English Presbyterian theory of our origin that it is to Essex Chapel, founded by a Churchman, that Unitarian pilgrims from all parts of the earth wend their way. WALTER LLOYD.

Gloucester, Jan. 1.

THE WAR IN SOUTH AFRICA.

SIR,—I quite agree with your correspondent from the North that it is "improper" "to intrude controversial political articles" into the columns of a religious periodical; but since, sir, you think "we can and ought to discuss such questions," you cannot, in fairness, refuse to hear both sides. It may be taken for granted that every one joins in the prayer to be delivered from War, Pestilence, and Famine; but some of us cannot help seeing that at this moment peace could only be obtained by basely betraying those loyal Colonists who are helping us and trusting us. It is now nearly twenty years since we purchased peace by what is now called a magnanimous action, but which was then more correctly described as a disgraceful surrender, a wicked and cowardly desertion of subjects whom we were pledged to help and protect. We were warned then of just punishment to come, and we are now suffering. Our only excuse was that at that time we did not know what Boer government meant. We can no longer plead ignorance. If it were possible by repeating the crime of 1881 to obtain a respite from our present troubles, or even to conclude a most dishonourable peace, it would be an action at which Europe would have every reason to "stand aghast," and no one could contemplate without dismay the consequences to ourselves and to humanity at large.

L. E. ROBERTS.

27, Nassington-road, N.W.

SIR,—I have been watching with considerable interest what response there would be to Mr. Wicksteed's noble and manly words about the war in your issue of December. I am quite sure that there must have been a silent response in many a heart, and that it is only because there is such an evident wish that politics should not be discussed in the columns of THE INQUIRER that fuller expression of approval and sympathy has not been called forth.

On this account I will not discuss the matter here, though I deplore the fact that THE INQUIRER is not bearing more active witness to the great principles of Peace and Righteousness at a time when the Press has almost entirely been captured by the Jingoes.

I should, however, like to take this opportunity of drawing attention to the excellent set of pamphlets and leaflets issued by the *Transvaal Committee, St. Ermin's Hotel, Westminster,* giving dispassionate and (in the main) accurate information on the past and present causes of the war. Anyone sending a few stamps to the hon. secretary, to the above address, may obtain these, and, I believe, there are many of your readers who will be glad of the opportunity of reading this literature, and circulating it in quarters where ignorance prevails.

We may not be able to influence the decision of Ministers or to alter the immediate course of events. We can help gradually to educate the national conscience, and it is a solemn obligation laid on each of us to do all we can in this matter. FLORENCE HILL.

Hampstead, Jan. 9.

TEMPERANCE PUBLICATIONS.

SIR,—I must ask space just to say that I did *not* write without facts to cause my inquiry.

I have asked in both bookrooms for *anything* helpful in working a Band of Hope, and been told they had nothing. I am glad to hear that the Essex Hall Temperance Association's *publications* are kept there, and hope that Mr. Edwards' appeal may result in an increase of funds which will enable that list to be largely added to, if there is no hope of having their *recommended* books *on view.*

M. FERMOR.

10, Elvendon-road, Palmer's Green, N., Jan. 8.

STRATFORD-ON-AVON.

WELCOME TO THE REV. ERNEST BETHAM.

A MEETING was held on Friday week in the Free Christian Church, Tyler-street, to welcome the Rev. Ernest Betham as the first settled minister of the church. Among those present were the Revs. Joseph Wood (Vice-President of the Midland Christian Union), J. Estlin Carpenter, J. Harrison, and Rudolf Davis and Dr. W. Blake Odgers, Q.C.

A hearty welcome having been extended to Mr. Betham by a member of the Stratford congregation,

The Rev. JOSEPH WOOD said that he was there in place of the Rev. L. P. Jacks, President of their Union, who was unable to be present. Having assured Mr. Betham of a warm welcome from his brother ministers in the district, Mr. WOOD said they would be glad to welcome him into the work of the Midland Christian Union. The Union, as they knew, had been largely responsible for the starting of that cause in Stratford. It was also doing a considerable amount of work in other parts of the district which it covered, and they would be extremely glad to welcome a man into their midst who would help in the work in which they were engaged. It was a very great satisfaction to them to know that he came with such a good record behind him. Mr. Betham had not gone through the usual College course, but through a practical training which he was sure would be most valuable in the work of the ministry. There was hard work to be done, but he was full of energy, and he would have the support of an earnest and united congregation. In the life of the church there must be congregational activity of various kinds. It was good that each member of the congregation should take some part and share in the work of the church. One did not fulfil one's duties as a church member by merely attending service. They were to be helpers of each other, encouragers of each other's efforts, bound together by ties of sympathy, of common convictions, and spiritual affections. They were to be, in fact, a body, an organism, all the parts of which were joined together. No doubt Mr. Betham would be able to bring these truths home to them more efficiently than he could, and he trusted that under Mr. Betham's ministry that place would prove a building where little children would learn and hear of heavenly things, where men and women would be strengthened for the work and burdens of life, and where the aged would be comforted with the knowledge of the life beyond.

The Rev. J. ESTLIN CARPENTER then delivered an impressive address on the Ideal of the Ministry and methods of work, offering to Mr. Betham in conclusion the right hand of fellowship on his entry into the ministry.

Dr. BLAKE ODGERS said he came there as a Unitarian layman to say a word about Mr. Betham. He had known Mr. Betham longer than anyone in the room, and he was able to say that he not only knew, but respected and believed in him. Mr. Betham had done good honest work as a layman, and now he was anxious to devote himself to the ministry. Dr. Odgers then spoke eloquently of the privileges and opportunities of their position of freedom as Unitarians.

The Rev. ERNEST BETHAM briefly returned thanks for the welcome extended to him, and expressed his deep sense of the responsibility attached to the position of minister of that church. They had a glorious opportunity to work for religion, and he was reminded of the fine old saying of the monks, "To work is worship."

The meeting was concluded with the Benediction.

BIRKENHEAD NEW SCHOOLS AND CHURCH HALL.

ON Friday evening, Jan. 5, the new schools and church hall, built by the congregation, which has hitherto worshipped in the Charing-cross Unitarian Church, were opened by Sir JOHN T. BRUNNER, Bart., M.P.

The new buildings are erected on a spacious plot of ground adjoining Bessborough-road, Oxton, sufficient land having been left between the schools and the road for a new church to be erected. The building consists of a central hall with four class rooms, and is so arranged that the whole may be converted into one room by means of glazed folding doors. Accommodation is afforded for 500. A library, kitchen, and other apartments have been provided, and on the first floor there is a commodious ladies' parlour. The building is lighted and heated on thoroughly modern principles, Mr. Richard Allen, of Birkenhead, being the contractor, and Mr. T. W. Cubbon, of Birkenhead and Manchester, the architect.

Sir JOHN BRUNNER presided, and there was a representative gathering of members of the congregation and other friends from Liverpool.

The CHAIRMAN congratulated the members of the congregation in that they had made up their minds to set their house in order by providing that new building, and he trusted the work to be carried on in it would be as good as the building; and that the building might be an incentive to more earnest, more zealous, and more enthusiastic work in the future. Those who had had to do with the education of the young—and Sunday-school work formed a part of such education—had made up their minds that a good building had an extremely fine educational effect upon the students. The fact that they had turned out on a winter's night to attend that ceremony showed that there was a good deal of zeal amongst them, and he hoped it was an augury of a continuance of the zeal that had prompted them to come there that evening. Speaking further of the characteristics of Unitarians, he said that their young people were apt to get on in the world because they were trained in that freedom from prejudice, that courage, and especially that faithfulness to duty, which were qualities needful for success in life. Some people said that if money was plentiful amongst the Unitarians zeal was lacking, but that meeting showed no sign of any such defect. He then formally declared the building open.

The Rev. W. J. JUPP, of the Ancient Chapel of Toxteth, then gave an interesting address on "The Aims of a Unitarian Church," and was followed by Mr. CHARLES W. JONES, President of the British and Foreign Unitarian Association, who congratulated the congregation on a beautiful schoolroom, and emphasised the extreme importance of efficient teaching of religion, whether in Sunday-schools or by the trained ministers of religion as occasion offered through the week. He also strongly urged the congregation to build as beautiful a church as they could, for he was more and more convinced of the uplifting power of a really beautiful church building.

Addresses were also given by the Revs. H. W. Hawkes, of Bootle, J. E. Stronge, of Kilburn, a former minister at Charing-cross, a vote of thanks to chairman and speakers being unanimously accorded on the motion of the Rev. J. Crossley, seconded by Mr. A. W. Wilmer.

The building is to cost about £2,900, of which about £1,200 has been already raised. This includes the cost of the land, the greater part of which will be required for the new church, and the cost of that portion will be paid for out of the proceeds of the site at Charing-cross, recently sold.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Ainsworth.—The annual congregational party was held on Tuesday, Jan. 2, and was very successful, the schoolroom being crowded. The Rev. M. R. Scott presided after tea, and in a short speech gave a hearty welcome to all, after which the drama, *The Colleen Bawn*, was given, the characters being sustained by members of the Sunday-school. On Saturday the scholars' party was held, and was well attended. The Rev. M. R. Scott again presided, a good programme of songs, recitations, action songs, and the operetta, *Nursery Rhymes*, was gone through by the younger scholars.

Banbury.—On Tuesday and Wednesday, afternoon and evening, Jan. 2 and 3, the Sunday-school parties were held at Christchurch Chapel, Horse Fair. On Tuesday evening at the usual entertainment, under the presidency of the minister (the Rev. H. Hill), a programme of recitations, &c., and a dialogue, *A Tangled Web*, from *Young Days*, was gone through. At the close Mr. and Mrs. Hill gave out to the scholars Mrs. Cobb's gifts of clothing which she had sent for them. Hearty cheers and good wishes for the New Year were given at the close for Mrs. Cobb for her great kindness. On the following day the scholars, parents, and friends had their usual tea, the evening being spent in recreation and games, &c.

Belfast: Domestic Mission.—A pleasant and progressive year has just drawn to a close, under the able guidance of Mr. G. J. Slipper, who has just completed his first year's service as missionary. On Thursday, Dec. 28, the annual congregational soirée took place. The programme consisted of songs, &c., not the least interesting part being the distribution of prizes to the members of the Sunday-school for good attendance. The children gave an excellent rendering of the cantata, "The White Garland," under the skilful guidance of Mrs. Slipper; the Rev. D. Walmsley, B.A., acted as chairman. On Sunday, Dec. 31, a watch-night service was held with an attendance of about forty, which is undoubtedly an improvement on former years. On Monday, Jan. 1, the Young Men's Social Club commenced their second quarter with a social meeting, at which the members of the Young Women's Guild attended by invitation. A most enjoyable evening was spent by all.

Birmingham: Hurst-street Domestic Mission.—The special Christmas and New Year philanthropies held in connection with this mission commenced on Friday, Dec. 22 last, and concluded on Friday, 5th inst. They included a distribution of home comforts among the deserving poor, the supply of clothing to destitute children, special assistance to military veterans and wives and families of reservists. A breakfast and Christmas gift to poor children, a dinner and New Year's gift for poor aged men and women, supper to distressed military veterans, &c., some additional measure of comfort being thus bestowed on not fewer than between 1,500 and 1,600 separate individuals. A considerable addition to the ordinary labours of the mission has recently been made, owing to its having been selected as the centre for distributing the *Birmingham Daily Mail* Reservist Fund in the Central Parliamentary Division, of which fund Mr. Cecil Crosskey is acting as one of the hon. secretaries. Separate social gatherings and entertainments have also been held for the Sunday morning adult class, the junior scholars, the teachers, the P.S.A., the evening congregation, the Band of Hope, &c., all of them alike being well attended and entirely successful. Special Christmas and New Year services were also held on Sundays Dec. 24 and the 31st, conducted by Mr. W. J. Clarke, morning, afternoon, and evening.

Bradford: Manchester.—On Saturday, Jan. 6, the annual scholars' party and prize distribution was held in the Public Hall, Ashton New-road. The room was packed with scholars, parents, and friends. The prizes were distributed by Mrs. Talbot. A number of scholars had not missed a single attendance during the year. On behalf of Mrs. Talbot, Mr. Talbot said it was with pleasure that the invitation was accepted to distribute the prizes, and he expressed their appreciation of the plays which had been given by the children and elder scholars. Selections of music were rendered at intervals by Mr. F. Whittaker's orchestra, and the evening throughout was exceedingly pleasant and enjoyable.

Clifton.—A soirée was held on Jan. 5 at the Hannah More Hall, Park-street, in celebration of the first anniversary of the settlement of the Rev. Dr. Warschauer at Oakfield-road Church. Mr. Charles Thomas, J.P., the treasurer of the church, referred to the motive of the gathering, and having remarked that Dr. Warschauer was doing good work for them at Oakfield-road Church, urged the congregation to do their part. They could all join in wishing Dr. and Mrs. Warschauer continued and increased success. Dr. Warschauer thanked Mr. Thomas for the sentiments he had expressed, and those present for endorsing those sentiments. It was a year since he had the honour of commencing his ministry at Oakfield-road, and he might say it had been Mrs. Warschauer's and his endeavour to throw themselves into the work with as much heartiness as possible, and it made them both happy to think that a small measure of success had attended their efforts. He had already become very much attached to Oakfield-road Church, and he hoped that during the opening year he should become even more deeply attached to the members of the congregation. The Rev. A. N. Blatchford remarked that, with a long experience of the work in Bristol, he wished to add his tribute of encouragement to Dr. and Mrs. Warschauer. If he were to tell them of the kindness, trust, counsel, and support he had received from the Unitarians of their ancient city, he could not hope to confine himself to the short speech which was the rule of the evening. He could, however, assure Dr. Warschauer of the heartiness and of the constancy of friendship with which the Unitarians of Bristol supported their ministers. They did not wear their hearts upon their sleeves, but their feelings were very strong, deep, and lasting, and he felt sure that the longer Dr. and Mrs. Warschauer stayed the better opinion they would form of the earnestness and kind heartedness of the people. With all his heart he gave to him and the Oakfield congregation his earnest wishes and god-speed. The Revs. Joseph Wain and A. Lancaster, the former and present ministers of the Lewin's Mead Domestic Mission, also spoke, and the meeting was brought to a close with games and the singing of the National Anthem.

Croft (Resignation).—At the close of the afternoon service last Sunday, the Rev. W. Mason announced to the congregation his intention of vacating the pulpit on the last Sunday of June next. He will then have occupied it for eleven and a-half years.

Doncaster.—An Industrial and Art Exhibition, in connection with the Sunday-school and Band of Hope, was opened in the Dolphin Chambers, a spacious room most kindly lent for the purpose by Mr. S. Edgar, J.P. The exhibition remained open for three evenings, and was in every way a success. Many friends, both in the town and congregation, kindly sent loans in various departments of art, of natural history, geology, &c. Among the many interesting exhibits was the old Communion Cup, lately recovered by the congregation, and now seen by most of them for the first time. It has belonged to the chapel almost since the foundation of the society, and may have been bequeathed to it, as it apparently dates from about 1640. The industrial side of the exhibition was seen in the competitive work of the scholars. Prizes had been offered for the boy or girl who succeeded best in various branches in drawing, writing, composition, needlework, bread-making, reciting, singing, &c. Some very creditable work was shown in these departments. The competition for recitations and songs was held on the last evening, after which Miss Kaye distributed the prizes—those won in connection with the exhibition, also those gained during the year in the Sunday school, together with the Band of Hope medals. Special entertainments were given each evening. On Tuesday, in addition to music, there was a dramatic sketch. On Wednesday a series of tableaux vivants from old fairy stories.

Dukinfield.—The annual congregational soirée was held last Tuesday. Nearly three hundred sat down to tea. Alderman James Kerfoot, chapel-warden, took the chair, and in addition to the minister's annual address, very earnest and stimulating speeches were delivered by the Rev. H. E. Dowson, B.A., of Gee Cross, and the Rev. C. E. Oliver, B.A., of Denton. The accustomed annual old folks' party was given last Saturday by the congregation to the aged people of the township. The Rev. H. S. Tayler took the chair, and delivered a short address. The number of guests was greater than in any previous year. There were 432 aged people, the oldest present (Mrs. Boyer) being 91, the youngest was 60 on the day of the party; the average age was 69·5. Twenty-four guests were 80 and upwards, and 330 of them were 65 and upwards. The Sunday-school teachers waited on their guests at tea and dessert. The scholars acted, and the Old Chapel choir sang. Everybody did their best to cheer and brighten those under the burden of old age. Those guests unable to walk were sent home in cabs.]

Hale.—On Sunday last collections were taken at morning and evening service on behalf of the "Widows' and Children's" Fund, and £9 13s. 1d. was collected.

Kingswood Chapel, Hollywood, near Birmingham.—On Tuesday, Jan. 2, the children of the Sunday-school had their usual New Year's party. A substantial dinner of roast beef and plum-pudding was the first item, after which a few games in the open were indulged in. After the return to the schoolroom a number of the children contributed to the afternoon's enjoyment by an entertainment of recitations, songs and carols. Numerous presents were then distributed, and the whole entertainment was greatly enjoyed.

London: Hackney.—The Rev. R. H. U. Bloor appealed last Sunday for subscriptions on behalf of the sick and wounded in South Africa, and the congregation has contributed up to the present £17 12s. 5d., which will be paid over to the Lord Mayor's Fund.

London: Stepney Green.—Last Sunday, at 5 o'clock, the usual monthly conference in connection with the Central Postal Mission was held at College Chapel. Mr. Tavener occupied the chair, and the conference was introduced by an address by Miss L. Wilson, of Oxford, who explained the aims and methods of the new educational movement known as Ruskin Hall. The discussion was taken up with some spirit, and the movement appeared to be one which supplied a long-felt want.

Rochdale.—The Christmas and New Year gatherings have been uniformly successful. The chief event—the sale of work—realised an average amount of £131 6s. The church and school are making a joint effort in the early summer to clear off debts of £400, and to provide the nucleus of a further sum of £1,000 for alterations and extensions which are urgently needed. An appeal is made to friends in the churches. The British and Foreign Association have forwarded £25, and Messrs. Robert Taylor Heape and Richard Heape have subscribed £100 and £50 respectively. Since the amalgamation of the Rochdale congregations some £4,000 have been spent upon the church and school. No outside assistance, with the exception of a sum of £70, has been received for twenty years, and the congregation hope this fact may assist them in their present effort. Subscriptions may be sent to the Rev. T. P. Spedding, 129, Edmund-street W., Rochdale.

Sheffield: Upper Chapel.—On Tuesday evening, the Rev. J. E. Manning, M.A., gave a most interesting lecture to the Literary Society, on "A Good Puritan Woman," giving an account of the life of Mrs. Timothy Jollie, wife of the Rev. T. Jollie, first minister of Upper Chapel, and herself the daughter of an ejected minister. The lecture arose out of Mr. Manning's researches in connection with his forthcoming history of Upper Chapel, of which the bi-centenary is to be celebrated this year. The lecture presented a vivid picture of the early days of Nonconformity, and augurs well for the interest and value of Mr. Manning's book.

Sheffield: Upperthorpe.—The following Christmas and New Year festivities were held in connection with the Upperthorpe Chapel and Sunday-school:—Dec. 26, Social Union Soirée.—Programme: Vocal and instrumental music and dancing. Dec. 28.—Scholars' annual Christmas treat and prize distribution; thirty-six book prizes were awarded for regular attendance, and eight special prizes were given for unbroken records during the year. Each scholar on the registers received a small gift from the Christmas tree. Groups of children performed, in a very pleasing manner, the play *Dick Whittington*, and a cantata, "Fairy Queen's Christmas Court." Jan. 1, 1900.—Reunion meeting of teachers and elder scholars, past and present. Programme: Music and games. Jan. 3.—Old people's tea: Tea was provided for 150 aged people, as has been the custom at Upperthorpe now for many years, and each person received a packet of tea on leaving the meeting. The children repeated their play and cantata on this occasion. There were also several songs. The Revs. T. W. Holmes (Congregationalist), J. E. Manning, and John Ellis delivered appropriate addresses. During November and December the Rev. John Ellis delivered a series of addresses to young people on "The Principles and Truths of Unitarianism," with a view to inducing them to decide for the religious life, and to enter into close fellowship with the church. On Sunday last twenty young men and women took part in a service of self-consecration, prepared by Mr. Ellis, and thereupon took upon themselves the obligations of church membership. The service was appropriately closed with the administration of the Lord's Supper. This act of dedication is one of the first fruits of the Young People's Religious Union.

Stockton-on-Tees.—On Thursday, Dec. 27, the scholars' annual tea and entertainment was held. The Rev. W. H. Lambelle and Mr. James Smith,

J.P. (Middlesbrough), addressed the scholars, and the prizes for good attendance were presented by Mrs. Lambelle. The monthly social evening took place on Thursday, Jan. 4.

Trebanos: S. Wales.—On Christmas Day the children had a Christmas tree, when about eighty articles were given away, and oranges were distributed at the close. A miscellaneous concert was afterwards given, and young men and women from the congregation took part by reciting, singing, and performing dialogues. The large room was crowded, about 700 being present. On Boxing Day the band captured three prizes—one at Morriston and two at Llanelly. The Sunday-school is very flourishing, and at the end of this year it has been resolved to give prizes for attendance. The week-night meetings, prayer meeting, Bible class, and Band of Hope, are fairly well attended. Last Sunday, 7th inst., our minister, the Rev. T. J. Jenkins, extended the right hand of fellowship to five new members, three of whom were coming over from different orthodox denominations.

Yarmouth (Appointment).—The Rev. C. D. Badland, M.A., has accepted an invitation to the pulpit of the Old Meeting.

We live too much in the outward; in driving toil without spiritual renewal. We need to learn the wisdom of reinforcing the inner vitality by nourishing the roots on faith and principle. Our souls need rest; that, in secret, prayer and Divine communion shall nourish the inner life of the spirit.—*R. R. Shippen.*

Our Calendar.

SUNDAY, January 14.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT,

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. H. M. LIVENS, of Bolton.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "A Christian." Evening, "The Word of God."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS. Morning, "Some Watchwords of Religious Reaction in the Nineteenth Century."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., "Mr. Lecky's "Map of Life," Mr. LUCKING TAVENER, and 7 P.M., "Jesus Christ—Man's Saviour, Mr. FRED. HORNE.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Oxford.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B., "What is Meant by following Jesus."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Great Discoveries of the last 100 years, and their effects upon the Life of Man."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. WEIGHT MATTHEWS.

OXFORD, Manchest r College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. WEIGHT MATTHEWS.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 14th, at 11.15., HERBERT BURROWS, "The Ethical New Year."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LADY wanted to take charge of, and chaperone, little girl of 12, attending day school. Must be a practical dressmaker and good needlewoman. Comfortable situation, and full remuneration, to competent and trustworthy person.—Apply, Mrs. H., 383, Hagley-road, Birmingham.

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A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

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All friends interested in the work are asked to make it known to others, for it is essential that the list of subscribers should be increased, if the well being of the Home is to be maintained.

Special donations are also invited towards defraying the expenses of reconstruction of the drainage system, which was carried out in the Summer.

WILLIAM M. BLYTH, Hon. Treas.
MARIAN PRITCHARD, ROBERT HAMPSON, } Hon. Secs.

BIRTHS.

HARDCASTLE—On the 8th inst, at 12, Gainsborough-gardens, Hampstead, the wife of Basil W. Hardcastle, of a daughter.

DEATHS.

CHIDLAW—On the 4th Jan., at Carlyle-road, Edgbaston, Birmingham, aged 68, Mary Hanmer, widow of the late Benjamin Chidlaw (of influenza).

SWAINE—On the 3rd Jan., at Brabeouf Manor, Guildford, Henry Paget Swaine, aged 49 years.

TIFFIN—On the 7th Jan., at 1, Effingham-crescent, Dover, Clara, only child of the late Robert Tiffin, formerly of London.

ASSOCIATION SUNDAY.

NOVEMBER 19, 1899.

The TREASURER (Mr. Oswald Nettlefold), on behalf of the COMMITTEE of the BRITISH and FOREIGN UNITARIAN ASSOCIATION, acknowledges, with thanks, the following COLLECTIONS received for the year ending Dec. 31st:—

THIRD LIST.	£	s.	d.
Amount advertised Dec. 16	468	7	5
Aberdare:—Highland-place	2	2	0
Ashton-under-Lyne	1	7	0
Belfast:—First Presbyterian Congregation	13	1	3
„ All Souls'	2	0	0
Birmingham:—Small Heath	1	15	0
Bristol	8	17	2
Byker	0	3	6
Denton	1	8	0
Derby	1	2	0
Devonport	0	19	0
Diss	0	10	8
Frenchay	0	7	6
Gateshead	0	11	1
Hastings	2	5	0
Heaton Moor	0	12	1
Horwich	0	12	2
Hyde:—Boston Mills	0	5	0
Kendal	1	14	6
Kidderminster	2	19	0
Liverpool:—Ancient Chapel of Toxteth	2	19	4
London:—Lewisham	1	2	6
„ Peckham	1	1	7
„ Stepney Green	0	17	9
Loughborough	0	12	8
Manchester:—Blackley...	1	1	0
„ Moss Side	3	4	9
„ Strangeways	1	5	6
Middlesborough	2	2	5
Middleton...	1	6	6
Nantwich	0	11	5
Newcastle-on-Tyne	4	19	8
Newcastle-under-Lyne	1	0	0
Nottage	0	10	0
Nottingham:—High Pavement ...	8	3	3
Poole	0	12	11
Portsmouth:—High-street	2	2	0
Stratford-on-Avon	0	10	0
Tavistock	1	14	2
	£546	16	9

RELIEF OF FAMINE IN WESTERN INDIA.

AN EVENING CONCERT will be held in ST. MARTIN'S TOWN HALL, Charing Cross, on TUESDAY, January 30, 1900, at 8.30 P.M., under the distinguished patronage of H.R.H. the DUCHESS OF CONNAUGHT, the Right. Hon. the Lord Reay, G.C.S.I., G.C.I.E., the Right Hon. the Lord Hobhouse, P.C., K.C.S.I., C.I.E., the Hon. Sir H. Stafford Northcote, Bart., C.B. (Governor-Elect of Bombay), and many other ladies and gentlemen connected with India.

Tickets, 10s. 6d., 5s., and 2s. 6d. To be obtained from Miss E. A. MANNING, Hon. Sec. National Indian Association, 5, Pembridge-crescent, W.; and GILMOUR MCCORKELL, Esq., 97, Ladbroke-road, W.

UNITARIAN HOME MISSIONARY COLLEGE.

CANDIDATES for the SESSION 1900-1901 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 19, Market-street, Altrincham, not later than MONDAY, February 5th.

Forms of Application and of Questions to be answered may be obtained from either of the Hon. Secretaries—

DENDY AGATE
(Address as above),
EDWARD TALBOT,
37, Brown-street, Manchester.

Manchester, January 10th, 1900.

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A Single Course of Lectures in any Subject may be attended.

For Prospectus and all Particulars apply to
THE PRINCIPAL.

ST. NICHOLAS OLD MEETING, IPSWICH.

This Unitarian Chapel will be 200 years old this year. It is proposed to celebrate the Bi-centenary by executing the structural and other repairs necessary for its preservation. It is also proposed, if the requisite funds can be procured, to effect certain sorely needed improvements, in particular to supply heating apparatus, to make the seating in some respects more comfortable, and, if possible, to renew the organ. The estimated cost of the works thus contemplated is £1,500. The Committee, in renewing their appeal for aid, have most gratefully to acknowledge the generosity of those who have already so promptly responded with donations or promises, and they feel encouraged to earnestly hope that other friends will respond in like manner, and so enable the work to be carried out.

The congregation has averaged of late about 50 in the morning, 100 in the evening. Ipswich is a thriving and increasing town, and, judging from what has lately been accomplished, there does appear reason to hope, that with the assistance now sought, the progress which has been apparent will continue, and good work be thus done for the Unitarian cause in the district.

Since the appeal was first issued the Committee have been favoured with valuable counsel from the Society for the Protection of Ancient Buildings (based upon the report of their Secretary, Thackeray Turner, Esq, whom they deputed to inspect the chapel) as to the best method of carrying out the work with a special object of preserving the true character of an old historic building.

C. J. NOTCUTT, Chairman.
R. HAMBLIN, Hon. Treasurer.

Donations or promises may be sent to F. H. SMITH, Hon. Sec., 32, Warwick-road; ROBERT HAMBLIN, 19, Gippeswyk-road; or W. J. SCOPES, Queen-street, Ipswich.

	£	s.	d
Various amounts acknowledged ...	457	6	6
A Friend, towards the organ	200	0	0
The B. and F.U.A.	50	0	0
Mr. Stanton William Preston	5	0	0
A Friend, in memory of Edith Notcutt	5	0	0
Mr. T. T. Notcutt	5	0	0
A Friend	5	0	0
Mr. Alfred W. Worthington	2	2	0
Miss A. Robinson	1	1	0
A Friend, &c.	1	1	0
Mr. W. C. Block...	1	0	0
Lady Deborah Bowring	1	0	0
Mr. E. Bromley	1	1	0
Mr. R. Trowbridge	1	0	0
Miss Eade	1	0	0
Mr. Robert Green	1	1	0
Mr. Taylor	1	0	0
Mr. Haslam	1	1	0
Miss Robinson	1	1	0
A Friend	1	1	0
Miss E. C....	0	10	0
Miss Makin	0	5	0
Mrs. Grey	0	3	0
Mrs. Buttrum	0	2	6
Mrs. Bicker	0	2	6
Mite	0	0	6
	742	19	0
From Members of the Mill Hill Chapel, Leeds, per Miss Lily Pearce:—			
Sir James Kitson	1	1	0
Mr. Walter Cliff	1	1	0
Mrs. F. W. Kitson	1	1	0
Mrs. Grosvenor Talbot	1	0	0
Mr. Henry Lupton	1	0	0
Mrs. Eames	1	0	0
Miss Brown	1	0	0
Mr. John Ward	1	0	0
Mr. Currer Briggs	1	0	0
Mrs. Arnold Lupton	0	10	6
Mr. Basil Lupton	0	10	0
Mr. John Thornton	0	10	0
Mr. Hartley Wicksteed	0	10	0
Miss Lily Pearce	0	10	0
Mr. Charles Hargrove	0	5	0
Mr. George Jackson	0	5	0
Mr. William Wragg	0	5	0
W. W.	0	5	0
Mrs. Luccock	0	2	6
Mrs. Ward Lawson	0	2	6
Mrs. Rhodes	0	2	6
Miss Kitchin	0	2	6
Mr. James Boyle	0	2	6
Mr. A. F. Briggs	0	2	6
Mr. W. A. Prince	0	2	6
Mr. Charles Stainer	0	2	6
Miss K. Holroyd	0	2	6
Miss V. Holroyd	0	2	6
Mrs. O. Lupton	0	2	6
Mr. W. Skelton	0	2	6
Mr. O'Dwyer	0	2	6
Mr. A. J. Terry	0	2	6
Mr. Ben Kitson	0	2	0
Miss Finer	0	2	0
Miss Hilda Kitson	0	2	0
Smaller sums	0	3	1
	14	17	7
Total ...	£757	16	7

ORGAN FOR SALE.—A two manual Church Organ, by one of the principal builders, TO BE SOLD, to make room for a larger instrument. The Organ has just been partially rebuilt and now stands in perfect order. Action tracker, pneumatic to pedals. Seventeen stops, besides couplers. Price £210.—For further particulars, apply to C. J. HARRIS, 33, Great Pulteney-street, London, W.

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F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st., S.W.
Miss ORME, 118, Upper Tulse-hill, S.W.
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The School is within easy walking distance of the Downs, the Zoological Gardens, &c.

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Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras: Violin, Solo Singing, Painting, £2 2s.
Shorthand, Dancing, 10s. 6d.
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In Memoriam

JAMES MARTINEAU

1805—1900

SPECIAL NUMBER OF "THE INQUIRER"

January 20th, 1900

PRICE THREEPENCE

JAMES MARTINEAU.

April 21st, 1805—January 11th, 1900.

But vigorous teachers seized my youth,
And purged its faith, and trimmed its fire:
Showed me the high white star of truth—
There bade me gaze, and there aspire.

CONTENTS OF THE MEMORIAL NUMBER.

MEMOIR OF DR. MARTINEAU.

REMINISCENCES OF FORMER STUDENTS IN MANCHESTER COLLEGE:—
W. H. Herford, J. Drummond, C. B. Upton, R. A. Armstrong, J. E. Carpenter, H. S. Solly, H. Gow.

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BIRTHDAY GREETINGS

DR. MARTINEAU'S PUBLICATIONS.

WITH no words of faithless mourning, but touched by the calmness of that ultimate peace, which now rests upon him, we record the passing from us of our revered and beloved Teacher, Dr. James Martineau. With reverent thankfulness we must think of his completed life, rich far beyond the measure of accustomed years, and yet more in gifts of the spirit, in prophetic power, in eminent services rendered to his own religious community and to the world, in laborious work wonderfully sustained and brought to a beautiful completion.

When he was eighty years of age, Dr. Martineau began to publish his great philosophical works, the substance of which had been the constant occupation of his thoughts for more than fifty years; and the marvel was that up to the very last he had been perfecting the work, keeping abreast of the latest thought on his subjects, not as one whose task was long since finished and had merely to be given to the world, but as a teacher with all the splendour of his gifts undimned, as a master mind, speaking not to the past, but to the present, words of living power. Close upon the "Types of Ethical Theory" and the "Study of Religion" followed the "Seat of Authority in Religion," which gathered up the fruits of his life-long study of the New Testament and the types of religious life in the Christian Church, and presented his ideal of Christian discipleship, a masterly work published fifty-four years after the appearance of his "Rationale of Religious Enquiry." At the same time he brought out four volumes of collected "Essays, Reviews, and Addresses," ranging from one of his earliest essays, on Dr. Priestley, which first appeared in the *Monthly Repository* in 1833, to his essays on "A Way Out of the Trinitarian Controversy," which appeared in the *Christian Reformer* in 1886, and on "The National Church as a Federal Union," which was separately published, the last of several efforts made in furtherance of his lofty ideal of religious fellowship.

The volume of "Home Prayers" published in 1891, Dr. Martineau spoke of in the Preface as the last which he should offer to his contemporaries, and indeed it has been seldom given to any writer so to complete his life work; yet still he responded with unfailing generosity to calls upon his sympathy. When he was ninety years of age he wrote a memorial preface of more than twenty pages for the posthumous volume of sermons, "A Spiritual Faith," by his friend the late Rev. John Hamilton Thom; in 1897 four of his sermons were published as one of Messrs. James Clarke and Co.'s "Small Books on Great Subjects" under the title "Faith the Beginning, Self-surrender the Fulfilment, of the Spiritual Life," and to the New Year's number of THE INQUIRER in 1898 he contributed a sermon on "The Constancy of Nature and the Faithfulness of God."

So the inward light continued to burn, even while the infirmities of extreme old age inevitably crept upon him; and in his home, sustained by his daughters' tender care, his grasp was gently loosened from all mortal things. The wonderful smile of greeting to his friends never failed, nor the affectionate grasp of his hand. Only two days before he passed away, among his last words of full conscious recognition, was an expression of the happy sense he had, from the portraits in his room of Mr. Thom, John James Tayler, Dean Stanley, and others, of being surrounded by his friends. So there came to him the last quiet sleep and the benediction of Divine Peace.

In such a memorial notice as this we can only attempt briefly and simply to tell the story of a remarkable life, which has covered nearly the whole of a century, and has been fruitful of good far beyond what it is possible for us to estimate.

James Martineau was born at Norwich, April 21, 1805, younger by nearly three years than his sister Harriet, while the youngest of their family of eight was Ellen, the late Mrs. Alfred Higginson. Their father, Thomas Martineau, was a camlet manufacturer and wine merchant, a younger brother of Philip Meadows Martineau, the eminent surgeon, of a line of surgeons going back to Gaston, the Huguenot refugee, who had settled in Norwich after the revocation of the Edict of Nantes in 1685; their mother was Elizabeth, eldest daughter of Mr. Robert Rankin, of Newcastle-on-Tyne, a woman of remarkable gifts and great decision of character.

In the account of Dr. Martineau, written by the late Rev. Charles Wicksteed, in 1877, for Cassell's "National Portrait Gallery," the mother is thus described:—"Of great energy and quickness of resource, and married to a man of more tenderness and moral refinement than force of self-assertion, she naturally took (though always supported by the authority and admiration of her husband) the chief part in the government of the household; training her children in wholesome habits and clever arts, and stimulating them by her sparkling conversation." And in the *Daily News* of Dec. 30, 1884, Dr. Martineau himself wrote in reference to Mrs. Fenwick Miller's "Life of Harriet Martineau," which contained a disparaging representation of their mother: "It is true that her understanding was clear, and her will, with a duty once in sight, not to be diverted: but behind these, and giving them their direction, was an inexhaustible force of affection; and not behind them only, but glowing through them into her expressive features and fervent words. A slight and delicate portrait of her is before me, from the pencil of a young artist friend who had an eye to read her truly; and no one can fail to see that its calm dignity is but the momentary composure of a countenance moulded by emotion, and often tremulous with pity and with love. Of this matron who rarely wept, my sister Ellen remarked to me, 'Never did I know anyone more prone to tears at the touch of sympathy or grief,' supporting the remark by a characteristic instance which I must not stay to recite. This quickness of feeling extended, no doubt, to her temper, so far as to render her displeasure at wrong emphatic, and to warn us also, if we did not wish to

be laughed at, to do nothing awkward or stupid under her eye. But it secured no less the praise of well-doing, and a bright response to whatever was generous and noble." Whatever there was unhappy in his own childhood, Dr. Martineau added, was due, so far as he remembered it, to himself, "or to the well-meant teasings of older brothers, or to the tyranny of a large public school."

The Norwich of those days was rich in stimulating influences. Bishop Bathurst had given a tone of liberalism, unusual in a cathedral city, and among the friends of the Martineaus were Dr. Samuel Parr, Dr. Alderson, Mrs. Opie, William Taylor (author of the "Historic Survey of German Poetry"), and Sir James Edward Smith, the botanists, first president of the Linnæan Society. These latter, with the Martineaus, were members of the congregation of the Octagon Chapel, which had taken the place of an earlier meeting house, and was opened in 1756, during the ministry of Dr. John Taylor. When James Martineau was born the Rev. Pendlebury Houghton was minister, but during his boyhood and early manhood, it was to the voice of the Rev. Thomas Madge that he listened at the Octagon. When the centenary of the old chapel was celebrated on Sunday, May 11, 1856, Madge and Martineau were the two preachers for the day.

As a boy of ten, James was sent to the Norwich Grammar-school, in the Cathedral Close, under Edward Valpy as head-master, a younger brother of Dr. Richard Valpy, author of the Greek and Latin grammars. There the shy and sensitive lad suffered a good deal from rough treatment, but laid the foundations of a sound classical training. Among his school-fellows were James Brooke, afterwards Rajah of Sarawak, George Borrow (author of "The Bible in Spain,") and John Dalrymple. Great was the change when, at fourteen, he went for two years to Dr. Lant Carpenter's school at Bristol. There, it would seem, he received the first strong religious impressions of his life, under the influence of a teacher of very earnest and fervent piety and great strenuousness of character, and he always spoke with veneration and gratitude of Dr. Carpenter. How strong was his feeling may be seen in the reminiscences which Dr. Martineau subsequently contributed to the biography of that venerable man and of his daughter, Mary Carpenter. "So forcibly," he wrote, "did that period act upon me—so visibly did it determine the subsequent direction of my mind and lot, that it always stands before me as the commencement of my present life, making me feel like a man without a childhood."

In 1821, being destined for the career of a civil engineer, Martineau entered the machine works of a Mr. Fox at Derby, finding a home in the family of the Rev. Edward Higginson, minister of the Friar-gate Chapel. With a great liking for mathematics and natural science, he was disappointed to find how narrow the range of his occupations, which were purely mechanical, and how little of true education on the intellectual side of his profession he was likely to receive during the five years for which he was bound. At Bristol his deeper nature had been already stirred, and in the year following his settlement at Derby occurred what he many years afterwards spoke of as his "conversion."

His cousin Catharine Rankin, of Newcastle-on-Tyne, had recently married the Rev. Henry Turner, assistant minister at the High Pavement Chapel, in the neighbouring town of Nottingham; but the promise of their happy married life and of his ministry was cut off by his early death, and it was then, in 1822, that Martineau, seeing as he stood by the grave tokens of such profound sorrow and reverent affection and the evident marks of spiritual influence exerted by the young minister who was dead, was swept away by a new and resistless impulse and determined to consecrate himself to the Christian ministry.*

College and Early Ministry.

Thus, in his eighteenth year, James Martineau was entered as a divinity student at Manchester College, then at York, under the care of the Revs. Charles Wellbeloved and John Kenrick, and entered upon that close association with the College, which was to be continued throughout his life, with little interruption of actual participation in its work, and none in his whole-hearted loyalty to its great principle of Free Teaching and Free Learning in Theology. Among his fellow-students were John Relly Beard, Edward Tagart, Franklin Howorth, Robert Brooke Aspland (who was in his own year), William Gaskell, and Samuel Bache. On leaving College in 1827, he spent a year as assistant to Dr. Lant Carpenter in his school at Bristol, but in the autumn of 1828 removed to Dublin, to enter on his first ministerial charge.

In that city there were two important Presbyterian congregations, which with other non-subscribing societies in Ireland had become Unitarian in their theology. At Strand-street the Rev. William Hamilton Drummond, father of the present Principal of Manchester College, was one of the ministers; at Eustace-street the Revs. Philip Taylor, a cousin of the Martineaus, and Joseph Hutton, grandfather of the late R. H. Hutton, were in charge, and it was as assistant and successor to his aged relative that James Martineau went to Dublin. He was ordained on Sunday, Oct. 26, 1828, after the Presbyterian manner, with the laying on of hands, and the ordination service was published. In his address the young minister declared what he conceived to be the duties of his office as "the servant of Revelation, appointed to expound its doctrines, to enforce its precepts, and to proclaim its sanctions." "As all religion begins," he said, "so also does it end, with exhibiting the relation which man bears to his Creator."

"As I believe Him to be the only scriptural object of worship, so do I conceive the affections implied in that worship to be the greatest glory of the human soul, and to be absolutely essential to the acceptable discharge of duty here, and to participation in the felicities of heaven hereafter. I am conscious of nothing but sincerity in saying, that to inspire in others and in myself a devotion ever fervent and humble, which shall have a bearing on every duty, purify every thought, and tranquilise every grief, I desire to make the main object not only of my ministry, but of my life."

Having then spoken of the special revelation of God in Jesus Christ, "the Mediator between God and man," who is to come hereafter to judge the world in righteousness, and who is to be obeyed as the authoritative teacher of everlasting truth, he proceeded to describe the responsibility laid upon a minister, to gain and to impart knowledge, and to apply it to the critical study of the Bible.

"I think it obligatory upon him not to hide the light that is in him, but to impart to his people, and more especially to the young, the knowledge which he may acquire, and the conclusions to which his investigations conduct him; that they may read the volume of Holy Writ with increased interest and intelligence, and that their minds may be opened to enlarged views of Christian truth. In these inquiries and instructions he requires, and can receive, no aid from the authority of any man or any Church. His most valuable guides are his own mind and his own conscience; and his most valuable privilege in the use of these is his unquestionable right of private judgment. Whether he study or whether he teach, let him stand fast in the liberty wherewith Christ hath made him free."

To that ideal of service, so earnestly declared, Martineau was true to the end, ever a teacher, ever a learner, with strenuous faithfulness, and kindling in others the ardour of his passion for truth. His duties as minister were not at first severe, and, on his marriage in the December following his ordination, to Helen, the eldest child of the Rev. Edward Higginson, of Derby, he took a few pupils into his house, some of whom were already entered at Trinity College, and at once threw himself energetically into the work of teaching.

In March, 1830, he took part in the formation at Dublin of the Irish Unitarian Christian Society, acting as secretary and moving a resolution affirming the vital importance of free inquiry, out of which their Unitarianism had grown. In July he preached at Cork before the Southern Presbyterian Association of Ireland the sermon on "Peace in Division; or, the Duties of Christians in an Age of Controversy," which was, so far as we are aware, except for the ordination address, his first publication. In the following year he edited a hymn-book for his congregation, "A Collection of Hymns for Christian Worship," which already foreshadowed the excellence of his later books. The preface pleaded for liberty of wider selection than had been customary, in order to secure real devotional and poetical excellence, and acknowledged the services of Bishop Heber in liberalising the character of the poetry designed for use in the churches. Martineau's Irish career was, however, destined to be of only short duration. The cause of its termination is thus described in the memoir from which we have already quoted:

"In Dublin he found himself in the midst of a highly-charged and sensitive atmosphere, both theological and political. In addition to several trials to his larger and freer spirit, on the death of his senior colleague, the Rev. Philip Taylor, the *regium donum*—an annual allowance to the Presbyterian ministers from the Crown, which had been made uninter-

* Of Mrs. Henry Turner a memorial notice, written by Dr. Martineau, will be found in THE INQUIRER of May 14, 1894.

ruptedly from the year 1690—necessarily fell to him. Whether the theoretical objections to any organic connection between Church and State would alone have decided him in reference to this matter, we doubt; but four years' residence in Ireland had brought before him so strongly the gross injustice involved in the relative position of the Catholic Church and the two chief Protestant bodies, that the very idea of being personally participant in it affected him with shame; and though quite willing himself to sacrifice the additional means (about £100), if it would have solved the difficulty, he could hardly expect his congregation to deprive themselves and their future ministers of it; and this they very decidedly and rather abruptly made him aware they were not disposed to do."

Thus in 1832 his ministry at Eustace-street came to an end, and his pupils were given up. No other settlement among the Irish Presbyterians was possible to him, but happily a way speedily opened in his own country. He was not unknown in Lancashire, for at a meeting of the British and Foreign Unitarian Association held in Manchester in June, 1830, he had been present, and spoke for the newly-formed Irish Society, of which he was secretary, and the authorities of Manchester College were, of course, fully aware of his brilliant gifts.

Ministry in Liverpool.

How the call to Liverpool came to Mr. Martineau we will tell in the words of the Rev. Charles Wicksteed, who in 1832 was minister of the Ancient Chapel of Toxteth:—

"The English Presbyterians—now long distinguished by the more familiar name of Unitarians—the spirit of whose leading laity was always on the side of worthy and conscientious struggles for freedom of thought, immediately set their eye upon him. The Rev. John Grundy, minister of Paradise-street Chapel, in Liverpool, requiring a colleague, the wealthy merchants constituting the chief part of his congregation united with him in the desire to secure the services of the young and brilliant minister, and thus offer him at once the tribute of their honour and confidence, and an open field of thought and speech. Well does the writer remember (1877), though it is forty-five years ago, how the circular staircase of the somewhat conspicuous pulpit was quietly ascended by a tall young man, thin, but of vigorous and muscular frame, with dark hair, pale, but not delicate complexion, a countenance full in repose of thought, and in animation of intelligence and enthusiasm, features belonging to no regular type or order of beauty, and yet leaving the impression of a very high kind of beauty, and a voice so sweet, and clear, and strong, without being in the least degree loud, that it conveyed all the inspiration of music without any of its art or intention. When this young man, with the background of his honour and courage, rose to speak of the inspiration that was not in the letter but in the soul, and (for that time of day) boldly distinguished between the inspiration of Old Testament books and Old Testament heroes, he completed the conquest of his hearers."

For twenty-five years Martineau exercised in Liverpool a ministry of growing power. Three years after his settlement the Rev. John Grundy resigned, and he was left in sole charge of the Paradise-street congregation, while he had as close friend and brother John Hamilton Thom, minister of Renshaw-street Chapel, and in Manchester, at Mosley-street and afterwards at Upper Brook-street, a kindred spirit and elder brother, John James Tayler. The conjunction of these three men in close spiritual sympathy and common work, with whom was associated Charles Wicksteed, who in 1835 removed from Liverpool to Mill Hill Chapel, Leeds, marked a new era in the religious life of the churches they so faithfully served.

Martineau was born in the year following Dr. Priestley's death, and his early nurture was in a religious atmosphere largely dominated by the philosophy and theology of that distinguished man. But then came the fresh influence of Channing from across the Atlantic, bringing to many in this country as in his own a new spiritual birth. He, as Mr. Thom once said, "first touched the spring of living water, and made me independent even of himself"; and so also Martineau spoke of "Channing, inspirer of my youth." He led those young men fully to realise what was meant by freedom of the spirit, and religion of the inward life, in which reason and conscience have ultimate authority as witnesses to the Divine, and the human soul is called to direct personal communion with God. The foundations of Christian truth, they felt, must not be sought in external testimony, and must not be left to any proof from miracles, they were in the soul itself, in the "self-evidencing power of spiritual truth," in the inward witness to the reality of that filial relation between the soul and God, so perfectly revealed in Jesus Christ.

It is true that in his first book, the "Rationale of Religious Enquiry," published in 1836, Martineau affirmed that no one could rightly be called a Christian who did not accept as historical the miraculous narratives of the Gospels, but he was already quite clear that miracle as such could not prove spiritual truth, and that all the contents of the Gospel teaching must be brought to the test of inward verification. Thus he was regarded by the older Unitarians, who held to a more external system of Christian evidences, as a dangerous heretic, and the history of those twenty-five years is under one aspect the history of the growing influence of the spiritual teaching of Tayler, Martineau, and Thom, in the face of serious distrust and frequent opposition, until the transcendent power and the winning graces of these men finally prevailed. The battle was fought in the churches and in Manchester College, and looking back long afterwards on those trying times, Mr. Thom declared: "There are now no two parties amongst us. There are no two sections, looking jealously, suspiciously, and distrustfully at one another—and I think Manchester New College has reason to be proud that mainly owing to the influence of its two latest Principals, of John James Tayler, and his congenial successor, Dr. Martineau, our Church, in all essential matters, is now a Church of the Spirit." Of the College we shall have presently to speak, in which, in 1840, Tayler and Martineau became associated as teachers; but it was no less in their ministry and in their writings that that potent influence was exerted.

Liverpool, when Martineau began to preach there was a stronghold of the extreme Evangelical party in the Church, and how quickly and profoundly his power and Mr. Thom's made itself felt was shown by the onslaught in 1839 of thirteen clergymen of the Church upon the Unitarians and their teaching. There were only three Unitarians ministers to stand the brunt of this attack, but they were more than equal to the task. Martineau gave five of the lectures, which we have noted in the list of his publications. That on "Christianity without Priest and without Ritual," and Mr. Thom's on "Christianity not the property of Critics and Scholars, but the gift of God to all men," and on "The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things," were specially significant of the new movement of religious life, of which they were the leaders. Dr. Channing, in the year following the controversy, wrote to Harriet Martineau: "You speak of your brother James. Since writing to you I have read all his lectures, and they seem to me among the noblest efforts of our times. They have quickened and instructed me. Indeed, his lectures and Mr. Thom's give me new hope for the cause of truth in England. Not that I expect any great immediate effect; but noble spiritual action in a few is an augury of good which cannot fail."

That "noble spiritual action" found for itself a wider scope, when in 1843 Martineau published the first volume of his "Endeavours after the Christian Life," and again in 1847 a second series. These sermons of practical religion carried his influence far beyond the circle of his own community, and brought to him, as he acknowledges, in the Preface to the second series, "delightful and unsought-for intercourse with persons, whom it is an honour to know, of various religious denominations." How much we owe to these sermons is vividly recalled by the mere repetition of some of their titles: "The Besetting God," "The Contentment of Sorrow," "The Strength of the Lonely," "Christ and the Little Child," "The Christianity of Old Age," "Nothing Human Ever Dies," "Great Hopes for Great Souls," "The Unclouded Heart," "The Free-man of Christ," "Looking Up and Lifting Up," "The Christian Time View," "The Family in Heaven and Earth." Such were the sermons preached to the congregation in Paradise-street, and as an instance of practical dealing with a question of the day may be cited the sermon on "Ireland and her Famine," preached in 1847, after which the congregation contributed £500 in the collection. (The sermon is reprinted in the fourth volume of collected Essays, &c., 1891.)

Throughout those years Martineau's influence was making itself felt not only as a preacher, but as a powerful writer in the Reviews. In 1839 Mr. Thom undertook to edit a new series of the *Christian Teacher*, which in 1845 was enlarged into the *Prospective Review*, a quarterly which was edited by the four friends—Tayler, Martineau, Thom and Wicksteed.

"Mr. Thom," wrote Dr. Martineau in 1895, looking back upon those days, "having his hands most free, was executive editor; but the contents of the successive numbers were blocked out at cabinet councils held at one of our Liverpool or Manchester houses. We dined and spent the evening together, often remaining till next day. And in the wide landscape of the past that lies before me in this evening of my life there are

few spots picked out by brighter glow than those hours of loving and animated converse. We were different enough in modes and material of thought to stimulate each other, yet so congenial as to be drawn nearer by the polarity. To see Mr. Tayler's richly stored, reverent, and delicate mind set free as a child at play was in itself an object-lesson in wisdom and beauty. Mr. Thom's habitual inner life among high ideals, and consequent quick detection of imposture and inanity in the actual, could find its grave expression, from the pulpit or the platform, in severe rebuke; but when only friends were present and offenders away, in a vein of picturesque humour, so refreshing that, even if the victim were there, he would feel like a patient under treatment who, with bitter expectations, found himself let off with a pleasant effervescent draught. The other two partners had the delightful privilege of enjoying the feast of soul, bringing to it only a homely contribution of common sense and some knowledge of affairs."

What the "homely contribution" of one of those other two must have been, the extreme modesty of the above allusion cannot prevent one from imagining.

The *Prospective* and the *National* which followed it, from 1855 to 1864, edited by Martineau and Richard Hutton, were enriched by contributions not only from the editors, but from such men as Walter Bagehot, William Caldwell Roscoe, and William Rathbone Greg, and became one of the most potent educational forces of the day, making for liberal religion, and a noble literary culture. Many of the most striking of Martineau's essays, philosophical and theological, historical and ecclesiastical, appeared first in these reviews—such essays as that on "Personal Influences on Present Theology: J. H. Newman, S. T. Coleridge, T. Carlyle," on "Thomas Arnold: Life and Correspondence," "Lessing: Theology and Times," "Schleiermacher: Life and Times," the reviews of Whewell, Hamilton, Mill, and Bain; the essay on "Early History of Messianic Ideas," on "Church and State," and on "Europe since the Reformation." These are now gathered up into the four volumes of "Essays, Reviews, and Addresses," together with others contributed to the *Westminster* and other Reviews.

It was in the *Prospective Review* of 1851 that the article on "Mesmeric Atheism" appeared, in which Martineau dealt very severely with Atkinson, the joint author with his sister Harriet of the "Letters on Man's Nature." Of the painful alienation of sister from brother which followed Dr. Martineau wrote in 1884:—

"I was not conscious, I am not conscious of having deserved it; nor could I ever see why the old relation of affectionate appreciation should be less maintainable than between the two brothers Newman, after one of them had submitted to the Pope, while the other had become the apostle of Theism. Great changes of thought, like these, must of course seriously narrow the immediate ground of possible sympathy; but, besides the common sincerity and loyalty to conscience, there remains the fellowship of tender memories, of joint enthusiasms, of identical friendships and of not a few admirations and duties uncontroverted still. Hence, I never reciprocated the alienation from which I suffered, and should have escaped a real sorrow, had the efforts to remove it been successful. It has simply counted for me as an instance more of my sister's liability to oscillate between extremes of devotedness and antipathy and has in no way disenchanted the old affection, or impaired my estimate of her high aims, her large powers, and her noble and patient virtues."

Professor in Manchester New College.

To the record of Martineau's work as a preacher and a writer has to be added that of his teaching. In Liverpool his children grew up (two of whom were born in Dublin), and he and his wife were their first and principal teachers. He also held classes and gave courses of lectures for the young people of his congregation, but the great work of his life as a teacher began in 1840, when he was appointed Professor of Mental and Moral Philosophy and Political Economy in Manchester New College, which in that year was removed from York, where he himself had studied, and was re-established in Manchester.

During the first years of his professorship Martineau found that his whole mental attitude was undergoing a process of change. In the Preface to "Types of Ethical Theory," he described it as follows:—"When I first woke up, before and during my College life, to the interest of moral and metaphysical speculations, I carried into them, from previous training for the profession of civil engineer, a store of exclusively scientific conceptions, rendered familiar in the elementary study of mathematics, mechanics, and chemistry. Small as it was, it was my all, and necessarily dictated the only rules of judgment which I could apply. I had nothing to take with me into logical and ethical problems but the maxims and postulates of physical knowledge; and, as the instructions of the philosophical class-room, excellent of their kind, moved strictly within the same limits, I was inevitably shut up in the habit of interpreting the human phenomena by the analogy of external nature. Steeped in the empirical and necessarian mode of thought, I served out successive terms of willing captivity to Locke and Hartley, to Collins, Edwards, and Priestley, to Bentham, and James Mill; and though at times I was driven to disaffection by the dogmatism and acrid humours of the last two of these philosophers, my allegiance was restored and lengthened by literary and personal relations with the younger Mill.

It was, he said, "the irresistible pleading of the moral consciousness" which first drove him to rebel against the limits of the merely scientific conception, and to insist on finding a real meaning in such words as 'responsibility,' 'guilt,' 'merit,' 'duty'; he was forced to concede to the self-conscious mind itself, both as knowing and as willing, an autonomous function distinct from each and all the phenomena known and changes willed—a self-identity, as unlike as possible to any growing aggregate of miscellaneous and dissimilar experiences. He continued for a time to use the old text-books, "though, doubtless, with more frequent comments of dissent," and then came a break in his teaching, and an opportunity for further study, bringing with it what he describes as "a new intellectual birth."

Fifteen Months in Germany.

We must not pass from the sixteen years of Martineau's ministry in Paradise-street Chapel without at least a mention of the Liverpool Domestic Mission Society, founded in 1836, and of which the Rev. John Johns was the first minister to the poor, and in 1847 the first martyr. Dr. Tuckerman had given the first impulse to this work, by what he had done in Boston, and by the contagion of his enthusiasm, when he came on a visit to this country, and no cause was nearer the hearts of the two young ministers who were so largely instrumental in the formation of the Liverpool Society. To the end Dr. Martineau was an ardent advocate of the duty of such ministry in the homes of the neglected poor.

To the Paradise-street ministry belongs also the second of Martineau's hymn-books, published in 1840, "Hymns for the Christian Church and Home," which though at first received with disfavour in some quarters, steadily made its way, and became the book far the most widely used by Unitarian congregations in this country, until the process of time brought new treasures and certain changes of religious feeling, which made a new collection desirable, a need which was met by the issue in 1873 of Martineau's "Hymns of Praise and Prayer."

The Paradise-street congregation having determined to build a new church, Mr. Martineau preached a farewell sermon in the old chapel, July 16, 1848, and having leave of absence from College also, went abroad with his family for fifteen months. The farewell sermon "Pause and Retrospect," together with an address at the laying of the foundation-stone of the new Hope-street Church are to be found in the last volume of the collected Essays, &c. The following passage well indicates the spirit in which those years of ministry, which produced the "Endeavours after the Christian Life," were closed:—

"Nothing has been nearer to my heart than *to substitute* among you the *Religion of Consciousness for the Religion of Custom.* It is quite true, and it is a truth too plain to miss, that it is the business of religion to preside over our inner world—to rule the thoughts, to quiet the passions, to elevate the will. It is also true, and it is a truth far less understood, that the condition of that inner world itself determines our religion—that, precisely in proportion as the affections are pure and deep, the conscience clear and strong, and the imagination familiar with great and beautiful examples, are heavenly realities discerned, and the windows of Reason thrown open to the empyrean light. In the mind barren with selfishness, the very root is withered from which the blossom and the shade of holy hope must spring. To one who dishonours himself by sloth and excess, God becomes invisible and incredible. From him who quickens his business, or hurries in his talk, in order to push aside the whispers of a smaller but a truer voice, the awful form of Duty sorrowfully retires, and lets him believe that life is given to play his own game, and not to serve another's will. From such men, the very power of perception itself is absent: they look through no transparent medium, but through a glass clouded with earthly steams: so that, demonstrate as you will the realities beyond, they *cannot* see. Moral and emotional disorder as effectually excludes religious truth, as intellectual mania vitiates ordinary judgment; and the best schooling will teach nothing till the

wounded nature is healed, and the fever of the soul abates. Both the theoretical doubts, and the practical deadness of religion will remain, I believe, untouched till they are dealt with by this rule. They are but symptoms, which it is useless directly to attack, and which can vanish only with an altered mind. Till the soul attains some loftiness, by the free and faithful activity of its best powers, faith is not really possible to it: and when it has assumed this temper, misgivings will trouble it no more. Men *rise* into holy truth as into a vision denied to the low level and sluggish atmosphere of a flat spirit: you must lift their feet upon the mountains, and make them feel the wing of the upland air, and pierce the cloud-belt that floats between earth and sky: and then, amid the wilderness of glories, they will discern the palace of the Infinite, and feel the silence of the Eternal.

. . . . . .

I have also wished to elicit *the moral beauty, the inherent sublimity, and the natural authority, of Christianity.* Without the full feeling of these characteristics, I have feared that an appeal to the external attestation of preternatural events would produce a feeble, or even an unhappy, impression; while on the other hand, the largest amount of historical belief, when gained, can do no more than awaken this feeling, and bring us in discipleship to the feet of Christ.

. . . . . .

If we discern the perfectness of his spirit, if we recognise it as divine, is anything wanting to the sense of its *authority?* And if we do not discern this, could any coercion of outward demonstration create the feeling? Nothing surely can have *authority* with us, save that which touches the seat of all authority—the conscience. Hence, to harmonise the teaching of Christ with the moral intuitions of the mind, to show how they raise us to a consciousness of duty and capacity unfelt before, to clear away the confused rivalry of other images, and make it apparent that, in all human history, he stands at the unapproached summit, the mingling point of the ideal and the real; this has been the purpose I have followed with the fullest heart."

The Martineaus went first to Dresden, and then settled down for the winter at Berlin; there Martineau devoted himself to the study of Plato and Hegel, and under the guidance of Professor Trendelenburg passed through "a kind of second education." What he received was essentially "the gift of fresh conceptions, the unsealing of hidden openings of self-consciousness, with unmeasured corridors and sacred halls behind; and, once gained, it was more or less available throughout the history of philosophy and lifted the darkness from the pages of Kant and even Hegel. It was impossible to resist or distrust this gradual widening of apprehension: it was as much a fact as the sight of Alps I had never visited before. I thus came into the same plight, in respect of the cognitive and æsthetic side of life, that had already befallen me in regard to the moral."

Conclusion of Liverpool Ministry.

In the autumn of 1849 Martineau returned to his congregation for the opening of the new church, and on the following Sunday morning, Oct. 21, preached the sermon on "The Watch-night Lamps," in which he declared that their religious life must be devoted to Endeavour, Humiliation, Trust, Service and Communion.

So also at the stone-laying he had said: "The structure rising from this spot is not destined to interpose between the soul and God, but to bring them into intimate and personal communion; not to provide a sacerdotal medium of approach, but to shut out the secular causes of forgetfulness and separation. We build a place, not for the high altar, but for the humble spirit; where the worship will be, not *for* the people, but *by* them; where the minister appears as a man amongst men, conscious of their frailties, their sorrows, their aspirations, and, only through his sad partnership in these, able to interpret them aright in preaching, and without pretence, acknowledge them in prayer. It is but by the sympathy of mind with mind, the attraction of like to like, that the lines of supplication from each separate and silent heart converge to the place in which he stands, and finding a representative spirit there, burst into open voice. We accept here the deposit of no man's faith, but will help him, if he can, to use the talent with a faithful trust."

For eight years that voice was to be heard in Hope-street Church. Thackeray heard it there, before sailing to America on a lecturing tour, and wrote to Dr. John Brown, of Edinburgh (Rab's friend): "I heard James Martineau (the Unitarian) last Sunday, and was struck by his lofty devotional spirit." And many another visitor, passing either way across the ocean, embraced the welcome opportunity of visiting his church. But the hour of separation came at last, and at the end of twenty-five years of ministry in Liverpool. Manchester College had been removed in 1853 to London, where it was established in University Hall, Gordon-square, and for the first few years Martineau travelled regularly up to town to deliver his lectures; but the strain was too great, and a re-arrangement of the teaching staff by which he and Mr Tayler should practically share the work between them, with his son, Mr. Russell Martineau as lecturer on Hebrew, made it essential that he should remove to London.

"*Gain* does not tempt me," he wrote to his devoted congregation, "for I go to a poorer life; or *ambition,* for I retire to a less conspicuous; or *ease,* for I commit myself to unsparing labour. And of the unbounded freedom and confidence so nobly vouchsafed to me here, it is no secret to me that I must expect less, even though I should deserve it more. But none of these things move me from the feeling that the work proposed to me is, of all the offices of life, that which I can best fulfil; and that, in being humanly offered, it is also Providentially arranged."

Teacher and Minister in London.

Martineau came to London in 1857, not without a strong protest on the part of many prominent adherents to the older modes of Unitarian thought, who were unwilling that the teaching of religious philosophy should be given into his hands, and that he and Mr. Tayler should have the whole instruction of young ministers in their hands. But that weighty protest, signed by such men as the Revs. T. Madge, R. B. Aspland, and the heretic's own brothers-in-law, S. Bache and E. Higginson, was met by a yet stronger rally on the part of those who trusted in their chosen teachers, and the appointment was sustained. On his retirement from the College staff twenty-eight years later Dr. Martineau spoke of that trying time in acknowledging a vote of the College trustees, and referred to another meeting, which he had attended with very different feelings:—

"I well remember the trembling heart with which I attended that meeting. It was immediately after an expression of utter distrust of my teaching, and a protest against its enlarged recognition in this College, published with a host of names which I held in the sincerest respect. I remember the doubt and misgiving which oppressed me then, not only from the personal peril incurred by an unwelcomed removal from a sphere of work where I was happy, but also from the fear lest I should have really betrayed the interests of the very institution which it was in my heart to serve. In proportion to the distress of that time, is the gratitude with which I must accept the resolution just passed, and the proceedings of this week, as virtually erasing the record of the former distrust. I would not say this if I thought that any feeling survived which could be hurt by the reference; but of the bitterness of that time, the last vestige has wholly ceased. Among the names that were appended to that protest, were those of friends who have been near and dear to me since I came to London. So *that* is all passed. And now the fear rather is of too much approval; for true it is that there must be something wrong and unwholesome in a man who no longer finds that he is at variance with anybody."

Nine years later another vehement controversy raged over Dr. Martineau, for on the death of Dr. Hoppus, he became a candidate for the Chair of the Philosophy of Mind and Logic at University College. He was without question by far the most gifted and experienced of the candidates, but objection was taken on the ground that he was a Unitarian minister, and was not therefore to be trusted as an impartial student of philosophy, and the late Croom Robertson, then quite a young man, was appointed. In protest, the late Professor de Morgan resigned his Chair and the Council of University College was subjected to some very severe criticism.

That, however, was a passing storm, and Martineau's influence as a teacher steadily increased. In London he was in closer personal touch with the vital movements of the time, and he especially enjoyed the meetings of the Metaphysical Society, at which he met such men as Tennyson and Browning, Manning, Faber, Gladstone, and both the Newmans, Tyndall, Huxley, and many others. Both by his public lectures at College, notably that on "Religion, as affected by Modern Materialism," and by articles in the Reviews, he commanded the attention of the best minds of the age; and as a preacher he was again heard and by a wider circle than was possible in Liverpool. In 1858 he had become minister of Little Portland-street Chapel, with his friend and colleague the Rev. J. J. Tayler, and, from 1860 until his retirement in 1872, in sole charge.

What his preaching was to one of his hearers we are privileged to record in the article by Miss Frances Power

Cobbe, and the substance of it may be gathered from the two volumes of sermons, "Hours of Thought on Sacred Things," published in 1876 and 1879.

It was with great regret that Dr. Martineau relinquished the office of preacher, but he had been warned that the strain was too great, and he had long felt that his duty to Manchester College was paramount. In 1872 he resigned the pulpit, when his congregation made a parting gift to him of £3,500, a number of other friends in the same year, as a mark of "gratitude, affection, respect, and admiration," having presented him with two pieces of inscribed silver plate, together with £5,800.

On the death of John James Tayler, in 1869, Dr. Martineau became Principal of Manchester College, and while giving part of his professional work into the hands of the Rev. C. B. Upton, remained in office and continued to lecture until 1885, when he was eighty years of age.

What he was to his students can never be fully expressed in words, but we are happy to be allowed to add to this imperfect notice the personal testimony of a number of the students themselves, belonging to different generations, and including some of those who as teachers are now carrying on the work of the College.

Closing Years.

When Dr. Martineau resigned his office as Principal of Manchester College, he was chosen President and occupied the chair at the celebrations of the centenary of the College, in 1886. He did not relinquish his professorial duties that he might cease from work. He had been continually perfecting his courses of College lectures, and now showed in the completed volumes, the "Types of Ethical Theory," published 1885, and "A Study of Religion," published 1888, what his teaching had been. These books were published by the Clarendon Press, and in the latter year Oxford University offered a tardy honour to the great teacher, by presenting him with the honorary degree of D.C.L.

Harvard had been first with such recognition, sending him an LL.D. in 1872; Leyden followed in 1875 with S.T.D.; then Edinburgh with its D.D.; and after Oxford, Dublin with Litt.D. Thus was the venerable Doctor clothed with abundant honour, but more, perhaps, than by any such degree he was gratified by the address presented on his eighty-third birthday, signed by Tennyson, Browning, Jowett, Bradley, Zeller, Renan, Pfleiderer, Lipsuis, Kuenen, Oort, Tiele, Wallace, Cheyne, Sanday, Phillips Brooks, Réville, Max Müller, Lecky, Lowell, Seeley, Lubbock, Holman Hunt, Mrs. Humphry Ward, Stopford Brooke, Roscoe, Bryce, Trevellyan, Stansfeld, Hutton, and many others, expressive of reverence and affection, and recording his services to truth, to spiritual religion, and the Christian life.

To this Dr. Martineau replied:—"To such an escort down the declining path of life, what can an old man do but throw out a few faltering words of thanks, and love and reverence? The studies and duties of my life have centred upon subjects which at once draw men into closest union and part them in widest severance, and so render the due combination of intensity with catholicity of affection one of the rarest of human excellencies. All the more striking is the abounding evidence of its presence in the list of names attached to your address."

Yet in his heart of hearts what he valued most was the constant loyalty and affection of Manchester College, which had no degree to give, but with which so great a part of his life had been intimately associated; and on the College no greater honour could have been conferred than to have him on the roll of its students and professors. The College Library preserves two memorials—the noble statue by Mr. H. R. Hope-Pinker, of which a picture is included in this number, and the portrait by Mr. G. F. Watts, presented to the College in 1874. Noble as that is, in its conception of the spiritual character of the man, it was painted during a very trying period of Dr. Martineau's life, and we are thankful to have also the later portrait by Mr. Alfred Emslie, painted in 1888, of which we give a reproduction, and which shows more of the radiance of beautiful old age, which was so striking in Dr. Martineau's latter years.

Mrs. Martineau died in the late autumn of 1877, his sister Harriet having passed away in the summer of the previous year. He himself retained a marvellous vigour almost to the very end of his life, and enjoyed to the full the pleasures of his summer home among the Scottish mountains. The publication of his books was not the only token of his continued strength. In 1888 he brought his suggestions for church organisation before the National Conference at Leeds, in a speech of astonishing grasp, and three years later gave a course of Sunday afternoon lectures in connection with Mrs. Humphry Ward's settlement at University Hall. The scheme for organising on the Presbyterian plan was not adopted, but Dr. Martineau's speech in bringing it forward contained these memorable sentences:—"If any one, being a Unitarian, shrinks, on fitting occasion, from plainly calling himself so, he is a sneak and a coward. If, being of our catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors."

That was with him a settled conviction. He was himself a Unitarian, as no reader of "The Seat of Authority in Religion" could for a moment doubt, and to the end of his life he was a member of the British and Foreign Unitarian Association; but he would know nothing of a Unitarian Church. Thus in 1868 he had joined in the attempt to establish a "Free Christian Union," and his paper on "New Affinities of Faith," included among the Essays, remains to bear witness to his ideal; so also his address at the Hope-street stone-laying. The Church, as a brotherhood of worshippers, he said, must have convictions; but these must not be bound upon the Church to limit any possible growth in the open future.

Dr. Martineau was present at the opening of Manchester College, Oxford, in October, 1893, and gave an address at the Communion Service in the College Chapel, which will never be forgotten by those who were privileged to take part in the service. When he was ninety he received a deputation from the College at his house in Gordon-square, and made a speech of acknowledgements to the birthday address, describing his early religious experiences and looking back upon the course of his philosophical studies. Latterly his strength failed, and last summer he was not able to undertake the accustomed journey to Scotland. At the beginning of the present year his household was prostrated by influenza, and his eldest daughter, Mrs. Leyson Lewis, who had been nursing her sisters, succumbed. Dr. Martineau himself, after a day or two of restless weariness, quietly fell asleep on the evening of Thursday, Jan. 11.

The funeral service at Highgate Cemetery, on Tuesday, the 16th, was conducted by the Rev. Dr. Drummond, Dr. Martineau's successor as Principal of Manchester College.

REMINISCENCES BY OLD STUDENTS IN MANCHESTER COLLEGE.

I.

BY WILLIAM H. HERFORD, B.A.

Student from 1837 *to* 1842.

Accepting as an honour the request to add a few Memoranda to the Memorial of Dr. James Martineau, it is painful to admit that the title of an intimate personal pupil is not mine.

The greatness of his genius as a writer, and in a sense the possibilities of English style, dawned upon the novice, when in preparing an Essay for the end of my College course (1842) I read the Preface to Martineau's "Hymns for the Christian Church and Home." Many readings and hearings have deepened and confirmed that first impression; but no subsequent study, not even the unmatched splendour of "The Seat of Authority in Religion," has dimmed the wonder of that youthful experience. Perhaps the most real of the goods of old age is that the aged *know*—at first hand—matters which to juniors are vague as well as trite. Of Presbyterian parentage, brought up to accept the names "Protestant" and "Dissenter," bestowed on us by persecuting Diet or Parliament, as our proper designation; looking upon Priestley and Channing as our patron Saints; for myself, loving as my spiritual father the gentle and unflinching John James Tayler; I remember James Martineau spoken of as a young man, supremely able and extremely dangerous; capable—as was adduced in all-embracing evidence—"of preaching away all the miracles of the Old Testament in one sermon." As years went on, and we juniors attacked "for better for worse" our tasks of life, the spell of his insight and eloquence strengthened. As to all intelligent Britain—England, Old and New—as to most of enlightened Europe, Martineau has, to me, long stood alone; the furthest-sighted, as well as the most eloquent of those "Seekers after God" who have not despaired of the Christian Commonwealth. Moving on, *ohne Rast, ohne Hast,* like the step of Time—flinging down the False, letting fall the Worn-out, pushing aside the Trivial—he stands as the Prophet who sets on the surest basis that august theory of a Personal yet Universal Father, which was the Theology of Jesus.

Looking back through half a century of ever-growing

discipleship, I feel that what has always spoken most vividly to my own sense of truth and beauty has been Martineau's intense love and veneration for "the Man, Christ Jesus." In his earliest writings, Jesus was for him actually the crowning flower of Humanity. This thought must have dwelt in his mind from the first, as it often escapes in his utterances. Throughout the first discourse of the "Endeavours" (1843), Jesus is the truest representative of both God and Man. In the third discourse, we find these words: "The doctrine of the Incarnation faithfully represents the impression produced by the ministry and character of Christ. It is the dark shadow thrown across the ages of Christendom by his mortal life, as it inevitably sinks into the distance." In the concluding book of "The Seat of Authority in Religion"—his "last best gift" to the coming age, for it is not understanded of the present—Martineau has, I believe, fixed for the Church of the Future a depicture of the life and work of Jesus which will *live* after the various "Lives"—German, French, and English—have slowly lost their glow, like cooling metal, or flashed out of ken like meteorites. On one of the too rare occasions when intimate converse with Dr. Martineau was my precious privilege, he said (of that work): "I was determined that no one should have an excuse for not knowing what I really meant." In this fifth book Martineau makes clear, to those who have eyes to see, that the Messiahship of Jesus, and his miracles; the "higher" views of his nature, in Paul, in Ep. Hebrews, in Fourth Gospel; that the Eternal Sonship, the secondary Godhead of the Nicene Age—on to *pseudo*-Athanasian equality—are all shadows, growing ever deeper, more solid, more defined as the luminary descends lower into time. These Martineau shows to have been natural, inevitable; no fiction, no human inventions, but sincere efforts to utter the ineffable. In other words, the "seen and temporal;" what was *real* to first disciples, to apostolic age, to post-apostolic age; what was sealed in Nicene Creed, fixed as on adamant in the *quod semper, quod ubique, quod ab omnibus* of the Dark Ages: is indeed the "earthen-vessel" wherein was preserved the unseen and eternal "Treasure" of the spiritual Headship of Jesus. To have shown the way to retrace steps, erring yet blameless, which had carried Christ from the manger of Bethlehem to the throne of God; to unwind the successive swaddling-clothes of Deity, Messiahship, Miracle, and find at last the true son of Man, our brother and our Lord—"the same yesterday, to-day, and for ever"—is for me the sum of James Martineau's achievement.

II.

BY DR. JAMES DRUMMOND, PRINCIPAL OF MANCHESTER COLLEGE, OXFORD.

Student from 1856 *to* 1859.

As a pupil, and for many years a colleague, of Dr. Martineau's, I may be allowed to write a few words recording some of my own impressions of his character and influence. It is impossible for me to attempt, in a brief space, to estimate his rank in the world of letters and of thought. That would be a task beyond my competence; and my humbler purpose is to offer a tribute of reverence and affection to the memory of one to whom I owe so much, and with whom, for so long a time, I was closely associated. And yet I do not feel that I can draw a portrait of the man whose image stands so vividly before me, or present him to others as he appears to my inward eye; and I must be content to place on record a few prominent reminiscences of the great teacher and thinker.

What I most distinctly remember from my student days is the sense of that personal fascination which proceeds, not from any single characteristic, but from the whole spirit of a man, that subtle power by which one soul lays hold upon another, and translates it into an ideal world. The feelings thus excited can be compared only to those of a lover. Merely to see and hear him was a pure delight, and, as was said of Burke, it seemed that, "whenever he opened his mouth, pearls and diamonds dropped from him." And yet this power was combined with a certain aloofness, due no doubt in part to absorption in his work, but partly, I think, to humility and a natural shyness, which made him shrink from attempting to exert a direct personal pressure. It was accordingly in the fulfilment of College or public duties that his influence was most felt. The short morning services in the Library, when conducted by him, carried us into the Holy Presence, and left a consecration on our day; and his sermons in Little Portland-street Chapel seemed to pierce to our own most secret wants, and to surround us with an atmosphere of heavenly contemplation.

In matters more purely intellectual his influence must have varied according to the nature of the mind to which his thoughts were addressed; but none could fail to acknowledge the force and beauty of his lectures. His appearance in the class-room at once arrested our attention, and prepared us for an hour of intellectual delight; for an expression of power was stamped on every lineament of his face, and we anticipated a keen and illuminating discussion of some important problem. If it is not trifling to say so, the effect of the noble face, so full of concentrated thought, was enhanced by a great mass of dark hair which used to tumble loosely over his forehead, and made me often compare him (in my own mind) to a Jupiter *tonans*. And then came the lecture, written in the most finished style, replete with subtle reasoning, brilliant metaphor, and searching insight, delivered somewhat slowly, so that good notes could be taken, and at the same time with all the expressiveness of his musical and varied tones. He always gave us of his best, so that his lectures were undoubtedly above the level of students who had not had sufficient mental training, or who had no taste for philosophical discussion. It may be that in the pure realm of thought his influence was less than in the wider spiritual field to which I have already alluded; and many have felt the inspiration of his teaching who have been unable to follow him in all his conclusions. It has sometimes seemed to me (but my opinion on such a point is probably worthless) that his critical and analytical genius was greater than his speculative, and that within the spiritual field the element of conscience was so dominant as to give a distinctive colour to his thought, and to make it difficult for him to sympathise with men whose minds were cast in a different mould. Perhaps one result of this was an earnestness of conviction which occasionally imparted to his reasoning an appearance of being more controversial than judicial. Nevertheless, difference in opinion could make no difference in his friendship, and the triumphant eagerness with which he sometimes stated a conviction was due entirely to his view of the evidence, and was absolutely untinged by that self-love which makes one impatient of contradiction or dissent. It was one of his most valuable and beautiful traits as a teacher, that he not only taught us to be candid and independent in our judgment, but always treated our immature opinions with a serious courtesy. He thus showed his sympathy with the heart of a learner. He knew that convictions which might seem to his riper experience one-sided or ill-founded were held and prized with all the fiery ardour of youth; and when, as in our periodical debates, he had occasion to controvert them, he reasoned against them with all the wealth of language and argument which he would have used towards the most notable antagonist. In his private criticisms (for instance, of our sermons) he followed a different plan. He would drop some gentle hint, perhaps in the form of a question, and then pass on, leaving some fruitful seed of thought to germinate with our expanding years.

To write of him as a colleague and chief is not easy, for my experience of colleagues has been so unalloyed with painful elements from the time when I began my ministry with a beloved and sweet-souled man, the Rev. William Gaskell, that it seems almost a necessity of nature that colleagues should be the most delightful of mankind. Yet one can see that, in the abstract, it might be otherwise. Suffice it, then, to say that the years in which we laboured together were a time of pure and unbroken harmony, in which I once more listened with the old feelings to the well-remembered tones, and looked up with the old reverence to the strong and controlling character, and trusted the judgment which was exercised with such perfect impartiality. *Ἐμοὶ μὲν δὴ ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος.*

III.

BY CHARLES B. UPTON, B.A., B.SC., PROFESSOR OF PHILOSOPHY IN MANCHESTER COLLEGE.

Student from 1853 *to* 1859.

My entrance to Manchester New College occurred just at the time when the College left Manchester and entered upon the London period of its history. At first Dr. Martineau used to come up fortnightly from Liverpool to lecture to us, but after a while he resigned Hope-street Church and removed to London. I well remember the warm interest which his lectures excited, and one evidence of this was the great efforts we students made to possess and preserve *verbatim* reports of all his college utterances. At that time those of us who graduated at the London University had been forced to the dreary task of "getting up" for examination purposes Dr. Bain's manuals of mental and moral science, and the change from this form of

philosophy to the inspiring lectures which awaited us at the College, as soon as we entered on the divinity course, was of the most striking and gratifying nature. The philosophy we had crammed up in our undergraduate days denied the freedom of the will, resolved all ethics into experiences of pleasure and pain, and offered no reliable basis for a belief in personal immortality. But on entering the class-room of Manchester New College we changed all this, and listened with delight to philosophical teaching which was not only exquisite in beauty and eloquence of expression, but accorded admirably with what was deepest in our moral and spiritual experience, and was most helpful and stimulating to us as students preparing for the ministry of religion. And not only had we the privilege of listening to our great teacher in the class-room, but on Sundays it was a joy and an inspiration to hear from living lips several of those grand sermons which are now happily made the permanent possession of the religious world in the "Hours of Thought." Dr. Martineau's teaching at this time was not only very valuable for its conclusive refutation of the sensational idealism of the two Mills and Professor Bain, but it was perhaps still more serviceable to us in relation to that new phase of theological Agnosticism which Herbert Spencer had expounded in his "First Principles," and which had also produced a great sensation in the religious world through Dean Mansel's "Bampton Lectures." I well remember the eagerness with which some of us students turned to the *National Review* to read Dr. Martineau's fine defence of a rational theism in the article on "Mansel's Limits of Religious Thought," and his magnificent criticism of Mr. Spencer's new-fangled Worship of the Unknowable in the article on "Science, Nescience, and Faith."

Thus fortified in my religious faith by Dr. Martineau's profound thought and keen spiritual insight, I began to try to give some expression in the pages of the *Theological Review* to the ideas which I had gained in the lecture-room of Manchester New College, and after some years spent in teaching and in the ministry at Toxteth Park, I was in 1875 invited to become one of the teaching-staff of the College, where for ten years I had still the advantage of intercourse with my revered teacher who was then the Principal of the College. A new and most precious opportunity of gaining a further insight into Dr. Martineau's thought and personal character was at this time afforded me by the great kindness of Dr. Martineau and his family; for at their invitation I for about twenty years spent two or three weeks of my annual holiday in Dr. Martineau's charming Highland home in Rothiemurchus Forest. And here I feel quite ashamed to say how, in my great eagerness to get light thrown by Dr. Martineau on all my mental perplexities, I used to ask philosophical questions in season and out of season, introducing the subject now at meal times, and now again when we were toiling up the steep sides of mighty Cairngorm or Ben-muick-dhui. I well deserved to be snubbed for these unseasonable obtrusions of my favourite topic; but never shall I forget the indulgent patience with which the Doctor heard and replied to the several statements of my difficulties. In later years I at times ventured to differ from him on some points, and he considered that my views sometimes came dangerously near to Pantheism; but nothing could exceed the courtesy and kindness with which he listened to my arguments and gave me in return his well-weighed opinion. These visits to the Polchar opened my eyes to a side of Dr. Martineau's beautiful and noble nature, of which I should otherwise have had but a very inadequate conception; I mean the considerate tenderness and warmth of his heart. In his own house and at his own table, as well as on those frequent mountain excursions which he and his daughters were so fond of planning, he spared no pains to add to the happiness and the interest of his visitors. With advancing age his nature seemed to mellow and to become even more sweetly sympathetic.

Personal contact with him never failed to raise his friends and visitors to a higher spiritual level. Never was there a man in whose soul there shone and burned more constantly those grand and inspiring ideas—

> Which ever find us young
> And ever keep us so.

One indication of the great elasticity of his mind I may mention in conclusion. Of late years his daughters took the greatest care that he should not undertake more in the way of mountain climbing than was quite safe, but he himself still retained the conviction that he possessed the needful energy for doing much more; and even so late as the summer of 1898, while being driven by his daughter-in-law through those parts of Rothiemurchus which skirt the Cairngorms, he said to me, "Do you know, I believe that I could even now manage to mount to a good height on these glorious mountains." And for him assuredly these Grampian hills he loved so well typified also those sublime heights of philosophical and spiritual vision to which his genius so often soared and whither his lofty thoughts have uplifted so many minds and hearts.

IV.

BY RICHARD A. ARMSTRONG, B.A., MINISTER OF HOPE-STREET CHURCH, LIVERPOOL.

Student from 1860 *to* 1866.

Others will write in the pages of THE INQUIRER and elsewhere of the place of James Martineau in the history of thought and the relation of his religious philosophy to the age in which he lived. For my part, I desire simply to find vent for the expression of a gratitude which cannot be measured. Dr. Martineau has had students of much higher philosophical training than mine; he has had none, I venture to think, to whom his teaching has been more luminous, or to whom it has accorded in larger measure that rest in a complete and rounded conception of God and the Universe which is the fundamental craving of the thinking man. I do not mean that his philosophy leaves no mysteries, no dark or unfathomed places; far indeed from that. But it affords that luminous unity of conception which confers intellectual peace, and promises in due order a solution, when their time shall come, to the problems that remain.

It is because some of his students appear to have passed so far away from his modes of thought, and to look upon his system as already in a large measure discredited, that I desire, with unspeakable reverence and gratitude, to record that to me his thinking has been intellectually and spiritually life and light and breath.

Not that I am able to think with him all along the line. I have never, for example, been able to accept unqualified his theory of the scale of ethical motive. I have no quarrel with the moral order in which he ranges the springs of action; but I have never been able to shake off the belief that some quantitative measure is necessary in weighing motive against motive, in addition to the qualitative estimate—that a large measure of a comparatively less exalted motive may rightly preponderate over a small measure of its superior.

But the two great contentions in which Martineau has held my mind captive ever since I have been able to understand him are these:—1. The argument to God as Power from our inalienable sense of cause; 2. The argument to God as Righteousness from the experience of conscience. Since I have understood Martineau on these two great themes, I have been able to think no other. I have had here that sense of thinking in accordance with the fundamental and eternal essence of things which is the supreme intellectual enfranchisement and joy. There are thoughts which once uttered in philosophy, though previously unformulated, take rank forthwith as necessary laws of thought—laws along which men think involuntarily and inevitably. Such have been the law of gravitation, and in our time the law of evolution. Such to me have been, since I first grasped them, Martineau's theistic arguments from cause and conscience.

To this I think I may be allowed to add a certain record which has personal bearings, since it is of unquestionable interest and value. In February, 1897, soon after I had published my little book, "God and the Soul," I had the privilege of spending an hour or two with Dr. Martineau at his house in Gordon-square. He made some kind references to my essay. I had contended that man's acquaintance with God rests on *three* primary faculties—the understanding through which he recognises God as Cause, the conscience through which he recognises him as Righteousness, and the sense of beauty through which he recognises him (not through any dialectic, but by immediate intuition) as Love. But Martineau's own Theism had always been built on the first two of these bases only. Moreover, my own suggestion of a third had been pretty severely handled, publicly or privately, by distinguished pupils of Martineau's. It was, therefore, with some inward tremor that I asked him whether he thought I was justified in building, and in my mode of building, on that third foundation. His reply was a wonderfully cordial and unqualified assent. In answer to a further inquiry, he added that he considered that the argument was quite qualified to rank in importance, and to be co-ordinated with, his own two great arguments from the concept of causality and from conscience. When I told him how some of my Unitarian friends had protested against the validity of this

section of my essay, he ascribed their dissent to a certain dryness and lack of imagination which he deemed characteristic of Unitarians. He said that he had over and over again met with the intuition of the Divine Love from the contemplation of beauty in persons of the artistic temperament, and he touchingly recalled its strength and vividness in a beloved child of his own who had passed behind the veil in early years.

Such was the most interesting part of the last conversation I was privileged to enjoy with our great master. While some of his old pupils are striking out new paths of philosophy and criticism, my own prayerful ambition is to be enabled, with however feeble pen or faltering tongue, to convey to some few of those who knew him not in the flesh some reflection of the glory of his thought in the things of the Spirit.

V.

BY J. ESTLIN CARPENTER, M.A., HIBBERT LECTURER, AND FORMERLY VICE-PRINCIPAL OF MANCHESTER COLLEGE.

Student from 1860 *to* 1866.

My recollections of Dr. Martineau begin with the conversion of the library at University Hall in 1853 for the purposes of Manchester New College. His tall, spare figure, often rapid and decided in movement, but never without dignity, occasionally passed in and out among the rising shelves, and attracted my boyish gaze with a dim and distant wonder. After his removal to London, the family friendship and a common attendance at the dear old chapel at Rosslyn Hill, Hampstead, brought me occasionally within his range. So I was prepared to come face to face with him one summer evening in 1860, when I went down to University Hall to be examined for entrance into Manchester New College. His gentleness, his exquisite courtesy, his singular consideration for a boy still at school, made an ineffaceable impression on me.

Our undergraduate studies proceeded under his close supervision. We read with him some Latin or Greek book; he examined us periodically in English and history; and he guarded us against the desolations of the sensational philosophy which then reigned under the influence of Professor Bain at Burlington House. These arrangements secured for us the great advantage of some personal intercourse with him before we entered on our theological work; we became in some degree familiar with modes of thought and expression which would otherwise have at first bewildered us. The contents of his teaching, in the form finally given to it more than twenty years later, are now known to all. In his method as a lecturer he followed the tradition of an older day. The same prelections were slowly read from year to year, without any attempt to make divisions of time correspond to divisions of the subject, to an audience which might consist only of one. Those of us who had procured copies from our predecessors, corrected our transcripts by aid of the living voice; if sometimes one, more daring than the rest, remained behind to ask a question, or raise a difficulty, he was invariably met with the utmost kindness, the lecturer with unfailing insight and precision assisted the struggling idea to shape itself and supplied the answer, but the incident passed and the method remained unchanged. Yet in spite of this reserve, we knew that we were confronted by a great personality. His never-failing punctuality, his dignity of manner, the noble lines stamped clear upon his face, the deep tones of his voice, even the "sumptuous simplicity" (as one of his hearers called it) of his little apparatus—the morocco portfolio, the large page of MS. unspoiled by correction or erasure, the ivory paper-knife, and (in cold weather) the almost regal robe of fur-lined purple cloth—all these seemed but the external harmony of the inner greatness which gesture and words alike conveyed. He seemed to us as one of the kings of thought, who could not be approached lightly; we felt for him a homage of reverence amounting sometimes almost to awe; when we heard a senior speak of him familiarly by a nick-name, it awoke within us a kind of horror and disgust as if a sanctity had been profaned. His immense range of knowledge amazed us; the force of his genius carried us away; but the elevation of his character, and a certain intrinsic majesty of mind, seemed to set him above us far beyond our reach. In his treatment of his subject he presented his own view with a power that swept all other competitors out of the field*; as a critic he was unrivalled in keenness and subtlety; but in exposition of what he felt to be moral and religious truth he spoke rather as a prophet than a philosopher. Argument, indeed, was never wanting, adorned with the utmost literary grace; yet he reverted again and again to the primary capacities and aspirations of the soul, as though he would make us feel their worth, and learn to see even as he saw.

This attitude was, of course, absolutely natural to him, but it instinctively changed when he became the interpreter of the ideas of another; and in our readings of Plato we were brought nearer to him, as he insisted on the utmost exactitude of rendering, and taught us the delicate shades of difference among the particles, or indicated the balance and relation of the clauses of a sentence. Yet even here his method was severe. He dealt only with the text immediately before him. The general scope of the dialogue, the windings of the argument, the place of its topic in Plato's scheme of thought, he left the student to work out for himself; but by the exquisite felicity of his own renderings he would shoot a sudden ray of light among our difficulties, and some unexpected word seemed to make all clear.

Nearest of all did we come to him if he gave us back a sermon. When it was first read aloud he occasionally permitted himself some epigrammatic comment. Echoes come back to me out of the Council Room at University Hall, such as the summary of one discourse as "The Whole Duty of Man in Twenty Minutes," or the remark on another (which had dealt largely with Jewish antiquities), "Excellent Mr. ——; but I was waiting for the sermon"; or the comparison of a third to a "diorama which moved very fast and had nobody to explain it." But though when he spoke to us alone his words were few, their appreciation was often so deep that they made us feel that in any time of difficulty we could go to him for advice, and he would exactly understand our trial. He once, indeed, said that he had been beset all his life by an almost unconquerable shyness. This might seem amazing, yet it did sometimes set a seal upon his lips; in presence of a great sorrow, speech seemed like desecration. But in his letters this reserve was abandoned, and the richness of his sympathy had full play. The generosity of his correspondence filled one again and again with astonishment; and the same splendid willingness to give himself marked his administration as superintendent of the Portland Sunday-schools, in which it was my happy privilege to be associated with him for two years.

Nine years later I returned to Manchester New College as his junior colleague. He was then seventy; it seemed like the prime of life. In the last decade of his principalship the former course on "Ethics" was expanded and wrought into perfect form and the "Study of Religion" took the place of what used to be known as "Grounds and Truths." That he should work to the last was not surprising. His physical vigour was still so marvellously preserved that at eighty, after the strain involved in his farewells to the College, he climbed Scafell Pike with us the next week. Those ten years intensified tenfold the impressions of my College days. A wider experience enabled me the better to estimate his transcendent genius and nobility. The meaning of it all was clearer, as one realised the glorious gifts which he had devoted to the College. Nothing could exceed the magnanimity with which he left his colleagues absolute freedom to carry out their own plans; and we never ceased to admire his grasp of College business, his statesman-like skill in preparing memoranda for the Committee, his mastery of rival pleas in our monthly debates, his wonderful felicity of characterisation, his power of looking straight into the heart. Those who had the privilege of close association with him in fellow-work, will always count those years as among the most inspiring in their lives.

* "Martineau," said one of his undergraduate hearers once somewhat brusquely, "is a very bad lecturer, for he makes you feel that he's always right. Now it stands to reason that he can't be *always!*"

VI.

BY HENRY SHAEN SOLLY, M.A.

Student from 1868-1872.

One day when Dr. Martineau was reading Plato with his class, we came upon the passage where Socrates speaks of himself as having spent his life talking philosophy to two or three boys in a corner. "Humph," interpolated our teacher, "this seems to have been written with a prevision of Manchester New College." We laughed and passed on, but the remark was strikingly suggestive of our feeling towards our teacher and of our conviction about his relation to the larger world. Just as we knew that all schools of Greek philosophy had to make a fresh start from Socrates, so we believed, and some of us do still believe, that the philosophy of the next century will have to come "back to Martineau," and build upon the foundation he has laid in his recognition of the ultimate facts

of human consciousness. We might be two or three lads in a corner (of Gordon-square), but we never felt condemned to provincial obscurity on that account. We knew we had a place in the great history of human thought, and we esteemed very highly our privilege of being the first to learn those truths concerning moral and religious philosophy which, in the course of another hundred years or so, would win universal recognition. I don't think this feeling had any tendency to make us priggish. Through no merit of our own, but as our great good fortune, here were we favoured with a mighty trust. Moreover, Martineau himself warned us in his own lectures that in many respects he was but a pioneer, that his conjectures were tentative and would need the correction of later thinkers. We never imagined that he had elaborated a faultless system; but we believed he showed us principles eternal as human nature, certain as the facts of consciousness. This conviction prevented our suffering from the smallness of our surroundings. Things looked small because we were at the beginning; we stood at the fountain-head of a stream destined to become a great river.

The unfailing punctuality with which his lectures were delivered helped to sustain our sense of their importance. One day a bearded stranger, clad in a big felt hat and long black cloak, mounted the steps of University Hall, and asked me if Mr. Martineau was there, and receiving the answer that he was, but was engaged with a class, proceeded, to my amazement, to interrupt that class; and, instead of being rebuked for his audacity, actually carried off our Principal a good quarter of an hour before the time was up! It soon dawned upon us that the visitor was none other than Alfred Tennyson; and we afterwards heard that he came to fetch Martineau to a special meeting of the Metaphysical Society, held at Haslemere. So we thought that under these special circumstances his conduct might be condoned, yet with a distinct feeling that such a breach of rules required much for its justification. Indeed, I remember no other occasion on which Martineau deprived us of ten minutes of the time allotted to us for the sake of any of the host of engagements that must have been pressed upon him in London; and I believe many generations of his students can bear me out in recognising the supreme importance he attached to the discharge of his duties to his "boys in a corner."

VII.

BY THE REV. HENRY GOW, B.A.

Student from 1879 *to* 1884.

While the sense of loss is so fresh in all our hearts it is very difficult to express our feelings in words or to say what we owe to Dr. Martineau. I am sure that I owe him more than I realise, and much more than I can set down in writing. There is some comfort when men and women live to a full age and seem thus to have large opportunity to accomplish all the work which it has been given them to do; and yet when men grow wiser and nobler with the years, when their experience deepens and their influence extends, when many memories and associations and affections gather round them in ever-increasing number year by year, then the fact that they are old makes it harder, not easier, to let them go. The old must in a full age be taken from us, and to them there is no cause for tears; but for us sorrow, not gratitude, comes first. We feel the world is poorer because that gracious presence is no longer here. He has passed away in this sad time when so many younger men are falling too, and we feel he also was young, ever learning, ever seeking with open mind more light. He leaves with us a sense of loneliness and grief as we turn to face the great religious problems of our time and try, according to our strength, to realise the love of God and do His will amidst the turmoil and darkness and misery in which we live.

Dr. Martineau spent much of his time lecturing "to a few boys in a corner." His "boys" must all feel that the time spent with him was full of far-reaching influence on their religion and their thought. The form of our theology, our ethics, our ideals, whether we know it or not, is largely derived by us from him. He moulded our thought, not by dogmatism, but by helping us to think; he raised and directed our ideals by the beauty of his character. He shamed us out of our sordid ambitions when we saw in him such true greatness, united with such carelessness of all applause and show. I came under his influence only in the latest years of his teaching life, at a time when he had ceased to preach and when his personal relationship with students was confined chiefly to the lecture-room. I remember his rich, deep, gentle voice: his wonderful humility, his exquisite graciousness and eager sympathy.

He was so simple that it did not often strike us as a sacrifice that this man, recognised by all religious thinkers as a leader, should spend his time in training a dozen very ordinary youths; and yet underneath we did feel a little of the privilege, and we did, perhaps unconsciously, respond to the appeal which such a sacrifice must make. I remember the rather bare puritanic lecture-room, and the students, sometimes dull or frivolous at other lectures, but always touched by reverence with him; and best of all I remember that beautiful face, severe, tender, lined by thought and knowledge of suffering and knowledge of God. It was a benediction which sank into our lives. The time will come for estimating what he was to English religious life and our little group of churches. Then we shall speak of his battle with Agnosticism, and of how he strove to raise our churches out of sectarian littleness and provincial ways. But now the hearts of all of us who felt his gracious personality are filled with grief and gratitude: grief that his last word to us on earth is spoken; and gratitude, which I think will grow even greater with the years, for his influence upon our life and thoughts.

DR. MARTINEAU'S MINISTRY IN HOPE STREET CHURCH.

BY FRANCES E. COOKE.

A GREAT teacher and inspirer has passed behind the veil, and multitudes of various sects, in many lands, unite in honouring his memory and in acknowledging their deep debt of gratitude for the truth he has taught. Among this great company, there is an inner circle composed of members of the special branch of the Christian Church which has looked up to him as its head—elders among us who have long held fellowship and communion with him, and disciples and learners, who own, with grateful reverence, that the first springs of their religious life were fed by him.

I venture to try to fulfil the request made to me to record some memorial of his work as minister in Hope-street Church. When the long history of his life is given to the world, his ministry in Liverpool will form no small portion of it, and there are those still living who can doubtless vividly recall the influence he exercised in its earlier years by his high moral teaching, on the commercial life of the town, and by his controversial writings on its theology, while the treasured volumes of the "Endeavours after the Christian Life" bear witness now to the spiritual religion which was preached in Paradise-street Chapel.

Concerning that later ministry in Hope-street Church, it is difficult to realise that there, too, his pulpit services must be numbered among the sacred memories of the far past. But on all who were privileged to attend those services must remain forever impressed his unique personality and gracious dignity of bearing, and the tones of the voice which still seem to echo in the hearing as the eye reads sentences that may have been first heard in childhood and never afterwards forgotten. Many later associations have enriched Hope-street Church but, apart from these associations, the memories of the earliest years of its history, during which, Sunday after Sunday, James Martineau spoke within its walls the words of prayer and praise and exhortation, have made it a sacred shrine.

Of this period in his ministry there is one episode which may chance to be unnoticed among numerous and weightier memories—an episode which it is, perhaps, specially valuable in these days to call to mind.

To partake of the Communion for the first time, Dr. Martineau held to be a specially solemn act—a kind of confirmation service for the young, who were stepping out from the home circle of early days to take upon themselves untried responsibilities. When, at one time, his congregation contained many who thus stood upon the threshold of a wider life, he invited them to study with him the history of the rite of Communion, to clear away all false conceptions, and discover for themselves what remained of personal value to them in the service as a help to strengthen their aspirations and deepen their inner life. To this end, for many months, he held a weekly class for young people for the purpose of narrating to them the development of doctrines in relation to the Lord's Supper, and laying before them various views concerning the rite. Criticism ended, early one Sunday morning, he met the intending communicants, and delivered the "Confirmation Address," which was to be followed, after the usual morning worship, by the celebration of the Communion—an address which could never pass away from the memories of those who listened to it.

To simply record this event in the ministry connected with Hope-street Church is all that can be done. The gratitude

and reverence of those who were thus influenced by him at the most important epoch of their lives must remain untold; still less can be recorded the story of awakened consciences and of young lives led to dedicate themselves in discipleship to Christ. It may not be unsuitable to quote here the closing words in the Confirmation Address.

"The chief feature of the rite of Communion, is that it identifies the disciples with their Master in his moment of utter humiliation and surrender, and so bears witness to the great truth that the very essence and crown of our religion is *self-sacrifice*. If the first Communion is, in some sense, a transition from home dependence to a spiritual life of your own, it is not an *escape into self-will*, but *a dedication to self-sacrifice*. You disengage yourself from blind usage, from mechanical necessity, from unthinking routine, not in favour of less and lighter obedience, but of more and deeper; not to be freer of burdensome exactions of duty, but, on the contrary, to pay yourself entirely away — to receive nothing—to follow simply the lead of him that "pleased not himself," and "took on him the form of a servant," and "humbled himself to the death of the cross." We cannot embrace his cross, and yet refuse our own. We cannot raise the cup of his remembrance to our lips without a secret pledge to him, to one another, to the great company of faithful in every age, that we, too, hold ourselves at God's disposal, that we will ask nothing on our own account, that we will pass simply into the Divine hand to take us whither it will. Be this the vow of our hearts; and "*so* let us take of this bread and drink of this cup."

DR. MARTINEAU'S SERMONS.

BY FRANCES POWER COBBE.

It was a perpetual and tantalising enigma to the regular attendants in Little Portland-street Chapel, how it happened that men and women, ostensibly capable of appreciating Dr. Martineau's sermons, so often put in an appearance once or twice and never returned. The explanation which commends itself to me is that such good people listened to the great preacher in a somewhat distracted state of mind, having expected his discourse to fall into one or other of certain familiar categories, and, finding it impossible to pigeon-hole them according to their anticipations, they went away sorrowful, for they had great (pre)possessions.

I was myself for a time in this predicament, like other stragglers from the fold of the Church of England We did not, indeed, expect Dr. Martineau's sermons to resemble those on which Tennyson's Lincolnshire farmer passed his approval—

I thowt a said whot a owt to 'a said, an' I coom'd awaäy—

nor did we precisely anticipate the style of discourse, also eminently orthodox, wherein an imposing edifice of dogma is built on the foundation of a misinterpreted text, or a sound moral lesson is carefully deduced by bad logic from false history. But what we did go out into the wilderness to see was —as we supposed—a "later Luther and a soldier priest," a reformer whose work was to sweep away old errors like the sands of Egypt, and clear a temple on the rock below. We looked for a Moses who, though filled with all the wisdom of modern science and philosophy, should be yet essentially a prophet, the deliverer of a message, which would, as a matter of course, be clear and definite to our comprehension, to be accepted with joy and gratitude, or possibly to be rejected; but in either case to be plainly given and received.

I feel sure, in looking back, that this was the attitude of many casual attendants at Dr. Martineau's sermons. I freely confess that for a few Sundays my own feelings were rather those of disappointment. I should have liked my spiritual Captain to have entered the field and at once planted a standard, beneath which I could take up a position. I was still young enough to be dogmatic, and to feel that "cock-sureness" of the "curate with the smooth white brow," of which no septuagenarian can ever boast. Theodore Parker's flat denials on one hand, and faith-strong positive assertions on the other, fitted my mental constitution like a key to the wards of its proper lock; and I had passed, not so long since, through years of mental struggle and victory which had left me in the temper of a proselytess. I had taken deeply to heart Mrs. Browning's beautiful idea that religious truth is "like bread at Sacrament" to be *passed on*, and that it was a paramount duty and joy to help others to reach the sunshine of full Theistic trust in the absolute Goodness of God.

With my mind full of these impressions, which I had tried to put forth in my "Intuitive Morals and Religious Duty," I felt a little bewildered when at last I enjoyed the long-desired privilege of listening to Dr. Martineau, but found, Sunday after Sunday, that no particular error of the old creed had been exposed and extinguished, no definite article of the new brought into relief. The grave, calm eloquence of the Preacher assumed at no time the tone of a Prophet, still less of a Priest or a Professor of Theology. Dr. Martineau never seemed to desire to win us to repeat any shibboleth after him, or to forswear those of any other man or of any Church; and he was even (as it seemed to some of us) quite unaccountably careless about leaving phrases in the devotional part of the service which could not be consistently harmonised with the theology of his sermons. Sometimes we even imagined that he read us an old sermon without remembering to bring its theology up to date. Be this as it may, the sum total of those earliest impressions of Mr. Martineau's sermons was bewildering to a novice in Unitarian worship; and I could well understand how others, puzzled as I was, might be inclined to go elsewhere for their doctrines, desiring to find them clearly labelled and set out, in order due.

But, by degrees, those of us who remained and put aside our fallacious expectations of a teacher whose lessons could be formulated in a catechism, discovered that instead of such a Pedagogue we had found a companion like Great Heart, for the celestial way, with whose mind it was a joy and a benediction to come even for an hour into contact. Once more was proved the truth, that to *be* is more than to *do* or to *speak*; for it was the consciousness, ever growing clear as we knew him better, of what manner of man he was, which made the act of following his thoughts, confidently, admiringly, reverently, in itself uplifting. Mary Carpenter once said to me, when I remarked that I hardly knew on what subject to speak, in my lessons to the poor little girl-thieves in her reformatory: "Say *anything*. Nothing can pass from your mind to theirs which will not be good for them and give them wholesome subjects for their thoughts, instead of the wretched ones which have filled them in the dens they come from." I suppose that just in the same way on another plane nothing could pass from so lofty and devout a mind as Dr. Martineau's which would not be elevating to ordinary people. We were in *high company* all the hours we passed in that little chapel, and could not fail to come out of it with the ennobling influence of such association.

I have often compared the experience of listening to one of Dr. Martineau's sermons to the invigoration of a walk over a mountain. There was at the outset the effort—often considerable—to climb the steep and slippery ascent. Then came the breath of purer, keener air, and freer movement; then the outlook over wider horizons, sometimes grand and solemn, sometimes sweet and restful. Finally there was the pause of prayer and adoration on the summit:

> Not vainly did the early Persian make
> His altar in high places, and the peaks
> Of Earth-o'er-gazing mountains, there to seek
> That Being in whose honour shrines are weak
> Upreared by human hands.

Returning from such sermons, the home and daily life, just viewed from the heights above, fell into their true place. Care was minified and Duty magnified, and Affection was strengthened and ennobled, by sympathy felt to be divine and deathless.

It was not till those never to be forgotten sermons came to a sudden ending that we knew how much they had counted for in our inner lives. A window in our chamber was for ever closed, and, like the one in the House called Beautiful, it "looked toward the sun-rising."

LIST OF DR. MARTINEAU'S PUBLICATIONS.

In the following list only the first few sermons which were separately printed are noted in their order; many others were printed, and the chief of these, together with a large number of the articles contributed to reviews are collected in the four volumes published in 1890-1:—

Peace in Division; or, the Duties of Christians in an Age of Controversy. A discourse preached July 7, 1830, in the Prince's-street Meeting-house, Cork, before the Synod of Munster, or Southern Presbyterian Association of Ireland; by James Martineau, Assistant Pastor of the Eustace-street Congregation, Dublin. Published at the request of the Synod. Dublin, 1830. [Reprinted in "Studies of Christianity," 1858.]

A Collection of Hymns for Christian Worship. Printed for the congregation of Eustace-street, Dublin. Edited. 1831.

The Existing State of Theology, as an Intellectual Pursuit, and Religion as a Moral Influence. A sermon preached at the Unitarian Chapel in South-place, Finsbury, on Wednesday, May 21, 1834, being the anniversary meeting of the British and Foreign Unitarian Association. 1834.

Views of the World from Halley's Comet. A sermon preached in Paradise-street Chapel, Liverpool, Sept. 27, 1835. [Reprinted in Essays, &c., IV. 1891.]

Need of Culture for the Christian Ministry. A sermon preached in Cross-street Chapel, Manchester, on the fiftieth Anniversary of Manchester New College, Jan. 24, 1835. [Reprinted in Essays, &c., IV. 1891.]

The Rationale of Religious Enquiry; or, the Question stated of Reason, the Bible, and the Church. In six Lectures. 1836.

Lectures in the Liverpool Unitarian Controversy. 1839.
The Bible: what it is and what it is not.
The Proposition "That Christ is God" proved to be false from the Jewish and the Christian Scriptures.
The Scheme of Vicarious Redemption inconsistent with itself, and with the Christian Idea of Salvation.
The Christan view of Moral Evil.
Christianity without Priest and without Ritual.

Hymns for the Christian Church and Home. Edited. 1840.

Introductory Lecture to the course on Mental and Moral Philosophy and Political Economy, being the fourth of a series of lectures given by the several professors, at the opening of Manchester New College in Manchester, after the removal from York. October, 1840. [Reprinted as "Scope of Mental and Moral Philosophy" in Essays, &c., IV. 1891.]

Endeavours after the Christian Life (First Series.) 1843.

Endeavours after the Christian Life. (Second Series.) 1847.

Studies of Christianity. (A volume of collected Essays.) 1858.

Endeavours. Fourth Edition of the two volumes as one. 1866.

Hymns of Praise and Prayer. Edited. 1873.

Introductory Chapter to the re-issue of the Second Edition of John James Tayler's "Retrospect of the Religious Life of England." 1876.

Hours of Thought on Sacred Things. A volume of Sermons. 1876.

Hours of Thought on Sacred Things. Vol. II. 1879.

Preface to the Ten Lectures on the Positive Aspects of Unitarian Thought and Doctrine, issued by the B. and F.U.A. 1881.

A Study of Spinoza. 1882.

Types of Ethical Theory. Two volumes. 1885.

A Study of Religion, its Sources and Contents. Two volumes. 1887.

The Seat of Authority in Religion. 1890.

Essays, Reviews and Addresses. (Selected and Revised by the Author.) 1890, 1891.
Vol. I. Personal Sketches and Political Essays.
Vol. II. Ecclesiastical: Historical.
Vol. III. Theological: Philosophical.
Vol. IV. Academical: Religious. Including thirteen Manchester College Addresses, with the defence of "Religion, as affected by Modern Materialism," and fourteen occasional sermons, &c.

Home Prayers, with Two Services for Public Worship. 1891. (The two Services first published in 1862.)

Memorial Preface to "A Spiritual Faith." Sermons by John Hamilton Thom. 1895.

Faith the Beginning, Self-surrender the Fulfilment, of the Spiritual Life. Four Sermons. 1897.

MR. GILL'S BIRTHDAY TRIBUTES TO DR. MARTINEAU.

It has been our privilege to publish from time to time the verses with which the now venerable Thomas Hornblower Gill has greeted Dr. Martineau's recurring birthdays. The close friend and biographer of Franklin Howorth, who was a fellow-student of Martineau's at York, Mr. Gill, while sharing with his friend the movement from the Unitarianism in which they were trained to a piety of more distinctively Evangelical type, retained to the end his unstinted admiration and affection for Dr. Martineau, and only last year sent to him the following half humorous lines on his birthday:—

April 21, 1899.

Revering Youth o'er gifted Eld oft glows,
Warm tributes of admiring verse bestows,
Not often aged luminaries stir
To glowing verse an aged homager.
Here Eld on utmost Eld expends its store,
And eighty homage yields to ninety-four.

We collected last April some of the verses of former years, but cannot refrain from once more reprinting them here.

Of the verses of 1885, with Dr. Martineau's reply, Mr. Gill has been good enough to make a translation for the benefit of un-Latined readers.

April 21, 1885.

Haud rapuit, mirande, tibi octogesimus annus
Corporeas vires robur et ingenii:
Ter felix! pede difficiles ascendere montes
Qui possis; necnon edita mente simul.

The Reply.

Nec tibi restinxit, vates, matura senectus
Fervorem ingenii Pieridumque faces;
Parnassum superans, facilis tu victor abibis
Alis despiciens tædia longa pedis.

(*Translation.*)

Thine eightieth year thee, wondrous one, doth find
Still strong in body, still supreme in mind;
Thrice happy thou, whose feet steep hills can climb,
Whose genius still can soar to heights sublime.

The Reply.

Nor, Poet, has thy glowing soul been quelled,
Nor has the Muse's fire been quenched by eld.
Parnassus thou victorious dost ascend,
And wingèd watch how slowly footmen wend.

1893.

To Plato more than eighty years were granted,
To Kant the same large measure was not scanted,
But Martineau to-day at eighty-eight
Transcends herein each fellow potentate.

1895.

What mighty monarch of the realm of thought
At ninety years hath ever reigned and wrought?
Time for our wonder doth his rights forego,
And yields the miracle in Martineau.

1896.

Two Birthdays.

April 21 *and April* 23.

A single day the birthdays doth divide
Of mighty intellects not unallied:
Of him, the height of whose transcendent powers
Above all genius in all ages towers;
Of him the matchless master-mind of ours.

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE have been thankful to receive from many sides very cordial expressions of appreciation of the special number of THE INQUIRER issued last week, in memory of Dr. Martineau. A large edition was printed, and the greater part of it is already disposed of. Fresh orders are continually coming in, and it may be wise for our friends to secure at once as many copies as they wish to have, as no further edition will be issued. It has been pleasant to hear of the portrait being framed and hung in chapel vestries, and we trust that the careful packing has secured the safe transit of all copies. If any of our friends are willing to subscribe for that purpose, we should much like to be able to send a considerable number of copies to Free Public Libraries in different parts of the country.

IN our ordinary issue of last week we published extracts from some of the most striking public tributes to Dr. Martineau. Others will be found in the *Spectator* of Jan. 20, the *Athenæum* of Jan. 20, the *Christian World*, the *Methodist Times*, and the *New Age* of Jan. 18. From these we hope to give some extracts next week. The *Eastern Daily Press* of Jan. 15, published at Norwich, contained some very interesting notices, and in the same paper a letter appeared on the following day, from Mr. I. M. Wade, adding some further personal impressions. The *Bristol Mercury* of June 24 contained a thoughtful appreciation, of which we will quote here the concluding sentences :—

Faithful was his daily effort to follow that Master, who came to show us self-sacrifice, and thereby "spoiled us for self-indulgence." Trials had he, yet they did but reveal his hopes, even as the dark night flings up the flaming stars, while none more truly than this vanished teacher showed the efficacy of the truth he spake when he bade us all be sure that "Prayer for deliverance calls down the power of endurance." Such was he; such was his trust in God, his fealty to Jesus, and his strong and wise love for his fellow-men. And now the earthly presence of that magnetic personality is withdrawn from our sight. Only from the reflection of the days long gone can that earnest gaze of his strike and enchain our inmost souls. Only down the still gallery of abiding memory echo those deep and tender and always persuasive tones that spake at once of wisdom and of kindness.

But "within the veil" there yet lives on, as we hope and believe, the spirit through whose labours our questionings touch us the less harshly, and who has made our trust in God and man, in duty and in immortality all the stronger now. Gladly will those hearts he swayed so surely follow still this clear-sighted teacher of men; for he pleads, as few have more persuasively done, for the "blessed hope of everlasting life," and "he being dead, yet speaketh."

A MEMORIAL lecture is announced to be given on Tuesday evening next, in the schoolroom of Essex Church, by the Rev. Frank K. Freeston, on "Dr. Martineau's Life and Teaching." The lecture will be illustrated by a private collection of photographs, shown on the screen, including Dr. Martineau's birth-place, schools and schoolmates, early teachers and friends, later guides, chapels at Norwich, Derby, Nottingham, York, Dublin, Liverpool, and London, various portraits, Manchester College, Oxford, &c. The chair is to be taken by Mr. Richard Worsley, at 8 o'clock.

A CORRESPONDENT from Oxford sends us the following welcome note :—

"It may interest your readers to know that Dr. Fairbairn, preaching at Mansfield College, Oxford, upon the first Sunday of term, paid a tribute of unqualified admiration to Dr. Martineau's nobility of character and intellectual force and subtility. 'The whole religious world is less sorrowing in his death than rejoicing in his life. An English Churchman asked me if Martineau might not be called, like Spinoza, God-intoxicated. It were more fitting to say that he was God-inspired.' The only allusion to divergent opinion was a regret that institutions separate those who are one in spirit."

FOURTEEN years younger than Dr. Martineau, John Ruskin had long since ceased from the eager activities of a life which in its day had been strenuous, as few others, in loyalty to the highest service. His death removes the last great name from the roll of the living prophets of the century. It is interesting to note that the first volume of his "Modern Painters" was published in 1843, in the same year as the first series of Martineau's "Endeavours after the Christian Life." "Within little more than a fortnight of his eighty-first birthday (says the *Times*) Mr. Ruskin has died at the beautiful home near Coniston, where he had lived in silence and retirement for many years. For the world at large this silence has perhaps led to oblivion; but the faithful, who read and buy fresh editions of his books, knew that he still lived, quietly enjoying the beauty of the landscape and the affectionate care of his friends not able to write or to bear excitement, but happy and tranquil." And a correspondent subsequently told in the columns of the same journal how his life at last "faded away in a peaceful sleep." It was on Saturday evening that he passed away, holding Mrs. Arthur Severn's hand, "amid silence and desolation." But when a little later Mrs. Severn's daughter prevailed upon her to look from his little turret window at the sunset, as Ruskin was wont to look for it from day to day, "The brilliant, gorgeous light illumined the hills with splendour; and the spectators felt as if Heaven's gate itself had been flung open to receive the teacher into everlasting peace."

OF Ruskin the *Times* in a leading article of Jan. 22 said :—

He constructed an ideal for the artist as well as an ideal of art. He showed the artistic profession that it has a mission like the pulpit. He inculcated upon it self-respect because its art is worthy of respect. If sometimes he bade the public look in a picture gallery for qualities it had no particular right to seek for there, he obliged it at least to use its eyes and test its judgment. Artists have not been tender in their retorts upon their critic. They may be excused for a sense of hurt at his frequent caprices and at his unmeasured severity. They must not be unmindful that they owe the fuller recognition of their title to public admiration and public patronage in no small degree to the blaze of glory with which his meteoric pen has invested their whole vocation. Every painter has risen in stature by virtue of John Ruskin's vindication of the heights to which English art must, and English artists may, aspire.

DR. ST. GEORGE MIVART, F.R.S., who since he was seventeen years of age has been a member of the Roman Catholic Church, but at the same time a man of science, is in revolt against the dominant authority of his Church. Two articles by him appear in this month's Reviews, one on "The Continuity of Catholicism" in the *Nineteenth Century*, another on "Some recent Catholic Apologists" in the *Fortnightly*. In the latter Dr. Mivart points out how the advances of science have produced convictions "deemed to be inconsistent with fundamental Christian beliefs, so that no honest man can hold them and continue to conform to the usages of his antecedent creed," and yet maintains that

scientific truth must prevail, so that the attitude of Church authority must be modified. In the *Nineteenth Century* he is even more trenchant and far-reaching in his criticisms and protest, contrasting what he speaks of as "Curialism," the ecclesiastical and political dominance of the Vatican with a true Catholicity, "which desires all truth, justice and rational liberty in religion."

Dr. Mivart seeks to maintain the "continuity of Catholicism" by showing that there is a general movement of thought among educated Catholics, which must eventually prevail; reasonable views of science and evolution and of the Bible are now common, belief in the traditional view of creation and the fall and Old Testament miracles is largely abandoned, and more humane views as to the salvation of non-Catholics, even of the heathen and of unbaptised infants, are held. While the old infallible authority is apparently preserved, it is only by explaining away difficulties, and by an unworthy use of language. Dr. Mivart is anxious to rescue Catholicism from this disastrous position; and gives the following final reason for writing as he has done:—

I have written in the way I have written, because I am convinced that it is only by intellectual breadth; by the welcoming of truth on all sides and from all quarters; by despising nothing that is good, even though it be pagan aspirations and ideals—too lightly thrust aside; by scrupulous honesty and candid appreciation of the true value of men and of arguments hostile to us, that solid good can be effected and Catholicity regain the universality of acceptance in the civilised world and by men of light and leading, which it once enjoyed.

For the fulfilment of his ideal of Catholicity Dr. Mivart must not look to the Roman Church. The answer of Cardinal Vaughan is unmistakable—he has issued a letter to the clergy of the diocese of Westminster, in which he informs them that the recreant scientist is forbidden the Sacrament until he has given assurance of his orthodoxy, which is brought gravely under suspicion by his magazine articles, and yet more by his repeated refusal to sign a submission and profession of faith which concludes as follows:—

Moreover, I condemn and revoke all other words and statements which in articles contributed by me to the *Fortnightly Review* and the *Nineteenth Century*, or in any other of my writings are found to be in matter of Faith or Morals contrary to the teachings of the Holy Catholic Faith according to the determination of the Apostolic See; and in all such matters I submit myself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

If there are people calling themselves Catholics, the Cardinal writes, who hold such heresies as Dr. Mivart recounts, they are not Catholics at all, and if they were to approach the Sacraments, "they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church." Evidently Dr. Mivart must now choose between his religion and the Church of his adoption. Not where "Curialism" is in authority, but "where the Spirit of the Lord is," there is liberty.

A country minister writes:—"Is it too late, or is it too soon, to ask what our good friends at Leicester want us, during the Conference week, to do with our wives? Nothing is said about them in the paper in which we are to say whether we are going to the Conference meetings, and whether we should like a friend to put us up. And yet, with some of us, it will all turn upon the question whether our wives are to be invited too. We want to have our deacon or delegate there, of course; he is a most excellent fellow; but, since the last Conference, say, our wives have done for our church and school a hundred times as much steady, faithful, self-denying work as he has; and they deserve the interlude and refreshment of our triennial feast of reason and flow of soul as well as we ministers ourselves do. For Wendell Holmes's counsel to a young minister—to take to himself a wife, most of us have followed; and we have found his assurance made good: our hands have been upheld by Aaron (the afore-mentioned deacon) and *her*. And so I say: it will just make all the difference for us, whether she is to be with us or not. How can we answer Question No. 1 until we know? "Put down her name as delegate, and then she will be sure of an invitation." With all respect, that is hardly the way of it. "Difficulties!" Plenty of them. I know all about them, for at former Conferences I have been host as well as guest. But the worst difficulty of all will be to have our men, at Leicester, feeling as though they had lost their right hands. You see, sir, I am in entire ignorance of what our good friends at Leicester are proposing for us. To entertain at Conference time means hard work and plenty of it, and I have the most cordial respect and gratitude for those who take it in hand. I only want that they should realise how some of us feel about the matter I speak of, and what it means to our wives and to ourselves also."

The *Seed-Sower* for the current month, among other good things, contains the first of a series of articles by the Rev. E. P. Barrow on "Types of Service. I.—The Soldier," and the first of a series on Social Questions by the Editor, the Rev. Joseph Wood, the subject being "The Poor Law." There is also the second part of a Biographical Address, by the late Dr. Sadler, on "Jeremy Taylor," and a paper by Miss A. J. Lawrence on "Patience in our Work." In its extended form as the *Essex Church Calendar* we find also the conclusion of the story of Theophilus Lindsey's life, as a chapter in the history of Essex Church, with portraits of Dr. Toulmin and Dr. Kippis.

To halls of heavenly truth, admission wouldst thou win
Oft knowledge stands without, while love may enter in.

God many a spiritual house has reared, but never one
Where lowliness was not laid first the corner stone.

Rear highly as thou wilt thy branches in the air,
But that thy roots shall strike as deep have care. —*R. C. Trench.*

LONDON BAZAAR FUND.

"*Midsummer Night's Dream.*"

On Tuesday week an excellent *matinée* performance of *A Midsummer Night's Dream* was given at the Prince of Wales's Theatre, which was kindly lent by Mr. J. H. Leigh, the lessee. The performers included a few professionals, but the greater number were amateurs connected with our London congregations. The dressing and mounting had been very carefully attended to by talented friends, and thanks to much patient study and rehearsal the play went with a smoothness which would have done credit to any dramatic company. The *Era* and other critics have fully endorsed the favourable opinions expressed by expert friends in the audience, which was very large and representative, and appreciated cordially the efforts of the actors. Where so many did so well it is difficult to single out names for special mention; but Mrs. Leigh as Puck, Mr. Herbert Lawford as Bottom, Mr. Benson Lawford as Quince, and Mr. A. E. Johnson as Wall, won particular commendation; while the singers and fairies were also conspicuously good, and the dances and grouping were very pleasing and effective. Mr. Leigh's generosity and able supervision of the piece call for warm recognition, and the stage manager (Mr. Watson) must be heartily congratulated on the results of his indefatigable labours with a company for the most part entirely strange to him and to the stage. Mr. Herbert Lawford, who had to double the parts of actor and manager, must have toiled immensely with his two-fold task, and to him a great share of credit and gratitude is due. The financial results appear to have been as gratifying as the performance was pleasing. We are not yet able to announce the figures, but the profit to the bazaar fund will certainly be very handsome.

Unitarian Conference, Boston, U.S.A., May, 1900.—The programme of the International Conference of Unitarians to be held in the spring at Boston, Mass., will begin, as at present outlined, with services in all the churches in the neighbourhood of Boston on Sunday, May 20; the meetings will be continued throughout the week, and will close on Friday evening, May 25. The secretary of the American Unitarian Association, the Rev. Samuel A. Eliot, states that representative Unitarians from different parts of the world will be present, including France, Holland, Hungary, and Japan. The British and Foreign Unitarian Association will be represented by the secretary, the Rev. W. Copeland Bowie, and the Rev. Charles Hargrove, M.A., of Leeds. It is expected that the Sunday-school Association will be represented by the hon. secretary, Mr. Ion Pritchard, and Miss Marian Pritchard. The Hospitality Committee at Boston hope that a number of English Unitarians will make this the opportunity for seeing something of America, its life, and institutions. Further particulars will be published in due course, giving details of the order of proceedings.

Several letters from correspondents and other matter is held over until next week.

MANCHESTER COLLEGE, OXFORD.

THE hundred and fourteenth annual meeting of the Trustees of Manchester College was held in the Memorial Hall, Manchester, on Thursday afternoon, Jan. 18. The chair was taken by the President, Mr. David Ainsworth, and there were also present the Revs. S. A. Steinthal and Charles Hargrove (visitors), J. Estlin Carpenter (Hibbert lecturer), C. T. Poynting, P. M. Higginson, Dendy Agate, C. J. Street, H. S. Tayler, Priestley Prime, R. T. Herford, H. Gow, W. H. Drummond, A. W. Fox, T. B. Evans, and V. D. Davis; Messrs. Charles W. Jones (treasurer), R. D. Darbishire, J. H. Brooks, J. H. Nicholson, Henry Lupton, S. B. Worthington, W. Long, G. H. Leigh, F. Taylor, A. Nicholson, F. Nicholson, T. Worthington, P. S. Worthington, A. E. Steinthal; the Rev. H. Enfield Dowson and Mr. A. H. Worthington (secretaries), and Mr. E. W. Marshall (assistant secretary).

Letters of regret for inability to be present were reported from Dr. Drummond (Principal), the Revs. R. A. Armstrong and L. P. Jacks; Messrs. J. R. Beard, Russell Scott and Harry Rawson.

The President then called upon the Rev. H. E. Dowson to read the following memorial resolution:—

That the trustees of Manchester College, assembled in their annual meeting, record their profound sense of the loss they have sustained in the death of the Rev. James Martineau, D.D., LL.D., D.C.L., D.Litt., the senior student of the College, entering its classrooms in 1822, and in 1839, on becoming its secretary, commencing a career of service of his *alma mater* as devoted as it was brilliant, and shedding upon it the unrivalled lustre that shone from his splendid genius and noble character. That the trustees bear their grateful testimony of affectionate reverence to the great teacher who, summoned from the humbler task of the secretaryship, became in 1840 professor of mental and moral philosophy; adding in 1857 religious philosophy to the subjects of his chair; succeeding in 1869 his beloved and revered friend and colleague the Rev. J. J. Tayler in the Principalship; retiring in 1875 from his professorship after unexampled services for thirty-six years, relinquishing in 1885 his Principalship, and so concluding labours on the College staff lasting for a period of forty-six years, well-nigh half a century, during which he had accumulated materials for works which made his name illustrious and exerted an influence on the religion and philosophy of his age that will for ever be one of the proudest recollections of the College; passing in the following year (1886) to the Presidential chair and conferring upon it new honour; and in 1889 taking up his last office in the College, that of the Vice-Presidency, which he held at his death in 1900, thus closing a connection with the College of unexampled length and brilliancy, opened in 1822, when as a student he first crossed its threshhold, and only ended when, after seventy-eight strenuous years had passed over his head, he entered into the eternal peace. That the trustees bear their reverent testimony to the memory of the great man who in the ninety-fifth year of a life of untiring devotion of his exalted powers to the sacred cause of truth, liberty, and religion has been called home by the Heavenly Father in whom he had so sure a trust; that they pay their tribute of affectionate homage to the religious leader, to the devoted minister of Christ now taken from their head, to his commanding intellect, to his philosophic gifts, to his fearless outlook to the truth of God, to his broad spirit of charity, to his noble unsectarianism, to his profound faith, rooted deep in the human soul, to his own personal religion, pure and undefiled, and to the moral elevation of his character. That the trustees hold it to be an enduring honour to the College that in him a voice has gone out from their walls clothed in language of incomparable power and beauty, to be heard throughout the world, and to bear the strongest witness in a materialistic and utilitarian age to the Great Spirit from whom all things proceed and whose will, making its voice heard in the human conscience, gives the Divine sanction to the moral law. That the trustees desire to convey to Dr. Martineau's family their most affectionate sympathy in the sorrow that has befallen them in the two-fold loss of their beloved father and of their sister Mrs. Lewis.

The PRESIDENT, in moving the resolution, said that it was difficult to add anything to the words in which it was drawn. Most of those present had been connected with Dr. Martineau in various ways, either as intimate friends or as students in the College. He himself had the happiest recollections, having had Dr. Martineau's eldest son as his first and most revered tutor, and having thus been brought into friendliest relations with the family. Dr. Martineau's greatness increased with his years, and in years to come his power would be still more fully and highly appreciated.

Mr. R. D. DARBISHIRE said that he was honoured in being called upon to second the resolution. His acquaintance with Dr. Martineau began when as a young student he spent vacations with him in 1842 and 1843. From that time he always had in Dr. Martineau a confidential adviser in many difficulties. It had been a pleasure to serve under his direction. Mr. Darbishire then recalled a mission the College committee had laid upon him, to go to Liverpool, to persuade Dr. Martineau to remove to London in 1857, and the meeting of Trustees in Cross-street Chapel in that year, at which the strong opposition to Dr. Martineau's appointment had been defeated. It was no light thing they asked of their best men, in taking them from their congregations and from public life into the seclusion of the College. To such service no one had dedicated powers greater or labours more faithful than James Martineau.

The Rev. S. A. STEINTHAL spoke of the grateful remembrance Dr. Martineau's students had of his powers of sympathy shown to them in trying times, and of the help he gave not only in the lecture room, but in private with his wonderful power of understanding and removing their difficulties. It had been their great privilege in that College to have a teacher who had influenced the world, who held a position among religious teachers given to very few. He had stood as a barrier against the materialism and utilitarianism of the age, and won the grateful thanks of men of all the Churches. Although so strong an intellect, he was gentle and loving towards all that was weak and frail. He was quick to feel for the sufferings of the very weakest, and exemplified one of the truths Goethe laid down—that the essential point of Christianity was its sympathy for the weak and suffering. Dr. Martineau had often strengthened those who were combating in unpopular causes by giving his great influence to their endeavours, and sustaining them in their protests against moral iniquity. It was rare indeed that a man should during his own life-time be able to influence the life and conduct of three generations, yet so it had been with Dr. Martineau; and when they thought of what his influence would be over the life of generations to come they must bless God for having given them so great a teacher and so pure a mind as his.

The Rev. J. ESTLIN CARPENTER said that everyone familiar with Dr. Martineau's writings knew that between the first of his more important publications, the "Rationale of Religious Enquiry," and the last great treatise on the "Seat of Authority in Religion," which summed up his maturest views, there were wide differences of philosophical and theological belief. Yet during the whole time, through vicissitudes, numerous and profound, which he had himself enabled them to trace by the autobiographical sketches in the prefaces to his books, Dr. Martineau was able to retain his position in connection with the College, to bestow those splendid services, and to feel continuous loyalty and love for its foundation principles. That was possible, because he found in the College itself, deep seated in its constitution, that profound trust which he himself entertained, in the permanence and imperishableness of religion, whilst its forms of thought were continuously open to progressive change. In no other college that he knew of in England would that have been possible. Dr. Darbishire had reminded them of a meeting in Cross-street Chapel; he would venture to set beside that a reference to Dr. Martineau's last public appearance in connection with the College, at the opening at Oxford, when he was the object of so much affectionate reverence from teachers far beyond the range of their own immediate circle. What was it that secured for him the welcome of men so various as those representing the Oxford Schools? Again the same conviction, the same deep trust in the unity of religion underlying all its separate forms, and constituting a permanent bond between Churches of the most widely different types. That was what they first learnt from him, when they went to college, to trust the life of God in the soul of man, to interpret the world as the perpetual scene of the Divine presence, to trust the faculties of man, reason, conscience and affection, as organs of the revelations of His Spirit. At a time when the old authorities of Church and Bible were crumbling away, they learnt from Dr. Martineau where to rest with absolute security for the foundations of their religious life, and where to look for the means of reconstruction in the future, towards which he made such important and lasting contributions.

The first impression they received on entering college was, he thought, of the extraordinary range and exactitude of Dr. Martineau's knowledge, a mastery which could have been gained only by persistent industry; and that again they learnt from him. Then as they entered more fully into the sweep of his thought, they were carried away by the splendour of its range, the confidence with which he opened new reaches of speculation and led them forward with undaunted tread. But no one was ever more ready to own to changes of view, or was more open to fresh aspects of a subject. Thus while he taught them to trust their faculties, they learnt also not to trust any judgment as final, but always to regard the forms of

interpretation of the world and human nature and life as necessarily open to fresh light and truth. Referring to Mr. Steinthal's allusion to the courage sometimes needed to approach Dr. Martineau for discussion or counsel, Mr. Carpenter said that he had heard Dr. Martineau himself say that one of the greatest difficulties of his life had been a besetting shyness. And it was true that sometimes the depth of his feeling, the intensity of his affection, set a seal on his speech. But to anyone who would break through that reserve, and boldly go to him for counsel or sympathy, it was impossible to conceive a more tender comprehension, a more penetrating wisdom, a more inspiring guidance than was vouchsafed to one on such an occasion. So also in his letters he was able to pour forth guidance and aid of the most varied kind. The perfect finish with which everything was done, even to the shortest note, sprang again from that concentration and balance of powers which made his character so deeply impressive. Deeply as they were indebted to him for modes of thought, for help in intellectual difficulty, for guidance through great problems, he was disposed to think that those who came most intimately into contact with Dr. Martineau owed him most for the extraordinary influence of his personality, the elevation of his character, and the inspiring power with which he sent them forward to every duty. That was the finest outcome of the teacher's life. Great as were his teachings, they knew that he was greater still; there was no chasm between his word and his life. All that he said in lecture or in pulpit was the outcome of the greatness of his soul.

It was the glory of that College that for so many years he had been connected with it, as student, secretary, teacher, principal, president. His departure left on them a grave responsibility—a responsibility which they had indeed felt while he still lived, but must more deeply feel now that he was gone. They could not wish to keep him longer, even in an old age so deeply reverenced, for infirmity had already laid its hand upon him; rather must they think, think with a joyous hope, of the new light that had broken upon him as he went forward into the eternal peace.

The resolution was passed, the Trustees standing in reverent silence.

The Annual Address of the Committee, which together with the accounts had been previously printed and circulated, recorded the losses sustained by the College during the past year through the death of many supporters, including Sir Henry Tate, Bart., Mr. Arthur Greg, Miss Anna Swanwick, Mrs. T. Smith Osler, Mr. Benjamin Heape, and the Rev. Thomas Hincks. The deficiency on the year's income amounted to £190 10s. 7d., making the gross deficiency £864 2s. 4d. The retirement of Mr. Carpenter last June, and his appointment as Hibbert lecturer on "The Comparative Study of Religions" was recorded, and the extension of that appointment for a term of six years from June, 1900, while the Hibbert Trustees had also acceded to the request of the Committee to renew for another six years the appointment of the Rev. J. E. Odgers as lecturer on Ecclesiastical History. The Rev. W. E. Addis had entered on his duties in the chair of Old Testament Language and Literature at the beginning of the current session, and was in residence at 27, Holywell, superintending the residence of the students in the two adjoining houses. The houses had been adopted for this purpose at a cost of £1,364 2s. 9d., of which £1,000 had been given by Mrs. George Holt and Miss Holt. It was reported that the new arrangements as to residence had given the utmost satisfaction. The session opened with nine regular divinity students, six special students, and six external students, preparing for the divinity course, four of them at Oxford. The report noted with regret that few academical distinctions had been gained, and concluded with a strong plea for the dedication of men of high culture to the ministry. It was not a good sign when a religious community did not produce its own ministry, and the hope was expressed that the new foundation of Willaston School might help to remedy that defect.

Mr. CHARLES W. JONES, the treasurer, in presenting the accounts, drew attention to the adverse balance, and said that the deficiency would have to be met by selling stock, reducing their capital, unless a wider interest was shown in the increase of subscriptions. The chapel account showed that the endowment fund was not sufficient, and the services were a drain upon the resources of the College. A few subscriptions from Oxford residents who attended the services had been received, but if these were not increased the only course would be to cut down the expenses, and he should be sorry if that had to be done. Remembering the great interest the late Mr. George Holt had taken in the residence scheme, the Committee had devoted to that purpose the £500 given by Mrs. and Miss Holt in memory of him, and they had subsequently given a further £500, thus meeting the greater part of the cost of adapting the Holywell houses for the residence.

The PRESIDENT, in moving the adoption of the address and accounts, said that if their supporters realised the present high state of efficiency of the College, and the unusually large number of students, he did not think they would allow the deficit to remain. He expressed special satisfaction at the success of the summer extension lectures, by which their influence was brought to bear on the outside public, in a way not open to the College before. The appointments of the two Hibbert Lecturers, and of Mr. Addis to his chair and as head of the new residence, were subjects for the utmost satisfaction. He hoped much from Willaston School, as providing healthy physical and intellectual training, to furnish the right kind of students for the College.

The motion was seconded by the Rev. C. T. POYNTING, and after remarks from the Revs. C. J. STREET, and DENDY AGATE, and Mr. R. D. DARBISHIRE, was adopted.

Mr. DARBISHIRE urged that ministers should appeal directly to the laymen, to encourage their sons to enter the ministry, and set that before them as a noble sacrifice of life and power.

On the motion of Mr. W. Long, seconded by Mr. J. H. Brooks, Mr. W. Colfox was elected President. As vice-presidents, Mr. David Ainsworth, Mr. J. Arlosh, and Mr. Harry Rawson were elected. The Committee was re-appointed, with Mr. G. H. Leigh as a new member. Mr. A. E. Steinthal and Mr. Richard D. Holt were appointed auditors. The treasurer and secretaries were re-appointed, with warm expressions of gratitude for their services. A cordial vote of thanks to Mr. Ainsworth for his services as President brought the meeting to a close.

AT a meeting of the Committee of the Liverpool Domestic Mission, held on Jan. 22, 1900, the following resolution, proposed by Mr. Walter Holland (the President), and seconded by the Rev. Dr. L. de Beaumont Klein, was adopted:—

That the Committee of the Liverpool Domestic Mission Society hereby record their sense of the profound loss sustained in the death of the Rev. James Martineau, D.D., LL.D., D.C.L., D.Litt. They reflect that it was largely under the inspiration of his enthusiasm, in conjunction with the late Rev. John Hamilton Thom, that the Domestic Mission was founded, and that through the sixty-four years of its existence it has enjoyed his continued sympathy and its principles have met with his steadfast and enlightened support. With him passes away the last survivor of those who met together and took part at the meeting held in Renshaw-street Chapel on Good Friday, April 1, 1836, when the constitution of the Society was established. They gratefully acknowledge that the splendour of his intellectual powers and his incomparable achievements in the loftiest realms of abstract thought have ever been accompanied by the tenderest sympathy with human suffering and an unfailing solicitude for the spread of the Kingdom of God in the humblest homes of men.

GUIDING PRINCIPLES FOR INQUIRERS IN RELIGION.—III.

WE have been speaking of the contrast between a vague feeling or want, and the feeling whose meaning is thought out and understood. The best historical illustration is one which is very tempting to dwell upon, but also very difficult to deal with—the state of things at the time when Christianity began to spread in the world.

The belief of the earliest Christians throughout the Greek and Roman world must have been that *living* belief of which we have been speaking, which is an element in character and takes its place among the springs of action. Hence our thought may fail to grasp it; and doubtless for this reason not many of the first Christians could have given any sufficient intellectual account of the power which their acquaintance with the life and teachings of Jesus gave them. We must remember that it was a real power, which many of them gained for the first time. This is true, notwithstanding the numbers of "perverts," who at the first sign of persecution hastened to sacrifice in the temples of the established religion. To be Christians, men had not merely to say this or that, or go through any routine of action or form of words, for creeds and ceremonies had scarcely begun to arise; nor had they to exercise their reasoning faculties merely, for the great majority of the converts had no intellectual powers above the ordinary level, and were not drawn from the classes who were mentally cultivated; but in order to be Christians and maintain their faith, they had to possess in a high degree that almost indefinable quality which we call strength or force of character, and their hardships and sufferings served to call this forth.

In order to understand why this simple doctrine came to them almost as a new life, let us try to realise the kind of world

in which the first apostles of Christianity went forth. We shall best do this by contrasting it with the classical Greek world—as it was at its best—the Greece which we are thinking of when we speak of Greek architecture, sculpture, or literature. "Greece" was not one, but many States, embracing a number of independent commonwealths. Now, in such a commonwealth, the majority of the "citizens"—that is, of those who had civic rights—could satisfy themselves by the place and function which they found in its affairs; and they could find guidance for their lives in its laws and customs. And when all the citizens were able to meet together in a general congress to hear the affairs of the State discussed, "public life" meant much more for them than it can ever mean for us; and the part which the citizen took in it gave free play to his best desires and needs. Instinctively he would act on the two characteristic Greek maxims which may be rendered—"learn thine own powers" and "carry none to excess." The Greek delighted in the beauty and brightness and joy of this world; he sought to make life a harmony of the soul and the body, each life being only one note in a wider harmony of many different lives. As long as the Greek spirit sought instinctively to express itself thus, the great problem of the duty and destiny of the individual man, or the "salvation of the soul," could hardly arise. Philosophy pondered its problems and sought to understand things, but this was just for the sake of understanding them, and not expressly "for all men's good," which Epicurus afterwards supposed to be the chief aim of philosophic thought. On the contrary, it was pure scientific speculation, dealing with such subjects as the basis of certainty, the laws of thought, the laws of Nature, the meaning of the world. Thus the spirit of the community expressed itself, practically, in making human life free and beautiful, and yet reasonable; and theoretically, in an intellectual interpretation of this life which was complete enough to prevent any serious discord between the speculations of the greatest thinkers and the general feeling of the time.

In a few generations more, this harmony, both on its theoretical and practical sides, was destined to be utterly broken up, and all its elements scattered abroad like dust; and the causes of this were partly external, partly internal. Turning our attention first to the latter, we notice that the free harmonious social life had in itself defects and limitations which prepared the way for its approaching fate. We observe that it was limited to the one community. The Greek could not conceive it as realised otherwise than in a small self-contained commonwealth like the one in which he lived. We observe also that even within the single State the highest life was attainable only by citizens who had leisure, and the means and opportunity of self-cultivation. The multitude of slaves, menials, and dependents had no share in it at all; and they formed the larger part of the population. Indeed, if we include these in our idea of the community, then such a State as Athens, for example, the most enlightened of Greek States, deserves to be called an "oligarchy" rather than a "republic." We observe, finally, that the Ideal itself, the Greek conception of the highest life as it was theoretically expressed by the philosophers, was defective. It was a combination of two ideals, an intellectual and a moral; and there is a significant difference in the places assigned to them, which may be illustrated well by reference to the teaching of Aristotle. First was placed the Ideal of Truth or the rational comprehension of things, the Ideal of man's intellectual consciousness as such. This is made of supreme worth; the life of ordinary virtue has value only as facilitating the development of Reason.

In Professor William Wallace's words, the Divine Life for Aristotle is a "life of mental self-realisation, of philosophical truth-seeking and truth-seeing, ever successful, yet perennially interesting; justice and virtue, holiness and mercy, have no meaning here." This *intellectual* Ideal is one which a man can pursue for himself alone; it is "individualistic" in the modern sense of the word. The *moral* Ideal, as we have seen, could hardly be thought of by the Greek as being other than social. Plato and Aristotle are as emphatic as St. Paul in teaching that we are members one of another, that man cannot live to himself alone. Yet the idea of applying this, outside the limits of the State, was far from their thought; and within, it had little effect on the moral and religious imagination of the common people.

Bearing in mind these defects in the Greek Ideal of life, we can see the meaning of the great political changes that were to come. The conquest of the small Greek states by the Macedonian kings broke up the exclusive feeling which each community had possessed before; then, the conquest of the powerful Persian empire by the Macedonian Alexander the Great brought Greece under one government with the East; and, finally, the increasing conquests of the Roman power brought Greece and the East under one government with the West. The Greek city-states were dissipated, so to speak, as the rock-ponds are by the rising tide. The bonds which had held the citizen to the small environment of his own commonwealth were cut through, and he was transplanted into an environment indefinitely wide. The old willing, self-satisfying interest in public life could no longer exist. The new means of travel and intercourse between different lands broke up old associations and weakened patriotic ties. Man had somehow to make himself, not a citizen of a State whose territory covered a few square miles, but a citizen of the world. It could not be done. There was nothing to replace the lost feeling of brotherhood, of unity and mutual responsibility, which had prevailed among all who "counted for something" in the life of the State; while the condition of the populace remained as before, or grew worse.

The most striking sign of the times was not the immorality and brutality which existed in parts of the Roman Empire, and of which we read so much; for, terrible as this was, there were already forces at work tending to destroy it. What was most characteristic of the age was the breaking up of old bonds of connection which had held men together. Hence the deepest need of the age was a conception of the Divine Kingdom which would be of universal application, making it a kingdom in which each and all might have a portion. In other words, there was needed a theoretical and practical recognition of the individual man as such, which would at the same time allow him to express his will in free harmony with his fellow-men. What, then, was the intellectual development of the age, and how far did it understand this need? Look first at its *theoretical* teaching. Plato had laid stress on the greatness of the difference between the ideal or divine world, where eternal Truth and Beauty dwell, and the world of things that we can touch and see; and on the greatness of the difference between the highest rational life and the life of emotion and passion. Aristotle, his successor, made the highest life one of pure intellectual activity. In the period which followed, this "intellectualist" tendency grew stronger still. The highest or purely rational life became something divine which was more and more removed from the natural life of this world, and at length was opposed to the world in its very nature; so that men could not reach anything divine and holy, anything in which their spirits could rest, except by forsaking all the interests which make up this earthly life of ours. Similarly, on its *practical* side, the mind of the age made the isolation of individuals more sharply felt. Profoundly dissatisfied with the actual world, men tried in Stoicism and kindred systems to escape from it by withdrawing wholly into themselves: "Abstain and endure; be not dependent for thy happiness on the accidents of the surrounding world—be sufficient for thyself"! This relentless resignation was only an expression of defeat.

Thus, when men needed above all things to be brought nearer to one another and nearer to divine realities, the mind of the age emphasised their isolation and separation in both respects. There was no great prophetic or scientific genius for three centuries after the death of Aristotle—no one with insight enough to tell the age what all its restless distracted feeling meant. This is the supreme instance which history affords, of the human mind not only being ignorant of its own deepest needs, but conceiving them to be the opposite of what they really were. There is no need to dwell on the way in which primitive Christianity brought forth an idea of the Kingdom of Heaven which was equal to universalising the righteousness which Plato taught, making it a life in which all could share; and the way in which it brought men nigh unto God by finding that the divinest life had verily been lived on this earth.

The meaning of our principle must now surely be evident, whether it is applied to the single life or to the life of the age. Self-knowledge, in every direction of it, has and must have degrees of truth. It attains truth by rationalising or interpreting the facts of immediate experience, which are always real, but may be so tumultuous as to entail disastrous consequences, if the intellect is not sufficiently developed to be capable of giving them adequate form or expression.

S. H. MELLONE.

HUMAN beings put faith in human beings. This is true, and do human beings dare to doubt their God? Every trial is over, oh brother, oh sister, when the gentle angels have lifted the cover of our darkness and looked in with the sunshine. Under the heavy folds of humanity, God looks in and says, "Trust me, my children, only trust, and all will be well."—*Rev W. H. Channing.*

OBITUARY.

THE REV. D. D. JEREMY, M.A.

THE Rev. Daniel Davies Jeremy, whose death is announced in another column, was the youngest son of the Rev. John Jeremy, of Caeronen, and was born Aug. 31, 1828, at Cwmbedw, in the parish of Pencarreg, Carmarthenshire. His father having removed to Carmarthen in 1837 for the purpose of educating his children, he became a pupil at the Grammar School conducted by the Rev. [Dr.] Lloyd, and in June, 1844, was admitted to the Presbyterian College as a student for the ministry. After completing a course of four years at this institution, he entered the University of Glasgow as a Dr. Williams' scholar, graduating M.A. three years later with honours in Classics and Philosophy.

On leaving Glasgow he became private tutor to the sons of Mr. Henry Dowson, at Geldestone (Norfolk), in succession to his brother, W. D. Jeremy, afterwards officiating on supply at Taunton, Bridgewater, Royston, Northampton, and other places until the end of 1851, when he became minister, for some fifteen months, of the Unitarian congregation at Frenchay, near Bristol. His next pastoral charge—after a short interval employed in private tuition at Bocking—was Warwick, to which, in the course of a few months, was added Kenilworth. These congregations he served conjointly for nearly seven years, preaching regularly three times a Sunday, the Kenilworth service being in the afternoon.

In September, 1860, he removed to Dublin in response to an invitation from the Eustace-street Church, and was there ordained according to Presbyterian usage. When the congregation amalgamated with that of Stephen's-green in 1869, he became co-pastor of the united society, in association with the Rev. G. A. Armstrong. Here he ministered—with the exception of some twelve months in 1878-9 during which he was invalided—until Jan. 1, 1891, when, owing to failing health, he retired from the active duties of his office. Since the death of his colleague in 1889 he had been sole pastor.

The remaining years of his life were spent in Italy, London, and Weybridge, in such gentle occupations as his strength allowed. Death, as revealed by an autopsy undertaken at his own request, was due to long-standing disease of the heart. He was buried at Highgate cemetery on Tuesday, the 23rd, when the Rev. Edgar Daplyn, in the absence of the Rev. Dr. Herford, conducted the last rites.

Mr. Jeremy had been hampered from childhood with a delicate constitution, which precluded sustained effort at all times, and seriously limited his energies. For this reason he seldom took part in public movements; and he was, perhaps, less known to the Unitarian world than any minister of his ability and standing. To the congregations which he served, his pulpit ministrations, thoughtful and cultured as they always were, afforded unmixed satisfaction, as evidenced by several testimonials presented to him from time to time. In other relations his amiable qualities had endeared him to a large circle of friends, his natural kindliness and geniality conciliating the goodwill of all who approached him.

During the forty years of his ministry his theological views had undergone a considerable change. Nurtured in the older Unitarianism, he had gradually outgrown many of his early convictions, and during at least his latter years he was in full sympathy with the new school. But he was not given to theological controversy, and as he advanced in life believed less and less in its efficacy. His final attitude may be gathered from a beautiful utterance of John Wesley's, which he applies with evident approbation to his father in a Welsh biography of the latter lately contributed to the *Ymofynydd*:—

We may die without the knowledge of many truths and yet be received into Abraham's bosom, but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels. I will not quarrel with you about any opinion, only see that your heart be right towards God—that you know and love the Lord Jesus Christ, that you love your neighbour and walk as your Master walked, and I desire no more. I am sick of opinions. . . . Give me solid and substantial Religion, give me an humble, gentle lover of God and man—a man full of mercy and good faith without partiality and without hypocrisy—a man laying himself out in the work of faith, the patience of hope and the labour of love. Let my soul be with those Christians wheresoever they are and whatsoever opinion they are of. "Whosoever" thus "doeth the will of my Father who is in heaven, the same is my brother and sister and mother."

Mr. Jeremy's wife, who survives him, was the daughter of Edward Hutton, M.D., of Merrion-square, Dublin. Two sons and two daughters were the issue of the marriage.

THE REV. DAVID THOMPSON.

WE regret to announce the death of the Rev. David Thompson, of Dromore, co. Down, which occurred at the Manse, on Wednesday, Jan. 17. He had been for some years in feeble health, but had continued to fulfil the duties of his office as strength permitted. His death will be mourned by a very wide circle of friends in Ulster, and by the whole population of Dromore, irrespective of creed or party. He passed through a public life in the enjoyment of universal respect and esteem, without making, it may be said, a single personal enemy. His nature was kindness itself. He ever manifested a tender consideration for the rights and feelings of others. That his sweet Christian disposition was a force that moved to friendship and toleration has often been exemplified in many ways. During the recent and during a previous illness ministers of other denominations have filled his pulpit and undertaken pastoral duty for him with great acceptance to his congregation, and with the approval of all, thus testifying to the spiritual fellowship and harmony that underlies and unites all the branches of the Church of Christ.

Mr. Thompson was a native of the Moneyrea district, and was brought up in connection with the Moneyrea congregation. As a youth he spent some time in the office and on the reporting staff of the *News Letter*, Belfast. Afterwards he studied at the Unitarian Home Missionary College in Manchester, and after a temporary settlement at Sale, was ordained minister at Moneyrea in 1865, where, during a ten years' pastorate, he enjoyed the highest regard of his people. On the formation of the Mountpottinger Unitarian Church in 1875 he became its minister. Here his ministration of the Gospel proved highly acceptable. Toward the end of his Mountpottinger pastorate he was chosen to fill the position of president of the Association of Irish Non-Subscribing Presbyterians and Other Free Christians. But it was on his removal to Dromore in 1879 that he found his share in the ministry that proved to be more particularly his life's work. Here he ministered for over twenty years to a large, united, and appreciative flock, who reverenced him for his gentle and saintly character, which he carried into all his relationships, earning the universal affection and regard of which so much evidence has been given.

The funeral took place on Saturday last, a religious service being conducted at the Manse by the Revs. R. J. Orr and Joseph Pollard, while at the church the officiating ministers were the Revs. A. B. Hamilton, R. Lyttle, and J. Kennedy. Mr. Lyttle delivered an address, in which he paid a reverent and affectionate tribute to the character of his friend.

MRS. GEORGE WEBSTER.

A SERIOUS loss has been sustained by the Wakefield congregation through the death of one of its most esteemed and devoted members, the wife of Mr. George Webster, J.P., the acting trustee of Westgate Chapel. In this brief memorial, only a few details can be given of her uneventful but beneficent life, which has closed in middle age. Descended from a staunch Nonconformist family, she inherited their steadfastness of principle and added to it a gentle refinement, a calm and sweet disposition, and a constant readiness to share the burdens of others. Although for years past her health was often broken, her strength of heart and her fortitude never failed, and no good cause lacked her sympathy and support. She was exceedingly helpful in the activities of the congregation, and many outside its limits were blessed by her untiring efforts to relieve those in sorrowful conditions. What she was in her own home circle and how much she will be missed and mourned cannot be told. The memory of her life and work will long linger amongst those who knew her, and it was with affection and gratitude that she was laid to rest near the venerable place of worship to which she had rendered such manifold and valuable services.

The Inward Witness of God.

"WHERE is your God?" they say:
Answer them, Lord most Holy!
Reveal Thy secret way
Of visiting the lowly:
Not wrapped in moving cloud,
Or nightly-resting fire;
But veiled within the shroud
Of silent high desire.

Come not in flashing storm,
Of bursting frown of thunder:
Come in the viewless form
Of wakening love and wonder—
Of duty grown divine,
The restless spirit, still;
Of sorrows taught to shine,
As shadows of Thy will.

O God! the pure alone—
E'en in their deep confessing,
Can see Thee as their own,
And find the perfect blessing;
Yet to each waiting soul
Speak in Thy still small voice,
Till broken love's made whole,
And saddened hearts rejoice.

JAMES MARTINEAU.

THE INWARD LIFE.

From Dr. Martineau's "Hours of Thought."

NATURE is only his fabric, and is not like him; Man is his child, and is susceptible of his image. The human characteristics must for ever stand with us as, out of all that we can think, the very likest to him; and these are not a perpetual and unrelenting mechanism; but the thinking Reason, the aspiring Conscience, the elective Will, the gentle and self-sacrificing Affection. And when these speak to our hearts as his witnesses, we have our eye upon a more intermittent as well as a higher glory, than can be found in the great physical laws: for, as the Spirit bloweth where it listeth, the life of men and angels has at once a freer and diviner movement than the travels of a sunbeam or the revolution of a star. Nor is it in *all* men, or in the *whole* of human history, that it is given us to trace the impress of his Mind. However true it is that there is no private heart to which he is quite strange, yet it is not in all alike that the sanctities of his agency visibly appear. We see and own him in proportion to the nobleness and beauty of the lives which he inspires; and it is only now and then, at the great crises of society, that the common level of the human self and the finite understanding is transcended, and sages, prophets, saints rise above their nature and become the organs of a Spirit not their own. I presume not to say *how* it is God takes up his abode with us; *where*, across the melting colours the precise line should be drawn that divides the human from the divine. But wherever he so dwells with the soul as to impart his own character, and lift before our eye the beauty of holiness, it is his supreme expression, as it is his rarest. Accordingly it is this which he selects for the supernatural revelation of himself which stands unique,—"the Word made flesh,"—the divine life humanised, and the human glorified,—the blending of both in communion and reconciliation. In that sacrifice culminate the intermittent visitations of God: it was not tidal only: it is once for all; and as it was supreme, it was solitary too. As all the special goodness, grace, and truth of historic men give pauses of blessed rest, and are not the week-day, but the sabbath of the world; so is the divine perfectness of Christ the sabbath of sabbaths, the solemn jubilee of our humanity.

Be assured then that in your ancient usages of seasonal and local worship, in seeking here to meet at intervals the high tides of God's spirit, you are in harmony with his sublimest Providence,—with a law of variation transcending any physical uniformity over which it sweeps. Reverence the holy custom, shelter from heedless slight the living impulse, that week by week calls you hither to remember, to aspire, to pray. Bring only the pure, lowly, childlike heart, tender to everything except the sins you must confess,—full of hope for the world and trust in God; spread out an eager and a gentle spirit for the dropping of fruitful seeds from Holy Writ and saintly hymn; freshen the fading vow of self-sacrificing love; and your worship here will not only resemble *his* who, in fulness of the Spirit, "went, as his custom was, into the synagogue on the sabbath day," but prepare for a higher communion, where "your life is hid with him in God."

THE CHILDREN'S COLUMN.

Thy Kingdom Come.

I SAID, when I began to speak to you about the Lord's Prayer, that all the other sentences of the prayer grow out of the one thought of God as our Father. When we remember what He is to us, with His great love and holiness, at once the earnest wish comes to us that we may keep His name sacred, and both in our words and lives show how much we reverence Him; and so we pray, "Hallowed be Thy Name." Then, just as naturally, comes the wish that all the world may show that same reverence to God, and be obedient to the law of goodness, which we know to be His will; so the next prayer follows: "Thy Kingdom come."

For that is what the Kingdom means. It is just this world, or any other world where the children of God are, ordered as He would have it, with truth and righteousness, gentleness, unselfishness, and loving-kindness, just as in a good home where all are obedient to the father and trust in his love and constant care.

When Jesus was a boy, and was taught by his father and mother, and at school, about God and goodness, they often spoke of the Kingdom, or the Kingdom of God, and one old teacher belonging to his people used to say that no prayer was complete in which there was no mention of the Kingdom. So when Jesus himself began to teach he took up this thought of the Kingdom, and remembered it in his prayer. He knew how much there was in the world that was wrong and sorrowful, and he knew that it ought not to be so. His teaching was to make men better and to make the world better. By making men feel that God is their Father, and they must live as His children in the world, he knew that he should give them the best help, and that the Kingdom would most quickly come in that way.

And that is what really happened. You remember the story he told about the Good Samaritan. If everyone was kind and compassionate, and brave in times of danger, and willing to help like that man, the world would be much more like God's Kingdom than it is; and it is already much more like it, than it would have been if no one had learnt from Jesus how to live as good neighbours and friends, and as loving brothers, trusting in the same heavenly Father.

People who are Christians, that is, followers of Jesus, have done a great deal to make the world better. In the early days, after he had first taught men a better way, there was a great deal of cruelty, and in the city of Rome it was a common thing to have shows, like an enormous circus, in which savage beasts and men fought together, and men were even made to fight and kill one another, just to amuse the people. In the days when the Christians were persecuted, they were often brought to be torn in pieces by the wild beasts, and in that way many martyrs suffered death. But even after the Emperor had accepted the Christian faith and the people were supposed to be all Christians, though there was no more persecution, those cruel sports and the fights of the gladiators were not at once given up. Then one faithful man felt the wickedness of it, and he prayed the prayer, "Thy Kingdom come," in such a way that the people were put to shame, and those cruel and disgraceful shows were never held again. He was a poor old man, who had come from the country, where he lived the life of a hermit, to spend Christmas in Rome. He saw what was done in the city, and how the people still delighted in cruelty and were eager to see bloodshed. And when one day the crowds were gathered to see a great fight of gladiators, he leapt down between the men and forbade it, as an evil and wicked thing. The people were angry, and there were passionate cries that he should be put out of the way. But he would not stir, and then the men cut him down with their swords, and the people threw great stones on him and he was killed. But he had not prayed his prayer in vain; for when the people saw that he was dead, and that he was a holy man, they were struck with horror; and after all he stopped the fighting, for from that time such cruel shows were not allowed again.

That is only one example of how a brave Christian man has helped to make the world a little more like God's Kingdom. You will be able to think of many others, of those who, by faithful patient work, and often with much patient suffering, have made an end of evil things like slavery, or have taught men to live healthier and better lives, giving up evil habits, learning to be more honest and kinder and gentler. In all such ways they joined in the prayer, "Thy Kingdom come."

Do you know the hymn, "Come, Kingdom of our God"? It was written by John Johns, who more than sixty years ago went to be minister among the poor in Liverpool, and in the year 1847 died of fever, which he caught while helping the people in a time of great distress. Those years of his ministry were a very noble prayer for the coming of the Kingdom, and it is good to remember that when we sing his hymn. So we see how much is needed to make the prayer "Thy Kingdom come" a real prayer; and whoever takes those great words on his lips must be ready to help in every way he can to make the world better, as God intends that it should be, as the home of His children.

Does it seem to you too great a thing, and that you are still too young to do anything for the Kingdom of God? You must not think so for a moment. Everyone of you can do something. Your home is part of the world, and has to be part of the Kingdom; so you must begin there. If you have been careless and untidy, and begin to keep your things in better order, and to be punctual and considerate to others, and as cheerful and helpful as you can, it may not seem to you a great thing, but it will make a great difference in your home. If you keep from little meannesses and untruth, and love to speak and act so that you need never be ashamed; if you learn to govern your temper and keep from angry words, and help others to be gentle and good-tempered; if you give up idling and throw yourself heartily into the work you have to do, whether at home or at school, in all such ways you are making for the right sort of life, which is part of the Kingdom, and though it is only as children, you are growing in the right direction, to be brave and faithful men and women, and you are learning as you ought to learn, to pray "Thy Kingdom come."

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JOHN RUSKIN.

GREAT prophets, by reason of the very magnitude of their mission, are apt to despair and consider themselves as merely voices crying in the wilderness. So was it with JOHN RUSKIN, "the soul of the Age." But his voice, like that of every mighty prophet, was loud and stern enough to exert a fascinating influence that drew the multitudes into the wilderness to listen, and very largely to repent. People went back to the "desert" whence they came, sadder but wiser, and with a living hope that soon they would be happier. The prophet's message rang out in every key and tense and mood: "Be thou glad, O thirsting desert; let the desert be made cheerful, and bloom as the lily; and the barren places of Jordan shall run wild with wood." Or thus: "Get Corn laws established, dealing in a better bread; bread made of that old enchanted Arabian grain, the sesame, which opens doors—doors, not of robbers' but of Kings' treasuries." Seek first the true bread, and true wealth shall follow. "Government and co-operation are, in all things, the laws of life; anarchy and competition, the laws of death."

Few men have been the object of such amazing misinterpretations and misrepresentations as JOHN RUSKIN, and he did not always make things better by his vehement replies. Like a true prophet, RUSKIN has spared nobody from the throne to the gutter, when the Righteousness that alone exalteth a nation has been in any sphere betrayed or ignored. Few men have said such severe and true things about Royalty and Aristocracy, about Middle Classism and Democracy. Was he a Conservative, a Liberal, a Socialist? Each in turn have found something of their teaching in him, each in turn have writhed under his unsparing lash, each in turn have fiercely attacked him, each in turn are beginning to think that the best and truest and loveliest things that they believe are coming to men in the "Good Time Coming," as the fruit of *their* principles, are all in JOHN RUSKIN, expressed in the perfection of English speech and writing—for in this, at any rate, none contests the palm with him, the master of the purest and chastest and loveliest English of the century.

There are no doubt better times coming than we enjoy, in the mere ordering of social arrangements, in the social environment. In what respect such environment will be better will be in no small measure owing to the influence of RUSKIN on this century—owing to his denunciation throughout some forty or fifty years of what has been false, and bad, and ugly. Will commerce look more to perfecting production and aim less at profit-making and money-making? It will be owing to RUSKIN's fierce prophetic preaching. Will machinery be more and more used for the easing of labour and shortening the hours of labour, and for the drudgery work of life, releasing men for the lovely and skilful work that the hand alone can do, and which awakes interest and is rewarded with joy? It will be owing in the largest measure to RUSKIN. Will our atmosphere grow a little clearer from the oppressive fog and smoke that has hitherto made large towns into infernal regions for the workers, places from which all who could fled, for seasons at any rate, especially those who had created those abominable conditions for other men to live in? It will be owing in a large measure to RUSKIN. Will our streets cease to have such a dreary monotony of rows of ugly and wretchedly-built and inconvenient houses, without the faintest architectural or artistic pretensions, and made only to produce rent? Such a transformation is gradually coming. It is owing in the main to RUSKIN. Will our schools cease to be mere cramming establishments, and children's eyes and hands be more exercised than their brains and memories, and education be so begun that the growing youths and maidens will not afterwards shun it like a plague? That will be owing to the fierce protests of JOHN RUSKIN. Will a minimum wage, "a living wage," aye, and more than that (when men's consciences are really awake) come to be the first charge in determining the price of any of the commodities of life, so that "sweating" shall only be a hideous memory of what happened in the nineteenth century? That also will be owing to the man who, years ago, was ridiculed and abused past bearing for stating what would happen by force if not conceded by reason.

One might continue, without limit, shadowing forth the vast changes that were involved in RUSKIN's denunciations, and in his oftentimes pathetic and fascinating appeals to men to walk wisely and to make beautiful and healthy conditions for all men's lives, especially for the most hopeless and down-trodden. "The history of literature," says Mr. J. A. HOBSON, "contains no more heroic example of a single man fighting, almost alone, against the indifference of the public and the unconcealed contempt of the mass of the educated classes—openly taunted as a fanatical ignoramus by arm-chair economists . . . . bewailed by his artistic and literary friends as one who had abandoned himself to a wild and fruitless crusade; accounted a Utopian dreamer by most of his readers." No man more than RUSKIN has wakened the consciences and the interest of women so as to rouse them to become a mighty reforming force in the Nation. He did not create the New Woman, nor did he advocate the Parliamentary Woman. Both he and CARLYLE thought we had had too much already of the Parliamentary man to hope for salvation from any development in that direction. We wanted infinitely less machinery and vastly more production. He roused the women of the land to set their hands to Social Reform before it was too late, and there is no mistaking the effect of his appeal. There has been no better friend (not less good because so terribly candid) of the working classes and of the poor than RUSKIN. There has been no more valiant defender of the wronged. He spoke for Bishop COLENSO when the Church hounded him for heresy: he opposed the Manchester School of Political Economists when scarcely another dared: in the face of Professor TYNDALL he told the world who was the first to notice the action of glaciers in the Alps. He has supplied the best artillery and ammunition in the war against social evils to all the fraternity of Progressives under whatever names they are fighting. Mr. COLLINGWOOD says of him, that "though RUSKIN looks fondly back to old times for his personal ideals, his teaching is essentially modern. Its atmosphere is that of the time coming, and its ideas are those that commend themselves to the vanguard of progress—not the 'progress' of old-fashioned Liberalism, but of an age which has been born since RUSKIN's voice began to fail, and which is now beginning to realise that he is its true father and pioneer."

Years ago, when JOHN RUSKIN was making his Great Renunciation, in order to enter into battle with what he felt and saw to be the evils of the age, when he knew what the cost would be to his health, to his most valued friendships, involving even the misunderstanding of his nearest and dearest relations, his father pre-eminently, whose wealth and his own he has so lavishly spent in this great warfare, he wrote the following words,

which, it seems to us, every man ought to keep steadily before him before he judges RUSKIN, most of all before he condemns him: it may be these words will put him hereafter beyond all praise of men:—"I am still very unwell," he wrote, "and tormented between the longing for rest and lovely life, and the sense of this terrific call of human crime for resistance and human misery for help, though it seems to me as the voice of a river of blood which can but sweep me down in the midst of its black clots, helpless." Much sesame has grown since then; great doors and effectual were opened unto him, and there were many adversaries: some lilies are blooming in the desert. There is deep gratitude in the land to JOHN RUSKIN.

The ache about the heart which we felt when we learnt that Dr. MARTINEAU was no more was deepened as, so soon after, followed the death of Mr. RUSKIN. Gone are the last of the great seers and teachers. Both seemed battling in an uncongenial arena. Destined, each, for superb achievement in other realms, they each seemed to take up an alien mission, a Herculean task thrust upon them in spite of the deepest reluctance to turn aside from the main path of a higher calling. This knight-errantry on behalf of mankind struggling in the clutches of Giant Despair—on the one hand rising grim in the religious world at the bidding of a pseudo-science, and, on the other hand, rising grimmer in the social world at the bidding of a pseudo-political economy—this devious knight-errantry proved to be the task of a lifetime. But by the nature of their combat could be divined the true nature of the combatants. The one was the incarnation of a sincere and adoring religion, the other the incarnation of glorious art, as the most exalted expression of sincere and adoring religion. Never was such fearless unmasking of all substitutes for the true GOD; never was such fearless unmasking of all substitutes for true art. What an age the next will be if MARTINEAU leads it in religion, and if art waits upon religion under the divine inspiration of the greatest art-prophet of his time, JOHN RUSKIN, clothing it in a garment of praise, for "All great art is praise," says the Master.

E. L. H. THOMAS.

WE are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip van Winkle in Jefferson's play excused himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out.—*Professor W. James.*

DR. MARTINEAU: MEMORIAL SERVICES.

AT Manchester College, Oxford, an impressive Memorial Service was held on Sunday morning, the sermon being preached by Dr. Drummond, Principal of the College. After the sermon Tennyson's "Crossing the Bar" was sung, and the service concluded with Chopin's "Funeral March."

DR. DRUMMOND'S SERMON.

"*If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.*"—*John xiv.* 23.

There are two ways in which our friend may come to us. He may come in bodily presence; and if we have discerning as well as loving hearts, that bodily presence will reveal the indwelling soul, and be a medium of spiritual communion. But it is possible that this intimate presence may conceal as much as it reveals, and outward trifles may prevent our discerning the mind within. Or he may come to us spiritually when the body has gone from our view, and the ideal man may stand before our inward apprehension, stripped of all that was transient and earthly, and disclosing for the first time to our awakened and purified sense the glory which we had only half perceived. When he comes to us thus, he abides with us, and, subject no more to the partings of our earthly lot, he dwells with us as an illuminating and quickening spirit. The most eminent illustration of this truth is to be found in the relation between Christ and his disciples. During his earthly life they were drawn to him in reverence and love, but they only half understood him. Prejudices, which could not be dissipated except by the shocks of experience, blinded their eyes; and not till he was gone did they perceive the real magnitude of him whom they had followed, and begin to apprehend him in his world-wide relations. But love is the great revealer; and to those who loved him he came as an abiding spirit, revealing the hidden meaning of his life according to the receptive capacity of each venerating heart. And still he comes, not, as was originally expected, in literal clouds, but in the soft light or stormy shadow of spiritual experience; and time is found to be no barrier to the intuitions of sympathy and love.

What is true of the great Teacher whose divine life has flung its power down the ages is true in its less degree of the disciple. It is only when life here is closed that its full significance becomes apparent, and its purely spiritual features seem to stand forth in detachment from all that was earthly and temporary, and to exhibit their permanent relations and just proportions. And yet, to a large extent, when men reach a venerable age, this process is accomplished in their lifetime. If it be true that the distinguished thinker, who for so many years adorned the chair of philosophy in this College, now speaks to our hearts from the eternal world, and takes his place in the choir of holy souls whom we have been privileged to know on earth, and who now come and make their abode with us, and say to us many things which were never addressed to our outward ears, it is also true that he has lived to be his own best interpreter, that early controversies have sunk to rest, and prejudices have died away, and in his old age he has received from various schools of thought an appreciative recognition, and from members of various Churches a grateful tribute of honour, which would have been impossible half a century ago. Had he died when he was a young man, only a few deep and sympathetic souls, if even a few, would have been able to tell the world what he really was, and to interpret for us the hidden man of the heart, that ideal which is always vaster than its expression, and is fully known only when it has transferred itself to another's consciousness. But as it was, the implicit thought had time to unfold itself, and to reveal at least its grandest features in forms of beauty which it alone was adequate to create. Nevertheless, for those of us who knew him, even that magnificent expression of his inward life does not exhaust its grace and power; and now that he has gone away, he comes spiritually to abide with us, and speaks to our hearts from behind the veil.

It seems a descent from the height which I would gladly occupy to come to particulars which may be more interesting to those who did not personally know him, and I must be content for a time to tread on lower ground.

In dwelling on the impression made by the life and character of Dr. Martineau, and recalling to memory the principles of thought and worship to which he was most strongly attached, it is natural for us here to take our start from the College with which, during so large a part of his life, he was intimately connected. He will long be remembered as its greatest teacher; but he himself would not wish it to be forgotten that he was first an *alumnus* of Manchester College, seeking his culture in that modest home of learning at a time when Nonconformists were excluded from the national Universities, and that, although his thought gradually diverged very widely from that which was current when he was a student, and which at the time he embraced with all the ardour of his nature, he nevertheless found within its walls those great principles of intellectual and religious freedom which have always been its characteristic, and which he himself cherished so faithfully to the last. On account of the far-reaching effect, in his own life, of the free teaching and free learning to which the College is dedicated, and on account of the importance which he always attached to our traditional liberty, I must endeavour to explain, however imperfectly, Dr. Martineau's thought on the subject.

The teaching of theology, according to the view which is still prevalent, must be committed to the charge of the several sects, and each sect must have its own seminary in which care shall be taken that the teachers shall not contravene the dogmas of the sect. In our College, on the contrary, it is a fundamental principle that theology shall receive the same open and impartial study as every other subject; and accordingly, in occupying its philosophical chair, Dr. Martineau was in a position of complete mental freedom, in which it was his duty, not to inculcate particular views, but with singleness of mind to devote himself to the pursuit and exposition of truth. Owing to this absence of doctrinal tests it is possible for theology to adapt itself, without injurious friction, to the growing knowledge of our time; and during Dr. Martineau's

long tenure of office, changes which go to the very foundation and affect the whole complexion of theological science have taken place. These changes have been recognised as the providential result of the progress of the human mind; and instead of bringing us into collision with articles of belief and trust-deeds, they have come by an acknowledged right, and the only opposition to them has been the legitimate opposition of argument and learning. The freedom which Dr. Martineau welcomed for himself he accorded in full measure to his pupils. No man knew better that we may err in giving intellectual form to our imperfect vision of the infinite God, and that our descendants may climb to heights which our feet have never trodden; and accordingly he never repressed by the weight of his authority the immature thought of the learner, but rather stimulated him to greater exertion, and taught him to love truth above all earthly gains, and to toil, though it should be with weary and lonely steps, towards that resplendent summit where she reveals herself transfigured in the cloudless light of heaven. For this mental freedom, which he maintained as a sacred trust, was not founded on scepticism, or on the peevishness of a restless mind, always learning and never able to come to a knowledge of the truth, but on faith, faith that spiritual truth always transcends our intellectual apprehension of it, and discloses new and deeper meanings to him who casts off the sloth of habit, and lifts his own longing and prayerful eyes to behold her beauty. For the humble soul he profoundly believed that there was still an open vision of God; and he felt that only that truth is vital to us which we have clasped to our hearts, and recognised as a kindling power in our own experience. It was not his aim, therefore, to awaken incessant doubt, but to aid his students in forming strong and manly convictions founded on their own personal thought, and on the witness of their own spirits, and to help them on their way by leading them to the sources of the necessary knowledge, and by enriching the partiality of their opinions by large and catholic judgments.

Before leaving this part of our subject we must for a moment survey him at his post of teacher, and we will stray into his lecture-room at a time when he had the widest reputation, and men of various denominations in philosophy and religion acknowledged their indebtedness to him in the spiritual conflicts of our day. We enter, and find seated at the head of a table, addressing some half-dozen youths, this venerable man, whose look and bearing, however, do not betoken his four-score years, and whose commanding face, once seen, cannot be forgotten; and, as we listen, we hear searching criticisms, profound and suggestive thoughts, and comprehensive philosophical reflections, conveyed in language at once of exquisite precision and finished beauty, and uttered with a play of expression and a musical sincerity of intonation, which rivet the attention, and delight the ear and warm the imagination, while putting the intellectual powers on the strain. Here is no slovenly work, no discontent with the smallness of the field which he has to till, but the best that is in him is poured forth as if he had prepared for listening thousands. This high ideal of work, made perfect for its own sake, was not unconnected with that fundamental principle of our teaching which I have attempted to describe. For it was not his task to expound some stale and borrowed notions, but to enter the sanctuary of truth, and listen for himself to the divine oracles, and then reproduce those which he was permitted to hear in a form not unworthy of their august authority. He deliberately preferred this seemingly humble field of labour on account of the grandeur of its ideal. There he found nothing to divert his heavenward gaze, or subtly mingle the fears or the solicitations of the world with his reverence for the light of God. Thus we may gain a new sense of the power of duty when we notice the narrow circle within which these splendid gifts were exercised, and remember that here was a man whom his countrymen would have delighted to honour with some conspicuous place in Church or University, if only he would have stooped below his own ideals instead of following the command of God in the simple grandeur of his untarnished faith.

The intellectual openness which he found in the College he claimed no less for the Church. In his view a Church was an association of worshippers bound together by the common adoration of the heart rather than by identity of doctrine. He perceived indeed that a certain agreement of opinion was necessary at any given time if religious communion was to have the richness of expression which the most spiritual minds could impart to it, instead of discarding its finest utterance so as to accommodate its voice to the poorest and most negative belief. But the extent of this agreement he left undefined, believing that it admitted of wide latitude, and that men must determine by their own sympathies and convictions when, for them, the limit was reached. Hence he regarded with aversion that which he described as sect-life, understanding by a sect a body of men who strictly defined their religious boundaries, and so, cutting themselves off from the fulness of the universal life, shut themselves up within one of its partial manifestations. He kept his own mind, as he would have had all men keep their minds, open to the light of heaven, from whatever quarter it might come. And thus, though his theology was what many would consider of an extreme type, and though he was practically excommunicated on this account by the great mass of Christendom, his soul was steeped in Christian sentiment, and his profoundest religious sympathies went with that providential movement of monotheistic faith, which, beginning in Old Testament times, culminated in Jesus Christ, and broke from its national limits in the form of the Christian Church. His whole endeavour was to reach the deepest spiritual roots of this wonderful growth, and so to interpret it as at once to satisfy the most rigorous demands of knowledge and criticism and the highest aspirations of faith, duty, and worship. And we should observe that in this endeavour he attached more importance to the method than to any particular opinions. Drawing the substance of his theology from the deep and permanent sources of spiritual experience, he perceived that the shape which it assumed must be determined by the variable moulds of thought and knowledge, and that theology therefore was a progressive study, in which no thinker and no Church could claim an absolute finality. His own theology underwent profound changes in the course of his life; and while to a superficial observer it may have seemed to be growing more negative, it was in reality becoming more expressive of his abiding intuitions, casting off more of the temporary and questionable in order to set forth with greater distinctness the unchangeable message of the eternal Spirit. If in this magnificent labour he may perhaps have fallen into some errors, no one would be less surprised than himself, and no one who understands him will regard the great central movement of his thought with less respect, because, as is the case with myself, in some points of criticism he is unable to put the same estimate upon the evidence. In matters of knowledge progress seldom goes straight to the goal, and the oscillations from the direct line which are made by great and original minds are no signs of perversity, but the necessary incidents of an exploring march, and are not without their value in preparing for a further advance.

This being the view which he took of the relation between the spirit of religion and its intellectual expression, it is apparent why he always objected to fixing the name of Unitarian upon any institution existing among those commonly known as Unitarians, and especially upon any of their places of worship. While he always avowed, and, when occasion required, defended his own Unitarianism, it seemed to him little short of desecration to make it deliberately, even if it were the absolute truth, a limit of religious communion, and so to substitute the dividing particularism of the intellect for the combining universalism of the spirit. He had also regard, no doubt, to possible changes in the distant future, and wished that these should be allowed to take place without the restrictions of doctrinal trust-deeds; but respect for a hypothetical future was not the principle which guided him. That lay in the supremacy of the spirit above the letter, in reverence for the spiritual sympathies which draw men of kindred soul together, even when their intellects move upon divergent paths, and which at the present time are so hampered by traditional barriers which no longer represent the real lines of cleavage. Yet it hardly gives a correct impression to say that he desired to base church fellowship on sentiment instead of opinion, if at least we confine sentiment to the domain of feeling; and in refusing to make dogma a ground of exclusion he did not, therefore, advocate a religion bereft of intellectual distinctness. Rather, if I have correctly understood him, he held that the deepest sources of faith were the same in all who had been touched and illumined by the Christian spirit, and that in these were involved certain great beliefs, without which Christian sentiment and Christian living would be impossible. But these beliefs are distinct from their intellectual expression, and may find satisfaction in different forms of creed. Thus, as science, with constant change and advance, seeks to interpret that nature which has been always present in men's thought and belief, so theology endeavours, through the laws of the intellect and the acquisition of knowledge, to interpret those great spiritual intuitions which direct the gaze of the soul towards a divine world; and

each man, according to the measure of his understanding, accepts or creates certain forms of thought, which are not only needful for his own intellectual satisfaction, but serve as vehicles to convey the report of these intuitions to other minds, and to make them available for the practical work of life. But as soon as these forms of thought become obsolete through the advance of knowledge, he would discard them as obstructive of the higher activities of the soul, and instead of lamenting the continual decay of faith he saw in these progressive changes faith's opportunities, and opened the eye of his soul towards a larger and more glorious heaven. Accordingly, though no man had firmer or clearer intellectual convictions, he could not see in these the essence of religion, but found its eternal life in an inward quality of soul, which might, indeed, grow indefinitely in purity and power, but never could lose its essential characteristics. It was this that led him to insist so strongly on the fact that spiritual affinity did not follow the lines of intellectual demarkation, and that therefore the latter ought never to be drawn so as to circumscribe artificially the possibilities of spiritual communion.

And now we may ask what kind of religious life resulted from this openness of mind. Let his volumes of sermons give the answer. There we find, not a cold, critical, negative temper, but glowing affirmations which evince the writer's heartfelt devotion and spiritual insight. No man ever cared less for theological negation; and if his teaching sometimes assumed a negative form, it was only that he might clear away whatever could obstruct the free access of the soul to God, so that his negation always had in view some larger truth to which the rejected doctrine seemed opposed. He never imagined that a Church could be built upon denial, and the whole aim of his preaching was to reach the secret springs of holiness, trust, and love, and thereby bring the soul into nearer communion with God. How he succeeded in this aim those know full well who, hungering and thirsting after righteousness, and longing for a nearer contact with spiritual reality, have spent blessed and memorable hours in worshipping with him, and listening to his lofty meditations, spoken with that impressive and musical voice, which owed the charm of its intonations, not to the skill of the rhetorician, but to the feelings of the heart. So it was in accordance with the whole bent of his life that in the last interview which I had with him he dwelt on the need of devoutness in our congregations, and expressed his fear that it was suffering under the pressure of denominational zeal and self-assertion.

To one other subject I must permit myself a moment's allusion. His attitude towards Christianity, especially as expressed in his great work, "The Seat of Authority in Religion," must appear to many to be an extreme one, and there are points in which even his greatest admirers are not yet able to follow him. But his reverent love towards the great Founder of Christianity was deep and heartfelt; and, though it is now many years ago, I seem still to see the look of devoutness on his face, and to hear the tender sweetness of his voice, as we spoke together about Christ. All his criticism was directed to clearing away what seemed to him accretions that obscured the beauty of the original image; and from the fiery ordeal it appeared to him that there emerged a figure of unique spiritual grandeur, the "Prince of Saints," who makes "the authority of right and the beauty of holiness come home to us as an appeal literally Divine." We may agree or not with the details of his criticism and interpretation; but surely he loved Christ so as to keep his words, and in him was fulfilled the blessed promise of Christ's coming in spiritual glory, to abide in the heart as a power of eternal life. And, higher than all, came to him the love of the Father, forgiving the sin of which he, like other saintly men, was conscious, imparting visions and revelations to his soul, and speaking the awful word of duty to his surrendered will. And now he is gone from our earthly gaze into the immortal fellowship, where the spirits of the just rejoice over the pure in heart, and where, with unveiled face, the children of God look upon His glory, and with rapt and holy love worship and adore.

At Hope-street Church, Liverpool, of which Dr. Martineau was the first minister, the memorial service on Sunday morning was conducted by the Rev. R. A. Armstrong, who preached a sermon, which we reserve for publication next week.

ROSSLYN HILL, HAMPSTEAD.

At Rosslyn Hill the service on Sunday morning was conducted by the Rev. Edgar Daplyn, the memorial sermon being preached by Dr. Brooke Herford.

DR. BROOKE HERFORD'S SERMON.*

"And in all ages, entering into holy souls she [wisdom] maketh them friends of God and Prophets."—Wisdom, vii. 27.

I SUPPOSE that if we should choose two words to indicate the place of James Martineau to the thoughtful people of this generation it would be these two, "friend of God" and "prophet." For these two words at once lift him out of the mere category of church leadership or intellectual disputation into that region of spiritual discernment, in which the mind of our time is owning his supremacy.

It is just fifty-two years since I came under the spell of that supremacy, when I went as a student to Manchester New College, then in Manchester. It was not first his thought, as a teacher, that took hold of me. I am afraid, I seemed to him a very poor student. For it was Sunday-school teaching, and working in the slums off business hours, that had drawn me towards the ministry; and James Martineau's course in Mental Philosophy was something utterly new and strange to me. It was different, the second year, when I had Moral Philosophy with him; that subject touched closer on human nature and will, and I began to feel the power of those splendid sentences which we old students often recognise again in his "Types of Ethical Theory." Then, I think it was, we got that sense of the divineness of human nature, and of the absolute reality of man's free will, which has been the immoveable foundation of any work we have been able to do in the world.

[While in those early days at College, Dr. Herford said, he began to feel something of the power of his teacher's thought, it was the impression of the man that was greatest.]

And that never changed! As I came to know him better, I found the singularly sweet and gracious friendliness there was behind that look of severe abstraction which was often what struck the onlooker. And with those memories, and at least enough of his teaching to put me at the heart of his thought and to make me eager for every word of his ever since, I went out to my ministry among the weavers and factory folk of the Lancashire and Yorkshire hills. A lonely ministry, with no near neighbours! Oh, how glad I was to walk ten miles over the moors to hear James Martineau preach at the opening of a village chapel; and now and then some "Provincial" or other gathering renewed the discipleship of those College years, and the impression of that pure and noble face, and that strong confidence in the Religion of the Spirit which alike face and word expressed. That was my help and guidance! And one wanted help through this half-century that was then just beginning! For it has been a trying time for the ministry of religion. I suppose it has brought more searching and shaking of the foundations of religion than any half-century in these Christian ages.

[Searching criticism of the Bible and of all the fundamental truths of religion, especially the work of the great scientists and the theorising based upon their work, made it sometimes seem as though there were nothing certain left.]

What kept the group of us younger men steady to our work, open-eyed, intensely interested, confident that all was coming out right, that religion was to stand and Christianity as the purest form of religion?

I speak not for myself alone, but for the main body of the little group of men, who through this half-century have been the heart of our Free Church life and work; and I say that we owe it primarily to the spirit Martineau's personality breathed into us in those first College years, and then secondarily to his splendid stand, ever since, at the head, in the fore-front of the long conflict for a spiritual philosophy of the universe. For all along these years, at every fresh turn in the conflict, when any new champion came into the field and, perhaps, seemed for the moment irresistible, there was sure to come from our leader some article, some lecture, some address which touched the very point, and held up before the thinking world again some of the sure eternal things, and just showed how they were really unaffected, and were not going to be shaken.

[Having spoken of Dr. Martineau's criticisms of Newman's "Phases of Faith," Tyndall's Belfast Address, and his reply to Matthew Arnold in "Why Dissent?" Dr. Herford referred finally to Dr. Martineau's decided Unitarianism and his ideal of religious fellowship. The sermon then concluded as follows.]

Ah, great heart and noble mind, farewell! Go on into that greater life which thou hast made more real to us. We meet here to-day, poorer for thy death, indeed, but so much the richer and stronger by thy long and strenuous life, that we can take our journey again into the new time with a great confident rejoicing.

* The whole of the sermon is in the *Christian World Pulpit* of Jan. 24.

We know not the way, indeed. The earth is often confused and dim, and man's horizons are dark with war-clouds, but we know, a little more surely than we have sometimes done, that God and heaven abide, and that the great shining thoughts of faith and duty are no optical delusions, no mere creations of man's own disordered vision, but, however poorly we may sometimes see them, are the greatest realities of the universe—the steady lights of God.

——

Of other memorial services, held last Sunday or on the previous Sunday, we have received a large number of reports, which it is impossible to publish in full. And, indeed, it is not necessary, for they do but repeat again and again what is in the hearts of all—reverence for the great Teacher, admiration for his wonderful gifts, gratitude for the services of his long and honoured life, and for that inspiring and abiding influence which death cannot destroy. At many services Dr. Martineau's own hymns were sung; at not a few, passages from his writings were read; at most, either the "Dead March" in *Saul*, or Chopin's "Funeral March" was played, the congregation standing in reverent silence.

From the reports of sermons a few further notes may be added here.

At Ullet-road Church, Liverpool, the Rev. L. de Beaumont Klein, said of Dr. Martineau:—"It might be said of him what Paul did not hesitate to say of himself: 'Purely and simply, by direct manifestation of the truth, he has commended himself to every man's conscience in the sight of God.' Of course the truth did not reach every mind at once. He had been misunderstood—or disregarded—in many quarters; but still the fact remained that Dr. Martineau had been, and would remain, a supreme religious force amongst them. During his long life he was in himself a splendid illustration of mental growth and theological development. Dr. Martineau's work and the evolution which led to it were perhaps the best answer to those who deprecated any departure from the safe moorings of authority in religious matters. Free and bold as he was, he never for an instant lost sight of those abiding truths which we universally acknowledged as representing essential Christianity."

At Bank-street Chapel, Bolton, the Rev. C. J. Street said at the conclusion of a memorial sermon:—"If the venerable figure of James Martineau is imposing to us to-day, how much greater will he seem to the generations to come, from whom he will receive more justice and attention as he is seen to be the possession of mankind, and not merely the leader of a small and ostracised sect. No greater man has been given to the nineteenth century; and it is fitting that in a ripe old age he should pass away with the century to whose infancy he came as a blessing. With pride we remember to-day, and shall bear in our hearts through all time the fact that he was the head of our own household of faith. May our hearts expand with charity and sympathy like his, and at the same time may our minds be as insistent for the truth, even though the world will not yet receive it."

At St. Mark's Chapel, Edinburgh, the Rev. R. B. Drummond quoted Mr. Gladstone's saying of Dr. Martineau, "The greatest of living thinkers," and added: "We may probably accept the praise—at any rate it was unbiassed, and came from one well qualified to judge. Assuredly, none of his contemporaries moved more easily in the upper regions of thought, nor was there ever a doubt that he could encounter on perfectly equal terms the strongest intellects of his time. . . . James Martineau has died, but he is not dead. He is more living now than when he was alive. He lives in his works, in the many helpful and inspiring volumes which he has left as his legacy to the world; he lives still more in the hearts of all who loved and revered him; and he will be a bright beacon light to thousands of his brethren for many years, perhaps for many generations to come."

At Barton-street Chapel, Gloucester, the Rev. Walter Lloyd said that Dr. Martineau solved the problem he had himself described sixty-three years ago—"how to combine the freest intellect with the loftiest devotion; and while inquiring always, to love and worship still."

Memorial services are also reported as having been held at the following places, but this must not be taken by any means as an exhaustive list of the services held:—

Aberdeen (Rev. A. Webster).
Accrington (Rev. W. H. Burgess).
Ainsworth (Rev. M. R. Scott).
Blackpool: Bank-street (Rev. E. R. Hodges).
Bradford (Rev. E. C. Jones).
Bury St. Edmunds (Rev. J, Dale).
Chowbent (Rev. J. J. Wright).
Cirencester (Rev. H. Austin).
Coventry (Rev. G. Heaviside).
Crewe (Rev. R. S. Redfern).
Croft (Rev. W. Mason).
Evesham (Rev. Rudolf Davis).
Halifax (Rev. F. E. Millson).
Holywood, co. Down (Rev. H. S. Mellone).
Kidderminster (Rev. E. D. Priestley Evans).
Kings Lynn (Rev. G. Lansdowne).
Leeds: Hunslet (Rev. J. Fox).
London: Kentish Town (Rev. A. Farquharson; Little Portland-street (Revs. P. H. Wicksteed and H. S. Perris; Peckham (Rev. G. Carter); Stratford (Mr. L. Tavener).
Manchester: Moss-side (Rev. C. Roper).
Monyrea (Rev. R. Lyttle).
Nantwich (Rev. J. M. Mills).
Newchurch (Rev. J. J. Shaw).
Newport, I.W. (Rev. C. E. Pike).
Portsmouth (Mr. G. Cosens Prior).
Scarborough (Rev. E. L. H. Thomas).
Sheffield: Upper Chapel (Rev. J. E. Manning).
Shrewsbury (Rev. J. C. Street).
Tamworth (Rev. J. Howard).
Taunton (Rev. J. Worthington).
Yarmouth (Rev. C. D. Badland).

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DIVINE SONSHIP.

One of the most striking and hopeful features in the pulpit utterances of the present day is the emphasis which is laid upon the doctrine of *Immanence*, or Indwelling, of God in human nature. The Supreme Being is no longer regarded as simply communicating with individual souls through the mediation of priest or prophet, of Bible or Church. He is a self-revealing Presence in every rational and moral spirit; and in all the forms of religious worship, in all social relationships, in all the business transactions of the world, He is tacitly appealed to by all men whenever they think of truth, of justice, and of the divine claims of brotherliness and love. It is because of this universal immanent presence of the one Eternal God in each man's reason, in each man's conscience, in every emotion of self-sacrificing love, that it is impossible for any man to regard himself as wholly isolated from his fellow-men; for the same indwelling God is in us all, and every act of deliberate selfishness calls forth a protest and a condemnation from the Father within us. He who persists in disregarding the voice of this one God and Father who is in us all, he who looks simply "to his own things and not also to the things of others," soon discovers that this attempt to separate his own interests and aims from the interests and aims of his fellow-men is inevitably bringing leanness into his own soul, and robbing his own life of all that gives it true peace, true satisfaction, true dignity.

There is, I believe, no more convincing evidence of the marvellously clear and profound spiritual insight of Jesus of Nazareth than the fact that his view of God as the invisible but all-pervading Spirit who is present and active in every object of Nature, but who most fully reveals His own true essence and character in the pure hearts of the most saintly men, is the very conception of God which at the present time the foremost science, the deepest philosophical thought, and the most fervent piety unite in affirming and illustrating.

Much of the so-called Agnosticism and non theistic Ethicism which is now drawing away from the Churches some of the most thoughtful persons has, it seems to me, no deeper cause than the fact that the conception of God which has too long dominated Christian thought—the conception of God as an external Creator and Ruler as distinct and separate from human souls as these souls are distinct and separate from one another—is seen to be no longer capable of being harmonized with the scientific knowledge, the philosophic thought, and the clearest moral and spiritual insight of our time. It is, I say, because many reflective persons have thus ceased to be able to conceive of God as popular theologians have pictured Him, that they have supposed that their belief in God has passed away. But, as one of our greatest religious teachers has well remarked, it is the very nearness of God's presence, His intimate interpenetration of the soul's inmost daily life, which has for a season hidden Him from their intellectual vision; and their supposed Agnosticism will, I believe, give place to a purer and nobler Theism so soon as these earnest thinkers see God as Jesus saw Him, and recognise

His self-revealing voice and living presence in every noble ideal, in every imperative demand for fairness and justice, in every determination to maintain the truth at all hazards, in every self-surrender to the enthusiasm of humanity, and especially in that consciousness of divine sympathy and of infinite support which wells up in the soul that reverently heeds and resolutely obeys the voice of the indwelling Father.

Let us consider for a moment what is the relation between the Eternal God and the universe of Nature and of life as it now presents itself to devout thought.

The external universe is not a collection of independent objects, but bears every mark of being a unitary organism. Every part of it has reference to every other part; every atom and every form of life exists not only for its own sake, but for the furtherance of the well-being of the rest of the cosmos. The inorganic world provides for the vegetable world; the vegetable sustains the animal, and both inorganic and organic evolution furnish the needful conditions for the appearance and the development of the human race. The sun pours forth an unceasing stream of energy that life may abound upon the earth, and that man may have the necessary force at his disposal for the working of the machinery which his ingenuity invents, that so civilisation may increasingly enrich human existence on earth with countless utilities and luxuries. As the late Professor Huxley, who was certainly not prejudiced in favour of theistic belief, was constrained to admit, when we look at the process of cosmical development as a whole the evidence of the presence of a rational unifying intelligence seems irresistible, and the entire course of evolution appears to be most adequately described as "a materialised logical process." It is true that this eminent biologist also maintained that though there is clear evidence of *rational* direction in the stages of evolution below man, there are no signs of *moral* purpose there. But Huxley's antithesis between the non-morality of Nature and the morality of man has since been vigorously called in question by careful thinkers well versed both in science and philosophy, such as the late Professor H. Drummond, of Scotland, and Professor John Fiske, of America, and they unite in concluding—to use the words of the latter writer—"that the principles of morality have their roots in the deepest foundations of the universe; that the cosmic process is ethical in the profoundest sense; that in that far-off morning of the world when the stars sang together and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme."

It is, however, all-important to notice that while in the lower forms of inanimate and of animate existences the immanent God is ever present and active, causing each part to subserve the good of the whole, it is only when the human stage is reached that the indwelling Father makes Himself *directly known in the consciousness* of the beings whom He calls into existence. He is present and active in the devotion wherewith the animal mother sacrifices herself for her offspring; but the animal appears to follow only its strongest impulse, and as yet knows not the divine source whence these impulses proceed. But when the merely animal stage is passed, and the needful conditions are there for the appearance of the rational and moral man upon the scene, a most momentous change and advance takes place. Then for the first time, so far as we can see, God not only acts through the creature, but by slow degrees reveals Himself and His purposes in the creature's consciousness, and thus the *creature* of God becomes, in a very real sense, the *son* of God—a conscious sharer to some extent in the Father's divinity, a child invited and enjoined to knowingly co-operate with the Eternal in establishing His kingdom upon the earth. The human father and mother also feel in some degree the paternal and maternal instinct to sacrifice, if need be, their own comfort for the sake of their offspring, but they feel something more than this. They are conscious, also, of a divine claim upon them to do their best for their children's welfare; they are conscious, also, that they possess freedom to either recognise or to resist that claim; and thus, if they do their duty, they voluntarily and intentionally, as well as instinctively, co-operate with the Divine Love which is seeking to work in them and through them. And if they wilfully neglect this divine claim, and look chiefly to their own comfort and not to the true welfare of their children, they are well aware that it is no longer a mere instinct that is being resisted, but that it is the inner voice of the Eternal, it is their very sonship to the indwelling God that is being outraged, and their remorseful consciences will sooner or later bring painfully home to them the inevitable penalties of this violation of the recognised authority of the Father within them.

These considerations cannot, I think, fail to clearly indicate where we are to look for the immediate self-revelation which God makes of Himself and of His essential character to His human offspring. Surely we find it in that moral and spiritual ideal which, in varying degrees of fulness and purity, haunts and inspires us all, and from which no one of us can possibly free himself. In every consciousness of what *ought* to be, as contrasted with what *is*, we have a vision, more or less distinct, of some real aspect of God's eternal life. Even the least moralized of human beings have some glimpses of God's essential character, some promptings of self-sacrificing love, some sense of honour, some feeling of obligation "to look not only to their own things, but also to the things of others." That ideal of duty, which is God's self-revealing presence in the soul, is in some natures very rudimentary and partially distorted through unhappy heredity and evil surroundings; but it is never wholly absent, and no human being ever lived a thoroughly selfish and self-seeking life without feeling at times the bitter self-condemnation of his own meanness and pettiness, and at length that miserable self-disgust which takes away from life all that makes it seem worth living. The selfish pleasure-seeker cannot fail to echo at last the despairing words of the writer of Ecclesiastes: "I said in my heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure. . . . And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy. . . . Then I looked at all the works that my hand had wrought, and on the labour that I had laboured to do; and behold, all was vanity and a striving after wind, and there was no profit under the sun." What, then, is the grand moral which this book of Ecclesiastes teaches? Surely it is this, that each rational soul is in a very true sense the son of God; that in the high aspirations and ideals which arise within him he is truly made in the very image of the Father, and that therefore he cannot possibly find peace and blessedness till he seeks to conform his life and his character to that divine pattern. Many years before the advent of the prophet of Nazareth deep thinkers had had some perception of this fundamental truth, that man may truly be called a son of God. Thus the Greek poet Aratus, who lived in the third century before Christ, from whose poem Paul quoted, having probably learned it by heart in his school-boy days at Tarsus, writes as follows:—

Let us begin with Zeus. Let every mortal raise
His grateful voice to tune God's endless praise.
God fills the heaven, the earth, the sea, the air,
We feel His spirit moving here and everywhere;
And we His offspring are. He, ever good,
Daily provides for man his daily food.

. . . . . .

To Him, the First, the Last, all homage yield—
Our Father, wonderful, our help, our shield.

But it is not to the Greek poets, but to him in whom Hebrew prophecy culminated, that we must look if we would fully understand the deep meaning of this expression "for we His offspring are." It means at all events this much, that the moral ideals and the spiritual affections and aspirations which arise within us are partial and progressive revelations to us of the essential nature and character of God. In His being these ideals of ours are eternally real, and only in so far as we seek to realize them in our character and our conduct are we fulfilling God's purpose in regard to us, and taking the path to that true blessedness which is attained as human aspirations and efforts pass into accord with the self-revelation of the Father within.

As sons of God we are partakers of the spirit of God, and that spirit is a spirit of unlimited kindness and love; a spirit which looks not to its own things, but also to the things of others. In this spirit we think less and less of our own personal gains and personal gratifications, and more and more of diffusing around us, as far as lies in our power, the means of happiness and of spiritual health and wealth. Thus only can we approximate in our daily life to the life of God and become, in the words of the Apostle, "imitators of God as dear children." Christ well knew by personal experience that this is the only possible road to perfect blessedness, and hence it was that he uttered those immortal words: "Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it"—the life eternal.

C. B. UPTON.

LET us only be patient, patient, and let God our Father teach His own lesson His own way. Let us try to learn it well and learn it quickly; but do not let us fancy that He will ring the school-bell and send us to play before our lesson is learned.—*Charles Kingsley.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Association of Irish Non-Subscribing Presbyterian, and other Free Christians.—At the usual quarterly meeting of the General Purposes Committee of the above Association, held in Belfast on the 16th inst., the following resolution was passed unanimously and in solemn silence:—"The General Purposes Committee of the Association of Irish Non-Subscribing Presbyterians and other Free Christians hereby place on record their sense of the great loss sustained by the Free Churches in particular, and Liberal Christianity the wide world over in general, by the death of the Rev. Dr. Martineau, and testify also their sincere and lasting gratitude for his religious help and guidance as well as their heartfelt sympathy with his family in their bereavement."

Brighton—On Friday, Jan. 12, the Sunday-school Christmas treat took place. After tea there were games, and at seven o'clock Mrs. Wilson distributed prizes to forty scholars. Two children have not missed a Sunday for four successive years. The school has more scholars on the "roll" than it has ever had. At eight o'clock there was an entertainment of "living pictures," which was much enjoyed.

Cardiff.—A new organ costing £500 has just been given to the West Grove Church by the executors of the late Mr. James Pyke Thompson. The instrument (erected to the memory of the deceased gentleman) was opened on the 17th inst., in the presence of a crowded congregation. The presentation to the trustees was made by Mr. Charles Thompson, and was acknowledged by Mr. George Phelps. Mr. William Legassick responded on behalf of the committee. This was followed by an organ recital, a public tea at six o'clock, and in the evening by a miscellaneous concert in the church. The organ (by Messrs. Foster and Andrews, of Hull) is a very fine instrument, and adds yet another proof of the deep interest taken by the Thompson family in the cause at Cardiff. The old instrument has been given to the congregation at Pantyfaith.

Chelmsford.—An invitation tea was given on Wednesday, the 24th inst., by Miss Madocks, to the scholars, teachers, and friends. In the course of the after proceedings some bound volumes of *Young Days*, the gift of Mrs. Rutt, of London, were presented to several of the scholars. Mr. Harry was, through illness, unable to be present.

East London Durning Hall Mission, Elsa-street, Limehouse.—The mission during the past year has again made considerable advances in all its departments. The Provident Association received £1,131 7s. 5d., as against for the previous year £877 12s. 6d., which was at that time the largest sum that had been received in any year. The Sunday-school, with five class-rooms in the old building, and the upper and lower floors of the new hall, provides accommodation for about 350 scholars, and is always crowded on Sunday afternoons, there being an excellent staff of thirty-one teachers and three superintendents. The attendance at the services did not show any great improvement during the past eight months of the year, but later the special services proved very successful, and the hall was well filled with adults on the Sunday evenings, and the new year starts with the promise of continued success. The brass band has now a men's branch and a boys' branch, and each meet regularly twice a week with most satisfactory results. Sewing classes, mothers' meetings, and the industrial guild are held every week, and in these making and mending of clothes are taught and carried on, while rooms are also provided for those who wish to read or play parlour games. For the men the money club or Provident Association, with no secretarial expenses, no fees, and but small fines, proves of immense advantage as compared with the clubs held in public-houses with heavy fines, large fees, and constant temptation to drink. There is also a Christian Life Guild, in which small subscriptions are collected to meet special cases of distress among the members. The missionary, the Rev. John Toye, continues to extend his influence in the neighbourhood, and his committee for putting down street gambling is working a marked improvement.

Essex Hall Temperance Association.—The Association has arranged, in connection with the Triennial Conference, to hold a meeting in the Leicester Temperance Hall, at 6.30 P.M., on Thursday, April 5, to discuss the recommendations of Lord Peel's Committee. It is expected that the Earl of Carlisle will preside, and that the Revs. R. A. Armstrong, S. A. Steinthal, J. T. Sunderland, and other well-known temperance workers and sympathisers will be among the speakers.

Great Hucklow.—The annual Sunday-school party and prize distribution of the "Old Chapel" Sunday-school took place on Saturday, Jan. 13. Tea was followed by an enjoyable programme of recitations, music, and sketches. The schoolroom was crowded. The Rev. W. H. Rose presided, and presented the prizes to the scholars.

Holywood, co. Down.—On Tuesday evening, Jan. 16, the annual Sunday-school soirée was held in the schoolroom of the First Presbyterian (Non-Subscribing) Church, Holywood. There were over a hundred pupils present, besides a number of parents and friends. Tea was provided at 6.30 o'clock, after which the members of the drill class gave a most enjoyable display, which included flag and ball exercises and songs; the children did remarkably well, and were a credit to their teachers, Miss Patterson and Miss Malcolm. The principal attraction of the evening was a Christmas tree, for which the elder girls had dressed all the dolls and also made useful presents for the teachers.

Hull.—On Wednesday evening, Jan. 17, the Rev. Charles Hargrove, M.A., of Leeds, delivered his annual lecture to the members of the Literary and Social Union and other members of the Park-street congregation. In spite of an inclement evening, and the illness prevalent in the city, about sixty attended, and thoroughly enjoyed Mr. Hargrove's delightful treatment of the subject, "The Beginning of the Nineteenth Century Poetry."

Leeds: Hunslet.—On the 20th inst. the annual teachers and parents' party of the Sunday-school was held. After tea there was a public meeting, Mr. John Thornton in the chair, who cast a genial glow over the proceedings. The prizes—thirty-four in number—for regular attendance during the past year were given by Mr. F. Clayton, of Mill Hill, a most earnest Sunday-school worker, who spoke in cheery terms to the scholars as they came up to take their prizes. The report and balance sheet were read, and showed the school to be in a healthy condition.

London: Bermondsey.—The sixth annual meeting of the Band of Hope and Temperance Society was held on the 23rd inst. The Rev. Harold Rylett presided, and was supported by the Rev. W. Chynoweth Pope (who also distributed the juniors' medals and prizes), Messrs. W. G. Dannell and H. Rodgers (Band of Hope Union), and Mr. A. H. Biggs. Parents and friends were well represented. The secretary (Mr. A. W. Harris) reported an average attendance at the Band of Hope of fifty-three for the whole year, excluding non-members at special meetings, a number of which had been very successfully held and largely supported. A resolution in favour of the "Children's Bill" was unanimously carried.

London: Peckham.—The members of the Avondale Band of Hope have collected seven guineas for the Band of Hope Union and the Temperance Hospital, and prizes will be awarded to the collectors at the Exeter Hall Soirée, on Monday, Jan. 29.

London: Stamford-street.—Under the auspices of the Essex Hall Temperance Association, a meeting was held on Thursday, Jan. 18, when an interesting address was delivered by Mr. A. H. Biggs on "The best Means of Retaining our Elder Scholars as Abstainers." The address was full of excellent suggestions, and was followed by a discussion. The Rev. F. Allen occupied the chair.

London: Stoke Newington Green.—At the annual meeting of the congregation on Sunday last, a resolution was passed expressing appreciation of the work, writings, and services of the late Dr. Martineau, and sympathy with his family at their loss.

London: Welsh Service.—In spite of very unfavourable weather, there was a fairly good attendance at Essex Hall, last Sunday evening, when the Rev. J. Hathren Davies, Cefncoed, Merthyr, conducted the service.

Manchester: Platt.—The annual Christmas tea party, followed by the distribution of prizes for good conduct, punctuality and regular attendance, took place in the schools on Saturday, Jan. 13. Of parents and scholars 109 sat down to table. After tea addresses were given by the Rev. C. T. Poynting and Mr. G. L. Phelps, the superintendent, and prizes were given to twenty-seven scholars. A short dramatic performance, followed by the amusing dialogue "Geese," was given by some friends, the evening coming to an end all too quickly for young people. The Temperance Guild gains each year a few new members. This winter a series of fortnightly evening meetings are being tried, at which papers by various friends are read, followed by discussion. The Thrift Club is flourishing, having a large membership outside our own denomination. The Goose Club, likewise with a large outside membership, has been again successfully carried out, members making weekly payments from August till December, and according to the amount paid by each member, receiving tea and groceries, besides a ham, or a goose, or turkey.

Nantwich.—On Sunday evening a collection was made in aid of the local fund for the Soldiers' and Sailors' Families Relief Fund.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Glossop on Saturday, Jan. 20, about ninety persons being present. After tea, the President, Mr. John Barrow, occupied the chair. Before the business of the meeting was proceeded with, the following resolution was, on the motion of the Rev. N. Green, and Rev. W. C. Hall, M.A., carried in silence, "That this meeting of the N.C.U.S.S.U., desires to place on record its deep sense of the loss sustained by the recent death of Dr. Martineau, who by his works and his life has contributed immeasurably to the moral and spiritual growth, not only of his own particular Church, but of all whose minds have been open to the reception of the broad truths of pure religion as distinguished from the mere creeds throughout the civilised world." The Rev. A. C. Fox, B.A., read an excellent paper entitled "Where are we drifting to?" and the discussion thereon was taken part in by the Rev. N. Green, Miss Dorman, Miss Lees, and Messrs. S. Ashworth, E. B. Broaderick, A. Slater, J. W. Wild, and F. Ashton. Mr. Fox replied, and the meeting closed with the usual vote of thanks, Hymn, and Benediction.

Portsmouth.—At a recent meeting of the Portsmouth Literary and Scientific Society held in the Grand Jury Room at the Town Hall, the President, the Rev. C. G. Lang, in the chair, a lecture was delivered by Mr. G. Cosens Prior on "Cuneiform Inscriptions."

Sale.—The second portion of the winter session of the Social Guild was opened with a debate on the question, "Should the War be Stopped?" The Rev. James Forrest, in opening the debate in the affirmative, urged that, before further blood was shed, some step should be taken to arrange a cessation of hostilities with a view to a re-consideration of the questions at issue between ourselves and the South African Republics. He pleaded for a spirit of magnanimity and forbearance, and deplored the evil influence of the Press which did so much to inflame public passion and arouse a spirit of hatred and malice. An amendment to the effect that for the sake of national prestige, the war, however much to be deplored, must be carried through, was lost by a large majority. In connection with the Guild there have been organised Saturday evening entertainments for children, and it is hoped to carry these on during the winter.

South Shields.—Mr. Thomas Paxton, of Gateshead, has kindly consented to take charge of the pulpit for the present quarter, and his efforts are already meeting with success. At the conclusion of his sermon on Sunday evening, Mr. Paxton referred to the great loss which Unitarianism and the world at large had sustained by the death of the revered Dr. Martineau. The preacher also touched upon the decease on Wednesday week of Mr. James Downey, J.P., one of the trustees of the church, and for many years its honoured treasurer. At the conclusion of the service, the organist played the "Dead March," the congregation standing.

NOT a having and a resting, but a growing and a becoming, is the character of perfection as culture conceives it, and here, too, it coincides with religion.—*Matthew Arnold.*

DEATHS.

CHADWICK.—On the 24th Jan., at 104, Werneth Hall-road, Oldham, Ann, wife of Andrew Chadwick and eldest daughter of the late Jonathan Taylor, aged 72. No cards.

JEREMY—On the 17th Jan, at Weybridge, Surrey the Rev. D. D. Jeremy, aged 71.

KINGSTON—On the 23rd Jan., at 32, North Side, Wandsworth Common, Marguerite (Maggie), the much-loved invalid daughter of Thomas Kingston, aged 15 (from influenza).

THOMPSON—On the 17th Jan., at The Manse, Dromore, co. Down, the Rev. David Thompson, Minister of the Unitarian congregation, Dromore.

WILLIAMS—On the 18th Jan., at 68, Arundel-avenue, Sefton Park, Liverpool, Eleanor Annie (Nellie), aged 28, the beloved wife of J. O. Moulsdale Williams, and only daughter of the late John Parry.

OUR CALENDAR.

SUNDAY, January 28.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, "John Ruskin." Evening, "What Jesus taught concerning Hypocrisy."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. C. H. WELLBELOVED, of Southport.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D., of Islington.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A., of Hackney.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Inheritances." Evening, "Things of Life in Death."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS. Morning, "The True Heart's Rest."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. HAROLD RYLETT.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. P. RIGBY PRATT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 M A., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "The Christianity of Christ."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 6.30 P.M., Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Mr. D. E. TOBIAS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Luther and Calvin: A Religious Study."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. A. LESLIE SMITH, B.A., of Macclesfied.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. RAWLINGS, M.A.

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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The ANNUAL MEETING of Contributors and Friends to receive the Report, elect Officers, and transact other Business, will be held at 2 P.M. on WEDNESDAY, the 7th February, 1900, at Dr. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C.

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The ANNUAL BUSINESS MEETING will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY NEXT, January 31st, at **4.30** P.M., the President, FRANK TAYLOR, Esq., J.P., in the Chair.

TEA will be provided from **Six** to a Quarter to Seven at a charge of Sixpence.

The SOIRÉE and PUBLIC MEETING will be held the same Evening at **Seven o'clock**. Chair to be taken by FRANK TAYLOR, Esq. Addresses by the Chairman, the Rev. Alex. Gordon, M.A. (Principal), the Rev. Thos. Leyland, and others.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3006. NEW SERIES, No. 110.] LONDON, SATURDAY, FEBRUARY 3, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

PARLIAMENT re-assembled on Tuesday, and at once entered on a long discussion as to the causes of the war in South Africa. Would that it had been possible rather to discuss whether some honourable means might not be found by which a truce might be called to this humiliating and disastrous war! But as yet the spirit of conciliation appears to have little chance, and meanwhile we are asked to quiet our conscience by the assurance that this is a war of liberation, in defence of the higher civilisation and of the native population against a brutal tyranny. To those of our readers who accept that view we commend the study of a pamphlet by Mr. H. R. Fox Bourne, secretary of the Aborigines Protection Society, on "Blacks and Whites in South Africa: An Account of the Past Treatment and Present Condition of South African Natives under British and Boer Control" (P. S. King and Son, 2 and 4, Great Smith-street, Westminster, S.W. 1s.):—

No one can deny [says Mr. Fox Bourne] that in their dealings with natives and with native questions those responsible for the administration of affairs in the South African Republic have been guilty of many grievous sins, both of omission and of commission. But whether the natives would have received much better treatment, or any, if the Outlanders and their champions in Capetown and Downing-street had been masters of the situation is, to say the least, very doubtful. All that these Outlanders desire and the object of nearly all they claim, is power to use the natives in any way that pleases them for their own profit.

This is the view taken also by the Rev. Richard Lyttle, of Monyrea, in his pamphlet on the "Origin of the Fight with the Boers" (to be had of the author, 1d.), to a fourth edition of which he has added a new chapter on the "Boers' Treatment of Natives," and at a recent meeting at Salford we observe that Sir J. T. Brunner, Bart., M.P., is reported to have said that in the present war "Our blood and treasure were being poured out in order to compel the blacks, by means of hut taxes and labour taxes, to work in the mines, and all that the capitalists desired to secure by what they called 'good government' was a plentiful supply of cheap Kaffir labour." Those words were not lightly spoken, and they present a view of the matter not to be neglected in the attempt to form a just judgment as to the present conflict, and as to what the future policy of this country ought to be.

ON Thursday, Jan. 25, the day of Mr. Ruskin's funeral, a large congregation met by invitation at the Northgate-end Chapel, Halifax, at 3 P.M., the hour of the funeral. There was a quiet and impressive service, in which Mr. Millson, Mr. J. H. Whitley, J.P., and Mr. Montague Blatchford took part. After an organ voluntary the service opened with the singing of four verses from *In Memoriam*, beginning—

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead.

Our congregations often shut up to themselves for worship may find a useful function by providing the opportunity for expression of feelings shared by many who do not belong to them. At Northgate-end Chapel such services have been held in memory of Browning and Tennyson, and now of Ruskin, always finding many who welcomed the opportunity.

THE whole of the correspondence between Dr. Mivart and Cardinal Vaughan in reference to the articles by the former, to which we referred last week, has now been published, and the breach between the man of science and the Roman Church is seen to be complete. The following are significant passages from Dr. Mivart's letters:—

It is now evident that a vast and impassable abyss yawns between Catholic dogma and science, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic Church if he correctly understands what its principles and its teaching really are, unless they are radically changed.

. . . . . .

As to what you say about "private judgment," all of us, however submissive to authority, must, in the last resort, rest upon the judgment of our individual reason. How otherwise could we know that authority had spoken at all or what it had said? It is impossible to accept anything as true which is a contradiction in terms. Upon that truth all theological reasoning is based and all other reasoning also.

. . . . . .

It has long been painful to me to think of the teaching given in Catholic schools and often proclaimed from the pulpit. There need be small surprise at the opposition existing in France to the authoritative teaching of fables, fairy tales, and puerile and pestilent superstitions. Happily I can now speak with entire frankness as to all my convictions. *Liberavi animam meam.* I can sing my *Nunc dimittis* and calmly await the future.

DR. J. GUINESS ROGERS preached farewell sermons last Sunday at the Clapham Congregational Church, on his retirement after a pastorate of thirty-five years, and fifty-four years of active service in the ministry. The text of his evening sermon was, "For I determined not to know anything among you but Jesus Christ and Him crucified," a text which he had taken fifty-four years ago at the foundation of his ministry, and had held to as his ideal ever since. At a previous farewell meeting warm gratitude to Dr. Rogers for his long ministry was expressed by present and past members of the congregation, and a presentation of £1,100 was made to him and of a sapphire and diamond ring to Mrs. Rogers as a souvenir of the occasion. The farewell services were fraught with strong emotion.

WE are glad to see the following note in this week's *Christian World*, though Mr. Armstrong's initials are there wrongly printed. The articles referred to were originally contributed to THE INQUIRER :—

The passing away of Dr. Martineau has intensified in all circles the interest in his splendid contributions to religious thought. A large number of readers who are not able to procure his larger and more expensive works will, we believe, be interested to learn that a series of papers on his *magnum opus*, the Study of Religion, written soon after its appearance by the Rev. R. A. Armstrong, B.A., of Liverpool, will shortly be published as an eighteenpenny book by Messrs. James Clarke and Co. The lectures give a very complete idea of the scope and main lines of argument of Dr. Martineau's great work, and will bring its powerful vindication of spiritual religion, as against the negations of materialistic philosophy, into reach of the most meagrely-furnished purse."

"THE Life of Dean Milman," which has just been published, contains the following interesting reference to Dr. Martineau in a letter to Mrs. Austen in January, 1866 :—

Many thanks for Mr. Martineau. I have only his *Review* writings, but they have impressed me with a very high opinion of his intellect and (tell it not in Oxford) of his religion. When you speak of the old Unit-

arianism, I presume you mean the low and dry Belshamism, about as religious as much of the high and dry in other quarters . . . For Mr. Martineau I have the utmost respect; and if we come across each other, I suspect that there would be much sympathy.

WILLASTON SCHOOL.—At a meeting of Governors held on Jan. 17, the Rev. S. Alfred Steinthal in the chair, it was resolved "That the Governors of Willaston School, in recording the death of the late Rev. J. Martineau, D.D., LL.D., D.C.L., D.Litt., express their deep sense of the great services rendered by him to the cause of unsectarian religious education which is the fundamental principle of Willaston School. They thankfully feel that in receiving from him a donation to the building and endowment fund in the last year of his life, the Governors have received a great encouragement in the work to which they have set their hands, and the school a priceless benediction. They tender to the members of his family their deep and respectful sympathy."

LONDON DOMESTIC MISSION.—At a meeting of the Committee on Jan. 30, Mr. P. M. Martineau in the chair, the following resolution was passed:—"That the Committee of the London Domestic Mission desire to record their profound sense of the loss they, in common with all sections of the community, have sustained by the death of the Rev. James Martineau, D.D., LL.D., D.C.L., D.Litt. They are mindful of Dr. Martineau's continued and unfailing sympathy with the principles and the work of the Mission, and are deeply conscious to how large an extent its success has been due to his powerful and inspiring support. They reflect, with sincere gratitude, that whilst as thinker and teacher his influence has been so great and beneficial, some of his last public utterances were spoken at their annual meetings, and that only a few years ago he worded the appeal, which the Committee issued to subscribers for the increased help, then so urgently needed. The Committee would convey to the members of Dr. Martineau's family their most heartfelt sympathy in the loss which has befallen them, and assure them that by none will Dr. Martineau's memory be more affectionately cherished than by those who are trying, in his spirit, to raise the downfallen and to carry the Christian gospel into the humblest homes of London."

THE annual meeting of the Unitarian Home Missionary College, Manchester, was held in the Memorial Hall on Wednesday evening. Our report of the proceedings we must hold over until next week.

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. R. F. B.; W. H. B.; M. C.; T. C.; C. A. F.; M. H. J.; E. E. L.; F. M.; R. M.; W. M.; C. E. P.; L. T.; J. H. W.

GOD will not call you to account for the four or five talents you have not received, but He will ask for a strict account for that one which He has entrusted to you, and which is your special grace.—*Guilloré.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE WAR IN SOUTH AFRICA.

SIR,—The letter from Mr. James Shield, which appears in your issue of the 20th, tempts me to write you upon this subject, for though I do not question the fact of its having been intended to be written in a "judicial temper," yet it contains some very "special pleading."

One clause plainly requires correction. Mr. Shield states that "It is palpable to anyone fairly acquainted with South African history, and not blinded by party spirit, that if during the negotiations President Kruger had *bonâ fide* made any reasonable concessions, the conflict might at least have been deferred. But no; being armed to the teeth, he expected to crush us as easily as he did in 1881, and he would not budge an inch."

Mr. Shield has only to consult the history of the negotiations as told in the Blue Books issued by the Colonial Office to see that President Kruger did make large and important concessions, increased as time went on, and the demands of our Government were increased with every fresh prospect of a settlement. On July 13 the Naturalisation Law, granting seven years' retrospective franchise, was passed, and Mr. Chamberlain telegraphed on July 27 to Sir A. Milner:—"Happily each new scheme seems to have been improvement, and Her Majesty's Government hope latest proposals may prove to be basis for settlement on lines laid down at Conference."—(C. 9518, p. 12.)

The terms of the law are given at length on page 41 of the same Blue Book, and appear to be, as compared with some of the provisions of our own electoral law, simple and workable enough.

Again, on Aug. 19 the Transvaal Government offered, with certain conditions, nine-tenths of which Mr. Chamberlain has stated the Government accepted, to concede the five years' retrospective naturalisation which Sir Alfred Milner asked for at the Conference and a larger number of seats in the Raad for the goldfields than he had suggested. This offer encouraged by the British Resident (C. 9521, p. 45), by Sir Alfred Milner (p. 46), and by Mr. Chamberlain in a telegram not printed in our Blue Books, but contained in the Transvaal Green Book published in September, was greeted by Mr. Chamberlain with the Highbury speech (Aug. 26) and with the despatch of Aug. 23 (C. 9521, p. 49), which so far from being an acceptance appears to any careful reader, and did so appear to the Transvaal Government, to be an unconditional and discourteous refusal. It was this despatch undoubtedly, more than anything else, which made war inevitable, by finally convincing the Transvaal Government that no concessions were of any use.

As to the unanimity of "religious" (!) opinion, Mr. Shield is welcome to what comfort it can afford him. I should not have used this adjective myself to describe those who, holding the commission of the God of Love, preach "hatred, malice, and all uncharitableness" towards children of the same Father and worshippers at the same shrine. RICHARD ROBINSON.

Thelema, Prenton Hill, Birkenhead,
Jan. 21.

THE ENGLISH PRESBYTERIANS.

SIR,—I have read Mr. Lloyd's long letter very carefully, but without being convinced. I "threw down" no "challenge" to him, but simply expressed as reviewer the judgment I thought just. I still think that his book has a controversial twang which weakens its historical impressiveness. And while I have frankly admitted the value of his point that Open Trusts were not at all peculiar to Presbyterians, and that we have to look elsewhere for the explanation of the gradual widening of Presbyterianism towards Unitarianism, still we *have* to look for it. The fact is too large to be explained by the mere confusion of names, of which Mr. Lloyd gives some curious instances. That, after the Presbyterians and Independents had attempted to unite, and by and by in many places had split apart again, the two names were often used in loose and confused senses is perfectly true. But that does not alter my conviction, gathered from long familiarity with the history of the Old Dissent, that the Presbyterian element brought to the attempted Union, and afterwards in their separation still retained, a less rigid orthodoxy, and a certain practical breadth of mind which caused it, so that, in many places, of the two congregations thus formed, the Presbyterian was the wider and opener to such new truth as that of Lindsey and Priestley. So, while declining further discussion, I must re-affirm my belief that the Presbyterians were a distinct and noble element in the Old Dissent, with which we may still be proud to claim special connection.

BROOKE HERFORD.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]*

What a Young Boy Ought to Know. By S. Stall, D.D. 4s. (Vir Publishing Co., Ludgate-circus.)

Impressions of Spain. By J. R. Lowell. 5s. (Putnam.)

Collected Essays. By Augustine Birrell. Two vols. 12s. (Elliot Stock.)

Elementary Text Book of Physiography. By W. Mawer, F.G.S. 2s. 6d. (Brown and Sons.)

Studies in Religious Fallacy. By J. M. Robertson. 3s. 6d. (Watts and Co.)

The Life of Charles Tomlinson. By M. Tomlinson. 5s. (Elliot Stock.)

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TRIBUTES TO DR. MARTINEAU.

From "The Spectator."

The first thought which occurs to the mind when thinking of the late Dr. Martineau is his quite unique personality. England will be likely to see another Gladstone, Tennyson, Ruskin, or Arnold before she sees another Martineau. We do not say that Dr. Martineau was a greater man than any of these, that he had a more powerful mind or a finer spiritual nature. We do say that he was a rarer type of man than any of them. He was alike French and English. From his Huguenot ancestors, who went to the old city of Norwich after the Revocation of the Edict of Nantes, Martineau had inherited the very finest elements of the best mind and character of France, so that he was akin to Fénelon, Pascal, Joubert. At the same time he had imbibed the best English spirit, the solid character of the "grave livers" of English Nonconformity. This blending of the best elements of two nations, combining the strongest moral and intellectual qualities, went to the building up of a personality so powerful and so unique, that whoever came under its gracious spell was never quite the same person afterwards. He had seen a vision; a higher order of man had touched his own nature, and had suggested to him heights and depths heretofore unknown. It was not that any new set of opinions had been presented to him. We doubt whether the historian of the English thought of our time will credit Martineau with any distinct modification of the theological or philosophical opinions of this age. It was something that went below opinion; it was a revelation of spiritual character and power. That was the impressive thing in James Martineau. Holding this view, we should, perhaps, appraise differently from some the value of his writings. Important as are such of his later works as the "Types of Ethical Theory" or "The Seat of Authority in Religion," we have no hesitation in saying that in his wonderful sermons known collectively as "Hours of Thought on Sacred Things," and in his "Endeavours after the Christian Life," the real Martineau, the spiritual teacher who will endure, has accomplished his greatest and finest work.

. . . . .

Spirit speaks to spirit in these pages, which are worthy of the finest mysticism of the Catholic Church at her best, while at the same time manly, healthy, in harmony with human reason, and couched in a singularly noble and remarkable prose style. One must not, in passing, omit to refer to Dr. Martineau's style. Its severity and restraint perchance repel some. But he who thinks that the note of distinction is the finest element in prose literature, will then admit that while Ruskin or Arnold may give greater and more varied delight, we should lose one of the finest and purest products of our time had we not the dignified prose writings of James Martineau.

From "The Athenæum."

One of the most striking things about his contributions to English thought was their style, which contrasted so favourably with the cacophonies of the Neo-Hegelians. Only Mill can vie with him as a stylist among the professed philosophers, and even Mill he surpassed in grace if not in lucidity. It has been plausibly argued that this combination of clearness and elegance in Martineau's style was due to his Huguenot descent, and he was only rivalled in this regard by Newman, himself derived from the same stock.

The style certainly reflected the man in Martineau's case. The beauty of order, the nobility of tone, the chastened enthusiasm, the austerity of truth with the charm of sincerity, shone out both in the man and his books. No one that has been honoured by his acquaintance even in the slightest degree can have failed to be touched by the grave yet winning courtesy, the utter absence of self-consciousness, the consistent appeal to none but the highest motives, the constant endeavour to seek and disseminate the truth.

From "The Christian World."

The venerable James Martineau is now at last among the saintly dead whose "works do follow them." Of him these words are eminently true, not only because he was a great writer and an inspiring preacher, but because his striking personality was the earthly centre and source of a diffusive spiritual influence which has touched the hearts and widened the thoughts not merely of Unitarians, but of all the religious thinkers of Christendom. This great position, far higher than that of any living archbishop, would hardly have been attainable apart from the personal fascination with which he was naturally endowed. But this, though an essential factor, was far from being the most important element in the power which he exercised. His deep reverence and profound piety, his intense, all-absorbing interest in religion, his intellectual keenness and grasp, his wide and thorough culture, his mastery of English, his witchery of style and his untiring industry all help to explain his influence. But after all, there was something more, which not only cannot be measured, or weighed, or analysed, but cannot be even named.

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Men like Dean Stanley, and Farrar, and Fremantle, and Clifford, felt that the life in which they were one with Martineau was greater than the definitions as to which they differed. And so it came to pass that as the later writings of the deceased saint and philosopher issued from the press, they were welcomed with eagerness and even reverence by men who in another age would have hesitated to regard a Unitarian as a Christian brother.

But, no doubt, some of this favour was due to a strain of noble conservatism in Dr. Martineau's intellect. Whatever might be his readiness to follow rational criticism wherever it had feet to travel safely, he spoke and wrote as one who regards the consciousness of personal relations between God and man as above criticism. If ever he showed a warmth bordering on intolerance in friendly discussion, it was in condemnation of any pantheistic effacement of the personality of God. In him the defenders of the faith in a real Divine fatherhood felt they had an Achilles whom no opponent could match. We all know that there were brave men before Achilles. But after Martineau, who remains equal to the height of this great argument?

From "The Methodist Times."

"I have always been a teacher; I have not ceased to be a learner; in the one capacity I must tell the little that I know, in the other I must strive after some glimpse of the immeasurable light beyond."

In such words, in the preface to his great work, "Types of Ethical Theory,' did the greatest thinker British Noncon formity has ever produced express the secret of his life when the writer had lived almost fourscore years. Through that long period, and for fifteen years afterwards, James Martineau followed, without hesitation and with perfect sincerity, the light of truth, and not the light of truth only, but the light of love also. Very beautiful is the dedication of that great work mentioned above, beautiful in its simplicity, beautiful in its nobility: "In gratitude to my teachers, of whatever age or school, I dedicate this work to the pupils whom during fifty years I have brought to sit at their feet, in the pure search for truth."

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In the brief space at my disposal it is impossible to do more than indicate in the baldest fashion the great life-work that Dr. Martineau accomplished, or the immense service he rendered to the cause of all that is lovely and true and honourable and of good report. His own beautiful words, quoted above, contain in the briefest and most lucid form the secret of his greatness and his strength. He worshipped truth. His first intellectual training was scientific. Had he continued his early pursuits he might have become the greatest engineer of an age unique in its engineering triumphs. But the God whom he served had higher and nobler work for him to do. Science is essentially materialistic, and, in the pursuit of scientific studies, Dr. Martineau's mind might never have escaped from its fetters or from the twilight dungeon of science. He might have remained, where so many of the greatest intellects of the century remained, in the slough of phenomena. But his sincerity, his teachableness, his devotion to truth, guided him out of the darkness, led him to the mountain-tops of reality. From that serene height, in a long and calm old age, this great teacher, in his closing years, illumined and cheered his struggling fellow-men.

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He, as none other did, united profound thought with an intense spirituality of life. Parts of his theology seem to us truncated; he lived and died a Unitarian, and to a Methodist Unitarianism appears cold. But James Martineau was a spiritual and intellectual giant. Clear, however, as was his spiritual vision, he, too, on earth, saw through a glass darkly. To-day he sees and knows as he is known. Truly a just man and a great, who has left humanity the poorer for his absence. To the end he "followed the gleam." Would that there were more to follow it as faithfully as he did.

Mr. I. M. Wade, in a letter to "The Eastern Daily Press."

His striking personality and commanding ability, though it might at first lead to something akin to awe on approaching him, soon wore off by his genial courtesy, friendly smile, and cordial shake of the hand. The light of his full, deep-set, beautiful eyes shone like the bright sunshine of an April day when they flashed out upon you, and the smile on his grand

and expressive countenance that followed was most fascinating when it lit up the grave and scholarly thoughtfulness that in repose usually rested there. As superintendents of the Sunday-school we had much in common. In all he did he was one of the most methodical and order-loving men I ever knew. He seemed as if he would reduce thought and everything else to a rational and well-defined system, and the rules he laid down for the working of the schools and other institutions connected with the chapel were perfect in theory; the only difficulty being to find persons wise, capable, and loyal enough practically to carry them out. There never was anything in the least approaching to dogmatism or imperiousness in the expression of his opinions or in the statement of his views, but one often felt as if overpowered for the time by the sheer weight of his reasoning. Though his own thoughts and conversation were always clothed in a pure and beautiful spirit of humility, he was never averse, but quite the contrary, to listen to the opinions of others, crude though they might be, if honestly and courteously expressed.

It was to me a study and delight to see him presiding over the College Students' Debating Society. How I have seen his grave face lit up and heard his clear silvery voice ring out with hearty laughter at the relation of some humorous anecdote or witty sally, and I once saw him indulging to the full in the wit and humour of a well-known comic song, which was being admirably sung at a social meeting by a member of his congregation. His summing up as president of the students' debates, and his observations which followed, were a treat to listen to. Crabbe Robinson, Henry Morley, and others well known in literature, would often attend these debates, and though I was not a student I had always the privilege of being present as often as I could. Over and over again we used to exclaim amongst ourselves, "What a Judge Dr. Martineau would have made!" He was a source of constant fascination to us, whether we heard him from the pulpit or the platform.

There have been several portraits made of him by eminent artists, Watts amongst others; but that of Emslie is the one I like far away the best. "You who know him so well," said the artist to me one day, "tell me how I shall paint him!" "Next to his inspiration in the pulpit," I said, "I like best to see him when over his grave, thoughtful, and wonderfully expressive face there appears the dawn of a smile playing upon it, at something said or something done which interested him for the moment." Emslie has exactly caught this expression.

From "The New Age."

There is no other word than "charm" to describe the effect of a conversation with Dr. Martineau. Of his preaching and lecturing it might be true that one needed no common powers of perception and persistent attention to follow all the way. It was less so in his impromptu addresses and not at all the case in his private talks. The same habits of clear precision and of symmetrical expression were there, and the personal note made all natural and easy. His eloquent eyes flashed intelligence into you. He talked with the quickest perception of his friend's changes of thought and mood, and was at home with one so easily that one was soon at home with him. There were few things that he more enjoyed, I should say, than a good talk. I remember his attack upon the tobacco-pipe as a foe to conversation. I had ventured to suggest that when host and guest had lit up together they were at once more chum-like and sociable. He wouldn't hear of it. He complained that, whereas when he and Tennyson were walking about through the Surrey heather the poet was vivacious and communicative, once he got home and put pipe between teeth you couldn't get a word from him. He laughed at the notion of Carlyle and Tennyson spending a silent hour together smoking at Cheyne Row; it probably seemed to him a waste of good opportunities. Perhaps, however, they "thought the more."

It was not only with the big minds that he liked to foregather. I remember his saying with evident sincerity that he never went away from the home of the poor or the bedside of the sick whom he visited except with a feeling that it was he who had been comforted and cheered. He had a kindly way with him that was all the more noticeable to those who knew something of the severity and inflexibility of his inner life. He was the last teacher to be deceived by a pupil's specious verbosity, just as he was the first to detect the lurking fallacy in a train of philosophical or theological argument, whether its author were a Spencer, a Huxley, or a Newman. But nothing could exceed his gentle and encouraging sympathy with loyal effort, however misled into error. I knew a young fellow, dead many years since, who was the oddest mixture of logical keenness, philosophy, self-conceit, and genial fun conceivable. He had the supremest contempt for the common rules of health, as well as for the slow methods of studious investigation. By some flash of intuition, I suppose—it could hardly have been by regular study—my friend had mastered Hegel, and he meant to give the world the key to the idealist philosophy one of those days. Alas! he and his essay are gone. Dr. Martineau used to go and sit with this strange genius and chat with him like a brother. It was one out of innumerable touches of a wise man's universal sympathy.

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Men read his works—they are very largely read in orthodox clerical circles, and especially in Scotland—but he wistfully looked for practical signs of their sympathy. I think it was the last time I called to see him, on quite a trivial matter—but it gave me an excuse for a memorable chat—he was accompanying me to the door when suddenly he stopped and said with a tone of deep feeling, "I am greatly troubled with the state of things in the country." I looked at him in silence, not knowing whether it was politics or social matters that was in his mind. He went on, "I receive again and again from men in the Church up and down the land letters about my writings, expressing agreement with my views, and yet they continue to say and do the old things; and not one of them will stir a finger to get them altered!" It is so. The New Reformation which he has helped to further is in fact upon us. Men no longer believe what the creeds meant and the liturgies say. And yet the Church and the Prayer Book remain as if things had not altered, and thoughtful people are growing more alienated from the whole system every day. I parted reverently and sadly from my venerable friend—but not without hope. He has not lived and taught in vain.

SOME THOUGHTS ON RUSKIN.

Yet once more has a great prophet been taken from us, the last remaining of the giants of our time. It is well for us to ask ourselves, "What did Ruskin stand for to us? How has he influenced us, and changed our life, and stimulated our thought?" The debt we most willingly and easily acknowledge is the debt of pleasure. To how many of us in middle age must the hours come back when in early youth we read and marvelled over such chapters as "The Mountain Glory," when we followed, only half understanding and yet enchanted, the vision which was as that of a new heaven and new earth. But years and experience present a great teacher under new aspects. We become more and more concerned in what he has to tell us of God and man. I think Ruskin once said of Claude Lorraine, after having pointed out what he felt as his faults and limitations, "But at any rate he set the sun in heaven for us;" and in a parallel sense we may say of Ruskin, "At any rate he set God in the world for us." We all know the severity of the world to theoretic atheism, yet we are daily assailed all of us by the far more subtle temptation to practical atheism, and against this Ruskin spent his life in fighting, and from his store-house we may get the finest weapons to turn the foe to flight. As an instance of what I mean by theoretic atheism take Shelley. He was called, and he called himself, an atheist; yet he wrote in "Prometheus Unbound":—

For what could it avail to bid thee gaze
On the revolving world? What to bid speak
Fate, Time, Occasion, Chance, and Change?
To these
All things are subject but eternal Love.

Then take Napoleon. I never heard that he called himself an atheist—indeed, I should imagine that he had too shrewd an appreciation of the negotiable value of conventional religion, but he made (or is reported to have made) that most atheistical speech: "Heaven is on the side of the big battalions." So Ruskin himself says somewhere—I think it is in "Val d'Arno"—"There are pious Christians and impious Christians, pious Turks and impious Turks, pious Infidels and impious Infidels." Religion with Ruskin was not this or that dogma or observance, but a faithful living in the light and in the law of God from first to last, in every concern of life. In his long examination of Dante's landscape in "Modern Painters," he gives us a picture of life which might be not out of place as his own epitaph:

The active life which has only the service of man for its end, and therefore gathers flowers, with Leah, for its own decoration, is indeed happy, but not perfectly so; it has only the happiness of the dream, belonging essentially to the dream of human life, and passing away with it. But the active life which labours for the more and more discovery of God's work is perfectly happy, and is the life of the terrestrial paradise, being a true foretaste of heaven, and beginning in earth, as heaven's vestibule.

It was in such a spirit that Ruskin approached beauty, both natural and

artistic, and such a spirit makes the worship of beauty sane and safe and keeps it pure from ignoble elements. As a teacher Ruskin said many startling and some hard sayings. His use of hyperbole, according as it is understood, is a delight or a bewilderment. He gives rules and counsels too hard for us to follow. But what teacher who is a real power in the world does *not* command impossibilities? The only faithful acceptance of them is the more or less feeble groping in the way they lead, and this may help to gradually emancipate our souls from that vulgarity which is "a form of death." One result of trying to follow Ruskin is surely that we take life more at first hand and live more directly in touch with realities. Too many of us live the life of a hermit-crab, sheltering ourselves in some alien shell of convention or tradition, till in religion, in politics, in domestic and social life, we are not living, but drifting—not feeling, or knowing, or enjoying, or seeing (or only feebly), without one direct genuine personal impulse. And this means loss not only to ourselves, but to the world; for every individual soul can see and feel for itself things that no other soul can see and feel in precisely the same way.

How much Ruskin has tried to teach us about travel. Remember his beautiful description of old-fashioned journeying:—

The olden days of travelling, now to return no more, in which distance could not be vanquished without toil, but in which that toil was rewarded partly by the power of deliberate survey of the countries through which the journey lay, and partly by the happiness of the evening hours, when, from the top of the last hill he had surmounted, the traveller beheld the quiet village where he had to rest, scattered among the meadows beside its valley stream; or from the long-hoped-for turn in the dusty perspective of the causeway, saw for the first time the towers of some famed city, faint in the rays of sunset; hours of peaceful and thoughtful pleasure for which the rush of the arrival at the railway station is, perhaps, not always, or to all men an equivalent.

Ruskin knew that such things were past, but may we not strive to keep in our own journeyings some reflection of the peace and joy he knew? This needs effort and choice, but it is a thing to be perpetually aimed at.

The *Manchester Guardian*, in its admirable life of Ruskin, refers to a complaint that has been made of his want of definite rules and maxims: "It is often said of Ruskin, as of Carlyle, that his teaching does not direct the reader to any definite course of conduct. The statement is true, but it is no disparagement; for as Professor Norton remarks, 'While no special rules of conduct can suit the case of each person in a miscellaneous audience, there is no one who may not be profited by the quickening of his sympathies and the elevation of his moral standards.' Mr. Ruskin, as a moralist, sounds a bugle-call to the individual conscience."

As to Ruskin's political economy, its main principles were admirably summed up in an address which was presented to him by a large body of his admirers at Christmas in the year 1885:—

1. That political economy can furnish sound laws of national life and work only when it respects the dignity and moral destiny of man. 2. That the wide use of wealth in developing a complete human life is of incomparably greater moment, both to men and nations, than its production or accumulation, and can alone give these any vital significance. 3. That honourable performance of duty is more truly just than rigid enforcement of right; and that not in competition but in helpfulness, not in self-assertion but in reverence, is to be found the power of life.

These principles will lead us far, and in proportion as we live in their spirit are we raising a memorial to Ruskin—the only one that he would care for. Many may wish that he were laid to rest in Westminster Abbey, but it was right that his own wishes should be respected. These were that he might be buried near to the place where he died. "He added that if ever in his excursions among the Alps he should slip on a glacier and be killed, he would like to be left there with just the snow to cover him." Many when they read this must have thought,—

Here—here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go! Let joy break with the storm,
Peace let the dew send!
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.

J. Wilson.

GUIDING PRINCIPLES FOR INQUIRERS IN RELIGION.—IV.

We have been dwelling on a little group of principles which endeavour to express the conditions on which the progressive growth of truth depends. The fourth and last of these now comes under our notice.

Some observers have supposed that the ceaseless conflict and confusion among religious and other beliefs proves that truth can never be attained by man. This is only to apply to all our spiritual life on its intellectual side, a mode of criticism which is constantly applied in particular cases: as when the defenders of the "orthodox" view of the Bible speak about the "discordant theories of the so-called Higher Critics." The assumption seems to be that if those who are investigating the truth in any branch of inquiry disagree in their methods or conclusions, they are proved to be pursuing an illusion. This assumption is not only false as a matter of fact and experience; it is absurd, from the nature of our intelligence. The attainment of truth would be impossible without this mutual struggle. Of Truth, as of Goodness, we may say *sub pondere crescit*—its growth is only possible through strife and opposition overcome. The higher ethical teaching of to-day—which is that of Christianity from the beginning—shows that the victory of Goodness comes through its work in *transforming* evil: not annihilating the evil but, as it were, rearranging the energy and turning it to good purposes, "unmaking to remake." What Christian thinkers have called Love is the root and vital principle of all the highest human goodness. And this living Love which is Divine, the Love which is ever bearing, believing, hoping, enduring, rejoicing not in iniquity but rejoicing in the truth—the Love which not only *can* do this but *must needs* do it—could never come to be but for the sufferings, sins, mistakes, and conflicts of life: while yet it is ever overcoming these and turning them to good. So Truth is in its own way a transforming power which can be realised only through the conflict of partial truths. This has been finely said by Professor Pfleiderer. To learn from History aright, we need "an insight, penetrating through the confused play of outward events into the reality of men and things, into the deep thoughts which are the controlling motives underlying even the apparent discord of individual passions; we need an unprejudiced appreciation of the necessity even of the oppositions and conflicts, the errors and passions of men, because, as Hegel says, with Heracleitus, strife is the father of all things, and only through the strife of partial rights and one-sided truths can the whole truth of God struggle into existence; we need an intelligent reverence for the heroic figures in history, in whom is embodied the genius of nations or ages, who as instruments of a higher power have roused the thought slumbering in the souls of all, have given it clear expression, and in mighty deed have summoned it to life." Renan has scarcely stated the case too strongly when he says: "History is the philosophy of this century. Our century cares little for metaphysical or logical analysis; its great concern is history, and above all the history of the human intellect. Here lies the dividing-point of the schools; a man believes in Humanity or does not believe in it, according to the idea which he has formed of its history. If the history of the human mind be only a succession of systems which have upset one another, all that we can do is to throw ourselves into the arms of Scepticism or into those of blind Faith or Credulity. If the history of the human intellect be the onward march to the truth through oscillations which have the effect of restricting more and more the domain of error, we we are justified in still putting our trust in Reason."*

The conflict, then, is not between truth and error, but between partial truths, each mingled with partial errors; and in every case, we need to find a point of view above *both* the conflicting principles, from which to criticise them—that is, we need a principle containing more truth than either. Were it not for their conflict and opposition, the higher principle could never emerge. This or that individual man may indeed despair of real knowledge, falling back on scepticism or credulity; but human Reason is possessed of immortal energy, and attacks its problems again and ever again, with undying, irresistible confidence in itself and its power of attaining to real knowledge at last.

If every conflict of beliefs is really a conflict between truth mixed with error on the one side, and truth mixed with error on the other likewise, it follows that very often the most instructive criticism of beliefs will be simply to compare them; and experience verifies this. Sometimes it is most instructive to set different views side by side and contrast them. It has been well said that there is no better way of understanding a belief than by considering its opposite, or what it denies. We do not fully appreciate what it affirms

* "L'Avenir de la Science," ch. xv. If Renan had worked out many of the thoughts suggested in this early work, his subsequent intellectual career would have been very different.

until we have worked out in detail what it denies.

If now we try to put into one question the essence of our modern demand upon religious thought—the point which is the focus of all prevailing perplexities—the question will be this: What or where is the depository of truth or certainty? What can we definitely *rely* upon? If we could reach this "Seat of Authority" and rest upon it, we should know where we are; but as it is, the various religious bodies not only are ignorant of their real position, but are almost afraid to inquire into it. To some minds, perhaps, the outcome of the doctrines on which we have been dwelling—that Truth always has degrees, is always growing from less to more in History, and at the best is stained by error—will seem far from satisfactory. They will appear to imply that everything must be left an open question. It is well to have a general trust in Reason; but if everything is thus left an "indeterminate equation," the old question recurs, where is the Seat of Authority? Whatever form of belief we may accept, it would seem to be a blind bargain—a leap in the dark.

If by "leaving everything an open question" the objector means, "concluding that no one may go to work by the light of his own private reason and conscience," drawing up a catalogue of statements, theological, ethical, or philosophical, which shall be inviolable certainties, then truly we have left everything "open." Such "certainty," affirmative or negative, is intellectually absurd and ethically undesirable. We can reach only what is relatively the most true for us. Truth, like goodness, is a growing power in our race; and neither of them can be pursued save by penetrating to the heart of what man has already accomplished, in the accumulation of moral ideas and ideals, or of intellectual beliefs and systems. No one but a prophet, introducing a new movement into the world, has the right to seek them in any other way. Only one who tries to detach himself from the spiritual streams of tendency in humanity, is trying to take a "leap in the dark." He seeks to set up reason and conscience, in the particular forms which they have taken in himself, as absolute judges and critics of the general spiritual life of humanity; while in reality it is this progressive life of humanity which penetrates and partly creates his individual personality, with all its habits of thought and feeling. A great spiritual heritage has come down to us. We know that it is a growth of truth and error together; hence we need to develop its contents into forms which, when judged *by the wider experience of to-day*, contain more truth or express more reality, and principles, such as those which we have been considering, are the natural furniture of reason for doing this. Our experience must be in every direction deep as well as wide, and our Reason powerful enough to grasp its meaning,—and sympathetic enough to reach the heart of what in the past was thought to be the meaning of experience and has come down to us as "true belief." Experience and its rational interpretation—these two inseparable factors, ever variable yet ever progressive—constitute the basis of human knowledge.

S. H. MELLONE.

OBITUARY.

MR. JOHN OLIVER, J.P.

THE town of Shrewsbury has suffered a serious loss, which will be most deeply felt by the High-street Free Christian Church, of which he was a devoted member, in the sudden death of Mr. Councillor John Oliver, J.P., which occurred at Birmingham on Thursday, Jan. 18. Mr. Oliver, who had been for many years foreman to Messrs. Phillips, tailors, of High-street, was a native of Shrewsbury, and a genuine working-man, who had made for himself a high position of public usefulness and honour. In 1890 he was for the first time elected a member of the Town Council, and was the first working-man to be made a magistrate of the borough (in 1893). Mr. Oliver was one of the pioneers of the local Co-operative Society, he was a member of the Order of Foresters, and as a volunteer was at the time of his death a quartermaster-sergeant of the 1st Salop Rifles. He was one of the warmest advocates of the adoption of the Free Libraries Act, and was a member of the Library Committee.

The funeral on Monday week was of a semi-military character, and was attended by the Mayor and Corporation and many other representative men. The service in High-street Church was conducted by the Rev. J. C. Street, who, in the course of his address, said that he spoke in sorrow, but not without a gleam of thankfulness and joy. That gathering was of those who had known and loved and honoured John Oliver, who lived among them a useful, an honourable, and a manly life, and who had left the marks of his life upon great numbers of his fellow-citizens. He should not speak as though John Oliver belonged alone to that Church; he remembered that he belonged to a larger fellowship, that he was of the fellowship of all good and true men, and was of the Church which included all the children of God that were seeking after Him in simplicity and holiness and truth. Their friend belonged to the people; he sprang from them; he lived among them, he worked for them, and he did his best to enrich their lives, to raise them and to draw them into true citizenship, real manhood, and Divine sanctity. He was the friend of all classes; he was an intermediary between the workers and those above them, and he suffered many an asperity, cleared away many a difficulty, and was, indeed, a true helper and true worker for the better life of the community in which he lived. The conclusion of the service at the cemetery was also conducted by Mr. Street, and on Sunday a memorial service was held in High-street Church.

MR. SETH IBBETSON.

AFTER sixteen years of great suffering, Mr. Seth Ibbetson, of Bradford, peacefully passed into the higher life on Jan. 19, in the fifty-eighth year of his age. He was the only child of the late Mr. Thomas Ibbetson, one of the founders of the Unitarian Church at Idle, a suburb of Bradford. Like his father, Mr. Ibbetson was an earnest and enlightened Unitarian, and was at one time an acceptable lay preacher in connection with the Yorkshire Unitarian Union. He was interred at the Undercliffe Cemetery on Tuesday, the 23rd, his minister, the Rev. E. Ceredig Jones, officiating. In the course of a short address delivered in the house, Mr. Jones said: "We are assembled here to-day, not altogether as mourners, but as those who feel thankful that God, in His infinite mercy, has at last released our friend from his sufferings. Death did not come to him as a king of terrors, but as a welcome messenger from the heavenly Father. Mr. Ibbetson was the good son of a good father, and so long as his health permitted he made himself useful in many ways. He was one of the most zealous defenders of the faith which he professed that I ever knew, and owing to his extensive acquaintance with our best literature he was always ready to give a reason for the hope there was in him. He often told me that his religion had been a source of unspeakable comfort to him during his long and painful illness, and that were it not for his absolute trust in the goodness of God he did not think he could have borne his sufferings. He could truly say: 'Yea! though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.' Like the Master in whose steps he followed, he was made perfect through sufferings. His patience and resignation have been beautiful to witness; and we shall long remember him as a man who lived in closest communion with his Maker."

MR. THOMAS HENRY BIGGS, J.P.

IN Mr. T. H. Biggs the congregation of Bank-street Chapel, Bolton, has lost one more of its staunch and faithful supporters. He was in his usual place there on Sunday, Jan. 14, and no one had reason to suppose that he would not be a regular attender for many further years. But at the end of that week he had a slight slip which resulted in a fracture to one of his legs, and in a little more than a week he succumbed to the nervous shock thus caused. Early in the morning of Monday last he passed peacefully away. He leaves a widow and three children, and his loss is lamented by a large circle of friends and acquaintances. His disposition was most amiable and gentle, and in public life he was as much respected as he was beloved in private.

Mr. Biggs was head of the firm of Higson and Biggs, cotton spinners, Westhoughton. He was a magistrate for the Salford Hundred of Lancashire, vice-president of the Liberal Association of the Westhoughton Division, trustee of Bank-street Chapel, and was for many years an active member of the Council of the Bolton Girls' High School, in connection with which he did much good service. He was a member of an old Leicester family, one of whom, the late Mr. John Biggs, was for many years M.P. for Leicester.

The funeral took place on Wednesday morning at Deane Church, where there was a very large attendance of private friends and public representatives, in addition to the family circle. The service was conducted by the vicar, the Rev. H. S, Patterson, M.A., the lesson being read, through the courtesy of the vicar, by the Rev. C. J. Street, M.A., LL.B., who also conducted the service at the graveside.

THE CHILDREN'S COLUMN.

"Thy Will be Done."—I.

No words of prayer have gone more deeply into the life of man than these. Those who have learnt to trust in God as their Father, and to be glad in the thought of His great love and holiness, must pray that His will may be done. Sometimes it is with joy in the strength of what is right and good, knowing that this is the will of God, which we can help to do; sometimes it is with trustful bearing of very sorrowful and dreadful things, because all the same we know His will is best. Of that I shall try to speak to you next week; but now let us think of the first meaning.

It seems to me just taking home to ourselves more closely and more earnestly the prayer, "Thy Kingdom come." We think of what is wrong and evil in the world, and desire that it should all be set right, like the good order of a home in which truth and right and love always rule. Then the world would be ordered as God's Kingdom, and if it were so, His will would be done, as it is done in heaven. So we pray, "Thy Kingdom come," and remembering that we must set about doing our part, to make the good order of the heavenly life here on earth, we go on to pray, "Thy will be done on earth, as it is in heaven." And truly to pray that prayer is to feel with all our heart that we really want to be doing our Father's will. It is a rousing of ourselves to be brave and faithful and persevering to do what we know is right, simply because it is right, and we know we ought, and with the strong and joyful feeling that it is our Father's will, that He has made us able to do it.

You all of you know what a difference it makes at home if you have been selfish and disobedient; how wretched you feel, how everything seems to have gone wrong and the whole day is spoilt; and then how perfectly different it is, when you have said you are sorry, and set about doing better; you know, when you are doing right, even when it is hard work, how glad you feel, how strong and eager to be more helpful still; and it seems to make music in your heart, the house is full of sunshine, there is nothing that can make you happier in all the world. So it is in the larger home which God has given us, that we should all live together in it, as His children. *Duty* is the first great word of life for everyone. And the wonderful gladness that comes to us in doing our duty, even if we have to suffer dreadful things, for the sake of the right, that strange feeling of being strong and ready, and able to conquer all difficulties, is given to us as a sign that this is our Father's will, and that He is with us, helping us to be brave and true. That makes us understand what is meant by His will being done "on earth as it is in heaven." In the joy of duty bravely done there is for us the beginning of heaven here on earth; for with that joy comes the love of what is true and good, and so the love of our Father, whose will is thus made clear to us. It is love which makes our homes, and it makes our home with God, our Father, in this beautiful world,—love strong in duty. *Duty* is the first great word, made perfect in *Love*.

I hope many of you have read the story of William Tyndale, as it has been beautifully told by Miss Cooke. He was one of the noblest of Englishmen, who lived in the time of Henry VII. and Henry VIII., and was the first to translate the New Testament into English, and to print the book, so that all the people should be able to read for themselves about the life and teaching of Jesus. It was a dangerous thing to do in those days, because the King and the rulers of the Church were against it, and men were put to death for teaching religion in any way that the Church and the King did not approve. But Tyndale knew that it ought to be done, so that all the people might be able to learn and judge for themselves, and be better Christians, and doers of the Father's will. He would not be frightened away from his duty, but for years worked patiently at his translation, and then, because it could not be done in England, went over to Germany and got the first English New Testament printed there, and then went on steadily working to get the whole Bible translated and printed in English. At last, while he was living at Antwerp, he was betrayed into the hands of his enemies and put to death; but he had known all the time that that might happen. All those years of his life were a brave and noble prayer to God, "Thy will be done"—for he knew it was God's will that the work should be done, and he put his whole strength into doing it. Though he suffered many hardships, and at last a cruel death, there was surely a great joy in his heart, the light of heaven would be about him even in prison and on the scaffold, because he had done the Father's will.

Another man whose life was for many years the same brave and patient prayer, though in a different way, was John Howard, the reformer of English prisons. Most of you, I expect, know about him, how he was horrified at the terrible condition in which prisoners were kept in those days, and how he went about for years, giving himself no rest, shrinking from no danger in going into the most dreadful places, to find out the exact truth, and then made it known, and so compelled Parliament to put an end to the worst evils. It is now more than a hundred years since Howard died of fever which he caught in a Russian prison that he was visiting, but he is always to be remembered for his noble work; and I want you to feel how truly he was praying all through those years, "Thy will be done," and how through his faithful and unselfish labours God's will was done in that one matter as it had not been done before.

With those two great examples of Englishmen, think also of Jesus himself, how his life was given up to helping his fellow-men, and so doing the Father's will, and how he was faithful even unto death; and then remember that these great examples are to teach us all, so that we also in our daily lives may be faithful, whether we are children or elders, and learn more and more truly to pray "Thy will be done." Remember that it is just taking more closely to yourself the prayer about the Kingdom—that wherever you are, at home or at school, or in playtimes, with others or by yourselves, you can be doing the Father's will, and that is what you ought to do. The boy who keeps to honour and truthfulness, even though others may laugh at him and use him roughly, is bravely praying that prayer, and he will be glad and thankful that he had the courage. So everyone who keeps from meanness, and patiently does little acts of kindness, and is cheerful and unselfish, even when no one seems to notice much; everyone who works steadily and honestly, to help on the good order of the world; everyone who speaks a brave word or does a fearless deed in defence of the helpless or to help the weak and suffering; everyone *who does any duty*, faithfully and with love of what is pure and true and good, is praying "Father, Thy will be done," and so is getting a firmer hold on the true life, with the strength and joy and love which will be perfected in heaven.

THE INWARD LIFE.

From *Psalms of the West.*

Rejoice, ye children of the divine; lift up your voices, ye sons of the Everlasting.

Live in the joy of His countenance, O my people, and delight in the wisdom of His creation, the glory that encircleth the heavens, and the loving-kindness of His infinite love.

He resteth not from hour to hour; He offereth salvation from the beginning to the end of the world.

Every soul doth He call to his labour; every conscience doth He bless with perception.

He looketh for the guileless to protect them from evil; He longeth for the poor to seek righteous knowledge, that they may rise from their heavy distress.

He remindeth the prosperous of imperishable things; He calleth them again and again to forsake vanity, and to animate the multitude with reason.

He rewardeth the worker with peace, the temperate judgment with security, and the self-denying with pleasure of bestowal.

Full of beauty and aspiration are the thoughts of the righteous, the strong souls whose wings are lustrous with touches of hope.

Great is the power of man to love Thee, to worship Thee, to glorify the high Unseen.

Lovely is the sacrifice of the saints, who gave every sweet comfort to the fire, and died that we might better believe Thy will.

Round about Thy throne is everlasting strength, and from Thy kingdom shall the kingdoms of the earth be nourished.

Thou shalt find justice where oppression was strong, and equality where the guilty were princes.

Thou shalt pour freedom on the nations that groaned, and healthful intelligence on the people that trembled in darkness.

The cruel shall be turned to mercy, and in the spring of graciousness the churlish shall open his heart.

The mean shall be lifted up in the zeal of the noble, and the weary ones shall sing unto Thee in the worship of Thy courts.

Mighty shall be the will of the least of the children of faith, exalted the honour of the humblest among the loving.

Surely the seen is an image, and the unseen alone hath power; the invisible hath created, and remaineth for ever; though the fixed stars be melted and moulded anew.

We will not mourn for death, we will pass to Thy presence with thanksgiving, and our lives shall be hymns of gladness ascending to the home of souls.

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LONDON, FEBRUARY 3, 1900.

MEN FOR THE MINISTRY.

THE report of the annual meeting of the Trustees of Manchester College, which we published last week, contained more than one brief reference to a matter which has occupied the serious attention of the Visitors and other of the most faithful friends of the College and of our Free Churches for some time past. In the Address of the College Committee, this matter is taken up and dealt with at considerable length. The Committee refer with satisfaction and good hope to the new departure in the establishment of a common residence for the students, attached to the College, and welcome the prospect of fuller classrooms and an enlarged College life; and yet they add that the hopes with which the removal to Oxford was associated have been only partially fulfilled. Where the disappointment of those hopes has been specially marked the Professors pointed out in their report at the close of the previous session, and the Committee adopt their statement in order to urge it upon the attention of all friends of the College, quoting the following passage:—

> At the end of ten years at Oxford, we have extremely few academical distinctions to record. Our men, we rejoice to believe, bear a good character in the University; but, in the present day, purity of character is not sufficient for the work which we have to accomplish, and if we are to do our share in maintaining an enlightened faith, we must have men with high intellectual power and depth of spiritual insight. Our students are being drawn less and less from the old Nonconformist families, and, while we gladly welcome the able and excellent men who have not grown up among us, we cannot but regard it as a sign of religious decay when a community fails to produce its own ministry. Friends have poured material gifts into our College with lavish generosity. Will they give us the sons of cultured homes, strong in intelligence, of consecrated purpose, and glad to take whatever outward things may come, if only they may devote their lives to a self-denying ministry of pure and undefiled religion?

Taking up this eloquent appeal, the Committee call attention to the need thus indicated, and refer to one special ground for better hope in the near future, as follows:—

> There is a distinct need, for the College, of students who shall raise high its standard of scholarship, as well as bring with them to their studies deep devotion to the principles and traditions which the College enshrines. For such students the College looked in the past, and looked not in vain, to sons of the old leading Nonconformist families referred to by the Professors. How is it that the supply is not maintained? The Committee are afraid that, excellent in many ways as is the influence of the great public schools, the fact that the old private Nonconformist Academies are now a thing of the past has some relation to the circumstances lamented, not alone by the Professors but by all who have the interest of the College, and of the ministry trained within it, at heart. In these Academies, frequented by boys of Presbyterian descent, the old traditions lived and the old religious atmosphere breathed; and the young men passed from them in close touch with the religious life and interests of the Free Churches of which these Schools thus became nurseries. The public schools, on the other hand, are under Church of England influences, and the Nonconformist youths raised in them, if they are not thereby drawn into the Establishment, are often rendered indifferent to the religion of their fathers. If this be in any degree a correct diagnosis of at least one of the causes of the failure of the community most closely connected with the College to supply its own ministry, the Committee look with hope to the opening, next September, of the new Willaston School, whose establishment, under the Will of the late Mr. Barker, was chronicled in the last Report.
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> Willaston School is based on the same principle as the College, for the teaching of religion without dogmatic limitations, the greatest importance being attached to this element in the school curriculum; and it is hoped that, being conducted on the best public school lines, Willaston may be a means of retaining under influences, of which the College is the foremost exponent and custodian, the rising generations from the Non-subscribing Churches.
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> The Committee of the College look to this new departure in public school education with high hope and deep interest, and they trust that it may be so supported, not alone with funds, but with the more precious gift of the sons from cultured Nonconformist homes, and from others in sympathy with an education religious yet unsectarian, that new religious life may be breathed into the youth of the community whose ministry it is the function of the College to train. The Committee believe that the old educational influence of the Academies of past days may be hereby revived on broader lines; and it is their earnest hope and prayer that, under it, a new inspiration may descend on many of the new generations that will arise in the Non-subscribing Churches, and that it may lead them, as in olden days, to dedicate themselves to the ministry of a community endeared to them not alone by inheritance and tradition, but by the teaching and associations of those school days which always do so much to fix the tenour of the whole life. In their onward look to the future, the Committee see in the Willaston School a new and hopeful recruiting ground for the classrooms of the College, and for that unfettered ministry of religion for whose education the College exists.
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> Not that this school will take from parents or from ministers any of their special responsibility. The Committee make an earnest appeal to both for the renewed exertion upon the young placed in their charge of that strong and deep religious influence, the outcome of which should surely be the devotion of many young lives to the ministry of the religion in which they have been nurtured in home and Church, but also the dedication of many others to the higher life of "sobriety, earnestness, intelligence and piety," lifted above the floods of worldly engagements and temptations into the devotion of heart and soul and mind to the service of the living God.

This statement and appeal we desire here to leave for the earnest consideration of our readers, and would only add one other thought as to what is required if men of culture and standing in the world are to be attracted to the ministry of our Free Churches. We certainly share the hope that Willaston School may be of very real service in strengthening the hold which the religious life of our churches has upon the young people growing up within their borders; but to make the ministry of our churches attractive as a calling in life to men who are free to devote themselves to the highest ambitions of this world, it appears to us that one thing, and one thing only, is needed. Not a more assured worldly position for the ministry (desirable on many grounds as that may be); not the attraction of large salaries and "prizes in the profession"—for when has genuine religious ardour been guided by such considerations? The men of true prophetic spirit in every ministry have cheerfully embraced a life of poverty, where need be, leaving often distinguished positions and homes of material abundance to endure hardness among the poor and outcast of the world. What is needed is to make the ministry felt in its spiritual power, in its influence on the world, as essentially noble, as appointed of GOD to the highest ends. The wealth of our people may be poured without stint into the worthy provision of churches and all the apparatus of Church work—the giving of our people for such purposes has never yet been com-

mensurate with the ideal of the Church's place and duty in the world; but what is yet more needed is personal devotion to the service of the Church on the part of the people, whose worship and whose work must make its strength, and on whom is laid the duty of maintaining a faithful ministry, not merely by educating men and providing means for their subsistence, but by requiring great things of them, by honouring their calling with the highest honour, and by loyal personal co-operation in consecrated service proving that great things can be accomplished for God and man.

When it is manifest that the religious life of our churches is instinct with the spirit of lofty enthusiasm, and avails greatly in the service of the Kingdom of God, and on that account attracts to its communion a growing strength of devotion and new-comers who continually enlarge its range of blessing, then will there be no lack of men, endowed with the highest gifts, who, whatever their position and prospects in the world, will humbly and thankfully dedicate themselves and all they possess to the ministry of those churches, as to a calling the noblest and most blessed the heart of man can conceive.

In Memoriam.

JAMES MARTINEAU.

BY THE REV. R. A. ARMSTRONG, B.A.*

"*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . The temple of God is holy, which temple ye are.*—1 *Cor. iii.* 16, 17.

"A tall young man, thin, but of vigorous and muscular form, with dark hair, pale but not delicate complexion, a countenance full in repose of thought and in animation of intelligence and enthusiasm; features belonging to no regular type or order of beauty, and yet leaving the impression of a very high kind of beauty; and a voice so sweet, and clear, and strong, without being in the least degree loud, that it conveyed all the inspiration of music without any of its art or intention."

Such, according to the description of one who remembered the young man well, no other than his successor in this pulpit, Charles Wicksteed, was the minister of this congregation nearly seventy years ago. Such was he who was to become the supreme religious and philosophical teacher of the century in his native land.

It is hard to know which it would the more behove us to commemorate this day, in the urgency of our immeasurable loss, the friend, the pastor, the Christian minister, the man who christened some of those who still worship with us, and married others, or the illustrious thinker, the inspired seer, whose thought and faith are woven into the structure of the age and must to all time affect the history of human thinking on the loftiest and most momentous of all themes that can occupy the mind.

* A sermon preached in Hope-street Church, Liverpool, on Sunday morning, January 21st.

But for my part I must be permitted to-day to put aside the more personal and private aspects of our loss, on which one of Dr. Martineau's College pupils and his successor in the pulpit of Hope-street Church could hardly speak with steady voice, and to turn to those larger, if not more sacred, elements of his ministry to mankind with which all the world has rung in the by-gone week.

In James Martineau the world has probably lost a great civil engineer. But there came a day when the lad of seventeen journeyed from the workshop at Derby to the funeral of his young cousin's husband at Nottingham. And standing by the open grave of the Rev. Henry Turner, so moved was he by the affection and veneration there displayed, that he received the impulse himself to join a ministry which could win and confer so rich a blessing. And so he became an engineer of thought and wisdom, constructor of stately bridges between the finite and the infinite, builder of broad and sweeping roadways from the mind of man to the eternal heart of God.

And I would lay it down, as the most overmastering thought that comes to me in these early hours of our vast bereavement, that of all benefactors to mankind, there is none other who can quite rank on a par with him who lays afresh the bases of religious thought in such manner as to give intellectual form and cohesion and consistency to the religious aspirations and emotions of the men of his generation and those who come after him.

Let us in no way derogate from the praise of those whose service to humanity takes other forms. The great inventor showers new convenience and effectiveness of action on the members of society. The great discoverer opens up hidden mysteries of nature, locked since the birth of time in the bosom of the unknown, for the endowment of men with new and undreamed powers over the elements of the world in which they live. The great statesman enlarges the boundaries of human freedom and works towards the brotherhood of nations. The great philanthropist assuages the pangs of human misery and toils that the earth may become more like a garden of the Lord. The great preacher inspires such as his voice can reach with the enthusiasm of goodness, and stores their minds with noble images of the beautiful and the true. But behind all these works the great religious thinker and supplies them with the very ground on which they stand, the very basis of their operations, the very texture of their intellectual and spiritual life. His labours enter into all of theirs, and give them body, force, consistency, and purpose.

It is possible that all this may sound as a mere rhetorical flourish; but I am profoundly convinced that it is true. It may be admitted that but few come directly and immediately under the influence to which I refer. Even here in Hope-street Church there are perhaps not many who have, by actual perusal, received from the great nineteenth-century master the results of his Study of Religion or sought under his guidance the Seat of Authority in Religion. Perhaps few of you could even give a succinct account of the main teaching of those two monumental works. Nevertheless, your own thinking and feeling, your own moral and spiritual life, are profoundly affected by the thinking and the sentiment of James Martineau. And tens of thousands are there, in this and in many lands, on whom that subtle influence works—works often when they do not know it. For he has taught the teachers. Writers and thinkers and preachers scattered over the Churches have inbreathed his inspiration. Their word is coloured by the word quietly writ in Gordon-square or at Aviemore. And through link after link the electric flash has passed to a countless host who know not how that quickening word has changed them.

At any rate for my own part let me make confession that I am well-nigh appalled when I ask myself where I should have been but for the leading and the teaching of James Martineau. Other teachers might indeed have caught my ear. Some master-mind might indeed have loomed out of the darkness to help me to reduce the chaos of my thought to cosmos, the scattered, tangled and confused to order. Somewhere in literature I might have found words to clear the fundamental thinking of my mind, and teach me how to co-ordinate my thoughts of God, of Man, of the Energy moving through the universe, of Human Duty, in such manner that I should have some clear word to say to my fellow-men and could still have been a preacher. But when I look round among the great ones of European and of English letters, I confess I do not see where I should have found this alternative master of wisdom and prophet of God; and it seems to me that I should have been tossed to and fro on unstable billows of speculation, been distracted by a Babel din of voices, been without a helm by which to steer my way over the pathless tracks of thought, and been without a lucid message to declare by tongue or pen.

And it is not the preacher only who needs such guidance. You may have splendid powers of abstract thought and soar high in the empyrean of philosophic speculation, or you may be a man of the market little used to measure out the mysteries of infinity and eternity. But whichever you be, if you are to have religion and straight guidance on the path of duty and help from the unseen in the stern and difficult way of life, it is among your first needs that what thought you have about God and his relations with man should be clear and unconfused. For even as our system of nerve and muscle, the working forces of life, would collapse into a flabby and inert mass, helpless and useless, without the system of bone upon bone branching out from the central column to sustain trunk and limbs and give them shape, so the impulses and aspirations and emotions of the spiritual life die out or run into misshapen excess, unless they be supported and ranged in due co-ordination by some solid column of intellectual conception at the centre. And the age which in its master-minds has no definite and luminous philosophy of religion, will in its average men have no sustained and ordered spiritual energy and ethical enthusiasm.

And so I for one must place the great religious philosopher foremost among the benefactors of mankind.

But the claim of Martineau on the gratitude of the religious world is yet stronger than that of the ordinary religious philosopher. For it has been in a unique crisis of religious thought that he has spoken. For whatever else the Christian

century now expiring may be memorable, for this it will be ever memorable: it has been the century in which the credentials of all external authority in religion have finally and for ever broken down. It is true that many men are still engaged in trying to restore them. But they are as children who would build a house of cards to brave the breeze, or so consolidate with their little spades a citadel of sand that it shall repulse the inrolling salt-sea tide. All men awake know that the old credentials from authority of Council or of Book can never be restored. And Martineau has been the man of the century who has known that this was an advance and not a retrogression of religion, who has known that locked in his own breast the child of God holds fast, signed and sealed, the certificate of the Heavenly Fatherhood, who has known that the religious life is a fact of the soul's experience which documentary evidence can neither establish nor destroy, who has called on men to turn inward the eye of faith and there read the apocalypse which declares the eternal moral and spiritual union of humanity with God. I do not say that others have not spoken a like word; but they with faltering speech, he with the clarion note of a prophet assured; they with reasonings which sometimes halted or left breaches in the roadway, he with sustained and consecutive syllogism whose lucid argument ever and anon flashed and glowed with the light of God rekindled in a prophet soul.

So in the great strategy of the battle of faith Martineau seized the psychologic moment, and in the very generation when the loud halloo went up from the enemies of the Churches that neither Church nor Bible could any longer rank as sponsors for God and Conscience and Eternal Life, he stepped forth and said:—"That is so; yet behold! these things are written in characters imperishable across the very soul itself."

And indeed he joined the critics in the chase; joined them in their eager scrutiny of the Christian documents and their argument against the authenticity of such a Gospel or the authority of such a record. He must rank among the foremost in the challenge to the detailed credibility of New Testament accounts, going in this respect even further than many of the freest of us deem that literary evidence compels. But that was but the by-work of his life. His supreme achievement was the demonstration that, let the critics reconstruct History as they will, Religion stands intact, its witnesses and guarantors all marshalled within the very constitution of the human being. If the twentieth century is not to see the overwhelming of faith in the sea of critical negation, if there be promise that faith shall stand forth only the firmer and the fairer, that is in no small measure because the nineteenth century held the life and work and noble inspiration of that veteran thinker whose silver voice once made music in this pulpit.

It is, I think, incumbent, that in this utterance of grateful memory on behalf of the congregation to which James Martineau devoted the great central period of his active life, we should record distinctly the particular services which he rendered to the theory of religion. Those services were dual. On two great main lines he laid the argument which justifies the faith of man in a living God.

His first great argument establishes the Living God as Power, as the eternal source of all the energy that flows through the spaces of the universe, sending the stars on their ordered course, hurling the quivering light athwart the heavens, binding the systems in the embrace of gravitation, sending the life-forces through the plant and the sentient creature, weaving the gossamers across the dewy grass, setting the human nerve athrill with the burden of thought or the quick tremor of emotion. He banished from the field every competitor with God as source and author of these energies, compelled us to realise that even as we ourselves by the flash of will open the door which would rest listless on its hinge were it not for our effort, or raise the arm which but for our impulse would hang impassive at our side, so a Will that covers all the area of space imparts to all the worlds the myriad movements which throughout the æons never cease. He, by the rigid force of his reasoning, constrained us to believe that as we, each in his little range of empire, are conscious first causes of many a phenomenon, so of all the phenomena that sweep through the territories of creation a Living Will, akin to us, is the Great First Cause, which Will we can call by no other name than "God."

And his second great argument took a yet loftier range. It dealt with the facts of our moral nature. It sought to find the root and inward essence of that mysterious sense within our breasts that some sorts of conduct are worthier than others, that in every choice that is set before us it is base to choose the less worthy and reject the worthier, that we are under an unescapable obligation to prefer certain springs of action to others which compete with them; and he pressed on us the conviction that this sense of eternal contrast between the better and the worse is part of the universal order of the spiritual universe, that it is binding in all æons and in all worlds, and that that inherent obligation which we feel is an obligation immediate and direct to a living Lord of our wills, to whom we can give no other name than "God."

On the pillars of those two great arguments Martineau poised the splendid structure of his Theism. I for one believe that they are everlasting; and that while in the twentieth and later centuries temples ecclesiastic will show many a broken column and ruined arch, the philosophy thus welded will afford a refuge for the understanding through unnumbered years.

But while we must recognise first and foremost our master's achievements on the intellectual side of religion, we feel that this alone is far from constituting the total sum of his greatness. The philosopher deals first with the intellect and proceeds by methods of syllogism and dialectic, making his appeal to the pure reasoning faculty in man. But that philosopher is greatest who has yet another appeal to make to us—the appeal of the seer who by direct vision discerns the light of God and the glow on the countenance of the Eternal Love. Martineau was philosopher, but he was prophet too. Nay, his philosophy proceeds at its loftiest range by the very pathway of the prophet. He declares the facts of the moral and spiritual life, proclaims the direct experiences of conscience, the realities of the soul's communion with the Unseen God. And because these things in him are vital, vivid, of the inmost facts of life, his proclamation wakens response in brother souls. He is a Plato, it is true. But he is an Isaiah also; and ever and again the climbing feet of philosophy give place in him to the unfolded wings of inspiration. "Ye are the temple of the living God; the temple of God is holy, which temple ye are," is the inmost substance of his message. And after many a toilsome page in which with mallet and with saw he has been piecing together the cathedral of faith, he will suddenly bid us open our eyes and see, for the temple is complete already, and all the while the light of heaven has been streaming on us through its crimsoned windows and the music of its organ has been rolling through its aisles.

But with all the daring of his thought, with all the fearlessness of his criticism, master-mind and prophet-soul as he has been, James Martineau's attitude of spirit has ever been that of the disciple. He dealt with the Gospel records with a freedom and a trenchancy of criticism unsurpassed; yet to that young man of Nazareth, from whom he stripped the garb of miracle and even the very claim to be Messiah, he with his ninety years of cumulative wisdom bent the head with an awe, a love, a fervency of allegiance surpassed by no saint of the Christian calendar. It would be hard to imagine anything more beautiful or touching than this simple discipleship of the veteran heresiarch, who saw in Jesus simply a Galilean peasant unendowed with any gift of miracle or supernatural office. He owned him Master simply because he felt the divine beauty of his life and the divine truth of the principles which he proclaimed. And he followed him with an unswerving loyalty which none who call Jesus Lord and God surpass, and only the rarest souls are pure and true enough to equal.

And now he has passed on. I think of Watts's portrait of him—not as happy a presentation as that of Emslie with which most of us are more familiar, but having a rare nobility and beauty of its own. For on that dark canvas the venerable figure stands forth erect and slim, with face raised and wistful look upon the brow, so that it has always seemed to me as though some new and wondrous vision broke at that moment upon the seer. There is a strange surprise and yet a recognition of that which he has known for long in the lineaments of the countenance depicted. And it is so that I always think of this, my teacher and the master of my thinking, entering heaven; and now that he is gone I revert again and again to that image of him, and believe that he is called to take up a work and a range of influence compared to which what he has done amongst us here is but the exercise of ardent youth preparing for the superber tasks of his manhood's true maturity.

DR. MARTINEAU.

SIR,—May one who is not a member of the Unitarian body, but of the Society of Friends, be permitted to express, in your columns, the interest with which he has read, both in your ordinary and special issues, the testimonies borne by admiring disciples to the eminent worth of the late Dr. Martineau, and to add a few words on a reason why that great theologian is

also held in high honour by many of us who are outside his own religious denomination.

It is partly because he so clearly perceived and so beautifully expressed, a truth which not merely Calvinism, but even Unitarianism also, appears to have largely ignored—namely, that the chief grandeur of God does not consist in physical power and immeasurable vastness, but rather in the spiritual majesty of an infinite pity, and of a both paternal and maternal condescension to the needs of minute mortals, by means of the sublime descent of self-sacrifice in the Incarnation, and even unto death.

In his "Endeavours after the Christian Life," in particular, Dr. Martineau plainly enunciated this view. Thus, at page 261, of the fourth edition, he styles the incarnate Christ—"The highest image of the Invisible God, the complete and finished representative of His moral prefections."

And the last passage in the same work is the memorable one: "The mind of Jesus of Nazareth reveals the perfect thought and inmost love of the All-ruling God—being the very Logos, the *apprehensible* nature of God, which, long unuttered to the world and abiding in the beginning with Him, has now come forth and dwelt *among us*, full of grace and truth."

How can any of us more reverently, or more truly, describe the absolute unity of the Supreme Father with His only-begotten Son, our Saviour? For God is indeed one and undivided, though (as many of us hold) self-manifested to humanity under Three "Personas" or aspects.

WILLIAM TALLACK.

Clapton Common, N.E.

[In this connection Dr. Martineau's two sermons on "Christ the Divine Word," in the second volume of *Hours of Thought*, should be carefully studied, where the thought is more fully worked out that God, "whose intellect overarches us in the vault of stars, whose beauty rests on the surface of the earth and sea, embodied His affections and His will in the person of the Son of Man." That it was God Himself who performed an act of condescension in "The sublime descent of self-sacrifice in the Incarnation, and even unto death," Dr. Martineau certainly did not hold.—ED. INQ.]

MARTINEAU MEMORIAL SERVICES.—In addition to the services noted last week, we have heard of the following; but it may doubtless be taken that a complete list would include the whole body of our churches:—

Bridport (Rev. H. S. Solly).
Clifton (Rev. J. Warschauer).
Deal (Rev. T. Shakespeare).
Dublin (Rev. G. Hamilton Vance).
Eastbourne (Rev. G. St. Clair).
Glasgow: St. Vincent-street (Rev. W. Binns).
London: Stamford-st. (Rev. F. Allen).
Manchester: Cross-street (Rev. E. P. Barrow).
Manchester: Platt (Rev. C. T. Poynting).
Merthyr Tydfil (Rev. D. J. Williams).
Newbury (Rev. E. Turland).
Shepton Mallett (Rev. L. T. Badcock).
Stockport (Rev. B. C. Constable).
Trowbridge (Rev. J. Wain).

We have received also a number of reports of Ruskin Memorial services.

PROVINCIAL LETTER.

LIVERPOOL.

SINCE I last noted the Unitarian, &c., health of this district, steady progressive movement has been the rule, with little or no discount.

The great leap of the historic Renshaw-street congregation from a decadent city street to a fashionable residential suburb, and from an old-fashioned square chapel to a beautiful church, has been a great success. The surpliced choir of boys and men so entirely harmonises with its setting that qualms over the innovation have been lost in a new sense of the beauty of worship. I have, unhappily, only once been able to partake of that privilege, but have retained ever since the glow of the new warmth and colouring, so entirely in keeping with our cheery outlook and inlook.

Work has been commenced on the church hall and school buildings, which will also comprise a cloister for the cherishing of the monuments now in the old chapel. Speculation is very rife as to the fate of the old building when denuded of these hallowed memorials. Some of us harbour a hope that it may yet become a central institute and common gathering-place. Little alteration would be requisite to make it a commodious home for Unitarian Institute, week-night lectures, Tract Depôt, and headquarters of the Liverpool District Missionary Association—*Nous verrons!*

Finally, of Ullet-road Church it might be said "One thing lackest thou,"—namely, an offertory! A wealthy church, offering free hospitality to all-comers, increases the ranks of the well-to-do paupers who don't like paying pew-rents and subscriptions, aad whose idea of a Free Church is a church where they pay nothing and never have that objectionable bag or bowl presented to them. This makes it hard for the churches which depend on the cultivation of a pecuniary conscience in its adherents. Cheap religion is a snare!

Hope-street claims notice next. We all regret the continued delicacy of its honoured minister, Mr. Armstrong, but rejoice that after various enforced absences he is now at the helm again. He is well supplemented in his weakness by the Rev. A. Cobden Smith, whose youthful vitality brings up the average.

The lovely little Church Hall recently opened is a valuable addition to the resources of the church. A new departure was inaugurated this month, by an invitation to the evening worshippers to adjourn after service to the Hall for music and social intercourse. It seems, where possible, an ideal consummation of common worship, in social communion. Many young people "living in" at houses of business, have no pleasant place in which to spend the last hour of their Sunday, and a warm, pleasant Church Hall is the very thing, if they have the good sense to use it. I have heard that on this occasion most of the congregation adjourned to the Hall, which was very full, and seemed to heartily enjoy the sacred songs and the friendly chat. The recent bazaar, whatever its financial results may have been, is everywhere spoken of as a real success and blessing for the church. It brought new life, energy, enthusiasm and fraternity into the somewhat depressed membership so long overshadowed by their minister's grave illness. It was a new birth, and has put a new song upon their lips.

The actual three days' sale was only the culmination of this swelling tide of health, and one felt the atmosphere charged with buoyancy and ozone.

The little Antient Chapel of Toxteth is also radiating new warmth. Minister and people are in close touch; progress is visible religiously, socially, and financially; and all that is now needed to clinch the nail, is the erection of a meeting-room for Sunday-school and congregational work. A site for it already exists, and we all hope that the near future may see it utilised. Mr. Jupp has endeared himself to all who know him, and his influence spreads beyond the primitive chapel whose spiritual traditions he so worthily sustains.

Birkenhead is not Liverpool, but is in our circle of close sympathies, so we rejoice that there too a new departure is being made. The present chapel stands in an unsuitable neighbourhood owing to change of population. It has been sold favourably, and a new site purchased in a residential district whence many of the congregation are drawn. A new school or church hall was recently opened, with a bright and successful meeting, and the building of a new chapel will follow as soon as may be.

Gateacre has the modesty of the violet, but its sweetness too. We hear little of its doings, but we know the spirit of its minister, and are assured that all is well with it.

Coming now to the children of the Liverpool District Missionary Association, Liscard claims the first word, not as the senior, but as the most brilliant. The completion and occupation of the Memorial Church and Hall, built and presented by Mrs. Elam in memory of her deeply respected husband, have inaugurated a new era for the church. In its chrysalis form in what was irreverently termed its "tin tabernacle," or galvanised iron structure, it had so much against it that the faithful labours of its earlier ministers got no fair chance. All the more credit to them for the solid foundations of religious life and social brotherhood which they laid. But with new and handsome buildings, and a young, energetic, and highly cultured minister fresh from Manchester College, all things seem possible. Large and, I believe, overflowing congregations have been gathered; the membership grows, the wave of enthusiasm gathers, and the future seems assured.

Crewe, for reasons well known, is a hard nut to crack; the forlorn hope of our district; and that Mr. Redfern has been able to show some progress is much to his credit. If anyone needs and deserves brotherly sympathy and cheer, the minister of an outlying chapel, fighting the good fight amidst an unfriendly population, and with the covert opposition of the great employers of labour to be overcome, is the one. It takes real grit and heroism to hold the fort under such conditions.

I dare not say much about Bootle, as my long period of partial invalidism has checked progress, and we only mark time. I hope this time next year to note growth. Meanwhile we have much to be thankful for, and all the material for a strong church if only the strong organising head and hand were at work. Time will show.

Under the auspices of the Association

a modest but healthy start was made some months ago at Garston, a few miles out of Liverpool. Lectures were given in a public hall and a nucleus was formed, which, with efficient help and fostering care from the ministers of Gateacre and the Ancient Chapels, aided by some earnest and zealous lay preachers, has grown into a real, living little church. There is a Sunday-school with an average of twenty, and an average evening attendance at worship of thirty. A room has been rented for a year and local expenses are locally met.

The Association is seriously considering a forward movement in the way of finding and appointing a district missionary, who shall aid and superintend the work already in hand, organise lay preaching, break new ground where thought advisable, and generally be the leader of our religious enterprises. I sincerely trust the right man for this valuable work may be speedily forthcoming.

Our Domestic Missions must not be overlooked, as they represent our churches at work on the great social problems of our age.

Mill-street Mission throbs with life, and is the centre of many activities. In addition to its own work I see the Corporation are about to use its large hall for free lectures. The Rev. T. Lloyd Jones has been elected to the Board of Guardians, where his intimate knowledge of the population is of great service. Some of those who voted for him are offended because he will not be their "most obedient servant," but acts as his conscience dictates; but what he loses there he will gain elsewhere. The Hamilton-road Mission, under Mr. Haigh's benign rule, also pulsates with new blood. The Sunday-school overflows; a troop of energetic young men and women are at his beck for any good work; and although it is a Domestic Mission, they voluntarily contribute to offertories in chapel and school so heartily that a large part of the working expenses, heating, gas, cleaning, &c.. is defrayed by their collections.

At Bond-street a changing population, becoming more largely Irish Catholic every year and other circumstances, render the missionary work very difficult, and it seems probable that before very long some reconstruction of the work on smaller lines will be inevitable.

Space forbids detailed mention of smaller and yet helpful local efforts. Taken all in all, if Liverpool stands not where it did, it is because it has gone forward. H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Birmingham: Small Heath.—On Saturday, Jan. 27, the elder girls of the Waverley-road Sunday-school, under the direction of their teacher, Miss Matthews, entertained 103 poor children to tea. It was the second annual treat provided by the first class girls. The tea was followed by an entertainment, the chief item of which was an amusing children's drama, entitled *Annie's Holidays*. The evening was a very enjoyable one.

Blackpool (Appointment and Stone-laying).—The Rev. David Davis, formerly of Southampton, and recently of Fairfield High School, Liverpool, has accepted a unanimous invitation to the Bank-street pulpit, in succession to the Rev. W. Binns, and enters at once upon his duties. The Bank-street congregation are building a new schoolroom at a cost of about £400, and on Wednesday week the ceremony of laying the corner-stones took place. A short organ recital was first given in the church, and after prayer by the Rev. W. Binns, the company proceeded to the site, where stones were duly laid by Mrs. David Ainsworth, Mrs. H. Enfield Dowson, Mrs. Healey, ex-Mayoress of Heywood, and Mr. T. Holt, J.P., of Bury. Subsequently a vote of thanks to those who had taken part in the ceremony was moved in the church by Mr. T. Underwood, superintendent of the school. The speakers dwelt upon the great value of Sunday-school work, and warm testimony was borne to the services rendered by Mrs. Binns, as formerly superintendent of the school. In the evening a public meeting was held in the church, at which Mr. J. Lancaster, chairman of the Church Committee, presided, and was supported by the Mayor (Mr. Councillor Kingsbury), the Revs. W. Binns, H. E. Dowson, D. Davis, and H. B. Smith; Messrs. David Ainsworth, W. Healey, C. C. Grundy and others. The Rev. W. Binns spoke of the great advantage the congregation would derive from the new school-room, and made friendly reference to the congregation at the Masonic Hall, South Shore. With the enormous stretch of its promenade, Blackpool should be large enough for two places of worship in connection with the Unitarian body. The Rev. H. E. Dowson spoke of his long friendship with Mr. Binns, and paid a tribute to his brilliant gifts. He wished the congregation "God-speed" in entering on their new schools. Mr. Ainsworth and Mr. Healey also made encouraging speeches; and the Mayor added his tribute to the public services of several members of the congregation, and to the great benefit the community of Blackpool had derived from the presence of Mr. Binns, through the broadening and liberalising influence of his teaching and his example in the furtherance of all good causes. Speeches by Mr. T. Holt, the Revs. H. B. Smith and D. Davis, and Mr. C. C. Grundy followed, and the meeting concluded with cordial votes of thanks. At the recent annual meeting of the congregation, Mrs. Binns moved a resolution in memory of Dr. Martineau, and as one of the few remaining members of his Paradise-street congregation, spoke with much feeling of what she and others had owed to his teaching. The resolution was seconded by Mr. T. Underwood.

Bradford.—The work of renovating the Chapel-lane Chapel has been in progress since Christmas, and the Sunday services are now being held in the Channing Hall, which is well adapted for the purpose. On the chapel being examined, it has been discovered that eight of the arches over the aisles will have to be taken down and replaced owing to the foundation having given way. As this will be a costly undertaking, in addition to the £2,050 already raised for the new schools, &c., a very substantial amount will be required. In order not to burden the congregation with a debt, it is intended to hold another bazaar some time towards the end of the present year. On Sunday morning the Rev. E. Ceredig Jones, M.A., preached his second sermon in memory of Dr. Martineau, and in the evening, devoting his services to the memory of John Ruskin, gave a *résumé* of the great thinker's life, work, and teaching. Appropriate music was rendered, including the solo, "It is Enough" (Mendelssohn), and the chorus, "He Giveth his Beloved Sleep" (Bridge), the latter of which was sung at the memorial service in Westminster Abbey. The new schools are giving great satisfaction. At the close of last year there were 287 scholars on the books, of whom 165 were over sixteen years of age.

Bootle.—The Sunday-school tea-party was held on 30th, with a good attendance of scholars. After tea games were carried on until eight, when parents and friends arrived. A very laughable sketch was given by three elder scholars, after which the superintendent, Mr. W. J. Pidgeon, gave a short address, and the prizes were given to their winners by the minister. The whole evening was much enjoyed.

Ciliau.—The Unitarian Chapel, says a writer in the *Cambrian News*, as it approaches completion, will become a subject for comment. The Unitarians used to vie with the other Nonconformists in a rigid adherence to plain and ugly conventicles. Ciliau Chapel outside presents the appearance of a "chapel of ease." It has a chancel, and on the pine end of the chapel and of the chancel there is a cross erected. The style and treatment of the design and arrangement of the whole fabric is emphatically ecclesiastical, and is quite a departure from the severity of the old style of dissenting chapels. It will be a stimulus to a love for the æsthetic in private and home life in a district where even the Church of England is more like a barn than a place of worship. The population will owe a debt of gratitude to their benefactor, the Rev. E. Ceredig Jones, M.A., of Bradford, who has been the chief organiser and director in obtaining funds and in insisting upon an ornate plan. The memorial stones bear the names of Mrs. and Miss Jenkins, Trecefel; Mrs. Evans, Tynant; Mr. T. Jonathan, Captain W. Davies, the Rev. E. Ceredig Jones, M.A., and the Rev. L. Williams, pastor. The chapel is dedicated to the memory of the Rev. D. Davis, Castell Howell, whose beneficent life and influence is still potent in the land.

Congleton.—A lecture on "Habit" was given in the Cross-street school on Tuesday, Jan. 30, by the Rev. E. R. Hayton, B.A. (Congregational minister). The Mayor of Congleton (Alderman Wm. Worrall) occupied the chair. A vote of thanks, moved by Mr. J. Dumville and seconded by the Rev. G. H. Smith, was given to the lecturer and to those who provided the musical part of the programme. Thanks to the Mayor for presiding brought the proceedings to a close.

Cullompton.—The children's winter treat, on Jan. 23, was held in the schoolroom. After tea and a programme of music, recitations, &c., book prizes were distributed. There was a large audience.

Deal (Appointment).—The Rev. T. Shakespeare, having completed a six months' engagement, has accepted, with unanimous invitation of trustees and congregation, the charge of the church. The meeting of the reading circle and Guild of Good Fellowship on Tuesday evenings are regularly continued, and some interesting lectures have been given.

Dean-row and Styal (Appointment).—The Rev. E. L. H. Thomas, B.A., of Scarborough, has accepted an invitation to become the minister of the united congregations of Styal and Dean-row.

Leicester: Free Christian Church.—The Free Christian Church, late of Wellington-street, Leicester, have just erected a new Sunday-school on the Narborough-road, a rapidly growing suburb of the town, where they also hope shortly to erect a new church. The new school consists of a room about 60 ft. long, one end capable of being partitioned off to form a church parlour or special classroom. At the other end of the room are a kitchen and ladies' work parlour. Ornamental timber beams carry the roof, which has clerestory lights on each side. The various rooms are supplied with fresh warm air from ventilating radiators heated by low pressure steam apparatus. The rooms are supplied with electric light and also gas. The front elevation comprises a curved bay window of nine lights with a gable end, pleasingly carried out in local red brick and Burmantoft's terra-cotta, the apex containing the date A.D. 1900. Mr. Charles Kempson, A.R.I.B.A., has designed and superintended the carrying out of the work, and also prepared plans and estimates for the new church, acting as honorary architect. The opening ceremony took place on Jan. 25. The proceedings commenced with tea, when a large number of friends assembled; this was followed by a public meeting, when Mr. E. Clephan, J.P., formally declared the building opened. Much disappointment was felt at the enforced absence of the Revs. C. Hargrove, M.A., H. Gow, B.A., and Mr. T. Grosvenor Lee. During the evening interesting addresses were delivered by Mr. C. H. Roberts (President of the Church Committee), Mr. E. Clephan, Rev. W. G. Price (Hinckley), Mr. W. Simpson, Alderman Mott and the Rev. W. Whitaker, B.A. The meeting concluded with votes of thanks to the architect and the opener of the building. Much admiration was expressed at the skilful and artistic arrangement of the building. The schoolroom will be used for services and all other purposes until the church is erected. The sum of £1,000 is still needed to complete the scheme.

Leicester: Great Meeting.—The annual meeting was held at the schools on Wednesday evening, Jan. 24. Mr. Clephan, Chairman of the Vestry, presided, and there were about 200 present. Before any business was done the following resolution was moved by Mr. Clephan, seconded by Mr. Gow, and carried in silence, all standing:—"That the Great Meeting congregation at their annual meeting desire to express their sorrow for the death of Dr. Martineau, and to record their deep reverence for his character and their profound sense of obligation for the religious influence which he has exerted upon the life and thought of his times. They thank God for the great work which he has been enabled to do, and for the long, beautiful life which he has lived, and they desire to express their heartfelt sympathy with his family in their loss. May it be some consolation for them to know the deep reverence and gratitude in which his memory is held in the hearts of thousands to whom he has been a Prophet, a Teacher, and a Friend." The reports of the various institutions connected with the chapel were then read and confirmed, and nearly all appear to be in a flourishing condition, the Boys' Sunday-school especially so. The congregational report mentioned the loss of some old and valued members of the church, amongst others

being Mrs. Gimson and Mr. and Mrs. W. Whetstone. Mr. Alfred Else also, although he had left the town, was still felt to be a friend and fellow-worshipper. Mr. Gow, in his speech, spoke of the added responsibilities which the loss of such members laid on those who were left. The Great Meeting had for generations held a high position in the town, and had been recognised as a power for good. It must be the heartfelt desire of all that its influence should not grow less, and that its membership should increase with the increasing size of the town. He also expressed his satisfaction that the Free Christian Church had been enabled to remove into a more promising situation and his conviction that under their present minister they would soon build up a vigorous and self-supporting congregation. The meeting terminated with a hearty vote of thanks to Mr. Clephan.

London: Essex Church.—On Tuesday evening a very interesting lantern lecture on "Dr. Martineau's Life and Teaching" was given in the schoolroom by the Rev. F. K. Freeston. In the absence of Mr. Richard Worsley, the chair was taken by Mr Rupert Potter, a former lay-student of Manchester College, and a cordial vote of thanks was passed to Mr. Freeston for his lecture.

London: Kentish Town.—The annual general meeting of the Free Christian Church, Clarence-road, was held in the schoolroom last Monday evening, presided over by the minister, the Rev. Alexander Farquharson. Very satisfactory reports were presented by the hon. secretary, Mr. Arthur Savage Cooper, and by the hon. treasurer, Mr. J. F. Forbes, showing that during the year the membership, the pew rents, the subscriptions and the offertories had each substantially increased. Hearty congratulations were offered to the minister and to all concerned on the continued growth and prosperity of the Church, and a most pleasant evening concluded with hymn and benediction.

London: Stratford.—On Monday, Jan. 22, in connection with the Temperance Guild and Band of Hope, a lecture was given by Miss Marian Pritchard, on "Joan of Arc." The lecture was illustrated by lime-light views. Music was given by Miss Effie Turner and Miss Beatrice Pritchard. About eighty were present. On Wednesday, Jan. 24, the superintendent and teachers of the Sunday-school entertained some of the parents of the scholars at a tea and social meeting. Addresses were given by the Rev. T. E. M. Edwards, Mr. Tavener, and Mr. Waddington, and songs and recitations by the teachers; about fifty were present.

London: Wood Green.—The tenth annual report of the Wood Green Unitarian Society has been issued, together with reports of the Sunday-school, and the Band of Hope and Mercy, and statements of account. The report speaks in grateful terms of Dr. Mummery's ministry, and records an increase of subscribing members of the Society from 82 at the close of 1898 to 100 at the close of last year. The finances are also in a satisfactory condition, with a small balance in hand. The congregation has undertaken, in conjunction with Highgate, to provide a stall at the London bazaar in May.

Reading.—On Wednesday week the annual New Year's party took place in the Victoria Hall. There was a large gathering of adults as well as children, for whom tea was provided. In the course of the evening a series of *tableaux*, by children, were arranged by the Misses Skinner, which, with other entertainments, made the evening pass very pleasantly. During the proceedings a collection was made on behalf of Winifred House, and realised £1 10s., which sum was duly forwarded a a contribution to the home.

Rotherham.—The first lecture of the second series was delivered before the Literary and Social Union of the Church of Our Father, on Tuesday, Jan. 23, by Mr. J. Leadbeater, on "Röntgen Rays and Colour Photography."

Sale.—At a recent meeting of the Social Guild a lecture was given by the Rev. C. Peach, of Manchester, on "Character as Fate in Shakespeare's Plays."

Scarborough (Resignation).—The Committee of Westborough Church has received, with great regret, the resignation of the Rev. E. L. H. Thomas, B.A., which, under the circumstances, they have no alternative but to accept. It is gratifying to find that the sense of loss sustained by the church is shared in a marked degree by the townsfolk generally. Mr. and Mrs. Thomas will be missed in many good works, and by all who have known them.

South-East Wales Unitarian Society.—The quarterly meeting of this Society was held at the Old Town-hall, Pontypridd, on Thursday, Jan. 25. The President, Mr. J. Moy Evans, of Swansea, in the chair. The following delegates were present:—Aberdare, the Rev. E. Robinson Hughes and Mr. F. W. Hall; Cardiff, the Rev. J. Tyssul Davies, B.A., and Mr. W. A. Moore; Merthyr Tydvil, Messrs. Gomer Ll. Thomas and Robert Lloyd; Nottage, the Rev. W. J. Phillips; Pontypridd, the Rev. Dr. Griffiths and Mr. G. F. Hackar; Swansea, the Rev. W. T. Jones; Pentre, the Rev. David Rees and Miss Thomas; Wick, the Rev. David Evans; Mr. Lewis N. Williams (Treasurer), Mr. G. Carslake Thompson (Cardiff), Mr. John Lewis and the Rev. D. Williams (Hon. Secs.). The following resolution in reference to the late Dr. Martineau was passed, the delegates standing in reverent silence:—"The members of the South-East Wales Unitarian Society meeting at Pontypridd, on Jan. 25, desire to express their gratitude for the life and labours of the late Dr. James Martineau, and their sense of the loss sustained by the Unitarian body and the religious world generally by his death. They also desire to convey their most heartfelt sympathy to the members of his family in their bereavement." The usual business of the Society was done, and many matters of importance to the churches were discussed. In the evening a public meeting was held. The Rev. R. J. Jones, M.A., took the chair at seven o'clock. After a vigorous address by the chairman on "The Unitarian Position," addresses of fifteen minutes' each were delivered on "The Unitarian Ideals," by the following ministers:—The Rev. W. T. Jones on "An Open Bible," the Rev. J. Phillips on "An Open Pulpit," and the Rev. J. T. Davies on "An Open Church." There was a good attendance, and the addresses, which were interesting and to the point, were listened to attentively throughout. Earlier in the afternoon a meeting of the Ministers' Union was held, when the Rev. R. J. Jones, M.A., read a carefully-prepared paper on "Ritualism." An interesting discussion followed.

Stockport.—On Thursday, Jan. 25, the annual parents' party and prize distribution was held in the schoolroom, presided over by the Rev. B. C. Constable. After tea ten of the school girls, dressed in Japanese costume, very prettily sang and acted *The Song of the Merry Little Japs*. The dresses, fans, &c., were kindly lent by the Sunday-school friends at Buxton. The children next performed the well-known operetta, *Cinderella*, very effectively. The minister then presented fifty-four prizes obtained by the scholars during the past year for regular attendance, all the books having been selected from the list published by our own London Sunday-school Association. Three scholars had not missed once during the year, and two had obtained prizes every year for the last eight years. The number of prizes was the largest for the last thirteen years. An enjoyable evening was brought to a conclusion by the performance of the farce *Alive and Merry*, by the dramatic class. On Sunday last the minister preached both morning and evening on the late John Ruskin. On Tuesday last the Rev. B. C. Constable gave a "Talk on Dwellers in our Gardens," based on Mrs. Wood's little book, and illustrated by about sixty lantern slides, to the members of the Band of Hope and their friends.

Urmston.—The Queen's-road Church was opened on Saturday, Jan. 27, the service being conducted by the Rev. Priestley Prime, the minister in charge, and the sermon, in the absence of the Rev. C. Hargrove, M.A., being preached by the Rev. Dendy Agate from the words, "Ye also as living stones are built up a spiritual house." The musical part of the service was carried out by an efficient choir under the able conductorship of Mr. John Jackson, Dr. Boyse's anthem, "I have built thee an house," being sung. After service tea was served in the schoolroom to visitors, and a public meeting was subsequently held in the church, the chair being taken by the Rev. Priestley Prime. Letters of apology were read from the Revs. S. A. Steinthal, W. H. Burgess, B.A., Charles Roper, B.A., G. A. Payne, Dr. Christien, George Knight, Messrs. Charles W. Jones, James R. Beard, George W. Rayner Wood, and from ministers of the various congregations in the neighbourhood. Congratulatory speeches were made by the chairman, Mr. G. H. Leigh, Principal Gordon, Rev. W. H. Drummond, Rev. Dendy Agate, B.A., Mr. Alfred Davison, Mr. G. W. Henshall (chairman of committee), and Mr. Canning, the architect. The speeches were interspersed with vocal and instrumental music, and the gatherings were most encouraging. The church seats nearly 200, and there were present at the service 180; at the meeting 140.

Whitchurch.—On Wednesday, Jan. 24, a sale of work was held in the schoolroom of the Church of the Saviour, followed by tea, after which a lecture on "Robert Browning" was given by Mr. Richard Robinson, of Birkenhead, which was much appreciated. The proceeds of sale and lecture were very satisfactory.

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DEATHS.

PILKINGTON—On the 28th Jan., at Oswald-road, Chorlton-cum-Hardy, Isabella, wife of William Pilkington, late of Dinting, Derbyshire.

SMITH—On the 28th Jan., at 51, Frederick-road, Edgbaston, in her 90th year, Susan Anne, widow of Brooke Smith the elder, of Birmingham.

OUR CALENDAR.

SUNDAY, February 4.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., "Boy's Own Brigade Service," and 7 P.M., "Paul's Whatsoevers."—I., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. WILFRED HARRIS, M.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D. Evening, "John Ruskin as Teacher and Prophet."

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "God the Father." Evening, "Patriotism."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Musical Service, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Evening, "In Memoriam: John Ruskin."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. A. J. CLARKE.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. G. TARRANT, B.A., "Christianity without Priests."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Mr. E. CAPLETON.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. BINNS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "How should Unitarianism cope with certain Popular Errors of the Day." Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 4th, at 11.15, Prof. EARL BARNES, "Family Control of Education." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING of Contributors and Friends to receive the Report, elect Officers, and transact other Business, will be held at 2 P.M. on WEDNESDAY, the 7th February, 1900, at Dr. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C.

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LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE ANNUAL MEETING

will be held on THURSDAY EVENING, Feb. 8th, at the UNITARIAN INSTITUTE, at 8 P.M. Reports of the work at Crewe, Bootle, and Liscard, will be presented.

SIMULTANEOUS COLLECTIONS

in support of the work of the Association will be held at all Churches in the District on SUNDAY, March 18th.

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President—Sir JOHN T. BRUNNER, Bart., M.P. | *Chairman of Committee—W. BLAKE ODGERS, Q.C., LL.D.*
Treasurers—FREDERICK NETTLEFOLD, Esq., and FRANK PRESTON, Esq.

(1.) A portion of the Fund, not exceeding one-third of the net amount raised, shall be devoted to paying off debts or charges on, or purchasing the freehold of, some of our chapels and halls in or near London. The particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, shall be settled by the Committee of the London District Unitarian Society, regard being had to the efforts made by each congregation to help itself.

(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel Building Fund for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nominated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

THE FOLLOWING CONTRIBUTIONS HAVE ALREADY BEEN PROMISED :—

	£	s.	d.
Sir John T. Brunner, Bart., M.P.	1,000	0	0
Sir Edwin Durning-Lawrence, Bt., M.P.	1,000	0	0
Mr. Frederick Nettlefold	1,000	0	0
Miss J. Durning Smith	500	0	0
Mrs. Alfred Lawrence	200	0	0
Mrs. Nettlefold, Birmingham	200	0	0
Dr. and Mrs. W. Blake Odgers	200	0	0
The President of the British and Foreign Unitarian Association	100	0	0
Mrs. L. M. Aspland	100	0	0
Mr. Walter Baily	100	0	0
Mr. G. L. Bristow	100	0	0
Mr. G. W. Brown	100	0	0
Mr. H. Doughty Browne	100	0	0
Mrs. T. Chatfeild Clarke, Mr. Howard Chatfeild Clarke, and Mr. Edgar Chatfeild Clarke	100	0	0
Mr. E. Clephan, Leicester	100	0	0
Mr. William Colfox, Bridport	100	0	0
Mr. Henry W. Gair, Liverpool	100	0	0
Mr. William Gibson	100	0	0
Mr. John Harrison	100	0	0
Mr. and Mrs. Percival Hart	100	0	0
Mrs. and Miss E. G. Holt, Liverpool	100	0	0
Mr. W. R. Lake	100	0	0
Mr. F. W. Lawrence	100	0	0
Mr. I. S. Lister and the Misses Lister	100	0	0
Mr. D. Martineau	100	0	0
Mr. Oswald Nettlefold	100	0	0
Miss Preston	100	0	0
Lady O'Hagan	100	0	0
Mr. F. S. Schwann	100	0	0
Mr. William Spiller	100	0	0
Mr. Edwin Tate	100	0	0
Mr. S. S. Tayler	100	0	0
Mr. Harold Wade	100	0	0
Mrs. Webb	100	0	0
Mrs. Edward Berry	50	0	0
Mrs. Bruce	50	0	0
Mrs. Alfred Collier and family	50	0	0
Mr. H. W. Hill	50	0	0
Miss Ellen M. Lawrence	50	0	0
Miss C. A. Lawrence	50	0	0
Miss Mary Martineau	50	0	0
The Family and Representatives of the late Francis Morton, Esq.	50	0	0
Mr. C. F. Pearson	50	0	0
Mrs. C. F. Pearson	50	0	0
Mr. and Mrs. Rupert Potter	50	0	0
Mr. Russell Scott	50	0	0
Miss Anna Swanwick	50	0	0
Mr. William Thornely	50	0	0
Miss S. Scholes Wrigley, Windermere	50	0	0
The Misses White	30	0	0
Mrs. Barber, Shanklin	25	0	0
Mr. Thomas B. Bowring	25	0	0
Mr. W. Wallace Bruce, L.C.C.	25	0	0
Mr. E. K. Blyth	25	0	0
Mrs. George Buckton, Oxford	25	0	0
Mr. Stanley Chatfeild Clarke	25	0	0
Mr. John Harwood, Bolton	25	0	0
Mr. and Mrs. E. Handfield Morton	25	0	0
Mr. J. T. Preston	25	0	0
Mr. Frank Preston	25	0	0
Dr. and Mrs. Vance Smith, Bowdon	25	0	0
Mr. James Walton	25	0	0
Mrs. Wrigley, Windermere	25	0	0
Mrs. Joshua Buckton	20	0	0
Mr. S. R. Kearne	20	0	0
Mr. Richard S. Osler	20	0	0
Dr. and Mrs. H. Rayner	20	0	0
Mr. and Mrs. A. H. Thompson	20	0	0
Rev. James Harwood	15	0	0
Rev. C. C. Coe, Bournemouth (per Country Goods Stall)	10	10	0
Mr. Alfred J. Boult	10	10	0
Rev. W. Copeland Bowie	10	0	0
Mrs. H. C. Briggs, Ambleside	10	0	0
Mr. G. W. Chitty, Dover	10	0	0
Mrs. T. Colfox, Bridport	10	0	0
Mrs. Dobson, Tunbridge Wells	10	0	0
Miss Dunn	10	0	0
Mr. Henry Lupton, Leeds	10	0	0
Miss A. V. Mallet	10	0	0
Mr. P. M. Martineau, Esher	10	0	0
Mr. J. S. Nettlefold, Birmingham	10	0	0
Mrs. Shannon	10	0	0
Lt.-Colonel W. R. Trevelyan, Penzance	10	0	0
Mr. Julian Winser	10	0	0
Mr. F. D. Bowles	5	5	0
Mr. A. Gordon Maginnis	5	5	0
Mr. H. J. Morton, Scarboro'	5	5	0
Mrs. Henry Rutt	5	5	0
Miss Stainbank, Boston	5	5	0
Mrs. Taylor, Bolton	5	5	0
Mr. H. Woolley, Manchester	5	5	0
Mr. A. W. Worthington, Stourbridge	5	5	0
Mr. Hugh Atkins, Hinckley	5	0	0
Mr. Thomas Atkins, Hinckley	5	0	0
Mr. J. Howard Brooks, Wilmslow	5	0	0
Mrs. Cash	5	0	0
Mrs. Diggles	5	0	0
Rev. T. E. M. Edwards	5	0	0
Mrs. Enfield	5	0	0
Mr. W. Haslam, Bolton	5	0	0
Mr. C. T. Mitchell	5	0	0
Mr. J. J. Rawlings	5	0	0
Mrs. Robinson, Salisbury	5	0	0
Mrs. Steer, Clifton	5	0	0
Miss Thornely	5	0	0
Mr. P. E. Vizard	5	0	0
Miss Sophia Wallace, Bath	5	0	0
Miss Worsley	5	0	0
Mr. and Mrs. T. Worthington, Alderley Edge	5	0	0
Mr. G. Andrews	4	0	0
Mr. J. Glover	2	10	0
Mr. C. Woolnough	2	10	0
Mrs. C. Woolnough	2	10	0
Mr. Affleck, Gateshead	2	2	0
Mr. H. J. Bakewell	2	2	0
Mr. S. Charlesworth	2	2	0
Miss Chadwick	2	2	0
Mr. J. E. Darbishire	2	2	0
Mr. F. Garrett	2	2	0
Mrs. James Hill	2	2	0
Mr. F. J. Hytch	2	2	0
Mrs. Stanley Jevons	2	2	0
Mr. and Mrs. Rowland Lawford	2	2	0
Mr. James Laycock, Scarboro'	2	2	0
Rev. J. Martineau, D.D.	2	2	0
Mr. G. A. Morgan	2	2	0
Mrs. Oram	2	2	0
Mr. Henry Payton, Birmingham	2	2	0
Mr. and Mrs. E. G. Ravenstein	2	2	0
Mr. Edwin Rowland	2	2	0
Mr. Thos. Rowland, Liverpool	2	2	0
Rev. S. F. Williams, Calcutta	2	2	0
Mrs. Buller, Kendal	2	0	0
Mr. John W. Crompton, Chorley	2	0	0
Lt.-Colonel J. G. Cockburn Curtis, Dover	2	0	0
Mrs. Ellen B. Pearsall	2	0	0
Miss L. Toulmin Smith, Oxford	1	10	0
Mr. H. J. Adams	1	1	0
Mrs. Allen	1	1	0
Mr. E. Bridger Athawes	1	1	0
Mr. H. Blessley, Portsmouth	1	1	0
Mr. Alfred Clarke	1	1	0
Miss Everett	1	1	0
Mr. Charles Gresswell	1	1	0
Mrs. Hadfield, Altrincham	1	1	0
Mr. W. J. Hands, Scarborough	1	1	0
Mr. J. Jackson, Blackpool	1	1	0
The Misses Lewis	1	1	0
Miss Maginnis	1	1	0
Mrs. Charles Morton, Exmouth	1	1	0
Mr. W. J. Noel	1	1	0
Miss Rangel	1	1	0
Mr. W. Reynolds	1	1	0
Mrs. Schultz, Rickmansworth	1	1	0
Rev. John and Mrs. Taylor, Eastbourne	1	1	0
Mr. Lewis W. Williams, Aberdare	1	1	0
Mr. R. W. Wright	1	1	0
Mr. J. Adeane	1	0	0
Mr. W. T. Hadfield, Canterbury	1	0	0
Miss M. Hall	1	0	0
Miss Mary Jones, Windermere	1	0	0
Mrs. R. Moore	1	0	0
Mr. and Mrs. H. Rawlings	1	0	0
Miss Squier, Dover	1	0	0
Miss Wheeler, Warrington	1	0	0
Mr. R. Bertram	0	10	6
Mr. John Francis	0	10	6
A. B., Leeds	0	10	0
Miss Harriet Baker	0	10	0
Mr. H. E. Blazeby, Norwich	0	10	0
A Friend, Sheffield	0	10	0
Mr. John Quintrell, Chertsey	0	10	0
Mr. Thomas Cocker, Rotherham	0	5	0

Newington Green Chapel, 1st List :—

Mr. Ion Pritchard	20	0	0
Mr. F. W. Turner	20	0	0
Mr. and Mrs. T. Pallister Young	15	15	0
Mr. and Mrs. Howard Young	15	0	0
Mrs. Pritchard	10	0	0
		80	15	0

Unity Church, Islington, 1st List :—

Mr. Alfred Wilson	25	0	0
Mr. Hugh Martineau	21	0	0
Mr. C. P. Roberts	10	10	0
Miss Scott	3	3	0
Mr. John Spiller	3	3	0
Mr. Pickford	3	0	0
Mr. Herbert Chamberlain	1	1	0
Mr. Finch	1	1	0
Mr. F. L. Sargent	1	1	0
Mrs. Strohmenger	1	1	0
Mr. J. Waters	1	1	0
Mr. Kemshead	0	10	6
		71	11	6

Wood Green Unitarian Society, 1st List :—

Mr. Richards	10	0	0
Mr. Sudbery	10	0	0
Mr. King	5	5	0
Miss Aspden	5	0	0
Literary and Dramatic Club	4	0	0
Mr. Jolly	3	3	0
Mr. Wrigley	3	3	0
Mrs. Bolton	3	0	0
Mr. W. J. Cowan	2	2	0
Mr. H. B. Holding	2	2	0
Mr. J. Mummery	2	2	0
Miss Whenman	2	2	0
Dr. Mummery	2	0	0
Mr. Child	1	1	0
Mr. and Mrs. Cowlin	1	1	0
Mr. Ryley	1	1	0
Mr. John H. Whenman	1	1	0
Mr. Bibby	0	10	0
Mr. Marshall	0	10	0
Mr. W. Stoddart	0	10	0
		59	13	0

Total	£3,603	13	6

Promises of further Contributions, which may be paid at any time up to May 1st, 1900, will be gladly received by the Treasurers. They should be sent to, and will be acknowledged by,

FRANK PRESTON, 6, Derwent Villas, Whetstone, N.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THERE are now only a very few copies of the Martineau Memorial number of THE INQUIRER left. Of our regular subscribers, to whom we sent copies trusting that they would wish to have it, by far the greater number have forwarded the 5d. in payment. Others may have misunderstood our former note, but we shall be glad, as far as possible, to receive payment in all such cases.

WE have received a letter from the Aborigines Protection Society, signed by the President, Mr. Alfred E. Pease, and the Secretary, Mr. H. R. Fox Bourne, calling attention to the grievous sufferings of the South African natives consequent on the present war.

"This is especially the case with the people of Zululand and their kinsfolk in Natal, numbering about a million, whose country has thus far been the principal field of military operations, and among whom the desolation caused thereby is aggravated by the exclusion of many of their wage-earners from the Johannesburg, Kimberley, and other mining centres to which they hitherto resorted. Their misfortunes incident to the war follow, and are accompanied by, other disasters. As the sympathetic Secretary for Native Affairs wrote on Dec. 8, 'The earning power of thousands of natives is stopped, their herds were depleted by the rinderpest; the locusts have been, and still are, a scourge to their crops; and in consequence of the drought, there is every probability of the want of grain being greater next season than it is now.' The Natal authorities have done something in the way of immediate assistance; but it is officially stated that 'the Government will not be able to provide adequate or general relief, owing to the vastly increased expenditure occasioned by the war.'"

To meet the most pressing needs, for which it is estimated that at least £10,000 will be required, a Zulu Relief Fund has been started, for which contributions are now earnestly invited (cheques being crossed "Prescott, Dimsdale and Co."), to be sent to the Secretary at Broadway-Chambers, Westminster, S.W. All contributions will be promptly forwarded to Miss Colenso, at Bishopstowe, Pietermaritzburg, who will dispense the amount with the co-operation of the Secretary for Native Affairs and the Government officials in Natal.

HOMES of Rest and Recreation for Soldiers and Sailors in London, who have neither family nor friends with whom they can spend their leisure time, or to whom they can go when on leave or furlough, are greatly needed. The only institutions of the kind at present established are more or less denominational in character, and some degree of missionary effort is introduced into all of them. There is an eager demand among the men for a Home which shall be a home indeed and neither a public house nor a mission-hall. Such a Home, which, while encouraging an honourable and manly tone, shall be conducted on entirely NON-SECTARIAN lines, is being founded at 26, Morton-street, Belgravia (with the active support of the soldiers now in London) by Miss Lloyd, who has had fifteen years' experience at the Guards' Depôt at Caterham and elsewhere, and to whom Lord Roberts has written expressing his entire approval of the scheme. She proposes to have Club, Reading and Entertainment Room, a Refreshment Room (where, at moderate prices, everything but intoxicants will be supplied for the men or their relatives), besides bedrooms. It is believed that, in time, the Home will become self-supporting, but £600 will be required to furnish the building and meet the first year's expenses. Part of this money is already in hand, and further donations may be sent, after Feb. 8, to Miss Lloyd, at the Home.

AT Bedford College, three open "Occasional Lectures" will be given at five on Wednesday afternoons during the present term. The subject of the first, to be delivered on Feb. 14., by Mr. Milner Barry, will be "Nuremberg, the City of Albert Dürer and Hans Sachs," and this charming subject will be illustrated by lantern slides. Monsieur Victor Oger will give the second lecture on Feb. 21, taking for his subject "La Poesie Française au XIX. Siècle," and on March 7 Mrs. H. J. Tennant (Miss May Abraham) will describe the conditions of "Industrial Life and Law." Admission is by invitation tickets, which may be had on application to the Secretary, Bedford College, York-place, Baker-street, W.

THE closing year of a century naturally attracts to itself an unusual measure of interested attention, and from our habits in measuring time will acquire a special historical significance. Such a record, therefore, as that contained in the volume of "Who's Who" for 1900 is worth preserving, even apart from its immediate practical usefulness, which is great. "Who's Who" has an established reputation as an "annual biographical dictionary," and this fifty-second issue should have a very wide circulation. (Messrs. A. and C. Black. 3s. 6d. net.) It opens with a number of useful tables, such as are found also in "Whitaker," as to Parliament and Government officials, the Church, the Law, Army and Navy, Universities and Public Schools, learned and other societies, and there is an interesting list of the pseudonyms and pen-names of authors; but the bulk of the volume (nearly a thousand pages) is filled with short biographies of all the people living in this country at the time of publication judged to be of sufficient prominence to merit inclusion, while of foreigners a few of the most noted are included, among them being Tolstoi, Kruger, Labori, Zola, Tiele, and Pfleiderer, the last of whom has just celebrated the completion of twenty-five years of service at the University of Berlin.

IN such a work as "Who's Who," in which changes occur every year, it is of course difficult to preserve a due proportion in the space allotted to different men. We note, for instance, that Pfleiderer is allowed only nine lines, while to Karl Budde two-thirds of a column are devoted (one of the longest biographies in the book), and to Major-General Alliston-Champion Toker, C.B., of the Indian Staff Corps, half a column; and every reader is sure to miss some names, which in his opinion ought to be included, and to wonder why others are included or take up so much space. This is inevitable, but "Who's Who" grows fuller and more exact every year, while to curtail or omit any notice once included must be an extremely delicate matter. We should be inclined to refuse admission into such a book to any man who would not tell his age. Is it an accident that the year of Mr. Stephen Phillips' birth is not given? One amusing feature in the book is the addition of people's recreations, but we are sorry to see that Dr. Blake Odgers has none! The Principal of Manchester Col-

lege puts down as his recreations, "Carpentering, cycling (lately)," and Mr. Addis, "Walking, study of Gothic architecture." The Archbishop of Canterbury says, "Usual games in boyhood and youth; light literature in old age." The two greatest names appear for the last time in this year's volume.

AT a meeting of the Executive Committee of the Sunday Society on the Monday following the death of Dr. Martineau, a resolution of condolence was passed on the motion of Mr. Mark H. Judge, seconded by the treasurer, Mr. Frederick Long. Dr. Martineau was a Vice-President of the Society, and from the first one of its warmest friends. He was one of the last deputation that waited on the Government, urging the advisability of opening the national museums on Sundays. In 1895 the Society passed a resolution, conveying to Dr. Martineau the congratulation of the members on his ninetieth birthday, at the same time placing on record their high appreciation of the valuable services he had often rendered to the cause of Sunday reform. The following was Dr. Martineau's reply :—

35, Gordon-square, London, W.C.

Dear Mr. Judge,—I have in vain endeavoured to keep pace with the expressions of congratulation and goodwill, poured in upon me, on occasion of my recent birthday, by numerous societies and other public bodies with which a long life has placed me in relation, and I must rely upon your indulgence to pardon the delay of my response to the kind and friendly message with which through you I was honoured by the Sunday Society. Most heartily do I thank the members for their generous words of congratulation, and their cordial acceptance of my very sincere co-operation, feeble though it is. I have valued much and constantly distributed for appreciated use the Sunday admissions placed from time to time at my disposal, and old as I am, I hope yet to see better and wiser service rendered to our people by that seventh part of human life which is happily left free for a higher culture of mind and heart and life than the working days alone can supply.—I remain, always yours sincerely,

JAMES MARTINEAU.

WE quoted last week part of the striking tribute to Dr. Martineau, which appeared in the *Methodist Times*. This was followed by a further contribution by a Wesleyan minister, who attended the funeral, and in the course of his article, wrote as follows :—

Returning home, past the abbey where he ought to have been laid, I opened a little desk where lie the few sacred mementoes I possess—the faded violets from Kingsley's grave in little Eversley, the spray of dried yew from Wordsworth's grave in quiet Grasmere, and the rest. There I found a little bundle of now thrice-precious letters written in the characteristically neat hand of Dr. Martineau, and I read them again, though I know them—every courteous and kindly phrase, every carefully selected word—off by heart. In one he says, "The doctor has hidden my pen away from me, but I have stolen it for five minutes to write to you." In another, "An eighty-fifth birthday is such an unusual occurrence, that for a time I have been buried in flowers, and have difficulty in rescuing myself from their perfume and their pressure." While in another he says, with modest pride, "I think you will be glad to hear of the unwonted recognition that has come to me. My 'Types of Ethical Theory,' of which you wrote all too generously, has been adopted as a text-book in the University of Calcutta."

. . . .

A few weeks ago he said to a fellow-minister and disciple, "My life is completed," and surveying the long line of volumes which carry his name, and thinking of the vast influence those volumes have had on the development of religious thought in all Churches, both of England and America, the words may be accepted as a worthy verdict upon a magnificent achievement.

THE *Christian Register* of Jan. 18 prints the following letter from Dr. Martineau, dated April 30, 1895, in answer to the greetings of the American Unitarian Association on his ninetieth birthday :—

To the Directors of the American Unitarian Association :—

Dear Friends,—You will not wonder that your Birthday greeting comes to me with a special charm, when I recall the fact that, though your Association is my junior by twenty years, we both began to preach at the same date; since *it* broke out at once into ordered speech as soon as it was born, while I had to learn my alphabet and a good deal else, before I could be admitted, even as an apprentice, to missionary work. Well and gratefully do I remember the more striking of those first Boston productions, and the fresh glow which they kindled, like the dawn of a new gospel, upon my heart. Without yet quite knowing why (for I had been moulded upon the pattern of our native Unitarianism), your New England religious literature, opening a new vein of inner experience, gave me at once the need and the courage to rethink the great problems of the spiritual life.

If, therefore, in the last sixty or seventy years any teaching of mine has spoken your thought and met with your approval, I have but reflected back the blessing which I had received; and it will be a joy to me forever if this reciprocation has deepened our fellowship, and admitted me to a place—be it only as a guest—with the goodly brotherhood of the living and the dead who have both taught and lived the truth of God among you.

Accept my warmest thanks for your affectionate appreciation of such service as I have tried to render, and believe me, to the end, your loving brother, JAMES MARTINEAU.

THE February *Bookman* gives a reproduction of Emslie's portrait of Dr. Martineau, as a full-page supplement, and also contains a sympathetic article, "by one who knew him." From this the following sentences are quoted :—

In personal converse there was a gracious sweetness about his customary manner, and a lofty sincerity which entranced the listener; for the sweetness was not the sweetness of mere amiability, but the sweetness that arises from conscious strength and wide sympathies. Dr. Martineau's manner, indeed, reminded one of the old text, "Out of the strong came forth sweetness." And, whilst charmed by his gentleness and old-world courtesy, those who conversed with him felt the tonic of his fine sincerity. No man hated polite evasions and word juggling more than he did, and when he felt deeply on a subject he would speak out his mind with that uncompromising directness which one associates with John Knox.

THE February *Seed Sower* contains a number of interesting articles on Dr. Martineau. The Rev. E. I. Fripp writes a sketch of his life and teaching, the Rev. L. P. Jacks describes his religious philosophy, the Rev. H. Gow writes "an appreciation," and the Rev. F. K. Freeston contributes "Recollections and Impressions." Mr. Freeston writes as Dr. Martineau's last senior student, and quotes the following sentence from a letter in reply to the students' greetings to Dr. Martineau on his eightieth birthday :—

Of all the greetings and good wishes which I have received this day, none have more deeply touched me than yours; and to you first must I render thanks for your generous and affectionate words. For more years than I need count, my relation to you and your predecessors has been unspeakably close to my conscience and my heart; and to sustain it faithfully has been the chief desire and prayer of my life. . . . . I can honestly say that if I have loved my work much, I have loved my pupils more; and in retiring from the field, not without a touch of evening sadness, no such heartfelt consolation can be given me as the assurance that that love is reciprocated. I pray you to accept my affectionate thanks for giving me this consolation, and to believe me, to the last, your attached and faithful friend, JAMES MARTINEAU.

Mr. Freeston's article is illustrated by a reproduction of the well-known early portrait of Dr. Martineau, but it is wrongly dated. The portrait was painted in 1846, not 1837, and therefore represents the author of the second series of "Endeavours" rather than the younger writer of the "Rationale." In Mr. Fripp's article we also note one or two slips. It was in 1822, not 1823, that the young engineer turned to the ministry. On p. 184 the *Monthly Repository* becomes the "Depository." And we have a strong impression that it was for Mr. Thom in Renshaw-street that Theodore Parker preached in 1844, and not for Mr. Martineau in Paradise-street.

THE following resolution has been passed by the Committee of Hope-street Church, Liverpool :—

That the Committee of Hope-street Church, on behalf of the congregation, desire to record their profound sense of the value of the life and labours of the Rev. James Martineau, D.D., &c., and their deep sympathy with his relatives in their bereavement by his death. While the members of Hope-street Church share with all thoughtful and religious men their admiration for Dr. Martineau's incomparable service to philosophy and religion, they claim the privilege of special association with those who grieve that they shall see his face no more. The elder among them remember in him a preacher and pastor who has left an indelible impression upon their minds and hearts, while the younger cherish the great tradition of his ministry and reflect with pride and gratitude that his name and fame are for ever entwined with the history of Hope-street Church; and they all unite in the prayer that his spirit may long dwell in their midst, an inspiring and hallowing influence on their worship and their life.

THE *New Kingdom* of this month contains an illustrated account of the old Knutsford Chapel by the Rev. G. A. Payne, and the first instalment of some "Reminiscences of China and the Chinese" by Mrs. Wilfred Harris. We are promised for next month a special Martineau number.

MAN is glorious and happy not by what he has, but by what he is. He can receive nothing better or nobler than the unfolding of his own spiritual nature.—*Channing.*

LITERATURE.

ON A STUDY TABLE.*

THE Jowett Lectureship, founded by Mrs. Humphry Ward's energy, in connection with the Passmore Edwards settlement, has enabled Professor R. H. Charles to expound the results of more than ten years of study of the Jewish eschatological literature (1). These results are now embodied in a substantial volume of 428 pages. Oxford scholars certainly cannot be accused of idleness, if it is remembered that this book, the first volume of the "Encyclopædia Biblica," and the highly suggestive treatise entitled "Exploratio Evangelica," by Professor Percy Gardner, were all published in the same week.

Dr. Charles has already made all Biblical scholars his debtors by his important series of translations from Apocalyptic texts. The central part of his treatise is, of course, built up on these materials. They belong, for the most part, to the interval between the literature of the two Testaments, and their treatment fills about a third of the book. The rest is distributed between the Old Testament and the New, the first getting rather the larger share. A very careful index of subjects is added: it is to be hoped that in another edition this may be supplemented by an index of passages quoted, the entire series of prophecies concerning the ideal future coming successively under the author's view. May it also be suggested that the paragraphs should be pruned of the repeated expressions "We shall now deal," "We have now done," "We have just seen," &c. Such little bridges are useful to the hearer in oral delivery; but their frequency becomes irritating to the reader. The description of Ecclesiasticus as "uncompromisingly tory" (p. 162), or of the Sadducees as upholding "the orthodox and tory view" (p. 204), is matter of taste; but such a sentence as "How this misconception was removed later, in some degree through the revelation to Peter, but mainly through that to Paul, we have not here to deal" (p. 336), is positively bad grammar.

So much for the critic's fault-finding. The student will have nothing but gratitude to Dr. Charles for the skill with which he arrays his evidence and marshals his conclusions. He may not always share the confidence of the author's judgment. For instance, in support of the thesis that the original beliefs about the dead in Israel were connected with ancestor-worship, Dr. Charles refers to the ceremony of enslavement prescribed in Exodus xxi. 2-6, according to which the person to be enslaved was to be brought to "the god," the family-god or teraphim, interprets our author, who dwelt in the doorway. It may be "quite wrong to take this door to be that of the temple" (p. 22); but is that the only alternative? In the case of theft of property entrusted by A to B, when B is instructed to "come near unto the god," Exod. xxii. 7, is that also the ancestral spirit who presided at the entrance of the house?

The reader, again, must be prepared for trenchant criticism. Professor Charles never lacks the courage of his convictions. We do not think that he does justice to Ezekiel when he says that in him "monotheism is but a barren and lifeless dogma" (p. 107). Surely the great preacher of the regeneration of Israel, forerunner of the Pauline conception of the work of the Spirit in conversion, deserves a warmer word than this. From another point of view the following statement might be open to challenge:—"The doctrine of eternal damnation [in Christianity] is a Judaistic survival of a still more grossly immoral character" (p. 311). What of the doom upon the goats? Professor Charles himself says that "in conformity with Jewish tradition the punishment is generally conceived as everlasting in the Gospels" (p. 343). Do the Gospels in this matter represent the teaching of Jesus? And if so, is that to be described as a Judaistic survival of a grossly immoral character? The fervour of Professor Charles's language, the noble vehemence of his protest against the conception that this life ends the opportunities for the grace of God to win back the sinful soul (*cf.* a fine passage on the Johannine principles, p. 373), apparently lead to some awkward consequences. It is quite true that he candidly warns us that New Testament eschatology may present inconsistencies like those of early prophetic or intervening eschatological literature, and his chapters on the New Testament doctrines supply a triumphant justification of his declaration that he will deal honestly by them. His clearness of insight and his frankness of speech are worthy of the highest honour compared with the deliberate refusal of orthodox apologetics to recognise the plainest facts. He does not attempt to minimise the significance of the language ascribed to Jesus about the second coming. On general grounds he rejects a considerable portion of the discourse on the Mount of Olives, as given in Mark xiii. (as he also excises, with Wendt, John v. 28–29), but he says unhesitatingly "That Christ expected to return during the existing generation is proved beyond question by such statements as Mark ix. 1 (=Matt. xvi. 28= Luke ix. 27)"; and he adds, "We must, accordingly, admit that this expectation of Christ was falsified" (p. 330–1). With the Christological inferences which are to be drawn from this fact we have now no concern. But it is a great gain to the cause of historical science that a scholar and critic in the front rank of Anglican learning should thus fully recognise the meaning of Christ's words. The contrast between the attitude of Dr. Charles and that of his predecessor in this field, Dr. Salmond, must strike every reader.

Many technical points offer themselves for discussion, but they are hardly suitable to the pages of this journal. The attention of students should be directed to the valuable note on the term "Son of Man" in Enoch, p. 214. It is an excellent instance of that thoroughness of work and exactness of method which have been obviously maintained without slackening through all the long and laborious studies which lie behind this book.

The Wisdom-literature of Israel is now beginning to receive the attention which it deserves as an element in the national life, hitherto too little regarded. The volume on "Proverbs" in the "International Critical Commentary," (2) from the pen of Professor C. H. Toy, of Harvard University, is a valuable contribution to this end. Professor Toy's fine scholarship has ample room in the discussions concerning the text which are inevitable in a commentary on this book. But these are not thrust upon the English reader. By a judicious arrangement of types he is at once warned off technical detail which he does not need. He may, however, be interested in the evidence produced from the Alexandrian translation to show that there were many aphorisms in circulation which are not found in the Hebrew book, or he may quietly enjoy the curiosities of interpretation which are gathered from some of the other versions or the medieval commentators. All that the reader needs for the elucidation of the text is here. A fresh rendering of the couplets often brings out points that are obscured even in our Revised Version; though sometimes the diction seems too colloquial, as in v. 14 "I had well-nigh come to complete grief." The subjects are often described with great terseness—occasionally perhaps a little too smartly, as in "God's criticism of life," xv. 3. The rare touches of humour do not pass unnoticed. Correspondences in Ecclesiasticus and the Wisdom of Solomon (and even in the post-Christian *Pirkê Aboth*) are diligently cited; and our author has his eye on Ptah-hotep (*cf.* Renouf's "Hibbert Lectures"), Plato, or Menander; while there are occasional references to Malan's great collection of ancient oriental parallels. Some readers will wish that this part of the commentary could have been fuller, but the volume already exceeds 550 pages. In the large group of proverbs concerning "life" and "death" we might have desired a little more elastic or imaginative recognition of the possibility that there might be another plane of thought beside that of prolonged felicity or disastrous overthrow on earth, and independent of future duration. The amalgamation of the collections constituting our present book is set unhesitatingly in the Greek age, and this judgment is not likely, we think, to be reversed. But it does not seem probable that the kings of xvi. 10-15 were Maccabean princes. There are plenty of similar reflexions in Ben Siva, who belongs by common consent to the age which preceded the revival of the Jewish power. And the suggestions of allusion to Greek philosophical ideas or terms, *e.g.*, in xv. 3 or xxiii. 8*b*, must be received with caution. They are, however, only offered as hints, and do not carry with them the full weight of Professor Toy's positive judgments. Readers of his previous books will look for fine ethical appreciations, and will not be disappointed.

Those who remember Mr. Thomas Tyler's version of "Ecclesiastes," first published a quarter of a century ago, may like to renew their acquaintance with it in a new edition (3), and younger students ought to give this revised work a hearty welcome. The Introduction has been considerably extended, and now occupies ninety-nine pages. Long ago Mr. Tyler convinced us of his main thesis—namely, that "Ecclesiastes" showed traces of acquaintance with Greek culture. When once this thesis is admitted, however, there is always a danger

* (1) "A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity; or Hebrew, Jewish, and Christian Eschatology, from Pre-prophetic Times till the close of the New Testament Canon." By R. H. Charles, D.D. London: Adam and Charles Black. 1899. 15s.

(2) "The Book of Proverbs." By Professor C. H. Toy. International Critical Commentary. Messrs. T. and T. Clark. 12s.

(3) "Ecclesiastes." By Thomas Tyler, M.A. New Edition. 1899. D. Nutt. 6s. net.

(4) "Jacob at Bethel." By A. Smythe Palmer, D.D. 1899. D. Nutt. 2s. 6d.

of over-doing the evidence. Thus the new section added to the Introduction in order to establish a connection between Eccles. ii. 3, and the doctrine of the supreme good for man in the Nicomachean Ethics i. 7, does not seem so conclusive to us as to Mr. Tyler. Much fresh illustration is also introduced in relation to Stoicism, and the reader receives the impression of a very careful and independent piece of work. Mr. Tyler still adheres to the view that Koheleth is older than Ecclesiasticus, and sees no reason to abandon his former date, about 200 B.C., in which two of the latest Continental critics, Siegfried and Wildeboer, agree with him. The commentary (apart from the excellent "exegetical analysis" pp. 100-132) is somewhat meagre, and seems to take too little account of textual difficulties (*cf.* however §19 in the new Introduction, which repeats almost verbatim §15 in the old). Mr. Tyler commands our respect; he has great patience over riddles; but in the treatment of the text he is decidedly conservative.

Dr. Smythe Palmer continues his "Studies on Biblical Subjects," and in his second issue deals with Jacob at Bethel (¹). The book is divided into three parts—the vision, the stone, and the anointing. An immense quantity of curious learning is brought together to illustrate the conceptions of the sanctuary, the mountain of the gods, &c., the worship of sacred stones, and the "evolution of unction." The student will be grateful to Dr. Smythe for his many valuable references, and the numerous glimpses which his pages afford into interesting byways of belief. The details are often full of suggestion, but the total impression is less satisfactory. Thus the use of the Pentateuchal narratives is wholly uncritical. Gen. xxviii. is cited as if it were all of one piece, and the name El Shaddai in the opening verses is dragged in to the explanation of the vision (p. 27). The highly artificial names in the census-lists of Numbers belonging to the latest stages of the Priestly Code are adduced as "evidence of the great antiquity of stone-cult" (p. 130), and the same document is cited to support the statement that "at the foundation of the Mosaic system" Moses was commanded to anoint the tabernacle and its furniture (p. 135).

Similarly the language of accommodation is stretched unduly when Old Testament practices are described as "God's ritual ordinances" (p. 144). From another point of view Dr. Palmer's treatment does not seem to justify itself. He contends that the "ladder" of the vision was in reality a Babylonian terraced temple, and this supplies the theme for the whole of the first essay. As the word does not occur again in the Old Testament, its meaning must be more or less conjectural. But Dr. Palmer's arguments are not conclusive. He asserts that Jacob could have known no other shape for a "house of God," because no other then existed. What do we know of the little sanctuaries of Canaan? Further, he says that the visible presentment of a ladder is too incongruous a conception to be readily accepted. But it was certainly accepted elsewhere. Dr. Palmer himself quotes the pyramid texts of Pepi I., in which the ladder by which the departed soul might climb to the sky is solemnly addressed. He says that the nature of it is unexplained (p. 36). But he does not mention that it was regarded as a real ladder, for down to the Greco-Roman times ladders were deposited in the tombs, and certain of the gods, Ra, Horus, &c., were supposed to hold out their hands from the sky to help the climbers. Dr. Palmer might further compare the legend of the three golden staircases by which Buddha, accompanied on either hand by the great Brahma and Indra, descended from preaching to the gods in the Tavatimsa heaven. When he reached the earth, says the Chinese pilgrim Fa Hian, the three flights sank into the ground, all except seven steps, which remained visible. King Asoka (about 250 B.C.) tried to dig to the bottom of them, but his men could not reach it. So he built a monastery on the spot, and erected a stone pillar, which Fa Hian described; and this pillar was found *in situ* by General Cunningham in 1862. Alas, the archæologists of the Palestine Exploration Fund have not been able to find Jacob's Bethel!

J. ESTLIN CARPENTER.

"SOCIAL ASPECTS OF THE QUAKER FAITH."*

MR. GRUBB has given us a fresh and vigorous utterance of the spirit of present-day Quakerism, but one need not be a Friend in order to read it with interest and sympathy as well as with profit. Indeed, with the exception of the first paper, "Christ's Ideal of a Church," which is a statement of the non-sacerdotal and non-sacramental position, the book appeals equally to readers of all denominations. It brings the "inner light" to the solution of outward problems; but the author knows well that that light is no substitute for knowledge of economic principle, and hence his discussions are well-reasoned and temperate, though suffused with deep moral feeling. He uses the language of persuasion understood of all men, and even the illustrations and allusions by which he reminds us of his denominational connection carry a universal lesson. Thus, chiding his own society, he says:—

"Even our yearly meeting epistles take far more pains to define the theological position of our body than to insist upon the need for practically loving our neighbour as ourselves" (p. 105).

There is a good deal of plain speech of this sort, which may be taken home by others than Friends. Here is another extract, which shows how much, in Mr. Grubb's opinion, it may mean to be a true friend, without spelling the word with a capital F.

"It is, in my experience, exceptional to find employers (and still more, may I venture to say, the wives of employers) who can easily and readily put themselves in the place of the workpeople. In nearly every case when I hear the common remark, 'If you were in business you would see things differently,' I feel inclined to answer, 'Yes, and if you habitually met your workpeople as a friend, you would speak very differently.' Without sympathy—that is, ability to see another point of view—without imagination, without 'fraternity,' we shall not see the truth" (p. 76).

The book abounds in touches of this kind insisting on the moral elements which must go to the solution of the difficulties of our industrial life. And it need not be supposed that strictly economic aspects receive less thorough treatment on that account—they are illuminated rather than obscured by ethical illustration.

The least satisfactory essay in the book is the last, a critique of Mr. Kidd's pretentious but stupendously fallacious "Social Evolution." There is a strange disproportion between Mr. Grubb's exposition and criticism of Mr. Kidd's argument. The exposition is too long and too complimentary, in view of the objections which come after. The result may be indicated by the fact that a confessedly "fundamental criticism" is stated in a single page, and is only stated, not applied. Mr. Grubb says:—

"I have a profound distrust of arguments which virtually use reason to destroy reason, and I cannot think any good will come to either reason or religion of setting them up as hopelessly and finally irreconcilable the one with the other" (p. 248).

Yes, indeed, Mr. Grubb is well justified in his distrust, and yet he makes no attempt to show its bearing upon his previous exposition of Mr. Kidd's argument, though the view so profoundly distrusted is of its essence. The flattering tone of the exposition suggests that the critic did not realise how deep his objection cuts. Mr. Grubb does not do himself justice in his tenth essay. His most characteristic thought and manner are displayed in Essays II. to IX.

H. RAWLINGS.

ARTICLES IN THE REVIEWS.

OUR chief interest this month centres in the *Contemporary Review*, which contains two articles of "Recollections" and "Personal Impressions" of Dr. Martineau, by Miss Frances Power Cobbe and the Rev. P. H. Wicksteed respectively. Miss Cobbe's "Recollections" go back to about 1844, when she first read the *Rationale* and the *Endeavours*, and they include a number of interesting stories and some very striking letters of Dr. Martineau's, from the chief of which we have quoted in another column. When Miss Cobbe first took up her anti-vivisection work, Dr. Martineau gave his warm adhesion to the cause, and wrote in January, 1875, in reference to the Memorial to the *R.S.P.C.A.*, for which she was collecting signatures:—

I should have been very sorry not to join in the protest against this hideous offence. The simultaneous loss from the morals of our advanced scientific men of all reverent sentiment towards beings above them as towards beings below, is a curious and instructive phenomenon highly significant of the process which their natures are undergoing at both ends.

And at one of the annual meetings of the Victoria-street Society, held at Lord Shaftesbury's, Dr. Martineau spoke in support of Mr. Reid's Bill for Total Prohibition. Miss Cobbe also tells how, when Dr. Martineau was obliged in 1872 to give up his pulpit, and she had expressed to him her grief that she should no longer listen to his preaching, "his head drooped; and he replied with infinite sadness in a low voice: *It has been my life.*"

Mr. Wicksteed writes as an old student of Dr. Martineau's and his successor at Little Portland-street, telling of his characteristics as a teacher and as a practical school manager, and adding some extremely interesting notes on his manner

* By E. Grubb, M.A. (Headley Bros. 3s. 6d.)

of writing. There is a delightful and unexpected story of his taking some children to the pantomime (his own first and last visit), and the article concludes:—

Mr. Watts's well-known portrait, while it nobly interprets the habitual seriousness of his temperament, does not do justice to his keen sense of enjoyment, which manifested itself in many ways, and not least in the gleeful laughter which none who knew him will forget. Mr. Emslie's portrait, if in some respects less of an interpretation, is a far more complete, and therefore adequate, rendering of his features, with all their variety of moods and possibilities, and Mr. Hope Pinker's statue is a majestic representation of him as he appeared in the last years of his life.

The other article in this number to which we would call special attention is by the Hon. Auberon Herbert, on "The Tragedy of Errors," telling dispassionately the story of the Transvaal negotiations with their miserable and disastrous misunderstandings and mistakes on both sides, bearing testimony to the admirable services rendered by Mr. Greene, and regretting that his salutary personal influence was not allowed a larger scope. The character of the Boers and the Outlanders is vividly depicted, and what might have been contrasted with what is. Mr. Herbert calls for an armistice, and a return to the position of last August, with a confession of the mistakes that have been made.

For the wise all things are possible. With generosity, with forgiveness on both sides, with good temper as befits those who have striven honourably with each other, with a real respect and esteem replacing the old contempt, and with a new and enlarged experience as regards the madness of such a war between kindred races as that to which we have both been most rashly committed, it is still possible for us to make a new future and to place our South African empire on the foundations of peace and friendship instead of undying hatred and enforced subjection. Let us show ourselves equal to the great occasion that now calls on us; let us both show that we have something in us better than the nature of the wolf that dies biting and rending; let us leave the dead past to bury its dead, and prepare for a new and better future. So, and only so, will all the blood that has been shed not have flowed altogether in vain.

The *Nineteenth Century* opens with four military articles, and then comes the Rev. Father Clarke, S.J., who shows how a clever Jesuit can deal with Dr. Mivart, who is declared never to have been a real Catholic at all.

In the *Fortnightly*, Mr. W. H. Mallock writes on "The Logic of Undenominational Christianity," which refers to Professor Sabatier's recent article on Dogma, and twice speaks of him as "Adolphe Sabbatier," but is occupied chiefly with an examination of Mrs. Humphry Ward's statement of liberal Christian faith. Only Catholicism, Mr. Mallock argues, can logically survive the destructive work of modern criticism on the Bible, because the Church vouches for the Bible. But he does not explain what vouches for the Church. Undogmatic Christianity is declared not to be Christianity at all. The value of Mr. Mallock's criticism may be measured by his assertion that it is inconsistent for one who denies the doctrine of Three Persons in the Trinity to affirm that there is a constant spiritual presence in our life, as an inward enlightener and the source of a growing religious life. Non-miraculous Christianity, he says, can have no objective and universal authority, because one who asserts its claim to our allegiance is left to his own feelings alone. So our critic denies implicitly that God is present in our inward life, and that the judgments of reason and conscience have any divine significance.

THE REV. S. FLETCHER WILLIAMS IN EAST BENGAL.

Unity and the Minister, of Calcutta, of Dec. 24, reports as follows:—"The Rev. S. Fletcher Williams, the representative in India of the British and Foreign Unitarian Association, has completed a month's tour in East Bengal, and has proceeded to Madras to fulfil engagements there and in other towns in the Southern Presidency. Arriving at Barisal on Nov. 15, he remained there a week. There were four lectures, theological and literary, one Sunday evening discourse and one conversational meeting on theological topics, all held in the Brahmo Samaj Hall, which was full on each occasion, and some of the meetings were crowded. The audiences were composed of the principal inhabitants of the town—members of the local bar, acting and retired Magistrates, Munsifs, &c., with students. At the lecture on 'Emerson' Mr. Petrie, the District Judge, presided. Every day during his stay Mr. Williams had the pleasure of meeting numbers of Barisal people who came to the Dâk Bungalow for conversation on religious questions and literary topics—Brahmos, orthodox Hindus, and Mahommedans, including a great number of students.

"Dacca was reached on Nov. 23. A fortnight was spent here. During that time there were six lectures, two Sunday evening discourses, a conversation meeting, and a week-evening service and sermon in the New Dispensation Church. The lecture on 'Tennyson' was given in Jiban Babu's Mandap, Dal Bazar, Babu Sasibhusan Datta, M.A., Professor in Dacca College, in the chair; the lecture on 'Carlyle' in the Northbrook Hall, Mr. Douglas, District Judge, presiding, when there was an attendance estimated at not less than 500, which included the *élite* of the town. At all the meetings the audiences were large, and representative of the cultivated classes. Mr. Williams visited the Dacca Rescue Home, the Government College, the Government High School, the Eden School for Girls. The Dacca Rescue Home is doing a noble work, both preventive and reformatory, and doing it in a quiet, unostentatious way. As at Barisal, great numbers of friends of all religious views had daily conversations on religious subjects and on Western literature, especially students, a class of which there are about six thousand in Dacca.

"From Dec. 8 to 15 Mr. Williams was at Mymensingh. There were meetings here every evening—four lectures in the Town Hall, one Sunday evening service in the Brahmo Samaj Hall, one week-evening service and sermon in the New Dispensation Church, and two conversational meetings at the residence of the District Judge, Mr. A. C. Sen, at which Sadharan and New Dispensation Brahmos were present. One afternoon a visit was paid to the branch school of the Calcutta City Collegiate School, and an address was given, the students, to the number of 480, being assembled in the large hall. The congregation at the Sunday evening service filled the Brahmo Samaj Hall, and included a good number of the educated classes of all types of religion. The lectures at the Town Hall attracted satisfactory though not crowded audiences."

Our Calcutta contemporary concludes its report as follows:—"It is gratifying to us to know that this tour has been so successful, and that Mr. S. Fletcher Williams' lectures and sermons have been highly appreciated by the cultured community in Barisal, Dacca, and Mymensingh."

Referring to this tour and to Mr. Williams' work in Calcutta, the Bengal correspondent of the Madras *Hindu* writes in the issue of that paper for Dec. 28:—

"Mr. Williams is a Unitarian Christian, but his numerous lectures both in and about the Metropolis and in the Mofussil towns are largely attended by educated Indians, and they have hitherto elicited nothing but appreciation and praise. Unitarian Christianity such as is upheld by Mr. Williams is to all intents and purposes Universal Theism, or the Indian form of it which passes under the name of Brahmoism. But Mr. Williams' audiences do not consist of only Brahmos, but educated Hindus, and even the latter, not to say of the former, think themselves profited by his religious, ethical or theological discourses. The secret of it all seems to be the absence of dogmatism in the reverend gentleman's utterances. In short, Mr. Williams has been eloquently preaching Essential Religion and Essential Ethics, which the follower of every religion and creed will find little to take exception to. Thus Mr. Williams, though a Christian preacher, has been doing a good deal to advance the religious thought and raise the moral life of Hindus and Brahmos. It is altogether a phenomenon which is full of lessons to the ordinary Trinitarian Christian Missionary in India, who is proverbially full of dogma and denunciation, of bigotry and vituperation. The Rev. Mr. Williams has now been more than a year in India, and all those liberal-minded men who delight in the preaching of the spiritual life and moral culture, devoid of sectarianism, will admit that his mission has been a singular success."

Go on with your daily tasks, doing the best you can in your circumstances, and wait for God's time. It takes months for the apple to grow mellow and sweet on the tree. You will not always be struggling with faults, fainting under infirmities, bowing beneath burdens, striving in vain against difficulties. It doth not yet appear what you will be, but there is glory in reserve for you if you are only faithful.—*J. R. Miller.*

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CORRESPONDENCE.

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"BACK TO JESUS."

SIR,—I have no wish to add to the general discussion on this topic, but simply to thank Mr. Bennett and Mr. Drummond for their able contributions, and to express my opinion that the fire of their opponents has been too scattered and ineffectual to disturb their positions.

But I cannot refrain, in the absence of an abler pen, from demurring to Mr. Hargrove's contention that there can be nothing new in religion, and that the most enlightened Christian can get no nearer to God than did the Israelite who wrote, "As the hart pants after the water brooks, so pants my soul for Thee."

Then, if I understand Mr. Hargrove aright there can be no fresh revelation, no new birth. True, as he says, "Religion, the relation of the human soul to God, is an abiding fact"—but, he adds, "it does not admit of the new." Yet I venture to say our knowledge of that relation, if it grows—and there is no life without growth—must bring us to positions where all things become new to us. I should have thought that had been Mr. Hargrove's experience when he turned from Roman Catholicism to Unitarianism, as it was mine when I, about the same time, forsook Calvinism. To suggest, as it seems to me he does, that the advent of Christianity did not add anything new to the contents of religion, is, I think, an untenable position to take up.

And this leads me to his opinion that the expression of the Psalmist represents the high-water mark of human religious experience. Surely the voice of aspiration is not on the same level as the witness of realisation. Whatever may be the historical value of the Fourth Gospel, it is, at any rate, a part of the spiritual heritage of mankind. It embodies the religious experiences of one who has become the Christ of humanity. And he who said, "I and my Father are one;" "Father, I thank Thee that Thou hearest me, and I know that Thou always hearest me;" "Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you," had attained a height of spiritual knowledge that the Psalmist cannot touch

The Christian revelation constitutes a new starting-point for the race; it will be interpreted by every age according to the needs of the time, but it will answer to all. "God and the soul" seems to be the standpoint of Unitarianism. God and humanity is the Christian ideal as interpreted by the age; God realising himself in and through humanity, they all becoming one in Him that His kingdom may come on earth.

Like armies converging on one point, so the popular Churches, led by their best men, are becoming inspired with this thought.

If the Unitarian Churches are to become living institutions in the coming century, they, too, must share the ideal, or be cast like drift-wood useless on the melancholy shore, while the full stream of human endeavour rushes on to the realisation of its new-born hopes. E. CAPLETON.

Jan. 21.

SIR,—I have read with the greatest interest the important discussion which has been carried on of late under the above title in the columns of THE INQUIRER. Such discussions are very suggestive and helpful. In order that the present one may become still more so, might I ask the Rev. Ambrose Bennett if he would not kindly throw a little more light on the following points connected with the central tenet of his religious system—God's forgiveness of sins:—

1. How can the prime fact of religion concerning man be the fact of sin which is a disorder, and not purity, righteousness, love, which are moral order?

2. How can Mr. Bennett consider it impossible for the All-Holy to forgive his sin, and yet have the assurance that it is forgiven?

3. What does Mr. Bennett understand by the forgiveness of sins? If it be the removal of the guilt of sin, how can such a removal be affected by an act of God?

4. In what way is the *assurance* that sin is forgiven by God communicated to man? JAMES HOCART.

Brussels.

JOHN RUSKIN.

SIR,—Thinking that your readers might possibly like to see the accompanying addition to your "Memorabilia" of a great and good man, a judicious friend advises me to send you the following:—When the Rev. F. D. Maurice had established his Working Men's College, I heard that Mr. Ruskin had generously undertaken to teach a drawing-class thereat, and I went one Saturday evening to hear his closing address to the students.

Of course it contained many striking remarks, and among others this: "Now, remember, gentlemen, that I have not been trying to teach you to draw, only to *see*. Two men are walking through Clare Market, one of them comes out at the other end not a bit wiser than when he went in, the other notices a bit of parsley hanging over the edge of a butter-woman's basket and carries away with him images of beauty which in the course of his daily work he incorporates with it for many a day. I want you to see things like these."

At the close of the address a gentleman sitting next me went up with me to the platform to thank Mr. Ruskin not merely for that address but for the remarkable good he had been conferring year after year on the English-speaking race, and indeed on the whole world by the stimulus he had given to the true influence of Beauty, and the uplifting power of Art. I shall never forget the sad and wistful smile that came over his face as he turned a little away saying, "Oh, do you think so! it seems to me as if I looked back only on a misspent life and wasted opportunities." This is not the time and place perhaps to record the generous and unstinted support which he gave me some years later in my endeavours to establish a "Society for the *Prevention* of Pauperism and Crime," but I can never forget it.

HENRY SOLLY.

Sydenham Farm, near Wallingford, Oxon.

THE POSTAL MISSION.

SIR,—Will you allow me a little space in THE INQUIRER to remind the friends and supporters of the Central Postal Mission that subscriptions are due in January, and should be sent direct to the hon. treas., Miss Ellen M. Lawrence, 26, Kensington Palace-gardens, W. May I also say that we are urgently needing *new* and increased subscriptions to carry on efficiently and to develope the Suffolk Village Mission which is prospering well. It is quite essential to get more help about the Sunday services to prevent our excellent minister, Mr. Amey, getting quite worn out. The two chapels of Bedfield and Framlingham are five miles apart, which makes the Sunday work all the more arduous. If liberal donations, or better still subscriptions, could be put into our treasurer's hands early in the year, it would enable our Committee to arrange the work so that Mr. Amey should have a good holiday which he much needs, and later on enable him to break fresh ground by holding week-evening services and carrying on missionary work in Bedfield and the neighbouring villages, which he has set his heart on doing.

An additional sum of £50 is needed.

FLORENCE HILL, hon. sec.
Central Postal Misssion and Unitarian Workers' Union.

"A DAY of Humiliation. Will it help us to Victory?" is the question which the Rev. Charles Hargrove asks and answers in his sermon in this month's *Mill Hill Pulpit*. In what light he regards the call to special intercession in the hour of defeat will be seen from the following passage:—

"To ask of God to make our generals cleverer than the Boer generals, to prevent their riflemen hitting the human mark, and to help ours to do it more effectually, to reveal to us the enemy's tactics and give us skill to outwit them—all this seems to me the very desecration of prayer, and almost like a return to heathen superstition. When I read in the letter of a Wesleyan chaplain the remonstrance against a cannonade on Sunday afternoon 'that this is surely not the way to propitiate the God of Battles'—or when, in another letter, deemed worthy of insertion in the best of religious papers, *The Guardian*, I find it suggested that a remedy for our present troubles will be found if we:—'Make the reading of the Bible (with explanation) compulsory in all State-aided schools; and at the next census make an acknowledgment to God by means of a capitation grant of one shilling for State almshouses'—and that then 'the affairs of the Empire will be in a better way to prosper'—I ask myself what manner of God is this who is supposed to interfere in favour of one side or other according as they propitiate Him with certain religious rights and offerings?"

The confession of our sins, and the renewed consecration of our lives to the service of God's Kingdom, must be effected in a very different spirit from this.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE INWARD LIFE.

From "Fénelon's Letters to Men."

You ask to be taught how to pray, and how to seek union with God, so as to be sustained against life's temptations, and I am sure you greatly desire to find the help you need in this holy practice. I think you cannot treat God with too much confidence. Tell Him all that is in your heart, as one unloads one's heart to a dear friend of all that gives it pain or pleasure. Tell Him your troubles, that He may comfort you; tell Him your joys, that He may sober them; tell Him your longings, that He may purify them; tell Him your mislikings, that He may help you to conquer them; talk to Him of your temptations, that He may shield you from them; show Him all the wounds of your heart, that He may heal them. Lay bare to Him your indifference to good, your depraved taste for evil, your dissipation, your instability, your leanings to a corrupt world. Tell Him how self-love disposes you to be unjust to your neighbours, how vanity tempts you to be insincere, and to dazzle those with whom you are concerned; how your pride disguises you to yourself as well as to others. If you thus pour out to Him all your weakness, needs, and troubles, there will be no lack of what to say; you will never exhaust this subject, it is continually being renewed.

People who have no secrets from each other never want subjects of conversation; they do not premeditate or weigh their words, because there is nothing to be kept back. Neither do they seek for something to say; they talk together out of the abundance of their heart—without consideration, just what they think. The heart of each speaks to the other; they pour out, so to say, one into another. Blessed are they who attain to such familiar, unreserved intercourse with God!

In proportion as you talk to Him He will talk to you; and often you should be silent and let Him speak, so that you may listen in the stillness of your heart. Say, "Speak, Lord, for thy servant heareth"; and "I will hearken what the Lord will say concerning me." Add with a loving, dutiful mind, "Lord, think no scorn of me." The Spirit of Truth will teach you inwardly all that Jesus Christ teaches you outwardly in the Gospel. This is no extraordinary inspiration in which you need fear delusion; it will only inspire you with the virtues suited to your condition and the ways of dying to yourself that you may live to God. It is an inward voice, which teaches us we have need from time to time.

God is the True Friend who always gives us the counsel and comfort we need. Our danger lies in resisting Him; so it is essential that we get a habit of hearkening to His voice, of keeping silence within, and listening so as to lose nothing of what He says to us. We know well enough how to keep outward silence, and to hush our spoken words; but we know little of interior silence. It lies in hushing our idle, restless, wandering imagination, in quieting the promptings of our worldly minds, and in suppressing the crowd of unprofitable thoughts which excite and disturb the soul.

In prayer we should confine ourselves to simple affections and few points, on which it is better to dwell rather with love than argumentatively. Head-work tires, disgusts, exhausts us; but acquiescence of mind and union of the heart do not weary us in the same way. The spirit of faith and love never stanches so long as we do not forsake the Source.

THE CHILDREN'S COLUMN.

Thy Will be Done.—II.

"Sometimes," I said last week, "this prayer has to be prayed with the trustful bearing of very sorrowful and dreadful things." Sometimes there is the eager pressing forward to do our part in what is right and good, the brave and patient holding to truth and honour at all costs, the steadfast effort to be faithful in our daily lives, all of which we know to be our Father's will; but there is also the bearing of things we cannot help, pain and sorrow and loss, the having to give up or do without things we long for very much, and through it all to be still patient and faithful, as those who know that they are children of the Father in heaven. We all of us have to learn to pray the prayer in that other way.

Jesus has not only given us the words of this prayer; his whole life tells us about it and makes its wonderful meaning more clear, both in the faithful *doing* and *bearing* of the Father's will. As a boy he had grown up obedient and helpful in his home at Nazareth, and learnt to understand more and more perfectly the goodness and the love of God, the heavenly Father. Then, when he became a teacher, he made men feel how beautiful it was to trust in that love, and how it was by the way of duty, holding to righteousness before all, that they could be worthy of it, and be indeed children of God. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father, who is in heaven." His message of the Father's love was full of gladness, but he had also a great tenderness for suffering and sorrow, and he himself was not without grievous trials. He was often lonely, and misunderstood, and though "the common people heard him gladly," he had enemies as well, and they at last found a way to have him put to death. But even when he saw what must come of it Jesus would not be turned aside from his fearless teaching of righteousness and the love of God. So he prayed with his whole heart, "Father, not my will, but thine, be done," and when we think of how he bore his cruel death on the cross, we feel that he had not prayed in vain, and there is in our hearts a great thankfulness to God, because stronger than all the agony and darkness of that hour is the great conviction that the faithful sufferer, faithful unto death, passes out of the shadows into the light and peace of heaven, and the love of God is yet over all.

So the Cross of Jesus is the great ensign of self-sacrifice, and it is a constant reminder to us all of the divine secret of unselfishness; for with Jesus the faithful death was simply the crown of faithful life, and as we glory in the death of noble martyrs we know that the same spirit ought to be in our daily lives.

Which do you think would be the hardest, in a time of glorious enthusiasm, to speak your word of truth, and to hold fast to what you know is just and right, in the face of an angry mob, to be stoned to death as Stephen was, or burnt alive, or torn to pieces by savage beasts, like many of the old martyrs, or through long years to bear the burden and the frequent weary pain of a crippled back, and to be patient and cheerful, to keep from growing selfish and bitter, so that people would love and honour you for your brave and noble spirit? Perhaps we cannot say which would be hardest, and we have not to choose for ourselves; but we know that in many humble ways people have to learn to bear hard things, and through that patient and cheerful bearing to be helpers and not hinderers in the world, and so learn truly to pray, "Thy will be done."

Do you remember how in Mrs. Ewing's "Story of a Short Life," Leonard learnt to be "a brave poor thing," and to be happy in his hard lot? Often the most unselfish people, of the sweetest disposition, are those who have some great privation to bear, whether from a crippled limb or some other cause, and have learnt to do without things that others enjoy so much, and bravely to bear a great deal of pain. They make us ashamed of our impatience and selfishness, and teach us the great lesson of our life.

If you are not so quick as some of your friends, and do not get on so well with lessons or in games, and do not get so much praise, that is no reason for being envious and disagreeable to them. Be unselfishly glad for them, and just do the best you can with your own gifts and powers, being patient and good tempered over your defects, and you will know that is the right way. And so it is when others have more beautiful homes and are richer in many ways. Envy is one of the ugliest things in the world and most contrary to our Father's will. We have to be rich in love, in good humour and cheerfulness and helpfulness, and always in truth and honour, which even the poorest can have; and the world will be as beautiful and full of joy to us as to anyone, because our Father's will is done.

One other thing I must say to you about this prayer. Some of you know what it is, when those who are very dear are taken away by death. Then indeed we must pray, "Thy will be done." For that teaches us that they are with our Father still, and His tender love and care are watching over them as over us. And we love them more than ever. We must try to live so as to be worthy of their love and it draws us always nearer to them, and nearer to our Father in heaven. So His will is done.

With reference to a note which recently appeared in these columns, in which a country minister asked whether any provision of hospitality was likely to be made for the wives of ministers invited to the National Conference at Leicester, it must be remembered that the necessary provision of hospitality at the Conference goes far beyond what can be met by ordinary private resources; but we know that our friends at Leicester are making their preparations with the most generous good-will, and that they will do all that lies in their power to meet the demands of the occasion.

The world manages to get on with a very few great men, but it could not get along at all without a great many good men.—*Samuel M. Crothers.*

The Inquirer.

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LONDON, FEBRUARY 10, 1900.

SEER AND CONSOLER.

IT has been of the deepest interest to us during the past month to gather up the many worthy tributes to Dr. MARTINEAU which have appeared from representatives of the most various Christian communions, and to reproduce some of the most striking passages of these in our columns. We have been thankful to read many noble words of appreciation, reverence, and gratitude, honourable to the writers as they were significant of the transcendent influence of him to whom they referred. The measure of insight shown in such tributes has been naturally very various. The *Weekly Register* (a Catholic Review), for instance, in a generous and interesting notice, shows, perhaps, inevitable limitations of sympathy in the following as in other passages:—

To maintain the existence of God, the reality of a future life, and the supremacy of conscience, are in these days no small titles to respect. But when one has attributed this much to Dr. Martineau, it must be confessed one has done all.

The *Church Times*, on the other hand, wrote:—"By many a devout thinker in the Church of England some burning words of Dr. MARTINEAU are recollected as an incentive to deeper thought and more intense spirituality." The *Spectator* said of his sermons:—"Spirit speaks to spirit in these pages, which are worthy of the finest mysticism of the Catholic Church at her best, while at the same time manly, healthy, in harmony with human reason." A writer in the February *Bookman* says:—"A mystic—in the best sense of the word—with the spiritual fervour of a TAULER and the poetic sensibility of a COLERIDGE, it was the inner life, the life of devotion to a CHRIST-ideal, which consecrated his entire being." The Rev. PHILIP WICKSTEED, in an article in the current number of the *Contemporary Review*, says:—"At the sound of his voice slumbering souls were wakened. In contact with his thought spiritual and mental energies were roused; and this in a measure which places him in the front rank of the living and life-giving influences of our time."

Such words as these point, as it appears to us, to the supreme gift of our great teacher, which made him a Seer of the things of GOD; and it is not only in his sermons, but in many passages of his essays and his greater philosophical works that this direct spiritual insight is manifested, and this power of wakening the deeper life in others. And then we remember with a profound and expectant thankfulness, even as we look upon the wealth of his published works, that this is not yet all that we may hope to possess of his completed life. For, as it has been truly said, the Teacher was greater than his works, and as friend and pastor he gave himself, with unstinted sympathy, and in the most intimate converse, to those who needed his help.

In our memorial number one of his old students wrote of Dr. MARTINEAU:—

He once, indeed, said that he had been beset all his life by an almost unconquerable shyness. This might seem amazing, yet it did sometimes set a seal upon his lips; in presence of a great sorrow, speech seemed like desecration. But in his letters this reserve was abandoned, and the richness of his sympathies had full play.

So we cherish the hope that we shall yet be brought closer to that great heart, and through the Life that must be written, with the help of the abundance of his intimate letters, enjoy the quickening and uplifting companionship of his noble and inspiring presence.

In this month's *Contemporary* we have already an earnest of what may yet be given us; for, in addition to Mr. WICKSTEED'S article, to which we have already referred, there is another by Miss FRANCES POWER COBBE, rich in personal recollections, and yet more deeply interesting for the letters included in it.

One letter in particular—"almost," as Miss COBBE says, "too sacred for publication"—we are yet very thankful to have, and from this we shall here reproduce some of the most helpful passages. It was written in 1868, to one who for years had been a prisoner through painful and disabling illness, one of whom Dr. MARTINEAU wrote after her death to one of her daughters:—"Your dear mother has for many years been one of the sanctities of life and thought to me. Whilst her outward lot half-tempted one to look on this scene of things as simply cruel, her inward spirit so transfigured it as to demonstrate it divine."

It is from the mutual conference of those who are withdrawn to suffer, and those who are left out to act, that the pure wisdom and complete interpretation of life must come. Even then, when you to whom the anguish falls, and we on whom it is reflected, have told and compared our best thoughts, it all resolves itself—does it not?—into simple trust and love: "Though He slay me, yet I will trust in Him." At least, when I ask myself, "*Why* this crushing inroad upon the sweetest, purest, most satisfying form of human life?" I am lost in the darkness, and dare not pretend to see my way. But the less I can reach the Divine point of view, the more quietly do I subside upon the human, and in spite of appearances or in impenetrable gloom, give my hand, like a child in the night, to be led by the All-seeing Father hither or thither as He will. This is not the blindness of mere unthinking faith; rather is it the large willingness to sink the personal point of vision—even at its fiercest intensity—in judging of the Infinite within whose compass I lie, and of whose goodness, not my privation, but the plenitude of the whole, is the true measure.

. . . .

Alas! dear friend, that the lot of sacrifice should have fallen to you! But what should we be without the biographies of noble suffering? Is there anything so purifying in its search of us—that sinks the self so low and lifts the soul so high—as the sight of pain and grief divinely borne? I declare to you the instances I have seen or known of such lives, including yours, haunt me as a perpetual presence, and mingle tender and sacred undertones with the superficial voices of daily duty and of natural joy. That the chords which give forth such music for humanity should thrill with anguish in the striking is indeed a pathetic necessity; but the very pity of it, burning down into the heart of us, comes in contact with all the love and reverence we have, and kindles them into an enveloping passion.

. . . .

Seven years, dear friend, if I mistake not, you have been laid low; and passing through what none can tell. Even to our outside reckoning it is a large segment from our little round of time; and from the interior, the hours of suffering seem endless, a weary and waste eternity. Well, the more they use up of this life, the more do they bespeak another, and by breaking off our purpose so near its beginning, reserve the more for its heavenly end. You know how little you have exhausted the capacities of your nature; at what a stage of growing thirst, in thought, affection, aspiration, you have been brought to pause; and how time alone and scope, perhaps denied you here, are needed to fulness of spiritual power and to the attainment of those supreme ends which would never be ideally given us except as incitements to their realisation. Rightly to appreciate the measure of our spiritual nature is to discern at once the prospective attitude of life, and see in it but the first act of a larger drama. What its ulterior scenes may have in store for us, it were presumptuous to surmise, beyond simply this: that the broken thread of our personal existence will be taken up, and the continuity of faculty and discipline resumed. Here we have been called, by secret insight and irrepressible aspiration, to resist external tyrannies, to work out our best thought, to make, in

our small measure, a divine poem of our life. But ere we have gone far, with only a few stanzas which we meant to revise and sweeten, the moulding hand is struck down, and the fragment stops in the middle of a line. When we wake to it again with brighter thought, it must surely be to weave it on whence it was left off; to carry out its pervading idea with the same intellectual materials, and the same lights and shadows of love; and to give it movement amid the same personal relations which supply its action and make music of its rhythm here. In short, a soul that is the same must have a life that is the same, and over no thought that is true, no affection that is pure, no piety that is trustful, can Death have any power. Though we know no more, here let us rest.

THE IMPORTANCE OF PERSONALITY.

THERE is one statement in Mr. Armstrong's interesting Essay "Back to Jesus," which, though more than touched upon in the original review and in the subsequent correspondence, needs, I think, more adequate notice than it has yet received in your columns; and as the discussion seems at last to be veering round to this point, I ask your permission to single it out for special comment. The passage will be found in pp. 97-8 :—

Let me then say that, for my own part, I yield to none in love and reverence for that gracious Master, whose words touch me as no other words have ever touched me, and whose person seems to me the most lovable and reverend, the purest, the most beautiful, the holiest that has ever worn human flesh.

But there is a point where sentiment dips into sentimentality. That point seems to me to be reached by those who say, as I have heard it said, "It is not the teaching, but the person of Jesus which is primary to us." To approach one who threw the whole passion of his soul into the word he taught, who was so swayed by the desire to quicken in the souls of men a faith of incomparable loveliness and grandeur that he gave all his days, his life, himself, for that transcendant mission, and to say to him, "Lord, what thou sayest and wouldest teach is doubtless true and good; but it is not this truth with which thou art aflame, but thine own person that we would chiefly honour," would seem to me the very mockery of homage. How can any do honour to Jesus save by taking to heart the things he said, the supreme and all-glorious truths which he gave himself to establish in the world?

Mr. Armstrong has put the case with unnecessary rigour, and even with an *innuendo* that those who make the Person primary are likely to neglect or disparage his teaching. This, I hope and believe, was not intended as a deliberate insinuation, but rather as a signal-post of danger. As the concluding words of the passage would seem to suggest, the more power the Personality has over our hearts and minds, the greater heed we are likely as a general rule to give to the accredited teaching.

There are ample reasons why we should object to the sharp cleavage which the essayist makes between Person and teaching, but I waive the objection and take up the defence on his own terms. In doing so, however, I would guard myself against misunderstanding, and state at the outset that, like Mr. Gow, I, too, was inexpressibly shocked at the attack upon mysticism in Hermann's "Communion with God"; but that there is some slight justification for this hostile attitude no one has shown more clearly and cogently than Mr. Armstrong himself in his lucid little book, "God and the Soul." I would recognise with him a true and false mysticism; but apart from the religious consciousness of humanity in the past and in the present, I know no touchstone of sanity whereby I can distinguish the true from the false, the inspirations of genius from the fanaticisms of madness. So far, however, from believing that the Eternal Reality of religion depends upon Jesus or upon any written roll of a book, I am convinced that a human being, unlettered and untutored, deaf, dumb, and blind, bereft of physical sense, and cast upon a desert island, would still, however dimly, have within his spirit the felt presence of God. But religion in normal life, as THE INQUIRER aptly put it some time ago in its leader on the late F. W. Newman, is not made up of "an infinite series of communions of two." Human life is an organic whole, and the God-consciousness of any one of us, least of all of Jesus, is not a matter of indifference to all others. We are all individually parts of the quivering tissue of historic religious humanity. In the words of the great leader who has just left us, "I cannot rest contentedly on the past; I cannot take a step towards the future without its support." As an element in that past, as a governing factor in the development of the present, the total effect of the life of Jesus is—until, at least, a higher life, now inconceivable to me, appears—literally of supreme importance. And when we come to estimate that total effect, we must admit that its source is primarily in the personality, not in the teaching. It is an extravagant and almost reckless overstatement to say that we should apart from him be without God, but it seems to me that the word "God" has a deeper and more awful content when read in the light of historic Christianity. I would cling to Jesus, therefore, not merely with the weakness of my doubt, but with the full strength of my faith. And though I admire Mr. Armstrong's manly and timely appeal on behalf of the teaching of our Master, and so far go with him with an undivided heart, I cannot but think that he has slipped into a grave and serious misinterpretation of the facts of his own religious consciousness in the passage which I have quoted. For what is the argument, displayed in its nakedness, but this—that teaching is *primary*, and, therefore, of greater importance than the Personality of which it is but an incomplete expression: that *truth of teaching* should be *chiefly* honoured, therefore, honoured before the personal *truth of life*, without which it would have been sounding brass and a clanging cymbal? Given a true life, we may be sure that the teaching will be the beautiful efflorescence of that life; but we cannot invert this thought and say that a merely correct doctrine can confer any sincerity or beauty upon life. We can surely imagine the Great Assassin saying with cynical ease, "Blessed are they that mourn for they shall be comforted," and a modern mammon worshipper taking up as its antiphonal response "Blessed are the meek for they shall inherit the earth"

The fact is assuredly that while a mathematical truth (*e.g.*, 2 + 2 = 4) would remain just as forcible whether announced by a villain or a saint, a moral or spiritual truth, on the contrary, is comparatively impotent until it becomes a winged shaft shot from the centre of a Personal Power.

This has been repeatedly insisted upon by writers of our own household of faith, and I cannot bring it home more effectively and more modestly than by quoting from sources which I know Mr. Armstrong will respect.

Thus Dr. Drummond says in his Hibbert Lectures ("Via, Veritas, Vita," pp. 11-12) :—

It is clear that we cannot regard Christianity simply as a truth or a system of truths, which, as Theodore Parker said, would be just as true if Herod or Cataline had taught them, and which, like the truths of astronomy or biology, when once discovered become the property of the race, resting exclusively on their own evidence, and leaving to the discoverer, some religious Newton or Darwin, only an historical or antiquarian interest. He who discovers a truth of science hands it over as an impersonal gift to mankind, and the value of the truth has no connection with the life of him who first propounded it. He might sink into as complete oblivion as the great astronomers of Chaldea; but the science would remain with unimpaired vitality and value. But a special type of religious life cannot be so easily detached from him in whom it was first enshrined. It cannot be taught like a lesson in mathematics or chemistry, but must enter as a refining power into the mind, transmuting its dross into fine gold, and cleansing that inward eye by which spiritual truth is discerned. It spreads, not by the calculable process of the intellect, but, as it were, by a holy contagion of exalted feeling; and hence he who introduces it into the world becomes at once its inspirer and its norm, giving life through the communion of faith and love, and restoring that life to pristine purity when it has strayed into extravagance and error. If conscious sonship be the essence of Christianity, then he to whom that sonship was such an absorbing reality that he made it a reality to the world, must stand in an undying relation to that spiritual movement of which he is not only the ancient source, but is still the source in multitudes of hearts.

And again (p. 13) :—

Christianity as a living spirit in the world does not begin and end with the oral teaching of Jesus himself, but must include the total specific effect of his life and teaching upon the human soul.

Dr. Albert Réville (in his "History of the Dogma of the Deity of Christ," Eng. Trans., p. 4) writes :—

Much would still be wanting to explain the propagating power possessed by this new ideal, if we confined ourselves to pointing out its abstract truth and beauty. . . . In vain would Jesus have expounded his sublime views upon the true relationship of man and God, if his person had not been itself the incarnation of the ideal which his teaching revealed to thought. He was himself quite aware of this, and, while admitting very plainly the possibility of a real communion with God outside the circle of his own personal influence, he recognised the fact that only those who attached themselves personally to him became thoroughly impregnated with his spirit.

The position taken here is confirmed by the opinions of Dr. Adolf Harnack, who writes ("Christianity and History," p. 35, Eng. Trans.) :—

It was not what the person said that was new and strange. He came when the time was fulfilled, and spoke what the time required—but how he said it; how it became

in him the strength and power of a new life; how he translated it to his disciples. That was his secret, and that was what was new in him.

These quotations I cannot but believe will prove a sufficient defence, or at least a sufficient indication of a line of defence, without any supporting argument. When that is needed it will be forthcoming, but I have little inclination at present to marshall its force because I find it difficult to believe that Mr. Armstrong will maintain his long silence and adhere to the strict meaning of his words.

For what are the far-off issues of his position? They will be seen in this further thought. If teaching is primary and Personality of little account, what have we to say in practical exposition of Theism? Are we not left dumb before the argument that an "Infinite Moral Ideal" or some other ideal substitute for God is quite adequate for practical religion, and that, therefore, we should throw in our lot with earnest agnostics, and keep our views on the Personality or supra-Personality of God in the background as mere distracting non-essentials of enlightened devotion? I can imagine an "Ethical Culturist" pouncing eagerly upon Mr. Armstrong's unguarded utterance, and saying: "Yes, you speak truly, there is a point where sentiment dips into sentimentality. That point seems to me to be reached by yourself and by those who say, as I have heard it said: 'It is not the inspiration or the notion of ethical obligation, but the Inspirer and the All-Righteous Law-giver that is primary to us.'" What has Mr. Armstrong to say to him? Will he reply simply and inconclusively that there can be no true parallel between the personality of a human teacher and the Personality of God? But, without entering into a philosophical debate on the possibility of crudely circumscribing and separating in a Deistic fashion the human personality from the Divine, I may point out that if "this truth with which thou art aflame" were an abstract truth having its first source in the mind of Jesus, then surely Jesus—the Person—is the originator of the truth, not the truth the originator of Jesus. If, on the other hand, this truth was the God-consciousness of Jesus, having its source in nothing lower than the Personality of God, then we do but admit that Christ is an incarnation of the Personal Deity. In other words, the "truth" is now an immanent Personal Truth—the Divine Originator of Christ sending him into the world as the Way, the Truth, the Life. In either case we have to accept Personality as primary—whether it be the harshly circumscribed Personality of Jesus or the Personality of God in Christ, or such a complete unity of both as Mr. Armstrong protests against in "God and the Soul."

The question raised by this Essay is, therefore, at once a deeper and more general one than that of the correct criticism of the historical records. What would be the interest of criticism for us unless it were a passion arising out of a profound appreciation of the importance of the Personality of whom the testimony bears witness?

J. M. LLOYD THOMAS.

ONLY the Golden Rule of Christ can bring the Golden Age for man.—*Frances E. Willard.*

MRS. HUMPHRY WARD ON "THE NEW REFORMATION."

IN a letter which appeared in the *Liverpool Daily Post* of Jan. 30, Mrs. Humphry Ward once more makes her plea for the inclusion of liberal Christian thinkers in the communion of the Church of England, urging on the orthodox majority that the only terms should be those which Christ himself exacted—"If ye love me, keep the commandments. . . . This do, and ye shall live," asking for assent of the heart rather than agreement of the intellect.

The immediate aims of the liberalising movement Mrs. Ward states as follows:—

(1) To claim the right of admission to baptism, confirmation, and the Lord's Supper within the National Church for all believers in God who desire to accept Christ as their King and spiritual leader, to enter the society founded by his life and death, and to associate themselves with his conceptions of man's nature and of God.

(2) To obtain that the only condition of this admission should lie in the simple desire of the recipient to be counted among the Christian body (upholding of course the moral conditions of the present Communion Rubric), not in the acceptance of any symbols or articles drawn up by Christians of another age than ours, and under different intellectual conditions.

(3) To this end to obtain an alternative clause in the Confirmation Service, and the recognition of those claiming the use of it as full members of the Church.

Those pressing these claims are not to be understood as making thereby any attack whatever upon the faith of others. Nor do they for the present desire any change in the services and formularies of the Church, other than the personal and optional change which I have described.

As a first step, Mrs. Ward makes a suggestion, which will be of interest to many others besides those immediately concerned, and to this we will add the concluding passages of the letter:—

"How are these things to be gained? What if in each town the small and simple beginnings of a new Broad Church Union could be established? What if the foundations of a *lay* study of Christian dogma and Christian history, a veritable 'new learning,' fraught with no less momentous consequences for practical Christian life and organisation than the 'new learning' of Colet and Erasmus was for the life of the sixteenth century, could be slowly and steadily laid throughout the kingdom? Let a few people in each large town, in each congregation, try and establish such a union. Let them take a few well-known books — Harnack's 'History of Dogma,' Schürer's 'Jewish People in the Time of Jesus Christ,' Hausrath's 'New Testament Times' (all in English translations), Carpenter's 'First Three Gospels,' Professor Percy Gardner's admirable 'Exploratio Evangelica,' Martineau's 'Seat of Authority in Religion,' and Dr. Caird's 'Evolution of Religion'— and read them with their Bibles, discuss and digest them. The fascination of the study is what no one can realise till they have attempted it. The mass of English educated people are deplorably ignorant of its very rudiments. Yet it concerns the deepest depths of our national life."

. . . .

"The Christian Church, whatever may have been its historical lapses, is not truly or ideally the possession of any party or opinion, as St. Paul told us long ago. It is the 'assembly of the faithful,' in joining which, now as always, the Christian is 'prepared to attach himself to Christ's person and to obey his commands.' The precise nature and meaning of this attachment and obedience is, or ought to be, for the man's own decision. So it was in the early days of the first Christian generation; so it is coming to be for us again, when, after the travail of nineteen centuries, the growth of that new instrument of human intelligence which we know as the modern study of history has brought us back nearer, perhaps, to the original fact than those between us and the Synoptists have ever been—just as our generation knows more of ancient Egypt than it was possible for Herodotus to know. And, indeed, may it not be asked, and without any breach of humility, whether in a strange, but true, sense we of to-day may not, if we will, discern that primitive fact more truly even than was possible for St. Paul, since the preconceptions which intervened between him and it are no longer ours, and we are, moreover, able to bring to its understanding both the witness and interpretation of the Christian consciousness as it has been rendered and observed through 1900 years, and the fruits of that long discipline of man's perceptive and critical powers which has filled the same period of history, and is no less God's will and God's work? The recovery of the primitive fact, plus the long witness and comment of history—the return from the external to the inward, from the letter to the spirit—the penetration beneath the successive statements of the intellect to the abiding and unchanging realities of conscience, love, and faith—the replacing of the argument from miracle, Scripture, and tradition, by the argument from moral and personal experience, from the actual effects of Christ's living and dying, re-enacted within our thought and life—this is what we mean—is it not?—by a 'new reformation'—this it is to which we look forward for the renewing and transformation of Christianity in the century that is now beginning.

"Meanwhile, small steps and much patience are before us. The formation of independent lay groups throughout the country for a new religious study—(Oxford is now probably able to provide teachers for such a movement)—the quiet accumulation of the names of clergy ready to help the advancing laity, and the wise planning of the best means by which candidates for confirmation may combine to press the acceptance of a new pledge upon their pastors and their bishop—these are some of the tasks that would lie, I venture to suggest, before a Broad Church Union. Such a movement would soon force upon the attention of the more ignorant or prejudiced clergy the existence of that new learning which has just produced among us the 'Encyclopædia Biblica,' and Professor Gardner's most significant book; and in the Roman communion has forced Dr. Mivart to resign his Catholic position; it would soon have its effect upon the teaching of the Anglican training colleges; and it might lead to very curious developments of the Protestant agitation. As the *Church Times* well sees, Dr. Mivart has not challenged Cardinal Vaughan and the Vatican upon any particularly Roman doctrine. His quarrel concerns us all—concerns 'that

question which is at the root of the whole matter—namely, Scripture.' And upon the old lines Cardinal Vaughan's position—incredible defiance as it is to the educated mind of Europe—is the only consistent one. Either we depend upon the letter—in which case the miracle of the angel hailing Habbacuc through the air with his bowl of pottage is not a whit more difficult to believe, or substantially less well attested than the story of the Magi, or the miracle of the Gadarene swine; or we depend on the spirit, and the witness of God's Spirit with ours—in which case a whole new world of thought, faith, and organisation comes into view."

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual meeting of the College was held at the Memorial Hall, Manchester, on Wednesday, Jan. 31, the President, Mr. FRANK TAYLOR, J.P., of Bolton, in the chair. The report of the Committee was read by the Rev. DENDY AGATE, one of the secretaries.

The Report, having acknowledged the continued faithful services of the Principal and Tutor, recorded that during the past session there had been three theological students and ten students at Owens College. Referring to the disappointing results of University examinations, the adoption of the following new by-laws was noted:—

2. Any student who has not passed the preliminary examination of his University before the beginning of his second year; and also the intermediate examination before the beginning of his third year, will not be allowed any extension of his two years' Arts curriculum.

3. It will be in the discretion of the Committee to grant to any student who has passed the intermediate examination of his University, a third year in Arts, with a view to graduation.

The Committee also strongly recommend to intending candidates that, if possible, they should pass the preliminary examination of the Victoria University before entering the College.

The present session opened with four theological students and ten students at Owens College. It was recorded with great satisfaction that Mr. H. J. Rossington, B.A., the senior student, had been appointed a Hibbert scholar for one year, dating from June next, the first appointment made by the trustees of a student direct from the College. Having recorded the loss by death of many valued friends of the College, and chief among them, Sir Henry Tate, the Report proceeded:—

"Your Committee feel that, apart from Dr. Martineau's universally-recognised claims to honour and affection, there are several reasons why this Report, presented so soon after his death, should also bear its tribute to him. The first two principals of the Unitarian Home Missionary Board, Dr. Beard and Mr. Gaskell, were his fellow-students at York; their two successors, Mr. Odgers and Mr. Gordon, and nearly all others who have ever served the College as tutors, were his pupils; the long line of clerical secretaries stood in the same happy relation to him, as did many members of your successive Committees; the earliest Tate scholar, Mr. Tarrant; your senior visitor, Mr. Moore; and other students passed from these walls to enter his classes in Manchester New College, London; and it would be difficult to overrate the influence which he has exerted on the teaching and the spirit of this place of training for ministers of Christ's Gospel. Such breadth and spirituality, such devotion to high thought and earnest living as may mark the men whom we send out, are due largely to him, for he taught the teachers. On one of his rare recent visits to Manchester, and during the principalship of the Rev. J. E. Odgers, Dr. Martineau came into the class-room, at Mr. Odgers's request, and addressed some most kindly and inspiring words to the students. It is fitting on every ground that we should testify, however imperfectly, our admiration for him and the loving honour in which we hold his memory."

While the Committee had been deprived during the year of the services of their treasurer (Mr. James R. Beard) they rejoiced that his restoration to health had made steady progress, and that while he retained his old office he felt able to accept nomination as president of the College. In the meantime the Committee renewed their thanks to Mr. George Hadfield for so efficiently acting as deputy treasurer.

The long and faithful services of Mr. E. C. Harding as a former treasurer and a member of the Committee, from which he had felt obliged to withdraw, were cordially acknowledged. The treasurer's statement showed an income of £1,314 19s., a decrease of £70 5s. 10d. on the previous year, while the expenditure had been £1,345 4s. 8d., a decrease of only £45 14s. 11d. During the year there had been a loss of subscriptions amounting to £48 7s., and a gain only of £18 19s. 6d. Donations, including £100 from Mr. H. W. Gair, of Liverpool, amounted to £114 4s.

Mr. GEORGE HADFIELD, in explaining the accounts, announced a donation of £50 from Sir J. T. Brunner, and £2 from a Shrewsbury fund, which wiped out the adverse balance.

The CHAIRMAN moved the adoption of the report and balance-sheet, and in doing so said he thought the alterations which had been made in the by-laws were justified. He mentioned that since the report was printed another loss had been sustained in the death of an old student of the College, the Rev. David Thompson, of Dromore. He noted as a gratifying feature of the report that, out of 100 former students of the College now engaged in the practical work of the ministry, seventy-five were subscribers to the College. He noticed, however, many churches where, apart from the minister, no subscription was given to the College, though former students ministered there. In concluding, the Chairman said he believed there was more need than ever of an increase of preaching power amongst their ministers, who would, he was afraid, compare unfavourably with orthodox preachers.

The Rev. A. W. Fox seconded the motion and said he thought the report gave them good ground for hope in the future.

The CHAIRMAN moved the following resolution:—

That the annual meeting of the Unitarian Home Missionary College desires to record its deep sense of the loss occasioned by the death of Sir Henry Tate, Bart., during the past year, as well to the community at large as to this institution, which, in addition to other benefactions, owes to him the foundation of the Tate Scholarship in the year 1878, and the munificent donation of the Henry Tate Endowment Fund of £5,000 in the year 1895 to encourage the cultivation of preaching power and pastoral ability. That this meeting expresses its high regard for the late Sir Henry Tate's eminent character, and respectfully offers this tribute to his memory.

Colonel PILCHER, in seconding the resolution, said they had all a sense of how much was owing to the late Sir Henry Tate for his generous and wise gifts, and he trusted that the example he had set would be followed by others.

On the motion of the CHAIRMAN, seconded by Mr. G. H. LEIGH, a vote of thanks was passed to the examiners and to Dr. Buckley and Dr. Emrys Jones for honorary services.

The officers for next year were then elected, on the motion of the CHAIRMAN, seconded by the Rev. J. M. BASS. It was pointed out by the Chairman that in electing as their new president Mr. James R. Beard they were doing honour to one who had done service in connection with their Church and institutions for many years past. They also owed a debt of gratitude, he said, to Mr. Agate and Mr. E. Talbot, their secretaries.

The meeting concluded with a vote of thanks to the president, moved by Colonel PILCHER, and seconded by Mr. J. H. BROOKS.

EVENING MEETING.

In the evening the annual soirée and public meeting were held, Mr. FRANK TAYLOR again occupying the chair. The proceedings were full of interest, though the attendance was much smaller than in most recent years. This was to be attributed partly no doubt to the prevalence of sickness; partly also, perhaps, to the fact that a great soirée in connection with the Manchester stall at the forthcoming London Bazaar had been arranged for the following Monday. After the hymn, "Lord, while for all mankind we pray," had been sung, Mr. TAYLOR delivered his address.

He reminded his hearers of the honoured names associated with that College—Beard, Gaskell, Brooke Herford, Wright, Poynting, Odgers among its teachers; Ivie Mackie, C. S. Grundy, Sharpe, Shipman, Rawson among the laymen, who had given loyal support, men whose memory should inspire them to continued and faithful service in the future. They had that afternoon held their forty-fifth annual business meeting, and the report, on which he commented in detail, showed much ground for satisfaction. He noted with special pleasure how a goodly number of their students had proceeded to Manchester College in London, and now at Oxford for further studies, among whom had been Bowie, Tarrant, Philemon Moore, Richard Moore, Weatherall, and Emanuel Thomas, which was proof sufficient of the wisdom of the course. The appointment of Mr. Rossington as a Hibbert scholar was matter for sincere congratulation.

Having paid an earnest tribute to the supporters of the college removed by death, Mr. TAYLOR proceeded to speak of the purpose of such an institution as theirs, to train men who should bear witness to the perennial need of religion, and make clearer the divine guidance in the world, and lead men nearer to the Infinite. Jesus Christ had done more than any other to reveal and deepen that God-consciousness, and in his spirit their work must be done, battling against sin, temptation and ignorance, lifting mankind to a diviner life, to a clearer conception of duty and vision of God.

"But this College," he added, "has a distinctive name—that of Unitarian. A name of which some of us are proud, because of the memories of the saintly men and women who have borne faithful witness to it in the past, yet a name which

we interpret in no narrow and exclusive spirit, because we believe it to be as broad as Christianity itself. But it is not my wish to-night to unfurl and wave the banner of a dogmatic and aggressive Unitarianism, needful as that may be sometimes, for I cannot forget the happy metaphor of dear Dr. Brooke Herford, for whom the word proseltyism has no terrors, but who said, 'it is sometimes a useful and healthy thing to give the apple tree a good shake.' I have little faith in an 'invertebrate religion,' and cordially echo the words of Dr. Stopford Brooke when he says, 'Whatever you profess, cling to with all your soul.'

"By whatever name the group of churches with which we profess to be connected is known, whether it be that of Unitarian, Free Christian, Presbyterian, or Non-subscribing, some of us believe that these churches have done good work in the past, and have still a gospel to preach, a still more glorious work to do in the future if only we be faithful to the principles for which they stand. To help and teach in the doing of this great and noble work, this College was founded for the training of a succession of ministers who should devote their lives to it."

Speaking further of the need of special training for ministers, and of the difficulties and glory of their work, Mr. TAYLOR said:—

"That great Teacher, Philosopher, and Saint, who has so recently passed away from us amid our universal reverence and love, speaking of the twofold aspect of a minister's work, says: 'We, too, like Christ, must traverse the desert and meet the fiends of temptation. We have the path of self-denial to tread, and the midnight watch to meet, and the heavy cross to bear upon the dolorous way; only never alone, for the Father is with us, and passing freely into His hand to seek our own will no more, we shall not be without our moments of transfiguration and saintly communion, or the angel of peace that strengthens for the last sacrifice. Remembering that self-seeking is human, self-forgetfulness divine, we know at once where the strength and the victory lie.' And I think there is a special fitness in quoting these words to-night, for they are taken from the charge addressed by the revered Dr. Martineau to the Rev. A. Gordon on his settlement as minister of Hope-street Church, Liverpool, in 1863. In that charge Dr. Martineau speaks of our friend as a Timothy, whose own inheritance and 'faith unfeigned' has been improved by faithful culture, and he urges not even the most sagacious and strong to 'despise his youth.' And this Timothy of 1863 has now become the learned Principal of this College, of whom we are all so justly proud; so rich in varied experience, in spiritual culture, in historical, ecclesiastical, theological, and antiquarian lore."

There were many others, both the conspicuous and the humblest workers, of whom little was heard, who yet bore witness to the brighter side of a minister's life. The work was difficult and trying, but it had the highest privileges; and he made this final appeal:—"Oh, my friends in the ministry of our churches, you who are in the thick of life's battle, as well as you who are about to put on your armour, recognise the greatness and sacredness of your life calling. Do not belittle it, but idealise it and strive to realise your ideal. See to it that your heart is touched by the Spirit of God and filled with the Spirit of Jesus Christ. On your onward journey put your hands in the hands of Jesus, so that as he leads you through this wondrous life other men may look and see you walking with him and learn to love him through your love, and be drawn nearer to the Great Father. Feel with the valiant Paul of old you are ambassadors for Christ to inspire and lead men and women to a diviner life, and so hasten on the coming of the Kingdom of God upon earth."

The REV. THOMAS LEYLAND, as an old student, gave an account of his early days, and his work in the College, and bore his testimony to the good men by whom he had been taught. The Principal, the Rev. ALEX. GORDON, spoke chiefly of Sir Henry Tate, of whom he gave interesting personal reminiscences, and of Dr. Martineau, to whom he paid a most eloquent and touching tribute.

During the evening some excellent music was furnished by a quartet party from Hale and Bowden, under the direction of Mr. R. Harrop Wolff. The services of these friends, as of the Chairman, were recognised in a cordial vote of thanks.

THE SUSTENTATION FUND.

THE seventeenth annual general meeting of contributors to the Sustentation Fund was held on Wednesday, Feb. 7, at Dr. Williams's Library, Gordon-square, the President, Mr. WILLIAM LONG, in the chair. There were also present the Revs. S. A. Steinthal, and F. K. Freeston, Dr. Haward, Messrs. David Martineau, Philip J. Worsley, Charles Haring, J. Cogan Conway, Frank Preston, E. Chatfeild Clark (treasurer), and A. W. Worthington (secretary).

Apologies for absence had been received from Mr. Harry Rawson, Rev. J. Estlin Carpenter and others.

The minutes of the last meeting having been read and confirmed, Mr. Worthington read the Managers' Report.

THE REPORT.

The gradually lengthening experience of your Board of Managers maintains and increases their sense of the value of this Fund. Many congregations, especially in country towns, find it difficult, if not impossible, unless they have a considerable local endowment, to provide the stipend needful to secure a "faithful and efficient minister." The grants made by your Board, though frequently insufficient to raise the stipends to a satisfactory amount, help to secure the maintenance of regular ministers in cases where otherwise the chapel doors might have to be occasionally, or even constantly, closed. The aid thus given is gratefully acknowledged in repeated, and sometimes very interesting, letters from the ministers and officers of the congregations.

But surely the contributors to this Fund, and all the congregations of Free Churches, should aim at something higher than the present standard, and should seek to provide a fair competence for our ministers. The struggle, faithfully but with difficulty, maintained through long years by a few self-sacrificing individuals to maintain their minister ought to be supplemented by grants which would free him from wearing anxiety as to the support of his family. The Board would gladly find themselves in a position to make larger grants in many cases where such help would seem justified. As will be seen from a later part of this report, it is their custom to secure, whenever possible, a corresponding increase in the effort of the congregations to provide sufficient stipends. The annual income of the Fund increases so slowly that if the managers are to add to the grants they now make, which average scarcely £25, a considerable and much-needed addition should be made to the income of the Fund.

The grants made during the year 1899 were as follows:—

CONGREGATION.	AMOUNT. £	s.	d.
Feb. 1, 1899. ENGLAND.			
Lewes (for 1898-99)	20	0	0
Newport (6 months)	12	10	0
Sidmouth (6 months)	10	0	0
Torquay (June, 1898, to Mar., 1899)	22	10	0
WALES.			
Aberdare (June, 1898, to Mar., 1899)	18	15	0
June 21, 1899. ENGLAND.			
Banbury	20	0	0
Bedford	20	0	0
Birkenhead	25	0	0
Brighton	30	0	0
Cheltenham	25	0	0
Chichester	25	0	0
Cirencester	20	0	0
Colyton	20	0	0
Deptford	20	0	0
Dover	25	0	0
Gloucester	30	0	0
Godalming	25	0	0
Guildford	25	0	0
Hastings	30	0	0
Ilminster	30	0	0
Ipswich	30	0	0
King's Lynn	25	0	0
Kingswood	25	0	0
Lewes	25	0	0
London (Avondale-road, Peckham)	20	0	0
„ (Wood Green)	25	0	0
Moreton Hampstead	30	0	0
Newport	25	0	0
Reading	25	0	0
Richmond (conditionally)	30	0	0
Shepton Mallet	20	0	0
Sidmouth	20	0	0
Tavistock	20	0	0
Torquay (conditionally)	25	0	0
WALES.			
Aberdare (Old Meeting)	30	0	0
Brondeifi and Caeronnen (conditionally)	30	0	0
Capel-y-Bryn and Alltyplacca (conditionally)	30	0	0
Carmarthen	20	0	0
Cefn Coed	25	0	0
Cribin	25	0	0
Dowlais (conditionally)	25	0	0
Gellionen and Trebannos (conditionally)	25	0	0
Llandyssul and Pantdefaid	25	0	0
Merthyr Tydfil	20	0	0
Rhydygwyn and Ciliau Aeron	25	0	0
IRELAND.			
Belfast (Mount Pottinger)	20	0	0
„ (York-street)	20	0	0
Crumlin	20	0	0
Killinchy	20	0	0
Newry	20	0	0

The conditions referred to in the above list were generally similar in character, urging the congregations in question to meet an increased grant by a corresponding addition, on their own part, to their ministers' stipends. The Board are glad to report that in almost every case these conditions have been accepted, and that these congregations have thus been led to increase, rather than diminish, their own contributions, in consequence of the aid given by the Fund.

The Board have reason to believe that in some cases a minister is appointed in ignorance of the conditions on which your grants are made, and that congregations presume upon again receiving the amount of their previous grant, and actually include such amount in the stipend offered. It cannot be too strongly impressed upon all the beneficiaries of the Fund that its grants are annual only, and renewable or not at the discretion of the Board. If a congregation thus depends on the renewal of its grant,

its own energies may relax, and its contribution tend to decrease by the amount of your aid. If that should happen in any case, the very object of the Fund, which is to increase ministers' stipends, would be defeated, and the Fund would degenerate into a machinery for relieving the pockets of the members of the congregation. If this were found to be so, the Board might feel it needful to adopt the plan of the Augmentation Fund, and make no grant at all, or only after the first year of a minister's settlement.

Even where a grant is renewed when a vacant pulpit has been filled, it is not to be expected that the Board will fix the grant to a new and untried man at the amount which it has reached by one or more additions during the satisfactory ministry of a "faithful and efficient" predecessor.

For this, and other reasons, the Board have thought right to make a slight change in their administration of the Fund. Hitherto, where a congregation changed its minister while a grant was current, the remainder of the year's grant was paid at the same rate, provided the minister appointed appeared to the Board to be "faithful and efficient." It is now decided that, whenever the pulpit of an aided congregation becomes vacant, the current grant shall lapse, and an entirely fresh application be made by the congregation.

One of our secretaries in the course of last autumn visited the Irish congregations aided by the Fund. The particulars of his visit were reported at the time in both The Inquirer and the *Christian Life* newspapers. Most of the congregations are in country places, and the members are scattered over a wide area, so that it is almost impossible to collect them for more than one service, held at mid-day each Sunday, except that some of them hold a second service in the summer months. The Sunday-schools, where they exist, are practically limited to the children of the members, and the attendance, therefore, is not large. The two chapels aided in Belfast have more of the usual character of city churches. There seems reason to hope that a deputation on behalf of the Fund might obtain fresh contributions from Belfast and elsewhere in Ireland by representing that, while the Fund has rendered considerable aid to Irish congregations, it has received but little support from that country.

The amounts of the grants paid during the year exceeds that of 1898 by a sum of £61 10s. 5d., the total distributed being £1,135 9s. 7d. The income of the Fund remains stationary as compared with the previous year. The treasurer had the good fortune to receive two £100 donations—one already referred to in the last report, the other being from an old subscriber, Mr. Henry W. Gair. Following the usual course of capitalising donations and legacies, a small investment in Cape Three Per Cent. Inscribed Stock has been made. The Fund having to mourn an exceptional number of generous donors and subscribers, the Treasurer earnestly pleads for increased support, as not only the numbers of applications increase, but the Board are endeavouring to raise the individual amount of each grant.

The contributors to the Fund have great reason to regret the death of Sir Henry Tate. It is indeed almost indebted for its very existence to one of his early acts of munificence. It was he who, at the conclusion of Mr. Rawson's paper on "Ministers' Stipends" at the Liverpool Conference, immediately offered, through Mr. Joseph Lupton, the generous donation of £1,000, which practically decided the formation of the Fund. He has been a trustee and manager ever since, and the Fund has been indebted to him for advice and guidance as to its investments. While the special remembrance of the contributors must needs be given to one who was thus practically the founder of the Fund, the loss of other generous, and some of them distinguished, contributors must not be overlooked. Mr. J. H. Rowland, of Neath, was an original donor to the Fund, and for some years a member of the Board. The Rev. R. Spears, another subscriber, had given strong expression to his sense of its value. The names of Sir M. P. Manfield, Miss Anna Swanwick, and her sister, Mrs. Bruce, as well as those of Mr. Edward Cobb, Mr. Arthur Greg, Mr. Benjamin Heape, and Mr. John Mahler, were well known in other ways as well as by their support of this Fund. By their death we lose not only their subscriptions, but the countenance of contributors whose very names carried weight. Such losses are severely felt, and it is to be trusted, in accordance with the remarks with which this report opened, that their place will soon be filled by others whose support will be as liberal and as efficient as theirs.

The Treasurer having presented his statement of accounts, this together with the report, was adopted, on the motion of the President, seconded by Mr. D. Martineau.

The President then moved the following resolution :—

The annual meeting of the Sustentation Fund records, on its own behalf and on that of all its subscribers and friends, the sincerest regret at the decease of Sir Henry Tate, Bart. To him is due a deep debt of gratitude. He was the first and most liberal of its promoters, and may indeed be regarded as practically its founder. Many of its subscribers had the honour of his personal friendship, and all appreciated, in the highest degree, his prompt and munificent support.

That this resolution be entered on the minutes, and a copy thereof be forwarded to Lady Tate, with the respectful condolence of the Board with herself and the family.

As one who had not the pleasure of personal acquaintance with Sir Henry Tate, Mr. Long said that he could only express the deep sense of loss sustained not only by their own community, but by the country, in the removal of so munificent a benefactor. Sir Henry was the first and most liberal promoter of that Fund—indeed, he might be called the founder of it.

The Rev. S. A. Steinthal, who seconded, expressed his regret that Mr. Harry Rawson, who had been so intimately associated with Sir Henry Tate, and had drafted the resolution, could not be present to take that place. He himself had known Sir Henry more than forty years ago in Liverpool, and in those days, before he had obtained the vast fortune of his later years, he was one of the most generous supporters of their charitable work. It was not merely because he had much, but because he loved to share with others the benefits he had received. Mr. Steinthal recalled a visit he and Mr. Darbishire had paid to Sir Henry Tate at his London office, when they were beginning the work of the removal of Manchester College to Oxford, and how, after listening quietly what to they had to say and asking a few business-like questions, he had handed a slip of paper across his desk, with a promise of £5,000, at that time the largest donation they had received. And afterwards when they went over the building site at Oxford, and spoke of the importance of having a worthy library, how he had doubled his donation, and gave £10,000, so that they were able to erect the noble Tate Library in the College. No individual could enumerate all his gifts in promotion of education, art, religion, and charity in various ways, but they could speak of the great benefit he had conferred on the community, and they were thankful that his memory would be kept green. No one had more completely exemplified the power of a right spirit in using large means for the true advancement of everything pure and noble in the community.

The resolution was passed, those present standing in silence.

The retiring managers, Messrs. George Brown, Charles Harding, William Long, David Martineau, and Frank Preston, whose term of office had expired, were then re-elected as managers of the Fund.

The resignation of Mr. Ernest W. Enfield having been accepted with regret, Mr. Edwin Clephan, of Leicester, was appointed to fill the vacancy thus created on the Board of Management.

The sincere thanks of the contributors were given to Mr. William Long, for his services as President during the past year, and he was elected President for the year 1900.

The thanks of the contributors were also given to Mr. Edgar Chatfeild Clarke, the honorary treasurer, and to Messrs. Harry Rawson and A. W. Worthington, the hon. secretaries, and they were re-elected.

The services of Mr. Edwin W. Marshall, as honorary auditor, were gratefully acknowledged, and he was requested to accept the office for the year 1900.

Votes of thanks to the Trustees of Dr. Williams's Library and to the President brought the meeting to a close.

Permanent Chapel Building Fund, 1900.—Mr. Odgers has received the following letter from a lady who was formerly for many years resident in Hampstead, and a regular attendant at Rosslyn Hill Chapel :—"Dear Mr. Odgers,—I have often desired to show my gratitude for having been so many years associated with Unitarianism, and I am deeply indebted to its teachings for so much that has enriched, and I hope ennobled, my life. The sweet memory of Dr. Sadler's ministry must ever be a hidden strength to those who knew and loved him. I am glad, therefore, to have this opportunity of assisting to increase the number of Unitarian chapels in London, and to express my sincere desire for their permanent prosperity and usefulness. Unitarians have been very faithful to their convictions, and it is to their fidelity to truth and sweet reasonableness that they are gradually breaking down the dogmas of the old theology, and building up a simple faith and a better way for the spiritual advancement of future generations. In another fifty years I hope our city will be as full of prosperous and progressive Unitarian, or better still '*Free*,' chapels as in any city of America. With this hope I enclose my promise of £500 as a donation to the 'Permanent Chapel Building Fund,' which shall be paid in full as soon as possible, certainly not later than the last week in April."

Unless a man takes himself sometimes out of the world, by retirement and self-reflection, he will be in danger of losing himself in the world.—*Benjamin Whichcote.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bedfield.—Messrs. E. A. Carlier and J. Salt conducted services here last month. The Sunday-school Christmas-tree party was held on Tuesday, Jan. 30. After tea articles of clothing were presented to the scholars. There are now fifty-one scholars and five teachers. *Young Days* goes to nearly every home represented, and last year rendered good service by its articles on "Our Unitarian Faith."

Blackpool: South Shore.—On the appointment of the Rev. D. Davis to the Bank-street pulpit, announced last week, the South Shore congregation last Sunday evening passed a resolution of good wishes to the Bank-street congregation and their new minister.

Boston.—The service in Spain-lane Chapel was conducted last Sunday by Mr. W. H. Shrubsole, F.G.S., who preached an earnest sermon on "Progression." On the following evening Mr. Shrubsole lectured in the Shodfriars' Hall, on "America's Wonderland," to a large audience.

Cardiff.—On Tuesday, Feb. 6, at the Westgrove Unitarian Church, the minister, the Rev. J. Tyssul Davies was married to Miss Robinson, of Devonport, the service being conducted by the Rev. R. Jenkin Jones.

Chester.—On Sunday evening last a collection of over £4 was made for the Red Cross Society.

Exeter.—On Tuesday, Jan. 30, a sale of work, organised by the members of the Social Circle, took place. It was succeeded on the following evening by a concert in the chapel, arranged by Mr. T. A. Saunders. The object of the sale was to aid the Soldiers' Widows and Orphans Fund, and over £22 was raised for the purpose.

Great Hucklow.—On Wednesday, Jan. 31, in the schoolroom of the Old Chapel, a lantern lecture entitled "My Holiday in Switzerland," was given by the Rev. J. W. Bishop, of Manchester. A very enjoyable evening was spent, and a cordial vote of thanks to the lecturer brought the proceedings to a close.

Kidderminster.—On Jan. 20 the annual meeting of the Sunday-school teachers was held, when the report and balance-sheet were presented and adopted, showing satisfactory results, with 261 scholars. Thanks were given to the officers and especially to Miss J. Badland, who had been superintendent of the girls' school for twenty-one years, and to whom a presentation was made at the scholars' annual soirée. On the evening of Jan. 14, being choir fund Sunday, a selection from the "Messiah" was given. The Young People's Temperance Society, which has been for some years in abeyance, has been re-organised under the guidance of Mr. J. W. Whittaker, with promising results. The history of the "New Meeting," prepared by the Rev. E. D. Priestley Evans, is now in the press.

London: Highgate.—The Rev. J. T. Sunderland has organised a Bible class for the Highgate Sunday-school teachers, and all others who desire to take up the study of the Bible in the light of modern biblical scholarship. The class meets every other Thursday evening in the Church vestry at 8 o'clock. The general subject until June will be "How the Old Testament Grew." The special topics and dates are as follows:—Jan. 25, "The Place of the Old Testament among the World's Sacred Books." Feb. 8, "The Hebrew Land and People: The Old Testament as Literature." Feb. 22, "The Pentateuch: Its Origin and Composite Character—the Polychrome Bible." Mar. 8, "The Connection of Palestine with Babylon, Assyria, and Egypt." Mar. 22, "The Legendary and the Historical Elements of the Old Testament." April 5, "Old Testament Prophecy." April 19, "Old Testament Poetry." May 3, "Text, Apocryphal Literature, Formation of Canon." May 17, "Moral and Religious Progress traceable in the Old Testament—Inspiration, Infallibility, Permanent Value." At each meeting Mr. Sunderland will speak for three quarters of an hour, then half an hour will be devoted to questions and discussion. Everybody welcome.

London: Lewisham.—The annual congregational meeting was held on Jan. 31, with a good attendance. The several reports were hopeful and encouraging. The names of twenty-two new members were added to the roll during the past year, and in the same period the Sunday-school almost doubled its numbers. The Literary and Scientific Society increased its membership, and from September to Christmas had an average weekly attendance of over a hundred. The Dorcas Society is busy with bazaar matters, while the juveniles of the Unity Club have given themselves up to physical culture and the study of music. Mr. S. S. Tayler again presided, and the congregation are sincerely grateful for the support he has given them for the past three years.

London: Stepney-green.—Miss Tagart, the president of the Central Postal Mission, took the chair last Sunday at the monthly postal mission conference held at College Chapel. She gave some very interesting particulars about foreign Unitarian Mission work, especially what is being done in India by the British and Foreign Unitarian Association. The subject for discussion was an eloquent and earnest paper by Mrs. Southwood Hill, which treated of how Unitarianism was fitted to cope with some of the popular errors of the day: these included:—Agnosticism, Ritualism, Clericalism, Militarism and Mammon Worship. Mrs. Southwood Hill pointed out that the central religious truths held by Unitarians, as taught in the Bible and specially revealed by Jesus Christ—namely, "the Fatherhood of God" and "the Brotherhood of Man," if rightly understood, and faithfully lived out, would combat and destroy that which was evil in the above-named errors. A remarkably animated discussion took place, and a general wish was expressed that the subject should be continued at a future conference. At the evening service, Mr. Lucking Tavener gave an impressive "In Memoriam" address on John Ruskin.

London Unitarian Bazaar.—A social meeting of the Bazaar secretaries, in connection with the London Churches, was held in the Council-room, Essex Hall, on Wednesday evening, Jan. 31. After tea and coffee, Dr. W. Blake Odgers presided, and elicited from the various representatives reports of what had been done, and what might be expected in relation to the furnishing of the different stalls at the approaching Bazaar. It was very gratifying to find that the ladies had been working assiduously, and had already provided by their own labour a quantity of articles of a useful character, besides having obtained from friends contributions both of goods and money. The provincial circles are working earnestly. Wales is determined to do her best. India has also volunteered her help, and will send curios and other specialities. Had it not been for the plague and famine which are now ravaging the land, the members of the Brahmo Somaj would have promised larger contributions, but they will do what they can for the good cause. The following extract from a letter from the Lahore congregation expresses what is felt in other districts:—"We cannot be too thankful to our Unitarian friends in England for all they have done, and are still doing, to help our churches in India; and you can assure them of our sympathy, and of such practical help as we are in a position to render." The London Bazaar will therefore represent the goodwill not only of the liberal churches in our own islands, but liberal religious thinkers and worshippers in the Empire beyond the seas.

London: Wood Green.—On the 30th ult. the society held its annual general meeting, Dr. Blake Odgers, Q.C., in the chair. Every department of Church work showed life, health, and prosperity. Notwithstanding the bad weather the meeting was fairly well attended. On Saturday was a Sunday-school party; prizes were distributed by Mrs. Cowan with gentle words in season. One feature of the entertainment was a lantern show by Messrs. Frank Sudbery and Will Richardson.

Nantwich.—On Wednesday, the 24th ult., the Sunday-school annual prize distribution and concert was held in the schoolroom. Encouraging statistics of improved attendance were given by the superintendent. The Minister, the Rev. J. M. Mills, distrfbuted forty-two prizes and certificates. An excellent programme, consisting of children's plays, drill, recitations, songs, &c., was gone through to the evident satisfaction of a crowded audience of parents and friends. On the Wednesday following the annual winter party was held, when the scholars were regaled with a substantial tea, after which Mr. Mills showed a selection of amusing lantern views, and the teachers led with children's games, all going to make a really enjoyable evening for teachers and scholars alike.

Northumberland and Durham Unitarian Christian Association.—The following resolution was passed at the monthly meeting held on Feb. 7, the members standing in their places when put to the meeting:—"The Committee of this Association wishes to add their testimony to the inestimable value to the religious world of the life and work of the late Dr. James Martineau, and desires to place on record their appreciation and gratitude for his life and labours, and their sense of the loss sustained by the Unitarian body and the religious world generally by his death."

Pantydefaid.—A new organ was opened here last Sunday morning, it being the gift of the Cardiff Unitarian Church. At the close of the service a resolution was proposed by the Rev. Thomas Thomas, J.P., and seconded by the minister and unanimously adopted, expressing warm and sincere thanks to the Cardiff Church for their kind and generous gift. Miss Thomas, Green Park, ably presided at the organ.

Reading (Resignation). — The Rev. E. A. Voysey has intimated his intention to terminate his ministry here in April next.

Sale.—At the meeting of the social guild on Jan. 31, the Rev. J. Byles, of Northampton, lectured on the "Oberammergau Passion Play."

Sheffield: Upperthorpe.—The annual congregational meeting was held last Monday evening, when, in spite of heavy losses by death and removal, a very satisfactory report was presented to the members. The church and its many institutions, comprising Sunday-school, Social Union, Young People's Religious Union, Band of Hope, Ladies' Sewing Society, Mothers' Meeting, Sick and Provident Society are in a healthy condition, and are doing quiet but effective work for good in the neighbourhood. Hearty thanks were accorded to Mr. W. R. Stevenson for his devoted services at the organ and in other capacities; to Mr. J. B. Wostinholm, the treasurer, for his many acts of kindness during the year; to Mr. W. King, secretary, for his painstaking and exemplary work; to the choir and all who have helped the cause by their voluntary work; to the minister (the Rev. John Ellis) for his helpfulness to their spiritual life, and to Mrs. Ellis. A gold watch was presented to Miss Florence Widdowson, who has recently left the choir to accept a professional engagement, as a token of the esteem in which she is held by the congregation. A sum of £20 was voted to the minister, with cordial expressions of appreciation of his services, in supplement of his salary, out of a balance in the treasurer's account. The church is united in close and happy fellowship. On Tuesday evening Mr. W. H. Shrubsole, F.G.S., delivered a lecture on "Swiss Scenery—its Determining Causes," beautifully illustrated by specially prepared lantern slides to a fairly large and most appreciative audience.

Swinton.—The annual prize distribution party was held on Saturday, Feb. 3. After tea, the Rev. W. E. George presided and addressed the scholars and parents. Speeches were also delivered by the superintendents, Messrs. C. Pollitt and L. Jones. The Rev. John Moore, of Hindley, also spoke and recalled pleasant recollections of former prize distributions by reading a list of prize-takers of twenty-one years ago. Mrs. Moore distributed prizes to eighty-three scholars, and eight boxes of sweets to the youngest scholars. An interesting programme was gone through, including the musical play *Santa Claus is Coming*. The elder scholars have recently given three successful performances of the popular drama, *The Lady of Lyons*.

Whitchurch.—The annual congregational meeting was held at the Church of the Saviour, on Tuesday, Feb. 6. After tea, the Rev. W. F. Turland presided, and the report of last year's work was adopted. A special vote of thanks was passed to Mr. Gresty, who has acted as treasurer for many years, and who is retiring on account of failing health.

THE article on "The Transfigured Theology of Paradise Lost" in last month's *Westminster*, though attributed on the cover to "R. Rawlings," is by the Rev. H. Rawlings, M.A., now minister of St. Saviourgate Chapel, York. Milton's great poem has latterly, Mr. Rawlings thinks, been a good deal neglected, because of its obsolete theological structure; but those who recognise that it is to be studied and enjoyed as a work of art, like *Lear* or *Macbeth*, find its appeal as powerful as ever. "*Paradise Lost* is seen to be the revelation of a master mind struggling heroically with a theme not altogether tractable even in his hands, but ennobling it with the splendid riches of his imagination, and throwing broadcast pearls of wise and beautiful speech, which are admirable and helpful for all time."

ECONOMY *must* be attended to. That's a fundamental, simple honesty; scarce a virtue, but soil for virtues to grow in, soil without which none can grow.—*William Smith.*

OUR CALENDAR.

SUNDAY, February 11.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. A. CUNLIFFE FOX, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Wrestling with God." Evening, "Religious Freedom."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., "Ruskin on Truth," Mr. L. TAVENER, and 7 P.M., "He is Risen," Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "Universal Inspiration."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS,

LIVERPOOL, Hope-street Church, 11 A.M., Rev. Dr KLEIN, and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. WM. HARRISON.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. Dr. KLEIN, "The relation of God to the Bible, according to the Churches, and in the light of modern knowledge."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 11th, at 11.15, Prof. EARL BARNES, "Church Control of Education." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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BIRTHS.

CLENNELL—On the 3rd Feb., at Shanghai, the wife of W. J. Clennell, Esq., H.M.'s Consul at Hangchow, of a son.

DEATHS.

CLARKE—On the 30th Jan., suddenly, aged 62, Henry Clarke, B.A., of the Cathedral Schools, Worcester, brother of the late Rev. W. A. Clarke, of Newchurch, Lanc.

HASLAM—On the 2nd Feb., at 32, Queen Anne-street, Cavendish-square, Joseph Crook Haslam, aged 54 years.

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NOTES OF THE WEEK.

ATTENTION is called to the advertisement of a reading of *Hamlet* by Mr. J. H. Leigh, at Steinway Hall, on Saturday, March 3, in aid of the London Bazaar Fund. All tickets sold go to the Fund, so it is hoped that many will avail themselves of the opportunity. The play is skilfully shortened to avoid any tediousness, and the reading is set off by some specially arranged incidental music, making altogether a very pleasing entertainment of about two hours. The performance of *A Midsummer Night's Dream* at the Prince of Wales's Theatre on Jan. 16 resulted in £101 6s. being added to the Fund. Concerts on behalf of the Fund put forward by the Entertainments Committee are being arranged by Miss Winifred Robinson at Essex Hall on March 29, and by Mr. John Harrison at Brixton, of which particulars will be announced later.

THE second instalment of Dr. John Watson's "Life of Jesus Christ," in the February number of the *Sunday Strand*, deals in three chapters with "The Idyl of Bethlehem," "The Home of Jesus," and The Call of Jesus," which Dr. Watson sees in the awakening experience of the boy's first visit to Jerusalem. These chapters, as it seems to us, show the "Life" to be written, not as a critical study, but for edification. The birth-stories are presented as historical fact, and the Virgin-mother is exalted in a way which leaves an impression of unreality in the home, with the father placed in a dubious position. The chapters are illustrated with present-day scenes in Nazareth and Bethlehem, and as frontispiece Tissot's picture of Christ is given, with his hands upon his heart. Of the symbolic meaning of the Nativity Dr. Watson writes beautifully :—

With the after-look the disciples of Jesus may prefer to see the inner glory of His Nativity rather than its outer circumstances; but no one would desire that these should have been different. Had Jesus been born in a palace, then His birth had not corresponded with His after life, and it would not have been worthy of Himself. For He was to show unto all ages that the greatest force in life is not position nor wealth, but character, and that character is independent of all circumstances, so that goodness, cradled and reared in poverty, without advantages and without favour, persecuted and slain, is yet the most beautiful and triumphant power on earth. Before this infant, so inhospitably received of the world, lay the cruelty of Herod, and the narrow lot of Nazareth, and the homeless mission of Galilee, and the contempt of the great, and the shame of the Cross. But that would be only the appearance of things, not the heart. Around Him also would gather the loyalty of faithful disciples, and the love of women, and the praises of little children, and the gratitude of the poor, and the reverence of holy souls, and the awe of the wicked, and the sympathy of the saints in Paradise, and the service of the mighty angels of God. On Him also would rest, the true aureole for His head, the Spirit of God and the love of His Heavenly Father.

WRITING to the *Liverpool Daily Post* with reference to Mrs. Humphry Ward's letter on "The New Reformation," from which we quoted last week, the Rev. T. W. M. Lund, the liberal chaplain of the Church of the Blind, pointed to the real obstacle to any such progressive movement in the stolid indifference of the great masses of the people to the higher interests of thought. The men and women of progress, Mr. Lund says, are not as a rule found in Anglican churches, and the reforming clergyman has a single-handed fight to make, with the sympathy chiefly of outsiders, and with little chance of promotion. This is noted as one of the gravest hindrances to the supply of an enlightened clergy, and as largely responsible for the present deterioration in the number and quality of the men taking orders.

The time is critical. If the Church is to be the Church of the intelligent people of England, the intelligent people must stand by her, and make their voices and influence felt in regard to the need of free criticism, rational exegesis, and the dominance of spiritual over dogmatic teaching. I see no other chance of drawing into the clerical ranks men of original and independent mind, who can appreciate the value of the new learning of our time, and apply it wisely and tactfully in their guidance of public feeling. Without some such help, the Church will become the property of the least educated portion of the nation; I mean that self-satisfied class of intellectual mediocrity who will be content to stand where they are while the word rolls on, quite indifferent to the trenchant axiom of Dr. Mivart :—"We must be true to science as well as to religion," and quite ignorant that what they believe has long ceased to have any weight with the intelligence of the age because the ground has been cut from beneath its feet.

. . . .

I fear we are a long way from accepting any such modification of dogmatic test for Church membership as Mrs. Ward suggests. Lord Halifax represents the belief of far more than his own party when he says that the Virgin birth is the foundation-stone of Christianity. There is a good deal of materialism of a very earthly kind still clinging to our religion. It will take some years of Mrs. Ward's classes to get behind it. She will find the foundation-stones of the Church are not identical with those of Christ. She is concerned to create a passionate devotion to great ethical principles, which will build up a fine quality of human character and a noble race of men. His followers generally substitute for this motive abstruse metaphysical beliefs about the person of Christ; how He came into the world; how He went out of it; how far He was miraculously different from the race. He came to save—the race he declared He came to make like Himself. If His own word counts for anything, as far as it is reported to us, then it is in personal attachment to Him and all that He spiritually was that we shall find our fullest life.

THE Rev. J. Foster, B.A., D.C.L., rector of Authorpe, writes, in the *Louth and North Lincolnshire News* of Feb. 3, a column of Reminiscence and Tribute to Dr. Martineau. Years ago, before he had determined to take orders in the Church, Mr. Foster, when staying in a certain city, was attracted into what seemed to him a "parochial church."

Brought up in the straightest orthodox faith, living amongst friends zealously strict in maintaining that faith, I found when I entered that church that I had wandered "far from home"—I was attracted by the novelty, the simplicity, the quiet of the religious service. I stayed to the close. The preacher's face, voice, and some parts of the sermon are as fresh and distinct to-day as they were years ago. I shall never forget the impression made upon my youthful mind. The face with its intense thoughtfulness and radiant spirituality; the voice musical, low, clear, and strong with a haunting sweetness; the sermon, too lofty for me at times to follow, yet so contemplative, soothing, soaring, and steeped in intellectual pathos that I was lifted into a new world of thought and being. It fitted into the mood of my life. Then I could say with Novalis "my spirit awoke."

All was so utterly unlike anything I had been accustomed to; no hard narrow mercantile views of religion; no sentimental parodies or platitudes.

"Then felt I like some watcher of the skies
When a new planet swims into his ken."

The burden and the text of that sermon was "The God of the Living." Persistently, as the line of Virgil to Savonarola, or the phrase of St. Augustine to Cardinal Newman, did that sermon recur to my mind. Philosophy with its entrancing fascination, and theology the "queen of sciences" through that sermon won my devotion and love.

Mr. Foster's friends were horrified when they heard at whose feet he had been sitting, but so began a life-long indebtedness "to one who has stimulated and enlightened and braced my mental history." Mr. Foster prints in his article some extracts from letters he received from Dr. Martineau. The first quotation is thus introduced:—

The following extracts may be of interest to all who seek for that spiritual union which comes "from the quiet of a large sympathy," but which is destroyed when we fan "the heat of a narrow antipathy." Dr. Martineau once wrote me:—"Though held by conscientious conviction to a Nonconformist position I have always looked with venerating affection on the Church of England which excludes me from her communion and which it is your privilege to serve. And it cannot but be consolatory to me in my involuntary exile to find that in the depths of the religious life we come upon possibilities of fellowship which even ecclesiastical organisations disown. If our English Christendom could be relieved of its over-charge of dogma and surrendered to the sublime and lovely conditions of the spiritual life as presented in the "Imitatio Christi," the national unity would assume a reality and power of which we can now hardly conceive. Some such dream came upon me in early years and still lingers with me on the verge of my ninetieth year.

And this one other passage we must give:—

It is particularly grateful to me to receive on the threshold of my ninetieth year a benedictory word from a minister of a Church to which I have always yearned to belong but which visits such as I am oftener with anathema than with blessing. Sure I am that in our "heart of hearts" and in the ultimate readings of our intellectual thought we reach a sacred ground of unity and fellowship which once touched will put to shame our superficial differences and antipathies. To those who share in this conviction and confess it in the spirit of their life I am drawn with unspeakable affection.

We published last week the resolution passed by the Committee of Hope-street Church, Liverpool, after the death of Dr. Martineau. We are now permitted to add the letter he wrote in response to the greetings of his old congregation, on the occasion of his ninetieth birthday in 1895. The letter was addressed to Mr. Joseph Coventry, at that time chairman of the congregation:—

Though the twenty-five years of my residence in Liverpool can claim no numerical preponderance in the reckoning of my ninety years, they contain for me, as my thought measures their contents, far more than half of the experiences, the labours, and the probation, of life. Within that period lies all that was most intense in aim, in energy, in suffering; and those who were near me then could not but know all my work and all its weaknesses, and read me through and through. That the survivors among them, with their successors, should be able and impelled to send me such a message of affection as you transmit to me, is the most cheering experience which can brighten the close of my last decade. I am deeply grateful for it to my known and unknown friends, and pray you to convey to them my response of thanks and benediction.

With reference to the questions asked of Mr. Ambrose Bennett last week by M. Hocart, we hope very shortly to publish an article by Mr. Bennett on the subject.

Note of Warning.—It appears that Mr. Vincent Taylor, writing from Adys-road, East Dulwich, is using lists of names taken from The Inquirer in sending out begging letters. Anyone receiving a communication from him had better communicate with the Charity Organisation Society, 15, Buckingham-street, W.C., before responding to Mr. Taylor's appeal.

DR. MARTINEAU AND THE TEMPERANCE QUESTION.

A correspondent contributed to the *Manchester Guardian* of Jan. 17 the following interesting notes:—

There is not, so far as I know, any discussion of the ethics of temperance in any of Dr. Martineau's set dissertations. Nevertheless, we have some record of his views on the subject, if only by way of *obiter dicta*. In 1882 Mr. Arthur A. Reade, when compiling his book on "Study and Stimulants" (second edition, Abel Heywood, Manchester, 1883), addressed certain questions to various eminent persons as to their experience. Among other replies he received one from Dr. Martineau dealing with his own personal habits. Of tobacco he had an "intense dislike," and his distaste for it, he says, "has restricted my travelling to a minimum and kept me from all public places where I am liable to encounter its sickening effects." As to alcohol the narrative is more varied. In the forties he was for about seven years a total abstainer. To this period belongs what is possibly Dr. Martineau's only recorded speech on the temperance question. It was reprinted in The Inquirer about half a century later. In referring to Dr. Philip Carpenter's complaint that the influential classes kept aloof from the temperance movement, Dr. Martineau said:—

The blame is not all on one side. In reading the temperance periodicals, which must be regarded as the organs of the body, I have seen with pain a superstitious abhorrence manifested towards the substance alcohol, instead of directing that abhorrence towards the moral vice in the mind of the drinker. You cannot persuade old persons who have used these liquors with moderation all their lives that there is anything in them so very horrid. I admit that, as a cure for enormous evils, teetotalism is necessary; so that for many years I have adopted the practice in my own person and family. But others are driven away by such language. The feeling of superstitious dread of the substance itself has led to physiological exaggeration respecting its effects. It is dangerous to make such statements when persons see their neighbours taking it and living for seventy or eighty years. And yet I believe fully that its use is mischievous rather than beneficial, and that everyone would be better if he totally abstained.

After referring to the evils wrought by intemperance, he proceeds:—

The teetotalers are quite right in saying to every man who is liable to guilty excess that he must go the whole length of total abstinence. To diminish the quantity inch by inch is utterly hopeless and ridiculous. They must throw aside whatever sets temptation to work, else in nine instances out of ten they must fail. It follows that the old temperance [moderation] societies must, in the nature of things, fail in their object. I go one step further. Must everyone else stop?—(Cries of "Yes.") I also believe with you that that is the proper and true course. But you should do so on the true principle. If we say to drunkards "You must stop, but I won't," then they will be all banded together into a drunkards' society. This brands them; at once they stick a bad character on their own back, which is more than we can expect to be done, especially by those who are not yet in a moral state and are incapable of performing a severe penance. Therefore I think that those disposed to aid should aid, and say, "We also, in order to help you, will totally abstain." But it should be done avowedly for that purpose; not on the ground that moderate drinkers have been previously committing sin. But no moderate drinker can say that it is his duty to drink. He is quite at liberty to give it up. He should say, "I give it up, in order to help my weak brother." This is a sound principle, and there is no other on which the enforcement of teetotalism can be based. But this principle does convince me powerfully. I would therefore suggest to our Chairman that he would do well to make the sacrifice and bear the weight of his character and condition to the respectability of the society. It is a little sacrifice. It is perfectly absurd to stick so much at throwing it aside. Persons would be better in health, clearer in mind, and almost all the functions of life, on which physical enjoyment depends, would go on as well, or better. And even were it otherwise that man is a poor philanthropist and Christian who will not even let down a little of health to raise others to a better condition.

Dr. Martineau expressed his own dislike of the pledge, and urged the necessity for counter-attractions to the public-house. "We cannot carry on anything on negative principles," is his characteristic remark. Like his good friend Dr. Philip Carpenter, he desired converts to "the whole of temperance, the moral administration of the whole life, as well as from the particular tendency to drink." In 1849 Dr. Martineau had an illness, and, under medical advice, took daily a small quantity of *vin ordinaire*, but on the appearance of gout he resumed for many years his former abstinent habits. He was not, he is careful to add, "under any vow, but practically not taking more than half a dozen glasses of wine per annum." At seventy-seven the only abatement of his strength that he noted was "that a given task required a somewhat longer time than in former days." In more recent years it was understood that Dr. Martineau had again, under medical orders, made use of some small measure of stimulant. But it will be seen that the whole drift of his sympathies has been on the side of abstinence and temperance. This is emphatically shown by the closing words of his letter to Mr. Reade. "I will only add," he says, "that I have never found the slightest difficulty, physical or moral, in an instantaneous change of habit to complete abstinence. Instead of feeling any depressing want of what I had relinquished, I have found a direct refreshment and satisfaction in the simpler mode of life. Few things, I believe, do more, at a minimum of cost, to lighten the spirits and sweeten the temper of families and of society than the repudiation of artificial indulgences."

ROGER ASCHAM.—I.

IT is a somewhat curious coincidence that one seems lured to apostrophise every man named Roger, in the endearing terms employed by Dean Swift upon a notable occasion—"Dearly beloved Roger." Had the Dean's servant been named by any other name, it may reasonably be doubted whether he would have proceeded with the service that day. From Roger Infans to Sir Roger de Coverley, the race of Rogers is a dearly beloved race, and the greatest and most dearly beloved Roger of them all, not forgetting Roger Bacon, is Roger Ascham, Queen Elizabeth's tutor, the "scholemaster," the lover of "the booke and the bowe." Roger Ascham was a great Yorkshireman, having been born at Kirby Wiske, near Northallerton. He was taught in his youth by the greatest English teacher, the famous Sir John Cheeke, of whom Milton speaks as having taught Cambridge and King Edward Greek. He followed in the footsteps of Sir John Cheeke, and became in due course the Public Orator, *i.e.*, Latin Orator of Cambridge University, and in due time became "to his undying delight," the instructor of the most noble scholar within the realm, the Princess Elizabeth, and read with her Latin and Greek when she was Queen, of which languages, under his tuition, she had become perfect master, understanding and speaking Latin with facility. Here, indeed, is the passage from the first part of his book called "The Schoolmaster," in which he refers to Queen Elizabeth's mastery of languages. At the time of his writing his book, she was thirty years of age: that was in 1563, the year before the birth of Shakespeare. After saying that "if King Edward had lived a little longer, his example alone had bred such a race of worthy learned gentlemen as this Realme never yet did afforde," he goes on—

> Yet there is one example for all gentlemen of this Court to follow, that may well satisfy them, or nothing will serve them, nor no example move them to goodness and learning. It is your shame (I speak to you all, you young gentlemen of England) that one maid should go beyond you all, in excellency of learning, and knowledge of divers tongues. Point forth six of the best given gentlemen of this Court, and all they together show not so much good will, spend not so much time, bestow not so many hours, daily, orderly, and constantly, for the increase of learning and knowledge, as doth the Queen's Majesty herself. Yea, I believe that beside her perfect readiness in Latin, Italian, French and Spanish, she readeth here now at Windsor more Greek every day than some Prebendary of the Church doth read Latin in a whole week. And that which is most praiseworthy of all, within the walls of her privy chamber, she hath obtained excellency of learning to understand, speak and write, both wittily with the head and fair with the hand, as scarce one or two rare wits in both the Universities have in many years reached unto. Amongst all the benefits that God hath blessed me withal next the knowledge of Christ's true Religion, I count this the greatest, that it pleased God to call me, to be one poor minister in setting forward these excellent gifts of learning in this most excellent Prince. Whose example alone, if the rest of our nobility would follow, then might England be, for learning and wisdom in nobility, a spectacle to all the world beside.

Surely Roger Ascham had done his duty as schoolmaster or tutor nobly by the Queen, and she must have reckoned him and his method of teaching amongst her chief blessings, for if knowledge is power, and such masterly knowledge as was hers, she stood on a level with the foremost men of her time, and the language in which some of these speak of her attainments seems excessive till we read such words as these of her own tutor. But it is also true that at this time women's education, at least in certain quarters, stood at a very high degree of perfection, in part due, no doubt, to the great impetus given to all learning, especially of the classical languages, by the Reformation. From this same book of "The Schoolmaster" is taken that other famous passage referring to Roger Ascham's interview with Lady Jane Grey, she who was destined to be, in a few years after the date of this conversation, the unhappy Queen of England for thirteen days, the luckless tool and victim of her ambitious and unscrupulous relatives. Roger Ascham is illustrating the power of love as against fear in education, and by way of illustration recalls a conversation he had with Lady Jane Grey:—

> And one example [he says] whether love or fear doth work more in a child, for virtue or learning, I will gladly report; which may be heard with some pleasure, and followed with more profit. Before I went into Germany, I came to Brodegate, in Leicestershire, to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholding. Her parents the Duke and Duchess, with all the household, gentlemen and gentlewomen, were hunting in the park; I found her in her chamber reading Plato's Phædo in Greek, and that with as much delight as some gentlemen would read a merry tale in Boccaccio. After salutation, and duty done, with some other talk, I asked her why she would leave such pastime in the park? Smiling, she answered me: "I wis all their sport in the park is but a shadow to that pleasure I find in Plato. Alas! good folk, they never felt what true pleasure meant." "And how came you, madam," quoth I, "to this deep knowledge of pleasure, and what did chiefly allure you unto it, seeing not many women, but very few men, have attained thereunto?" "I will tell you," quoth she, "and tell you a truth, which perchance you will marvel at. One of the greatest benefits that ever God gave me, is that he sent me sharp and severe parents and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it, as it were, in such weight, measure and number, even so perfectly as God made the world, or else I am so sharply taunted, so cruelly threatened, and sometimes punished in ways I will not name for the honour I bear them, so without measure misordered, that I think myself in hell, till time come, that I must go to Mr. Aylmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whilst I am with him. And when I am called from him, I fall on weeping, because whatsoever I do else but learning is full of grief, trouble, fear and whole misliking unto me. And this my book hath been so much my pleasure, and bringeth daily to me more pleasure and more that in respect of it all other pleasures in very deed be but trifles and troubles unto me." "I remember this talk gladly," says Roger Ascham, "both because it is worthy of memory, and because, also, it was the last talk that I ever had and the last time that ever I saw that noble worthy lady!"

It is delightful to read how gentle were the giants of those days, especially these giants of schoolmasters. With what tenderness his pupils spoke of that man of vast and profound learning, Sir John Cheeke; how charming is this testimony of Lady Jane Grey to Mr. Aylmer's ways with her; and Robert Ascham seems the very embodiment of the spirit that would rule by love and not by fear. One great axiom of his in teaching was this: "That a child shall take more profit of two faults, gently warned of, than of four things rightly hit." The first book of his "Schoolmaster," which may be considered as introductory to the real subject of his book—namely, how to teach Latin in the readiest way—is gemmed with beautiful passages, insisting upon the prior need to teach by love and not by fear. This view was new in those days, and so Ascham had to explain "why, in his opinion, love is fitter than fear, gentleness than beating, to bring up a child rightly in learning." "Some men," he says, "laugh at us, when we thus wish and reason that young children should be rather allured to learning by gentleness and love, than compelled to learning by beating and by fear." Ascham brings his answer to these people from Socrates:—

> In those days Socrates, Plato, Aristotle appeared to men as a final Court of Appeal; and surely in most things that have to do with truth, justice, and humanity no better High Court of Appeal could be found. The judgment of Socrates, said Ascham, was that "no learning ought of be learned with bondage." "Some men," continues Ascham, "friendly enough of nature, but of small judgment in learning, do think I take too much pains, and spend too much time, in setting forth these children's affairs. But those good men were never brought up in Socrates' school, who saith plainly, that no man goeth about a more godly purpose than he that is mindful of the good bringing-up, both of his own and other men's children. In writing this book, I have had earnest respect to three special points—truth of religion, honesty in living, right order in learning. In which three ways, I pray God, my poor children may diligently walk . . . for whose sake I was the willinger to take these pains."

As one reads this delightful schoolmaster's book, which is at once simple in its statement, lovingly gentle in its intention, and yet gliding like a big ship into a vast and deep ocean of learning by easy yet sound methods, one feels that the saying about poets applies to schoolmasters—that they are born, not made. The first book—the first voyage with this captain of learning—is a very delightful trip indeed; the second book—the second voyage—is more distinctly a matter of serious business, and the chief pleasure comes in overcoming, in a manful, orderly, stately way, the manifold difficulties of the elements of language and of the deep and wide expanse of classical literature. The book was written more especially for little Robert Sackville, the grandson of Sir Richard Sackville; and the story of how it came about throws much light upon the book, upon the times, upon some other of the great men of the times, and upon Ascham himself. In 1563 Ascham was dining with Sir William Cecil, Sir Richard Sackville and others, who formed "a company," says Ascham, "of so many wise and good men together, as hardly then

could have been picked out again out of all England beside." The conversation turned to the subject of education, from news of the running away of some boys from Eton, where there was much beating. Ascham argued that "young children were sooner allured by love than driven by beating to obtain good learning." "Mr. Secretary (Sir William Cecil) said very wisely, and most truly, that many young wits be driven to hate learning before they know what learning is," and he instanced his own unfortunate early experience. Sir Richard Sackville said nothing at the dinner-table, but he afterwards drew Ascham aside, agreed with his opinions, lamented his own past loss by a harsh schoolmaster, and said: "Seeing it is but in vain to lament things past, and also wisdom to look to things to come, surely God willing, if God lend me life, I will make this, my mishap, some occasion of good hap to little Robert Sackville, my son's son. For whose bringing up I would gladly, if it so please you, use specially your good advice. I hear say you have a son much of his age (Ascham had three little sons): we will deal thus together." Well, Sir Richard agreed to pay the schooling, and that right handsomely, of all four for the privilege of Ascham's guidance. And further, Ascham undertook "to put in some order of writing the chief points of this our talk, concerning the right order of teaching and honesty of living, for the good bringing-up of children and young men." Roger Ascham, though he died comparatively young, at the age of fifty-three, lived five years after this conversation, and had completed his book, which was published after his death, and dedicated to Sir William Cecil. The story of the origin of this book, "The Schoolmaster," brings delightfully near, and makes very real, this grand yet simple age of Elizabeth. Roger Ascham's aims and methods were meant to make true kings and queens of all amenable, docile children, to make them gentle, to give their minds breadth and depth, sound judgment based on extensive and profound knowledge. That he succeeded we have record. That he could have succeeded might, in lieu of that, have been sufficiently proved from his success with such a woman and such a Queen as Elizabeth. Spacious, indeed, were the days of Elizabeth, and spacious of soul and great-hearted the gentlemen who taught her, guided her, and fought for her, and over whom she ruled and reigned, but the greatest of these, essentially, was the gentlest of her teachers—her dearly beloved Roger. Thus much of Roger Ascham, Bibliophilus; we turn next to Roger Ascham "Toxophilus" — from Ascham the Aged to Ascham the Youth, and from the reign of Elizabeth to that of her father, Henry VIII. *Cedant arma togae, concedat laurea linguae.*

E. L. H. THOMAS.

LOVE would light our path to heaven,
Mortals groping miss its gleam,
To their stature dwarf God's greatness,
Call their creeds His law supreme.

But the Soul hath instincts clearer;
Radiance borrowed from above
Tells that heaven can know no bound marks,
Tells to us that God is Love.

—*Jacob Bright.*

LITERATURE.

THE ENCYCLOPÆDIA BIBLICA.*

FROM several points of view the appearance of the "Biblical Encyclopædia" is an interesting and hopeful sign of the times. It is a proof that serious study of Holy Scripture, in spite of the manifold distractions offered by modern life, is pursued with an ardour and thoroughness which have never been surpassed, which have perhaps been scarcely equalled in the more leisurely days of our fathers. So true is it that men do most when they have least time to do it in, and that eagerness in one kind of knowledge stimulates curiosity in all, provokes generous rivalry, and sets a high standard of excellence. We live in an age characterised by dazzling achievements in physical science. Yet classical scholarship instead of losing has gained in precision on the one hand, in a sense of the connection between all great literature on the other. In like manner the Bible has shared to the full in all the gain of improved methods and accumulated knowledge. This interest, moreover, is by no means confined to scholars by profession: it is very widely spread. It would be easy to illustrate this fact from recent publications in Germany: for England we have evidence enough in two large works which are in course of publication just now—namely, Clarke's "Bible Dictionary" and Black's "Biblical Encyclopædia." Each of these books is on a very great scale and cannot, therefore, be sold except at a high price. Yet well-known publishers have undertaken the risks involved, have secured the co-operation of numerous writers, many of whom hold the first rank in their respective subjects, and have spared no cost to issue these large books in the most appropriate form, well printed and with excellent maps and woodcuts. We may also observe with satisfaction the new place which England holds in Biblical research. Only thirty years ago English commentators on the Bible were practically ignored on the Continent. Now, however, we find names among the contributors to the "Biblical Encyclopædia," whose work need not fear comparison with the best that Germany can produce. Such are Canon Sanday, Canon Robinson, Canon Driver, Dr. G. A. Smith, Mr. King; nor is it to be forgotten that the chief editor has himself made a vast number of important contributions. It is further a significant fact that such a work should be edited by a dignitary of the National Church. For whatever the faults of the "Encyclopædia" may be, excessive caution or compromise is not among them, and yet so perfect is the freedom which the Church now allows, that the opinions expressed are not likely to meet with any denunciation from those whose words carry weight, though of course they have met, and no doubt will continue to meet, with intelligent criticism. We ought to add, before closing these general remarks, that Canon Cheyne has secured the services of well-known German scholars, and that their articles have been done into very good and readable English.

Of course, the primary use of the "Biblical Encyclopædia" will consist in supplying the defects of private libraries. To many probably who do not make the critical study of the Bible a chief object, the "Encyclopædia" will take the place of a Biblical library. But indeed the work is so elaborate, and in many respects so exhaustive, that no one can well afford to neglect it. It contains, *e.g.*, abundant reference to those numerous periodicals and reports in which scholars, especially German scholars, communicate discoveries or make critical suggestions. These are apt to be forgotten, and everyone, therefore, will gratefully welcome the toil devoted to furnishing references and supplying a conspectus of literature at the end of all the important articles. Moreover, the articles are so elaborate, that they are often as good as, or better than, anything to be found elsewhere, *e.g.*, in manuals of archæology or in general introductions. We would call particular attention to Mr. Hogg's article on "Agriculture," and to those on "Babylonia and Assyria," by Mr. King. These, of course, have the advantage of being new, and so abreast of recent discoveries. Again, the article on "Chronology" is important, both in itself, and also because it is hard except in a dictionary or encyclopædia to find any account which embodies all recent researches in Biblical and particularly New Testament questions of date. Further, with respect to the Books of the Bible, we have commentaries and introductions in abundance. Nevertheless, one turns to Canon Driver's article* on "Chronicles," with the certainty that we are in safe hands. It is, indeed, hard to imagine a more perfect piece of work. When we say that it is full, accurate, judicial, we are only saying what every one will take for granted and no one needs to be told. It is, perhaps, more worthy of note that it is written in a delightful style, and that it will interest and attract even those who come to it with little previous knowledge of the subject.

It has been objected—and, as we think, with reason—that the tone of some articles in the "Encyclopædia" is too trenchant and confident. The general reader should consult as a very necessary counteractive the excellent Bible Dictionary edited by Dr. Hastings, and assuredly he will be ill advised should he accept such an article as Schmiedel's on the "Acts of the Apostles" as if it afforded a fair and complete view of the criticism of the book in its present stage. At the same time he will find here and there views which may at their first presentation seem startling, but are nevertheless well founded on solid fact. For example, it is, we think, a very great merit in Canon Cheyne's article on the "Ark of the Covenant," that by adopting a view ably stated some time ago by Kosters it enables us to understand the real history of the Ark under Saul and David, though it compels us to reject that traditional story of its restitution by the Philistines which has hitherto obtained general credence. In conclusion we would call attention to the valuable articles of Canon Robinson on the "Canon of the New Testament," on the "Church," and on "Bishops." They differ

* "Encyclopædia Biblica: a Critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography and Natural History of the Bible." Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, and formerly Fellow of Balliol College and Canon of Rochester, and J. Sutherland Black, M.A., LL.D., formerly Assistant Editor of the "Encyclopædia Britannica," Vol. i., A—D. London: Adam and Charles Black. 1899. 20s. net.

* It bears the joint signature of Canon Driver and the late Dr. Robertson Smith.

to some extent from the views for which Hatch and Harnack have secured a wide popularity; but this result is not to be attributed necessarily to ecclesiastical bias; it may be due to the fact that Canon Robinson takes all the data into account and is not carried away by the allurement of compact theory. We cannot help regretting that the Old Testament has secured fuller and more minute description than the New, but it was natural that the editor's chief attention should be turned to the subject on which he himself has laboured with such long and indefatigable industry and with such brilliant success.

SHORT NOTICES.

In two sermons entitled "Helps to Belief in God," the Rev. L. P. Jacks, M.A., has pointed out in a very striking way the large extent to which the objects of Nature which we regard as *material* are really constituted by the perceiving *mind*; and in this fact he finds strong evidence for a theistic reading of the evolution of the universe. There can be no doubt that to very many of his hearers Mr. Jacks' words must have come with all the interest of a new revelation, and, to say the least of it, will have given them most timely and welcome help towards throwing off that incubus of materialism which in this scientific age often presses with stifling effect on religious faith. *Mind*, argues Mr Jacks, is necessarily mixed up with everything, and contributes to every object an essential part of the qualities which make it what it is. If, then, the Nature which we now see around us owes so much of its being to the mind which perceives it, it is only reasonable to infer that all through the process of cosmical evolution, even when no human thought as yet existed, Divine Thought gave to each geologic stage its complete reality and its intelligible character. As Mr. Jacks himself admits, it was Bishop Berkeley's celebrated *dictum* that the *esse* of things is constituted by their *percipi*, which first started him on this interesting line of reflection. He does not, however, entirely follow the great Bishop's lead; for he maintains that there is more in material objects than the part which the mind contributes; and we are inclined to think that if he were to fully work out the fertile suggestions contained in these able discourses, he would be ultimately led, not to Berkeley's Idealism, but rather to some such Ideal-realism as is described in the writings of the profound thinker, Lotze. But evidently the author's immediate aim will be gained, if his thoughtful words serve, as we believe they do, to lift the minds of their readers above a shallow materialism and to produce the conviction that even "matter and force—those primitive elements which some persons have thought render God unnecessary—cannot be conceived as existing apart from the activity of an Eternal Mind." (From the Author, 31, Wheeley's-road, Edgbaston, Birmingham. 2d. each.)

C. B. U.

In his Address on "Jerome and the Vulgate," at the opening of the present session of the Unitarian Home Missionary College, Manchester, the Rev. J. E. Manning has given us a lucid, scholarly and most readable account of the biblical labours of the great Latin Father. The influence of Jerome's Version, commonly known as the Vulgate, has been so great, its authority so universally accepted in the past, that it is impossible to understand the history of our own English Versions of the Bible without some knowledge of Jerome's work. Students will find in Mr. Manning's Address an excellent introduction to the study of the Vulgate.

The analysis of Jerome's personality, as a man and a scholar, is just and, on the whole, sympathetic. That he was the greatest Biblical scholar which the Western Church produced before the revival of learning at the end of the Middle Ages—the Origen of the West, as he has sometimes been called—cannot be disputed; that "with many blemishes and not a few weaknesses of character," as Mr. Manning says, "he was a great man," no one will doubt who has made himself familiar with his voluminous writings.

To see Jerome as he was, we must especially read his Letters in which, while pourtraying the life of his age, he has even more faithfully pourtrayed himself.

In his remarks upon the decree of the Council of Trent, Mr. Manning touches upon a curious and highly interesting question, curious and interesting not only for special theological students, but also for those who, on broader grounds, are seeking for "the seat of authority in religion." It was easy enough for the Council to direct that there should be an authorised edition of the Bible, but to produce such an edition was much more difficult. After two memorable attempts, a standard edition was indeed published, but its text, in spite of the Sixtine declaration that it must be held as "true, legitimate, authentic and unquestioned," remains still open to much revision and correction. The decree of the Council of Trent which was expected to give the world the sure benefit of Jerome's noble labours, in reality has led to a state of things which may satisfy the theologians of a certain school, but must appear very deplorable to true scholars.

When we consider the methods by the help of which Jerome accomplished his translation of the Bible, we distinctly recognise in it a monument of progress; but infallible wisdom has decreed that no further progress is to be made by a continued application of the same methods. It is this attitude towards the irresistible claims of growing knowledge which undoubtedly constitutes the weak spot in the armour of the old Church, for which, fifteen hundred years ago, Jerome laboured, under a better inspiration, so faithfully and so well.

L. DE B. K.

Those influences which come out from a man, whether he will or no, and often beyond his conscious knowledge, reveal his real character, and constitute the highest or the meanest work he does in God's world. No hard, dry, didactic moralist can exert such an influence; whoever touches the hearts of his fellow-men with a love of divine goodness must have deep and sweet human sympathies. He must not only be pure himself, he must be lovingly patient with mortal infirmities. To be a giver of good advice is one thing, to be a man in whose presence an evil word cannot be spoken is another.—*Henry W. Crosskey.*

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

The annual meeting of the Liverpool District Missionary Association was held at the Unitarian Institute, Liverpool, on Thursday, Feb. 9., the President, Mr. J. Coventry in the chair. There were also present the Revs. R. A. Armstrong, L. de B. Klein, H. W. Hawkes, J. C. Hirst, R. S. Redfern, J. E. Stead (Delegate from the North and East Lancashire Unitarian Mission); the Hon. Mrs. Klein, Mrs. Burroughs; Messrs. C. W. Jones, A. S. Thew, and others. Letters were read from Sir J. T. Brunner, Bart., M.P., Rev. W. J. Jupp, and Mr. R. Robinson regretting their inability to be present.

The report of the Committee and of the work at Crewe, Bootle, Liscard, and Garston, together with a letter from the Rev. J. L. Haigh, as to Hamilton-road Domestic Mission, and the treasurer's balance-sheet, had been previously printed and circulated.

The report noted the steady work of the Rev. R. S. Redfern at Crewe, under difficult circumstances, and with regret recorded the resignation by the Rev. H. W. Hawkes, of the pulpit of the Bootle Free Church, after nine years of devoted service. During the year the Memorial Church at Liscard had been opened, the gift of Mrs. W. Elam, who had also provided for the furnishing, and had set aside £1,000 as the nucleus of an endowment fund, primarily for the augmentation of the minister's stipend. The progress at Hamilton-road Domestic Mission had been very encouraging. At Garston services had been regularly held, largely with lay help, and with prospect of the growth of a permanent congregation. The Committee with prosperous finances, in view of the enlarging scope of their activity, contemplated the appointment of a missionary minister.

The report of the Rev. R. S. Redfern from Crewe spoke of the benefit derived from the Barker Legacy, and recorded a gratifying increase in the numbers and efficiency of the Sunday-school. The Rev. H. W. Hawkes, writing of his resignation of the Bootle pulpit in the summer, expressed his intention of remaining a member of the congregation, and aiding the new minister, who, he hoped, would enter on his duties in September. The Rev. J. M. Lloyd Thomas recorded an increase of thirty-one members on the roll of the Liscard congregation, making a total of 112, and the taking up again of various activities in the new buildings, and also the organising of a gymnasium for men, and for boys and girls. The treasurer's statement showed an expenditure of £355 15s. 1d., leaving a balance in hand of £118 6s. 6d.; subscriptions and donations amounted to £226 19s., congregational collections to £113 14s. From the trustees of Prescot Chapel the Association received £43, from the trustees of Ormskirk Chapel £21 5s.

The Chairman, in moving the adoption of the report and the treasurer's statement, said that only those who lived and worked at Crewe could estimate the difficulties of the position and the noble work that was being done there by the Rev. R. S. Redfern and the congregation. There had been great improvement at Hamilton-road, now organised as a Domestic Mission, where the Association had so long failed to obtain satisfactory results, though helped by the best ministers. The Sunday-school there had over 400 scholars. The loss of the Rev. H. W. Hawkes at Bootle would be very great. He expressed their gratification at the completion of the Liscard Memorial Church.

The Rev. R. A. ARMSTRONG, in seconding, said the work of the Association was at the highest point of efficiency, and at Hamilton-road, where for a long time there had been difficulties, they had now a great success. In a few years they might be speaking of the similar success of their work at Garston.

The Rev. Dr. KLEIN then moved:—

That in receiving the reports of the Revs. R. S. Redfern, H. W. Hawkes, and J. M. Lloyd Thomas from Crewe, Bootle and Liscard respectively, the members of this Association record their sense of the great importance of the work, for the support of which they are themselves largely responsible, and their sympathy with those who are practically engaged in these efforts to extend the influence of a liberal religious faith and life, and are pleased to note the more permanent character of the Garston congregation.

Their work, he said, had a special importance at that time, as opposed to the growing sacerdotal element so prevalent to-day. He felt that the message of the divine spirit of faith and trust and love which was being given to the people by their ministers was the best influence in the growth of the ideal spiritual life.

Mr. CHARLES W. JONES, in seconding, said the work of that Association was as much needed as ever in spite of or together with the movement for a "New Reformation" in the Church of England.

The Revs. R. S. REDFERN and H. W. HAWKES replied.

The Rev. J. E. STEAD, in proposing the Committee for the ensuing year, compared the work as far as he knew it of the two Associations, and longed to have a Renshaw-street collection in the district he represented.

The Rev. J. C. HIRST, in seconding, spoke specially of the work at Garston, where he had conducted the services for some months. The numbers were not large, but there was a band of earnest people, who highly valued the services, and he thought the work was well worth encouragement and support.

Mr. A. S. THEW proposed, and Major EVANS seconded, a vote of thanks to the Chairman for his services as President for the last two years, and as Chairman that night.

Annual collections in aid of the funds of the Association are to be made simultaneously on Sunday, March 18.

WE look at our burdens and heavy loads and shrink from them. But as we lift them and bind them about our hearts they become wings, and on them we rise, and soar towards God. There is no burden which, if we lift it cheerfully, and bear it with love in our heart, will not become a blessing to us. God means our tasks to be helpers heavenwards. To shrink from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth.—*J. R. Miller.*

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THE WAR—FROM A HIGHER POINT OF VIEW.

SIR,—You have from time to time opened the columns of THE INQUIRER to articles and letters dealing with the present war, and the matter has been discussed from "both sides," as the phrase goes.

There is, however, I venture to submit, another point of view, and a higher one, than that which has hitherto been taken; from which a vision may be gained, which has in it, as I think, a certain element of consolation.

Battle is, indeed, a terrible thing. We feel it to be a terrible thing, because death, which comes to all in time, is there seen concentrated, and picking off the flower of the nation; and suffering, also, which all, at some time or other, are called upon to bear, is there seen multiplied and intensified, just as we may see it in any hospital. But then, too, a war such as that in which we are now engaged brings out in *either* nation the deep-lying feelings of unselfishness; it brings to the surface the underlying unity; all are feeling deep and real sympathy in the grief of those many families whose best and dearest have been slain or wounded; there comes to be visible once more *that*—that End and Aim—for which in the last resort every man would die. We see the noble self-devotion with which thousands of men have offered themselves to their country's service, and the least generous among us cannot but have stirrings of admiration for those men; the most callous cannot but feel their own love pulsing more quickly and their own sympathy growing larger and deeper.

I heard a sermon the other day, in which the preacher took occasion to argue from the existence of these higher feelings in man (of which, in a time like this, we are given so blessed, because so real and spontaneous an assurance), the existence in God also of something of which these feelings in man are, in truth, a very counterpart. In fact, he deduced from them the Love of God.

Now the knowledge of God's love is a grand and blessed thing; the conviction of it in the heart is a powerful conviction, able to work wonders in the sorrowing and despairing soul. And why? Because Love is the one thing which never fails or yields, or gives up its object; the one fire which never ceases to burn; the one Invincible Might which proceeds for ever and for ever towards its end!

War! The struggle of nations for victory! The hideous slaughter of man by his brother man! What is it, after all, in the sight of God? Human history is one long record of terrible carnage. *Natural history is the same.* Have not entire species of animals disappeared from off the face of the earth through the savage slaughter of a stronger race? What is that in the sight of God—God who ordains the famine and the flood, and the burning mountain which overwhelms the inhabitants of a city before they have time to flee? God does not shrink from slaughter. What is that in His sight? What is that to Him who is Love; that Invincible Might which proceeds for ever and for ever towards its perfect end?

The terror of these things is for man alone. They are but steps in the Onward March of God's great purposes. A hundred years hence the marks of blood will all be wiped away, as to-day the bloody marks of a hundred years ago are gone. But one step of God's great progress will be made.

There are those who say that we are waging an unjust war; who think, as the Boers think, that *they* are in the right. There are those who wrangle as to who is responsible for having dragged the country into war; they say it is the doing of capitalists for their own selfish ends. There are those who condemn all war, and think they know a better way. There are those who think of the war only as it affects personal interests—makes for the prestige or otherwise of their country—raises or lowers themselves and their nation in the general estimation of the world.

All these are small and narrow views. Above and beyond the aims of individual men or individual nations, there is the great Purpose of God. God looks down from heaven and He sees us fighting; He looks down and He sees the Boers fighting too. They are no less His children than ourselves. He will not favour them any more than He favours us; He will not favour us any more than He favours them. But it is His purposes which in the end will be victorious—the Purposes of Love! the Purposes of Justice! the Purposes of Freedom! the gradual uprising of a finer race of men! The Purposes of God march onward no less through war than through peace; no less through famine, flood and pestilence than through plenty and prosperity.

It is for us—individuals who collectively constitute the nation—it is for us to make those purposes of Love our purposes; to have a noble end in what we do; to sink all mean desires; to put in the background merely personal aims; to rise into some high conception of our duties, as a nation upon whom one of God's evident purposes has been to throw a vast responsibility throughout the world. So doing, we may feel a perfect confidence of being justified in God's sight; and we may rest in the knowledge of that great Love which holds the warring nations in the hollow of its hand. Even in the midst of discouragement, in the hour of bafflement; in the face of heavy loss; in the day of danger; we may still have no fear; for the Purposes of God are then our purposes; and the Purposes of God march on for ever towards their perfect end.

Dublin. G. HAMILTON VANCE.

[But can we in this war be sure that the Purposes of God are our purposes, and that we, as a nation, are using righteous means for a noble end? Doubtless the Divine Purposes of Love, Justice, and Freedom will march onward, through war as through peace, even though those great causes may be thrown back for a generation by selfish policy and unrighteous war. Iniquity often triumphs for a time. We have to see to it that at all costs we hold fast to righteousness, which alone exalteth a nation, and which alone will preserve the British Empire from a disastrous and humiliating fall.—ED. INQ.]

WHETHER any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—*G. S. Merriam.*

THE CHILDREN'S COLUMN.

"Give us this day our daily bread."

THESE words begin a second part of the Lord's Prayer. At least, I always think of it so. The first four clauses seem to belong so closely together, simply expressing more and more fully in earnest prayer what we feel towards God as our Father, longing for a true reverence for His holiness, the good order of righteousness in the world, as His Kingdom, and the doing of His will in our hearts and lives. And then come some further thoughts of the chief needs of our life here on earth, and how we must feel about them when we remember that God is our Father.

The first of these is the thought of daily bread. We know that we must have bread, if we are to live and do our work in the world. And what we remember in this prayer is that it is our Father who gives us daily bread, with all the other good gifts of life. Not that He gives it without our taking any trouble. You know that men have to work, to plough the fields, to sow corn and gather in the harvest, so that we may have bread, and they have to take care of the gardens, and the orchards, and so by hard work gather in all kinds of fruit and vegetables, and other things good to eat, which all go to make up what we may call our "daily bread." But it is God who makes the the earth so fruitful, and makes one tiny seed grow up and produce sixty or a hundred others, and makes the blossom on the fruit tree turn into beautiful apples or other good fruit. It is He who gives the fresh air and the rain and sunshine, which are all needed for our daily bread, and He gives us strength and wisdom to make the best use of His other good gifts in the earth. And it is far better so. Our life is happier and nobler because we have to work for our daily bread; but all the time we must thankfully remember that it is God who gives it us, in His best way. When, therefore, we pray, "Give us this day our daily bread," this is part of the thought that may go with it: "Let us never forget that it is Thou, our Father, who givest us our daily bread, who makest the earth fruitful, and givest us power to work and gather in the harvest. Let us always be thankful and diligent to do our part faithfully and well, taking our whole life with reverence and earnestness, according to Thy will." Such thoughts and others which grow out of them, and seem to take a good many words to express, come in a moment into our hearts as we repeat the words we know so well, and become part of the true meaning of the prayer.

But if any of you, children, are troubled by the thought that you cannot do any part of that good work, by which daily bread is earned, remember that your time for work will come, and that even now you can at least show that you are thankful for what you receive, by being good children, by being careful in the use of all the good gifts of your life, wasting and spoiling nothing, and by being unselfish and generous in sharing with others. That all belongs to the true receiving of daily bread from our Father, and you should remember it when you repeat those words of the prayer.

Children are often careless and waste a great deal—and so do a good many grown-up people, who ought to know better. But if you cannot yet work for your daily bread, you can be getting ready for work; and the more you learn about plants and flowers and fruit, and about different countries of the world and what grows there, and the different kinds of work men do, the more you will feel how wonderful and beautiful the order of the world is, and how much there is to be thankful for. And then you will see how by being careful of the good gifts of the earth, and by being wise and generous in sharing them among the people, all are able to have daily bread. That is one great part of the prayer to-day, to try to arrange that everyone may have a chance to do honest work and earn what they need of daily bread. Some of you, perhaps, have read about the Corn-laws in England. Sixty years ago if corn was brought to England from other countries money had to be paid for leave to bring it in, as well as the natural price of the corn, and that made bread very dear, so that many of the poor people could not buy enough, and were starving and in a very miserable condition. Then Cobden and Bright, and other wise and brave men, worked to have the law done away with, and in 1846 they succeeded, so that bread became much cheaper, and the whole country was the better for it. In that great work they were praying for all the people, "Give us this day our daily bread."

If you are learning to be careful and generous in the use of what you have, you are helping to make the prayer more real. For if you are thankful to God for your daily bread, you *must* want others to have some too. If you are able to save up a little money, which you might have wasted on things you do not really want, or on some greedy pleasure, and then are able to do some act of kindness with it, to help some poor children who really have not enough to eat, or to send some nice present to the children's hospital, you will be using "daily bread" as our Father means that we should use it, and there will be a new and happier meaning in the prayer for you.

Long ago, in the islands of the West Indies, slaves were kept to work on the sugar plantations, from which sugar was sent to this country. It was an evil thing to make slaves of men, and they were cruelly treated. Then a great movement arose to set the slaves free, and many children in English homes gave up using sugar, and saved the money that would have been spent on it to help the movement to free the slaves. At last that was done, and by their little acts of self-denial the children had been helping, and it had been with them really a prayer for daily bread, for freedom is a part of daily bread to all true men, and they had felt they could not enjoy what was got by cruelty to the slaves.

And that leads me to the last thing I want to say. When we pray for daily bread, remembering that it is our Father's gift, we know that *it must be honestly got*, —not by stealing, but by honest work, or by thankfully receiving what is freely given. That honesty is really part of our daily bread. We do not live "by bread alone," in the sense of things we eat; everything that makes us strong is the real bread of our life, which God gives—all that feeds our mind with knowledge and joy in beautiful things, and with truth and honour, so that there is a yet wider meaning in the prayer, and again we are reminded of the great word, *Righteousness first.* Here, as in the rest of the prayer, the whole meaning is in the thought that we must live as children of our Father in heaven.

OBITUARY.

THE REV. HENRY HILL.

THE death of the Rev. Henry Hill, which occurred on Monday, Feb. 5, after a brief illness, has called forth many expressions of regret and sympathy at Banbury, where he had been minister of Christ Church Chapel for the past eight years. A native of Rochdale, where he was born, March 22, 1835, Mr. Hill was educated for the ministry at the Home Missionary Board in Manchester, under Dr. Beard and the Revs. William Gaskell and Brooke Herford. Entering in 1861, he went, on the completion of his course, to Underbank Chapel, Stannington, near Sheffield, where he ministered from 1864 to 1872. His subsequent charges were at Middlesbrough, Rawtenstall, and Stroud, until in 1892 he settled at Banbury, where by quiet faithfulness he won for himself a position of deserved respect in the town. In an obituary notice in the *Banbury Observer*, it is said of him:—"The deceased was a gentleman of most unassuming manners, gentle, tolerant in his views, and deeply earnest in the discharge of whatever he undertook. To know him was to hold him in high esteem, alike for his genial temperament, as for his old-world courteous bearing." Mr. Hill had occupied his pulpit on the last Sunday in January, but subsequently suffered from an attack of bronchitis, from which he had not strength to rally, and he passed peacefully away.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Life Beyond Death. By Minot J. Savage. 6s. (Putnam.)

Holy Ground: Three Sermons on the War in South Africa. By J. A. Robinson, D.D. 1s. (Macmillan.)

A Dividend to Labour. By N. P. Gilman. (Gay and Bird.)

John Ruskin. By M. H. Spielmann. (Cassell and Co.) 5s.

The Apostolic Age: Its Life, Doctrine, Worship and Polity. By J. V. Bartlet, M.A. 6s. (T. and T. Clark.)

Scientific Theology. By C. P. Gasquoine. 1s. (Watts and Co.)

Willing's Press Guide. 1s. (162, Piccadilly.)

The Waters of Edera. By Ouida. 6s. (Fisher Unwin.)

Scribner's, Contemporary, Bookman, New World, Sunday Strand, Captain, Strand Magazine, Wide World Magazine.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; C. D. B.; T. E. C.; D. A. D.; T. E. M. E.; C. C. G.; A. H.; J. H.; R. T. H.; E. P.; L. T. S; A. D. T.

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LONDON, FEBRUARY 17, 1900.

GIORDANO BRUNO.

ON the morning of Feb. 17, 1600, on the *Campo dei Fiori* at Rome, GIORDANO BRUNO was burnt as a heretic. A victim of the Inquisition, a martyr to the fearless service of truth and freedom of thought, after seven years of rigorous imprisonment, he faced death unflinchingly, and passed through the flames into a larger liberty.

An Italian, born at Nola, in the kingdom of Naples, BRUNO was early devoted to the service of the Church as a Dominican monk, but his eager mind and independent spirit did not suffer him long to remain within the strict lines of orthodox belief. In 1542 COPERNICUS had died, and in 1546 MARTIN LUTHER. Not long after, perhaps in 1548, BRUNO was born, and became in time an ardent advocate of the theories of the former, so subversive of the orthodox views of creation, while the principles of spiritual freedom and fearless study of the Bible he carried out even more consistently than the great reformer.

As a young man, already a priest, he devoted himself to the study of ancient philosophy and natural science, but was something also of a poet and satirist. Having fallen under serious suspicion of heresy, he fled from his monastery to Rome, and passed thence through various Italian cities, until he came to Geneva, where he was welcomed by a colony of Italian Protestants. He does not, however, seem to have definitely joined any Protestant communion, and was strongly opposed to the Calvinistic scheme of theology. Geneva was not destined to be his resting place. He lectured for some time in the University of Toulouse on ARISTOTLE, and in 1580 was in Paris, where he refused a professorship at the Sorbonne. Thence he crossed over to England, and came to Oxford, lecturing there on the Copernican system; but having aroused orthodox opposition he returned to London, and there spent two years, which are spoken of as the most productive and happiest of his life. He was not yet forty and was possessed of brilliant gifts; he was received at ELIZABETH'S Court, and enjoyed the friendship of Sir PHILIP SIDNEY. In London he wrote his "Expulsion of the Triumphant Beast," a satirical allegory, and other of his chief metaphysical works; but there also his philosophical and other heresies would not suffer him to remain in peace; his advocacy of the Copernican system and denunciation of ARISTOTLE, together with his satiric vein were the constant cause of trouble. In 1585 he again passed through Paris, and for a short time settled at Wittenberg as Professor in the University, lecturing on philosophy and mathematics. But either his own restless spirit or the necessity of his circumstances drove him on, and he is found at Prague, at Helmstedt, and at Frankfort-on-the-Main, where he was superintending the printing of his Latin poems and other publications. Finally, in 1591, he ventured back to Italy, and at Venice in the following year was seized by the officers of the Inquisition, and early in 1593 was handed over to the authorities at Rome. The martyrdom of his long imprisonment followed, and the final tragedy of his burning, just three hundred years ago.

In 1889 a monument to BRUNO'S memory was dedicated on the *Campo dei Fiori* by the people of a liberated and united Italy, while the successor of the Pope, who had sat there enthroned by the side of the Grand Inquisitor to witness the burning of the heretic, was obliged to suffer it with helpless indignation. The monument is decorated with medallion portraits of great reformers and heretics such as WICLIF, HUSS, SERVETUS and CAMPANELLO, and with bas-reliefs showing scenes in BRUNO'S life, his lecturing at Oxford, his examination by the Inquisition and his martyrdom.

In the history of thought BRUNO is spoken of as a forerunner of DESCARTES, and he has attracted the attention of the great idealist philosophers of more recent times. HEGEL is said to have spoken of him as a comet, taking a course diverging far from the plane of the received philosophy of his day, which might perhaps return again after three hundred years. His speculations seem to rank him as a Pantheist, but with a clear apprehension of the reality of personal spiritual life. To the Inquisitors he declared that he could not find the ecclesiastical doctrine of the Trinity in the New Testament, but he recognised the divine nature in JESUS, to whom the moral law of the Gospel bore the strongest witness. The Apostles, he said, he had praised, for they had converted the world by teaching and good example, and not as the Church attempted it, by compulsion and persecution.

Of the writings of BRUNO we do not pretend to have made any study, fascinating as they undoubtedly would be to the student of religious philosophy. It is not on account of any special views he held that we commemorate him here, but as a fearless martyr to truth, whose life, devoted to the eager pursuit of knowledge, and whose tragic death stand out as witnesses against the cruel tyranny of a dogmatic Church. In BRUNO we have a striking exemplification of the principles by which we must still be led into the truth—freedom of investigation, determined to know the facts of life, and in Christian discipleship trust in the inward witness to the commanding nature of moral excellence. It is easier for us than it was for BRUNO to be loyal to the truth; we have not to face the terrible risk of what finally befell him; but we may be roused by the memory of his last courageous witness to a renewed dedication of ourselves to that high service, with a yet profounder conviction that by the way of truth GOD is leading us, and that in the freedom of the spirit the transcendent grace of the Christian life will most surely manifest its power in the world.

SIMILES.

NOT all at once this miracle was done;
Softly the pure flakes fell—yet one by one!
Till every leafless bough, wall, hedge, and roof
Was shrouded in a robe of seamless woof:
And rising from oblivious sleep we saw
The snow-clad city, white without a flaw,
Which yesterday, touched with a murkier air,
Looked less serenely fair.

Not all at once the spring her largess gives,
Enriching the forlornest heart that lives;
But gradual as the dawn her tender green
On wind-swept slopes and budding hedge is seen;
Till, lured by sun and rainfall, leaves unfold,
The daffodil displays her cup of gold;
And beauty, spreading round us unaware,
Leaves nothing black or bare.

As slowly—yet as surely, we would pray!
Our spirits grow diviner day by day;
Not left, though each experience seems more hard,
The prey of things that sully and retard:
But strengthened by the hourly tests which prove
The soul, illumined with Eternal Love,
Drawn upward like the blossom in the sod
To life—to God!

LAURA G. ACKROYD.

FOR every good deed of ours the world will always be better. And perhaps, no day does a man walk down a street cheerfully and like a child of God without some passengers being brightened by his face and unknowingly catching from its look a *something* of religion.—*Emerson.*

STEVENSON'S LETTERS.

BY THE REV. HENRY GOW, B.A.

"Rejoice in the Lord always, and again I say unto you, rejoice."—Phil. iv. 4.

I WANT to speak this morning of the religious significance of the recently published letters of Robert Louis Stevenson. Their publication impresses me as an event which will have far-reaching and important consequences in English literature and therefore in English life. Many of us have learnt to love and admire Stevenson through his works: these letters will arouse in every one who cared for him before a still deeper affection and gratitude.

Literature is self-expression through language, whether it be the self-expression of the philosopher, the poet, the historian, or the novelist. It is a witness of the human spirit to what it loves and lives by. There is some indication of a man's religion in all great literature. "In literature," says Dr. Martineau, "you can measure the reality of religion. What proportion of the beliefs contained in the Thirty-nine Articles, or in the symbolical books of any Church, comes naturally out in the poetry, the fiction, the philosophy of our time? The men of letters are so silent of them as to indicate that a few only of these ideas, though infinitely solemn, appear in their picture of the universe. And so a 'religious literature' is created. The fact is painfully significant. We talk as if this was written for the religious public—and what other public is there in this God-created world? Where are the people from whose nature He has omitted the springs of wonder, love and reverence, and quite hidden the beauty and the mystery of life? The natural alliance of every unconstrained literature is with the real religion of its time, to whose inner admiration its appeal is made."

These letters of Stevenson are not technically "Religious Literature," but they have much not only ethical, but religious, significance; they have that in them which can cheer and ennoble human life. And first they bring us nearer to a man who, as Mr. Colvin says, had "a peculiar and personal power to charm, to attach, and to inspirit." He is the most loveable of all our writers since Charles Lamb. I will not try to analyse at any length that loveableness and charm. Partly it was due to his spontaneous child-like nature. "There was never a time in his life," says Mr. Colvin, "when Stevenson had to say with Augustine, 'Behold my childhood is dead, but I am alive.'" It is one of the saddest things a man can say; but for those who are truly alive, who live near the heart of things, who are loving and gentle and trusting in good, their childhood is never dead. Assuredly the heart of a child was always in Stevenson. But I shall not dwell further on the inexplicable charm of his personality—that can be felt only by contact with his books or letters. It is by far the most important part of his influence, but I wish now to speak of some of his teachings and the thoughts suggested by them.

"His writings are full," says Mr. Colvin, "of the essential poetry and significance of things as they reveal themselves to true masters only—they are instinct at once with the morality and the romance which lie deep together at the soul of nature and experience." That expresses part of what those who love his writings feel. Romance and morality are always tending to separate. We are inclined to think of morality as rather dull, and of romance as rather immoral. No one realises what true goodness means who thinks of it as dull, tepid, valetudinarian, without thrill and brightness and daring. Stevenson makes us feel that the romance of virtue is the most exciting thing in the world. None of our writers have treated conduct so romantically since Spenser wrote his "Fairie Queen." That is the classical example of the romantic treatment of conduct. Stevenson has written no great book upon the subject; but his life and writings are full of the same spirit. He had the spirit of adventure always. He treated sickness as Columbus treated storms. He was deeply convinced that there could be no permanent beauty without goodness. "Do you remember," he writes, "once consulting me in Paris whether you had not better sacrifice honesty to art, and how after much confabulation we agreed your art would suffer if you did? We decided better than we knew. In this strange welter where we live, all hangs together by a million filaments; and to do reasonably well by others is the first pre-requisite of art. Art is a virtue; and if I were the man I should be, my art would rise in the proportion of my life. If you were privileged to give some happiness to your parents, I know your art will gain by it." That is the most important testimony since Ruskin to the fundamental truth that goodness is the basis of art as of all life, and it comes from a man who is recognised even by those who put art outside morality as one of the greatest modern artists in literature.

The power to create beauty, or to enjoy beauty, depends on righteousness. It is not merely by a certain school of artists that this truth is denied. That is bad enough, for it leads to the production of dangerous and corrupt creations which may, through the influence of fashion, persuade us for a time that they are beautiful. But the truth is not fully recognised by ourselves. We are inclined to look on goodness as a dull, disagreeable necessity: enjoyment is one thing; righteousness is another. Mr. Wicksteed, in his Essex Hall lecture, has described the end of religion as enjoying God. The end of morality in Stevenson's thought is enjoying righteousness. Morality is not at war with beauty and pleasure: it is the soul of them. And what does he mean by morality and religion? "I wonder," he writes to his mother, "if you or my father ever thought of the obscurities that lie upon human duty from the negative form in which the Ten Commandments are stated, or of how Christ was so continually substituting affirmations. 'Thou shalt not' is but an example. 'Thou shalt' is the law of God. A kind of black angry look goes with that statement of the law of negatives. To love one's neighbour as oneself is certainly much harder, but states life so much more actively, gladly, and kindly that you can begin to see some pleasure in it; and till you can see pleasure in these hard choices and bitter necessities, where is there any good news to men? It is much more important to do right than not to do wrong, and the faithful design to do right is accepted by God: that seems to me to be the Gospel, and that was how Christ delivered us from the Law. After people are told that, surely they might have more encouraging sermons. Faith is not to believe the Bible, but to believe in God. The whole necessary morality is kindness, and it should spring of itself from the fundamental doctrine Faith. If you are sure that in the long run God means kindness by you, you should be happy, and if happy surely you should be kind. I beg your pardon for this long discourse: it is not all right of course, but I am sure that there is something in it." We can all feel that there is something in it. Morality is more than kindness, and religion is more than trust in God; but with Stevenson's main point that morality is positive rather than negative we shall all agree. It is not merely abstaining from breaking the Commandments: it is a strong, daring, energetic devotion to good.

To be happy and to be kind, those were the duties on which Stevenson was continually insisting. And when we remember his fifteen years of ill-health, we can understand that he may have found them the hardest of the virtues. Cut off from the activities he loved, separated often from his friends, face to face continually with death, hindered in his work by pain and weakness, worried by want of money, he might have been excused for taking a dismal view of life. He is on the contrary amongst all our modern writers most full of joy and hope and courage. Mr. Wm. Archer, in a review of his books, in strange ignorance of the writer's circumstances, had called him an æsthetic athlete, and warned him that "a rheumatic fever would try his philosophy, and that his gospel would not do for those who are shut out from the exercise of any manly virtue save renunciation." Stevenson writes to him in reply, "I have been on the whole much interested and sometimes amused. Are you aware that the praiser of this 'brave gymnasium' has not seen a canoe or taken a long walk since 1879, and that he is rarely out of the house nowadays, and carries his arm in a sling?" And, in another letter to the same correspondent, he says, "It is then as I supposed: you are of the school of the generous and not the sullen pessimists, and I can feel with you. I used myself to rage when I saw sick folk going by in Bath-chairs: since I have been sick myself, and always when I was sick myself, I found life even in its rough places to have a property of easiness. That which we suffer ourselves has no longer the same air of monstrous injustice and wanton cruelty that suffering wears when we see it in the case of others. I should bear false witness if I did not declare life happy. And your wonderful statement that happiness tends to die out and misery to continue is diagnostic of the happy man raging over the misery of others: it could never have been written by the man who had tried what unhappiness was like." That is wonderfully subtle criticism, and at the same time the self-revelation of a faith and courage which it does us good to feel. What a contrast to the complainings and the fears with which the lives of healthy prosperous people are so often full! It is profoundly true that those who find fault with life and are frightened, are not those for the most part who have faced the realities of sorrow and pain. It is the crumpled rose leaves, not the thorns, which make men melancholy.

When Stevenson utters a note of complaint, it is in the following fashion:—"I

have so many things to make life sweet to me, it seems a pity I cannot have that other one thing—health. But though you will be angry to hear it, I believe, for myself at least, what is is best." This is not theological language, but it means a deep faith in God. Religion meant to him rejoicing in the Lord, and in life, and in the world which He had made.

"I do not call that by the name of religion which fills a man with bile." "I will think more of his prayers when I see in him a spirit of praise." And then, writing in a lighter vein to his father, who was suffering from low spirits:—"I fear I have been a little in the dumps, which, as you know, sir, is a very great sin. I must try to be more cheerful; but my cough is so severe that I have sometimes most exhausting nights and very peevish wakenings. However, this shall be remedied, and last night I was distinctly better than the night before. There is, my dear Mr. Stevenson, no more abominable sin than this gloom, this plaguey peevishness. Why, what matters it if we be a little uncomfortable, that is no reason for mangling our unhappy wives." "To fret and fume is undignified, suicidally foolish, and theologically unpardonable; to preserve a proper equanimity is not merely the first part of submission to God, but the chief of present kindnesses to those about us." This is not Stoic indifference or endurance; it is bearing trials cheerfully and bravely in order to be kind. Happiness was to him a duty, because it made life easier and more beautiful to others. It is no light, careless joy of which he is thinking. He speaks in one of his letters of the "great double danger of taking life too easily and taking it too hard; how difficult it is to balance that!" Yes; there is that double danger. On the one hand, the fat, lazy, selfish contentment which ignores everything but its own pleasures, and hides away from any thought of pain or death. And, on the other hand, the worried, fretful existence of which we nearly all of us know something, which makes life a burden, not only to ourselves, but to those we love.

In the hurry and bustle of modern life that is a great danger for us all. So far as it is mere nervous strain it demands more physical exercise and care of our health. There is no merit in ignoring our nerves until they become a burden to others as well as ourselves. But for the most part worry and fretfulness and gloom are not merely physical. We have thought too little of the things that belong unto our peace. Just as in the crowded city streets at night with the flaring lamps and windows we hardly ever lift our eyes upwards to the stars, so in this crowded modern life of work and pleasure we think little of the eternal peace and power above. Our spirits weary of the triviality and excitement, and yet find no refreshment. We are driven about by the winds like the spirits in Dante's hell and find no rest. To live in the world and yet above it, to be in contact with great realities, to be conscious of the grandeur and beauty of the universe and human nature, to have communion with the Eternal who manifests Himself through all things, this is to rejoice in the Lord. Such rejoicing gives us power to walk humbly, happily, trustfully amidst the noise and confusion and excitement, to do our day's work brightly and to be kind. He who has such faith in God's love, such quiet happiness and the power which such happiness gives of being kind, is not far from the Kingdom of Heaven.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE WAR IN SOUTH AFRICA.

SIR,—I regret that I cannot accept Mr. Robinson's temperate letter as a complete reply to his quotation from mine, and must claim a little of your space for this rejoinder.

Mr. Robinson claims that the franchise law of July was a reasonable concession which should have prevented war; but in the same Blue Book it is described by a competent authority "as so beset and hedged round with irritating and impossible conditions" as to render it of no practical value as a measure of enfranchisement (C. 9518, p. 54; see also pp. 51–52). Then reference is made to the offer of the Transvaal Government, dated Aug. 19, "with certain conditions." But these conditions are the reverse of trivial, as they involve the surrender of the slight vestige of British authority reserved by the Conventions (C. 9521, pp. 58–59), and the offer undoubtedly, clogged with these conditions, was rejected by Mr. Chamberlain in his despatch of Aug. 28, but not discourteously.

Mr. Kruger's admirers find it convenient to ignore Mr. Chamberlain's despatch of Sept. 8 (C. 9521, pp. 64–65), in which he unequivocally accepts the terms contained in the despatch of Aug. 19, minus the conditions. This proposal was refused by Mr. Reitz in his despatch of Sept. 16 (C. 9530, p. 12), and he explained that the acceptance of the conditions was the *only consideration* for the offer of a five-years' franchise. Considering the manner in which Mr. Kruger replied to an appeal of the Outlanders in December, 1895 (shortly before the Raid), when he said, "Their rights! Yes, they'll get them over my dead body," and his persistent hostility to them and to this country ever since the date of the Conventions, it is not an uncharitable conclusion that he never had any *bonâ fide* intention of granting "reasonable concessions" to the Outlanders.

Can Mr. Robinson be serious in denying the "religious" name to our Colonists of the Episcopalian, Wesleyan and Congregational denominations because they form a judgment on South African politics at variance with his own? or that "they preach hatred, malice, and all uncharitableness towards their fellow-creatures"? I quote from a memorial addressed by the Natal Congregationalists to their co-religionists in England:—"While, as Christians, deeply deploring the war, we express our deliberate conviction that, humanly speaking, the conflict was inevitable. The war had long been premeditated and prepared for by the Boers, with a view to military and political dominion over the whole of South Africa; and the plea of fighting for independence was but a blind to hide the real aim of the enormous military preparations of the Republics, which commenced years before the Jameson Raid.'

Where is the malice and uncharitableness in this? It is the cool deliberate conviction of men who are acquainted with all the ins and outs of the question, and, moreover, with the additional advantage of being "on the spot." I am reminded of an incident which occurred once when travelling in Yorkshire. A dispute arose between a Nonconformist minister and a Yorkshire farmer as to where the Aire joined the Ouse; the farmer saying the junction was below Selby, but the minister asserting that "long before the Ouse reaches Selby it has received the waters of the Aire." "Nah! Nah!" replied the farmer, "t'Aire joins t'Ouse at Faxfleet by Armin thair. Ah've bin on th' sphawt." After much discussion the farmer at last took out his purse, saying, "Coom neaw Ah'll tell thi whawt. Ah'll bet thi a sovran on't, and whawts moor Ah'll staak t'braas." The minister would not bet, and recommended reference to a map. On reaching home I had the curiosity to look at the map, and found that the man who had been "on the spot" was right.

JAMES SHIELD.

Liverpool, Feb. 8.

[That all those who are "on the spot" do not share the views of the Natal ministers may be seen from the letter of the Rev. J. T. Lloyd, of Johannesburg, in the *British Weekly* of Feb. 8, who wrote on Dec. 13 as the only Presbyterian minister remaining in the South African Republic. He confesses that he represents the minority, so far as British subjects are concerned, but after sixteen years' residence in South Africa strongly urges those who desire to know the truth of the matter to attend to the witness of Mr. Selous and Professor Bryce.—ED. INQ.]

"BACK TO JESUS."

SIR,—May an unlearned man throw in a word on this interesting discussion as to the relative value of Personality and Teaching. I entirely agree that the former, when it can be directly got at, is a supreme power. We meet, in the flesh, men and women who affect us strongly, quite apart from what they may say, and we fall under the spell of their magnetism. But away from their objective presence, our realisation of their personality is subjective and depends largely on ourselves. Even the supreme Personality of God, without the conviction and realisation of which religion is impossible, can only be subjectively conceived. We take all the highest elements of personality we know of in humanity, and we say "These, and far more, are derived from God and must exist in Him"; so out of these we build up our Idea of God. (I speak as an unlearned man, and like unto the man in the street. Possibly learned men may find flaws in this way of putting it.) But then we believe we are helped in this realisation by the actual contact with and presence of God in our souls. The Person is present with us, invisibly it is true, but truly.

Is this the case as regards historical human personalities? We take all the possible materials we can find in the New Testament, and out of them we construct or from them we receive impressions of the Person of Jesus. But cold print cannot convey personality. Greek manu-

scripts are devoid of the magnetism which draws us to very inferior living beings whom we meet in the flesh. After all, the most we can do is, out of very inadequate and often inconsistent materials, to build up a subjective ideal portrait of Jesus, the power of which lies really in our own possibilities of sympathy and insight. It is the sigh and aspiration of our own struggling souls embodied in the outlines suggested by the Gospels. Unless, as our orthodox brethren do, we believe that Jesus himself, personally, is present in us, as God is, which is of course conceding his deity, we have nothing but these two elements, tradition and idealism, to go on. Accordingly, we shall see in Jesus what we most want to see, and no two will see quite alike.

Now as to teachings. Mr. Lloyd Thomas quotes from three writers whom he supposes will have weight with Mr. Armstrong. One of these is personally known to both, and what he writes will be affected by that personal knowledge. But are the other two similarly known to Mr. Thomas? He and others are greatly impressed and guided by Professor Harnack. Have they first of all gone to make his personal acquaintance, or have they even studied any biographical sketches of the man, before they let his teachings carry weight? What do we know as to the personality of Thomas à Kempis whose "Imitation" affects many souls so deeply? I presume that Plato has exercised a mighty influence in the world. Was it his personality or his teachings which gave power?

We have just lost a great personality from our midst. Men of widely differing minds testify to it and give their impressions of it. We have portraits, busts, a statue, and biographical notices, whereby to realise what manner of man he was. But fifty years hence, when men read his religious and philosophical works, will they first study these biographies and portraits before accepting his precious bequests of thought, or will it be the study of his teachings which will make some of them turn back and say, "We would know what manner of man this was, whose mind so impresses us, even in cold print?"

So it seems to me that while *present* actual personality is greater than teachings, past and historical personality becomes ideal and subjective, while the teachings shine out over the ages, undimmed by the lapse of time.

H. W. Hawkes.

Sir,—Mr. Lloyd Thomas has quoted some eminent authorities in his article on "The Importance of Personality." To Drummond, Réville, Harnack, I would add another—Martineau.

The *Prospective Review* for February, 1846, contains a review by Dr. Martineau of Theodore Parker's "Discourse of Religion," in which the fallacy that Christianity would be as true if Herod or Cataline had taught it, is exposed. Without quoting the whole passage, this seems especially pertinent to the subject of Mr. Thomas's article:—

"Prove what you will against his life," might it then be said, "his attested doctrine remains." "Prove what you will against his doctrine," would we rather say, "his divine life remains; and with more 'truth' in it, than in any proposition in the Bible or out of it." No revelation of duty is possible, except through the Conscience; and Conscience cannot be effectually reached but by the presence of a holier life and a higher spirit. From the spectacle of devoted excellence and saintly beauty of mind, as from nothing else, flashes down upon us the awful and redeeming sense of new obligation: the thing seen in the concrete becomes conviction in the abstract: and a religion lived passes into a religion believed. And so we regard it as a rule in matters of devout faith, that it is *reverence for persons which gives perception of truth in ideas.* ("Essays, Reviews and Addresses," vol. I., p. 183).

Clement E. Pike.

Newport, I. W.

PROVINCIAL LETTER.

EASTERN COUNTIES.

It is strange to be writing a letter on the Eastern Counties almost within sight of the Straits of Messina and the snowy mountains of Sicily, where stands Etna, veiled with its own pillar of cloud. Though leaving England farther behind with every beat of the screws, and though occupied with thoughts of the new enterprise that lies "on the under side," yet my mind continues to dwell much on the condition of our churches in East Anglia.

The general impression is that the East is dead. I think I remember seeing it described as a place of tombs. My impression is different. There are signs, it is true, of beauty and comfort—faded grandeur—that had their rise in a former prosperity, now gone. Mediæval churches in abundance that were built by wealthy merchants, thank-offerings to God for successful ventures; domestic buildings of the sixteenth and seventeenth centuries, whose carvings and fittings are evidence of refinement and luxury; Nonconformist places of worship, like our own at Ipswich, whose extent points to once flourishing congregations; towns, like Framlingham, once important for industry, now decaying or stagnant.

But it is as when a devastating fire passes over a land, much disappears to make one sad. A few relics of former glories remain. And among the ashes there may be seen the tiny blades of tender grass, the first promise of ever-renewing life. Mother Nature is not checked. She never despairs. She quickly begins to clothe the waste places. Let the husbandman but put his hand to the plough, let the ground be cleared and sown, and the soil will be found to repay him for his labour.

So I believe it is in East Anglia to-day. There is abundant hope for patient work. Visit Framlingham, visit Bury St. Edmunds, visit the ancient and more picturesque parts of Norwich and Ipswich, and one feels in the midst of a bygone age. These are the remains of a glory that is departed. But departed whither? Visit other parts of Norwich, Ipswich, Lowestoft, Lynn, Braintree, &c., unpicturesque, modern, and one's impression is very different. They are places of busy industry and increasing prosperity. We see a new vegetation breaking forth in new places. Talk about tombs! Rather think of good Suffolk beef, flavoured with Norwich mustard! It is a significant fact that almost every town in the Eastern Counties is increasing in population, and that some, like Norwich and Ipswich, are going up by leaps and bounds. If I have the happiness to visit these two towns ten years hence, I feel confident I shall with difficulty recognise them. Many old features will have been ruthlessly swept away by the tide of present-day needs; the newer population will have followed the centrifugal tendency so marked to-day; the former centres of religious activity, which *must* follow the resident population, will have changed enormously.

And where do we come in with our Unitarian churches? We have shared the decay which was incidental to the changes of the century, and which fell upon all, to a great extent. But where we have shown our readiness to labour, and to push our work beyond the old bounds, there has been success, or a measure of it, to justify hope.

Take Framlingham. Ten or twelve years ago it seemed dead to us. The former adherents of the old chapel had emigrated and become supporters of places in London or Ipswich or elsewhere. But Mr. Amey pushed out, preached in the villages, tried this and that, and finally crowned his efforts in Bedfield. Now, a renewed effort at the original chapel has borne fruit. Even in Framlingham, which one would have pronounced the most utterly hopeless place for us in the East, the result of two years' regular services, chiefly by outside preachers assisting Mr. Amey to bear the burden of the two churches, has been the building up of a congregation of thirty or forty. Here, it seems to me, the Central Postal Mission ought to try to give Mr. Amey additional settled assistance in some form, and so follow up assiduously what has been already achieved. Plainly, the responsibility and burden of two services at Framlingham, and two services at Bedfield, six miles away, is excessive.

I should like to see someone settled at Yarmouth, who would be enterprising enough to make a similar attempt there, and try services, not only in the chapel down the dingy disreputable Middle Gate, but also in the South Town or other suburbs. It is, unfortunately, at present without a minister*; but from personal experience during last summer, the best time for visitors, but the worst for local inhabitants, I believe that an energetic, tactful, and patient leader could build up a congregation. There are floating elements ready to be drawn in.

It is interesting to remember Filby in connection with Yarmouth. Filby is a chapel absolutely without a congregation, much dilapidated and neglected, but preached in occasionally during the year by the minister of Yarmouth. It dates from 1706, and is a little Nonconformist Westminster Abbey in its way. Its floors are paved with tombstones, recording the virtues and generosity of eighteenth-century worthies, among whom are the ancestors of the late Marchioness of Salisbury. Even Filby should be tried. There seems to be a considerable, if scattered, population around; and unexpected success might await persistent work.

At Braintree Mr. Fuller appears to be reaping the reward of more concentrated effort. It was painful for the Halstead folk to be deprived of their minister when his lectures, especially at the last, drew

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* Since Mr. Jellie sailed, the Rev. C. D. Badland has undertaken the ministry at Yarmouth.

large audiences. But the event has justified the move. And we may now expect that in time Braintree will be strong enough to weather the worst gale. It has sustained two severe blows recently in the loss of Mr. Parish, its secretary, and of Mr. Sydney Courtauld, the full extent of whose generosity and interest no one knew. Last year was opened a new iron schoolroom, the value of which was appreciated at the annual meeting of the Eastern Union.

Halstead, without a church and without a minister, seemed pretty hopeless when Mr. Fuller left. But here again we have seen the good results of hopeful effort. For the last six months services have been held in the factory schoolroom, fortnightly, chiefly by lay-preachers, and a steady congregation of from thirty to forty has thereby been kept together. It is now for three months in charge of Mr. Bain.

It is impossible to speak of every place, and a word must be said of Norwich and Ipswich. It is most untoward to have the two most important churches in the district vacant at the same time, but in neither place is the prospect without hope and even encouragement. Norwich is only waiting till July to begin work in earnest under the Rev. Alfred Hall, who is completing his studies in Germany; and meanwhile, it is spending its £600 in reseating the gallery, redecorating the interior, fitting electric light, adding to the organ, and purchasing the Berwick Hymnal. A new start indeed, and we trust a happy and prosperous one, in this undoubtedly fine field of work, on whose welfare that of the whole Eastern Counties depends so much.

Ipswich, too, has done well in raising half of the large sum it asked for (£1,500) to worthily celebrate its coming Bi-centenary. When we consider the number and nature of the appeals now before the public, it is a matter of congratulation to have raised £750. The congregation, encouraged by this response, has decided to transfer services at once to the schoolroom in order to commence operations upon the old building. It is earnestly to be hoped that the prospect of improvement thus opened out will persuade some energetic spirit to take up the work and carry it on without much of a break, in spite of the inconveniences incidental to such a dislocation of affairs. And when, now that the Christmas holidays are over, the Bi-centenary Committee again appeals to the public, may our people be sufficiently interested in the renovation of this fine old monument of seventeenth-century nonconformity as to quickly subscribe the needed sum. The Society for the Preservation of Ancient Buildings has commended the work, especially seeing that the intention is to keep everything as far as possible in its original style.

No, no! the East is not dead. Nor is it even sleeping! This may be a day of small things—but that consideration is beside the mark. The point is that there is living work being done. New hearts and minds are being touched from week to week. The lamp of religion is continually being trimmed by anxious and faithful hands, and though the results are nothing to boast of, who desires to boast? We have reason to hope—we have an incentive to more work—and that is enough.

It has been a great pain for me to part from the many good friends I have made in East Anglia. I bear away inspiring memories. The pleasantest news of old friends I can possibly have in the new country will be to hear that our churches are alive and active in the cause of God and man.

Our vessel is passing just now over waters that bore the ship of the Apostle Paul on that last sad voyage to Rome. Over against us on our left rises the island of Cauda, where "there arose a tempestuous wind called *Euraquilo*," and they were able with difficulty to secure the boat. But lately we passed through the Straits of Messina and passed Reggio, where he landed from Malta, in Italy.

There comes to my remembrance his sublime self-confidence in the face of danger. "There stood by me this night an angel of the God whose I am, whom also I serve, saying 'Fear not Paul; thou must yet stand before Cæsar.'" "Wherefore, sirs," he said to the trembling sailors, "be of good cheer, for I believe God."

Let us all conjure up this same spirit when our cause seems hopeless, let us trust the God whose we are, and whom we serve. And it is certain we may trust Him, if so be we serve Him well.

WILLIAM JELLIE.

S.S. *Ophir*, Mediterranean Sea, Jan. 15.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

APPEAL.

Bermondsey.—The Rev. Harold Rylett writes that he has so far managed to do without a Poor's Purse, but he now finds the need of a little help, having one or two cases requiring assistance beyond his present resources.

Ainsworth.—The annual Sunday-school prize distribution and scholars' party was held last Saturday. After tea the Rev. M. R. Scott presided. Apologies for non-attendance through illness were sent from Mr. Thos. Holt and the Rev. J. A. Lauria (vicar of Ainsworth). The very inclement weather also prevented the Rev. J. C. Odgers, B.A., from being present. The report read by the secretary (Mr. W. Sellars) showed the school to be in a very flourishing condition. The prizes were distributed by the minister's wife, Mrs. Scott. A good programme of songs, recitations, &c., was gone through, concluding with the operetta, *Nursery Rhymes*. The party was well attended and a thorough success.

Crumlin.—The annual meeting of the First Presbyterian (Non-Subscribing) Church was held on Feb. 9, and was well attended. After tea the chair was taken by the Rev. J. Hall, and the annual report and treasurer's statement were submitted and adopted. From the former it appeared that several of the young people of the congregation had enrolled their names upon the list of stipend payers, thus becoming fully qualified members, and, like neighbouring congregations, an offer had been received from Sir John Murray Scott to give a lump sum in lieu of the annual subscription hitherto sent from the Wallace estate. The treasurer's statement showed a small balance in hand after all liabilities had been discharged. The office-bearers for the year having been appointed, an interesting programme, consisting of songs, readings, and recitations was rendered. The benediction brought a very enjoyable evening to a close.

Dunmurry.—The annual congregational meeting of the First Presbyterian (Non-Subscribing) Church was held in the Courthouse, Dunmurry, on Tuesday evening, Feb. 6. Tea having been dispensed, the Rev. J. A. Kelly was called to the chair, and in a brief and most practical address explained the various objects of the meeting. A resolution was passed by acclamation, conveying to Mr. H. J. McCance, D.L., an expression of pleasure at the news of his progress towards recovery after a long and severe illness, and the hope that he would soon be able to be among the congregation again. The report and congregational accounts for 1899 having been submitted by the secretary and treasurer, were passed. The necessity for appointing new trustees for the congregational property having arisen, these were appointed. Mrs. Scott having resigned the local treasurership of the Orphan Society, a hearty vote of thanks was tendered to her for her services in the past. Votes of thanks were also accorded to Mr. Wm. M. Boomer for past services, on his resignation of the collectorship for the Sustentation Fund, to the ladies for presiding at tea, and to the Chairman. The meeting was concluded by singing the National Anthem.

Evesham.—Two memorial windows of stained glass have recently been placed in the Oat-street Chapel. One, as a brass plate, records, "In memory of Anthony Martin and Maria his wife and of Mary Dunn, for forty-eight years their devoted and faithful servant." This window has been given by Mr. A. H. Martin, the secretary of the congregation, and Mrs. Martin. The other window, given by Mrs. Gibson, is in memory of the Rev. Matthew Gibson, the evening of whose life was spent at Evesham, and bears his monogram and the date of his death, 1896. Both windows are from the studio of Mr. Gilbert Gamon, of Oxford-street, London.

Gateshead.—The Rev. A. Harvie has printed an order for a "Martineau Memorial Service," to be used at various places in his district, and will be glad to send a copy to anyone contemplating the holding of such a service.

Gloucester.—The meetings of the Barton-street Chapel Literary and Social Union were resumed on Wednesday week, under the presidency of Mr. W. C. Washbourne. The first part of the programme consisted of a concert, after which the Rev. Walter Lloyd delivered a lecture on "The Life and Writings of the Rev. John Pomfrett" (1667-1702). One of Pomfrett's poems, "Reason," was suggested by the Unitarian controversy. Dr. Johnson said of another, "The Choice," that perhaps no composition in our language had been so often perused. Pomfrett is now almost forgotten. A vote of thanks to the musicians and Mr. Lloyd concluded the proceedings.

Halifax: Northgate-end Branch School and Meeting-room.—Last Sunday anniversary services were held, and, notwithstanding the difficulty of traffic in the streets owing to a heavy fall of snow, were well attended. Two very appropriate sermons were preached by Mr. Charles Stainer, of Leeds. The collections amounted to nearly £6.

Liverpool.—The annual meeting of the Liverpool Postal Mission was held at the Unitarian Institute on Saturday afternoon, Feb. 10, when, through the hospitality of the Misses McConnell, about forty friends met for tea and business, the chair being taken by the Rev. R. A. Armstrong. The condition of the weather was quite sufficient to account for the small attendance. The report of the year's work was decidedly encouraging, the number of new applications exceeding that of any previous year, while the work among the old correspondents was about the same. In reading the statement of accounts the treasurer called attention to the fact, that for the first time for some years there was a deficit, mainly due to the greater amount spent in books, which was nearly double that of 1898. This was a very necessary expense, as, in order to be thoroughly efficient, the library must be supplied with all the best works; and it was especially advisable to procure what were needed, before the issue of the new catalogue of books, which the committee are bringing out and which will, of course, be an extra item in the expenses of the current year. The work of the Postal Mission is steadily growing, and during the last three years the correspondents have increased in number from 117 to 331. The spirit of inquiry, and the desire to personally investigate theological questions, seems spreading, and many of the letters received show clearly how much the work is appreciated.

London: Highgate.—The memorial sermon on Dr. Martineau, preached by the Rev. J. T. Sunderland, M.A., on Sunday, Jan. 21, which appeared in full in the *Christian Life*, has now been separately printed and may be had from the *Christian Life* Publishing Company, Essex Hall.

London: Peckham.—The annual Sunday-school tea and prize distribution took place at Avondale-road, on Monday under the presidency of the Rev. G. Carter (superintendent), supported by Mr. J. C. Griffin (deputy-superintendent), Mr. W. R. Marshall (secretary and treasurer), Mrs. W. R. Marshall, Mrs. G. Griffin, Miss Bredall (teachers) and Mrs. Bredall, who gave a most helpful address. On the Sunday evening preceding the meeting, the Rev. G. Carter, in his address, strongly urged the importance of definite theological instruction in the home and the Sunday-school, attributing to the neglect of this the alienation of many of our young

people from the Unitarian Church, and their relapse into mere agnosticism or attachment to orthodox communities. There should be no fear of sectarian narrowness in the simple affirmation of the cardinal points in Unitarian faith—the all-embracing love of the Father, the noble humanity of Jesus, the helpfulness of direct communion with God, and the glorious hope of immortal life.

Manchester and the London Bazaar.—A most successful soirée was held at the Memorial Hall, on Monday week, its principal object being to arouse interest in the churches of the district in connection with the Manchester stall at the coming London Bazaar. The ladies of the district are working in hearty co-operation, and are determined to show their London friends in a very practical manner how much they appreciate the help rendered by them to Manchester in the great effort a little more than two years ago. The arrangements for the soirée were made with enthusiasm by the Ladies' Bazaar Committee, and it was a great success. The hall, which was kindly lent free of charge by the trustees, was carpeted, and arranged in drawing-room fashion, as far as possible. Small tables were dotted about, on which were placed flowers and books. A capital programme of entertainment was provided, and included musical and dramatic items, which were much enjoyed. The ladies had determined that the soirée should not only be a source of enjoyment, but also a source of revenue. Consequently, with energy and persuasiveness, they obtained practically everything gratis, themselves setting a good example by providing the refreshments, &c., free of cost, so that a considerable sum will be handed over to the treasurer of the Bazaar stall. *The* feature of the evening was, however, an unexpected one. A few days prior to the soirée it leaked out that Mrs. Blake Odgers was coming North for a short visit, and a pressing invitation was sent to her to be present and to say a few words. She kindly consented, and during the evening she made a really brilliant little speech, which made everybody feel an unbounded interest in the Bazaar. It was descriptive, it was witty, and it was concise, and yet it seemed to leave nothing out that was calculated to arouse our sympathy. Between 300 and 400 tickets were sold, though not quite all who purchased tickets put in an appearance. Everybody has been talking about the soirée since, and saying what a good and helpful thing for the life of our churches it would be if some such gathering could be held annually; and it is evident that, if they could all be made not less interesting than this one, the Memorial Hall would not be large enough to accommodate all who would desire to come. The promoters are to be heartily congratulated upon their marked success, and we thank our London friends for the occasion which their needs afforded.

Manchester: Memorial Hall.—The thirty-fourth annual meeting of the Trustees was held at the Hall, on Friday, Feb. 9, Mr. Harry Rawson, chairman of the trustees, presiding. The report showed that free use of the rooms had been granted to the Manchester District Unitarian Association, the Sunday-school Association, the Postal Mission, the Domestic Mission, and other institutions and societies 146 times, as against 136 in the previous year; also the Unitarian Home Missionary College for classes, lectures, committee meetings, &c. The treasurer (Mr. G. S. Woolley) presented the accounts, which showed that, owing to the cost of the installation of the electric light, the balance on hand was so small as to render the trustees unable, to their sincere regret, to make any grants this year to schools, missions, churches, &c. It was reported that owing to the decease, during some years past, of four trustees and the resignation of another, it was necessary to elect five new trustees. The following were unanimously appointed:—Messrs. G. H. Leigh, Henry Lupton, and H. P. Greg (sons of former trustees), with Mr. William Long and Mr. Arthur H. Worthington. In accordance with an amiable provision of the trust deed, the business being transacted, the trustees proceeded to "dine together." The dinner was served at the Manchester Reform Club. Mr. George Wm. Rayner Wood presided, and the following guests were present:—Revs. Alex. Gordon, M.A., J. E. Manning, M.A., C. T. Poynting, B.A., W. E. Atack, Priestley Prime, and Jenkyn Thomas; Messrs. Edward Talbot, M.A., John Chadwick, and E. W. Marshall. After the toast of "The Queen," the Chairman called upon the Rev. C. T. Poynting, B.A., who, in eloquent terms, proposed "The Memory of Dr. Martineau," the company rising in respectful silence. The Chairman, in an interesting speech, made reference to his ministerial ancestors, and proposed "The Memorial Hall," in acknowledging which the Chairman of the Trustees, traced the origin of the Hall to the establishment of the Unitarian Home Missionary Board, to find suitable accommodation for which the hall was suggested by the late Rev. Dr. Beard, who was practically the founder of both institutions. In conclusion, he offered a cordial welcome to the guests, and alluded to the proposed Willaston School, which he strongly commended to the attention and sympathy of all the Free Churches. Mr. Long and Mr. H. P. Greg having spoken, Mr. John Dendy proposed a vote of thanks to Mr. Wood for his conduct in the chair, which he briefly acknowledged.

Manchester: Sale.—The Saturday evening entertainments for children, which have been recently organised, have proved a great success. The children are admitted on payment of one-halfpenny, and seem thoroughly to appreciate what is done for them. The entertainments have consisted of lantern shows and other forms of amusement, and a lady member of the Guild has given instruction in musical drill. At the usual weekly meeting of the Social Guild a paper was read by the Rev. Jas. Forrest, M.A., on "Socialism: What it is and what it might do for us." As was to be expected, the paper gave rise to a lively discussion. In addition to the above activities connected with this church a reading circle has recently been formed, and is now dealing with some of Ruskin's works.

Northampton.—Many of the members and friends of the Kettering-road Church met together in the upper schoolroom on Tuesday evening, Feb. 6, when the Rev. T. W. Freckelton, formerly minister of the congregation, delivered a "Eulogy on the late Dr. Martineau," to whose memory a very high tribute of admiration and affection was paid. For an hour and a quarter the audience were held in closest attention, and showed their keen appreciation in a warm and unmistakable way. The Rev. John Byles presided, and with a few well-chosen words expressed the gratitude of all present. Preaching at Kettering-road Church on Sunday last, at the conclusion of his evening sermon, the Rev. John Byles spoke as follows:—"I am no pessimist, my wont through life has been to take a hopeful view both of things personal and public. But never in the whole course of my experience has the National outlook seemed to me so gloomy as it does to-day, or the 'signs of the times' so dark and threatening. It is not simply that we are at war—we have often been at war before; it is not merely that we have had reverses—reverses at times must be expected by those who challenge the arbitrament of the sword—even the legions of Rome had their experiences of defeats; but what troubles me is the war spirit—the love of war, the gloating over war, the contempt, and the almost malignant hatred shown to those who dare to oppose war and to profess themselves the friends of peace. What troubles and disturbs me is the gross materialism which is behind the whole, the cry for Empire, the greed for gold, the loss of high ideals, the refusal to allow that ethics have to do with politics, and that amid the clash of arms and the conflict of races the spirit of Christ has any place or any claim—these are the things that cause me disquietude. To me it seems that we are standing, as a nation, on the very brink of a precipice, from which, if God in His mercy do not rescue us, we shall assuredly fall into, it may be, irretrievable disaster. Imperialism, as all history shows, obeys a regular law of progression; there is an appointed sequence of growth, culmination and decay. The series may be lengthy, but the last item is always ruin! The strife between the two ideals—the material and the moral—will not end with the present unhappy conflict in South Africa; it will be carried on during the long years that follow, unless indeed the lessons of Providence are too startling and too terrible for the blindest to overlook them. It will be probably the great battle of this coming century. And what England during these coming years will need is men of principle, men who believe in the application of principle to things public as well as to things private, men who believe in Humanity and Brotherhood. What England will need is men who will dare to espouse the unpopular side, who will be willing for the sake of truth and righteousness to be scoffed at and reviled, to be stigmatised as the associates and confederates of people whom society looked upon as disreputable—'friends of publicans and sinners.' What England will need, is men who will be willing to forego worldly success, and endure material loss, if only the cause of a true humanity can be advanced. These are the men whom England needs if she is to escape the dangers that beset her. To themselves it may not seem as though they accomplish much, but at least they will liberate their own souls; at least they will be able to respect themselves. And beyond this they will prepare the way for others, and make their path the smoother; something will have been accomplished for the country and the world, and for themselves they will have 'taken their part in suffering hardship, as true soldiers of Jesus Christ.'"

Nottage.—On Wednesday week a very pleasant social tea was held, and on the following evening the younger classes of the Sunday-school had a tea party, at which some of the children gave a capital rendering of Mr. Hawkes's adaptation of *Beauty and the Beast*. The children had been trained by Mrs. Phillips, wife of the minister.

Oxford: Charles-street Institute.—The annual meeting was held on Tuesday, Feb. 13, the Rev. Dr. Drummond in the chair. The report, which had been printed, and was taken as read, stated that except on three occasions Sunday evening services had been held regularly throughout the year, conducted chiefly by Manchester College students. The Sunday-school showed a slight increase, and weekly meetings had been held of a Mothers' Meeting, a Recreation Class, Band of Hope, and Band of Mercy, a Men's Social Meeting, and an Industrial Class. A provident bank for the women had also proved useful. The accounts showed a balance of £10, but more than this would be required by way of additional income in the coming year, as it was hoped to arrange for the services to be regularly conducted by one person. Mr. Andreae moved the adoption of the report, and gave an interesting account of his "Men's Meeting," which he hoped would soon become a self-supporting club. The Rev. J. E. Carpenter, in seconding, spoke appreciatively of the work being done in the Sunday-school, and at the various classes held on week evenings. He pointed out that the Mothers' Meeting had not taken so firm a footing as in his experience he had seen such meetings do in other towns, and to those who knew the neighbourhood that was not surprising, as there were so many similar meetings in connection with the Church of England which offer much greater advantages than the Institute workers would feel justified in offering. Dr. Drummond stated that he quite coincided with the opinion of the Committee, that it would be better if the conduct of the Sunday evening services could be placed in the hands of one person instead of being left to casual helpers, and accordingly it was unanimously decided to appoint Mr. E. A. Hillier, late of Deal, who was willing to take the services, and assist generally in the work of the Institute. It is hoped that he may carry on the work at least until October next. The meeting terminated with the reappointment of Miss J. Upton as superintendent, and Mr. John Cotton as treasurer and secretary, and of a committee for the present year.

Oxford: Church of the Divine Love.—On Thursday, Feb. 1, through the kindness of a generous friend, a tea-party and magic-lantern entertainment were given to the Sunday-school children. About fifty were present in ages from four to fifteen. All thoroughly enjoyed themselves and behaved very well.

Sheffield: Upper Chapel.—The annual meeting of the congregation was held last Sunday after morning service, when the report and accounts were adopted, delegates to the National Conference were appointed, and the thanks of the congregation were accorded to the donors of stained-glass windows, which have greatly added to the appearance of the chapel. The eight ground floor windows of the chapel have been filled with special designs, prepared by Mr. Henry Holiday, of Hampstead, according to the instructions of Mr. Hugh Stannus. The subjects are as follows:—(1) Presented by Mrs. Kirke and Mr. J. B. Wostinholm, "The Pool of Bethesda"; (2) presented by the family of the late Mr. Alfred Beckett, "The Visit to the Temple"; (3) presented by the family of the late Mr. W. E. Laycock, "The Feeding of the Five Thousand"; (4) presented by Mrs. Eadon, "The Woman of Samaria"; (5) presented by Mrs. Bramley, "The Sower." Mrs. Bramley also presented the three windows which have no central design, but whose ground-work, similarly to that in the other five, is constructed of antique glass of various shades of green. The accounts, on a total of £639 8s., showed a balance of £85 10s. 3d. in hand. The bi-centenary of the congregation is to be celebrated in the autumn of the present year.

Southern Unitarian Association.—At a recent meeting of the Executive Committee, held at the Kell Schools, Southampton, the following resolution on the death of Dr. Martineau was unanimously passed:—"That the members of the Committee of the Southern Association assembled in quarterly meeting desire to put on record their sense of the great loss which the Free Churches of our denomination, and the world at large, have sustained in the death of the Rev. Dr. Martineau. All who have been privileged to know him have felt the impress of his commanding and magnetic personality. All who have read his works have felt the influence of his fervent faith and of his brilliant genius. His presence here in his dignified and

honoured old age was a benediction and an inspiration to all who revered him, and through his cherished memory, he, though dead, will speak with still greater power." The mover and seconder, the Revs. C. C. Coe, of Bournemouth, and E. S. Anthony, of Poole, were former students of Dr. Martineau's at Manchester College; the resolution was supported by the Rev. C. E. Pike, of Newport, I.W., and Mr. George Cosens Prior, of Portsmouth.

Swansea.—The annual meeting of the members of the Unitarian Church took place on Thursday week, Mr. J. Moy Evans in the chair. The report was presented by Mr. C. H. Perkins, the hon. secretary, and was of a very satisfactorily nature. To the zealous ministry of the Rev. W. Tudor Jones was mainly attributed the increasing prosperity of the church. In addition to Mr. Jones' unflagging attention to the work of the church, he had attended all the meetings of the South Wales Unitarian Society, and the meetings of the British and Foreign Unitarian Association in London and Bristol. He had also contributed a paper to the Royal Geographical Society on "The Place of Geographical Distribution in Religious Belief," arising from which he had been elected a fellow of that Society. The report mentioned the visits of the Rev. J. E. Manning, and of the Rev. Stopford A. Brooke and others, when very large congregations assembled. On May 5, the musical festival of the Glamorganshire Unitarian choirs was held in Swansea, the Castle-street Congregational Chapel being most kindly lent for the occasion by its minister and deacons. Attention was called to the bazaar and meetings in aid of the church, which will be held on the 18th and 19th of April at the Shaftesbury Hall, Swansea, work in connection with which was in full progress. It was felt that besides the advantage of the material aid that may be expected to arise the opportunity thus afforded for all to unite in a common object in connection with it would be most valuable. The financial position of church showed a full participation in its improved condition. Mr. David Harris followed with an interesting account of the Sunday-school and the Band of Hope, both of which were progressing well. The officers and committee were re-elected and cordial votes of thanks were passed.

"A CHARACTER," as J. S. Mill says, "is a completely fashioned will." A tendency to act only becomes effectively engrained in us in proportion to the uninterrupted frequency with which the actions usually occur and the brain "grows" to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost. It works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. We all intend, when young, to be all that may become a man before the destroyer cuts us down. But we do not *begin to-day*. We forget that every good that is worth possessing must be paid for in strokes of daily effort. We postpone and postpone until these smiling possibilities are dead. By neglecting the necessary concrete labours, by sparing ourselves the little daily tax, we are positively digging the graves of our higher possibilities.—*Prof. W. James.*

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DEATHS.

FROST—On the 5th Feb., at Hull, Arthur James, second son of the late Alfred Frost, aged 36.

HILL—On the 5th Feb, at 5, Crouch-street, Banbury, the Rev. H. Hill (Minister of Christ Church Chapel, Horse Fair), aged 65 years.

NICHOLSON—On the 9th Feb., at the residence of her son-in-law, Richard Robinson, Prenton Hill, Birkenhead, Elizabeth, widow of the late William Nicholson, of Old Trafford, Manchester, aged 87 years.

OUR CALENDAR.

SUNDAY, February 18.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. J. H. WOODS, M.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. BROOKE HERFORD, D.D. Minister's Class for Children, 12.30. Collections for the Provincial Assembly of London and S.E. Counties.
Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. D. AMOS.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. W. C. POPE, and 7 P.M., Rev. G. CARTER.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M, Rev. G. CARTER, and 6.30 P.M., Rev. W. C. POPE.
Plumstead, Common-road Unitarian Church, 11 A.M. Rev. L. JENKINS JONES, and 6.30 P.M.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M, Rev. J. TOYE, and 6.30 P.M., Mr. W. LEE.
Sydenham Public Hall, Kirkdale, 7 P.M., Rev. L. JENKINS JONES, "The Atonement from the New Testament Standpoint."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.
BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Miracles and Prophecies as a Foundation of Belief in any 'Orthodox' System of Christianity."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE' S.W.—Feb. 18th, at 11.15, Dr. WASHINGTON SULLIVAN, "Give us this day our daily bread."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 18th, at 11.15, Prof. EARL BARNES, "State Control of Education." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING held in Dr. Williams's Library, London, on Wednesday, 7th February, 1900, WILLIAM LONG, Esq., President, in the Chair,

The Annual Report and Balance Sheet having been read, it was

RESOLVED:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the Annual Meeting of the Sustentation Fund records, on its own behalf, and on that of all its subscribers and friends, the sincerest regret at the decease of Sir Henry Tate, Bart. To him is due a deep debt of gratitude. He was the first and most liberal of its promoters, and may indeed be regarded as practically its founder. Many of its subscribers had the honour of his personal friendship, and all appreciated in the highest degree his prompt and munificent support.

That this resolution be entered on the Minutes, and a copy thereof be forwarded to Lady Tate, with the respectful condolence of the Board with herself and the family.

That the retiring Managers, Messrs. George Brown, Charles Harding, William Long, David Martineau, and Frank Preston, whose term of office has expired, being duly nominated, and the requisite number of voting papers being produced, be and are hereby re-elected as Managers of the Fund.

That the resignation of Mr. Ernest W. Enfield be accepted with regret, and that Mr. Edwin Clephan, of Leicester, be appointed to fill the vacancy thus created on the Board of Management.

That the sincere thanks of the Contributors be given to William Long, Esq., for his services as President during the past year, and that he be elected President for the year 1900.

That the thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be appointed Treasurer for the coming year.

That Messrs. H. Rawson and A. W. Worthington be elected as Honorary Secretaries.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1900.

That the thanks of the Contributors be given to the Trustees of Dr. Williams's Library, who have courteously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the President for his services in the Chair.

HARRY RAWSON,
A. W. WORTHINGTON, } Hon. Secs.

HINDLEY PRESBYTERIAN CHAPEL.

BI-CENTENARY CELEBRATION.

On June 23rd a PUBLIC MEETING in the School. Addresses by the Rev. ALEX. GORDON, M.A., and others.

On June 24th SERVICES in the Chapel. Preachers:—Morning: Rev. ADAM RUSHTON, ex-Minister. Evening: Rev. J. EDWIN ODGERS, M.A.

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LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING of this Society will be held at ESSEX HALL on SATURDAY, February 24th. Reception by the President and Committee from 6 to 7, when Tea and Coffee will be provided.

MEETING at 7 P.M., to be followed by an Address from the President (Mr. F. W. LAWRENCE, M.A.) on "Problems of the 20th Century."

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THE LONDON UNITARIAN BAZAAR

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SATURDAY AFTERNOON, MARCH 3rd.

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will be held in the School on WEDNESDAY, THURSDAY, FRIDAY, and SATURDAY, Feb. 28, March 1, 2, and 3. First and second day at 2.30, third and fourth at 3 o'clock. The following gentlemen have kindly consented to act as openers:—

Wednesday: Sir JOHN T. BRUNNER, Bart., M.P.
Thursday: RUPERT POTTER, Esq.
Friday: CHARLES W. JONES, Esq., President of the British and Foreign Unitarian Association.
Saturday: Mr. JAMES JACKSON.

The objects of the Bazaar (for which between £800 and £900 will be required) are, to enlarge the Church by building a chancel and transept, to defray cost of decorating, to enclose a piece of land behind the Church and plant it with trees.

GIFTS of GOODS or MONEY will be thankfully received and acknowledged by the Rev. W. HARRISON, Mottram-road; W. THOMPSON, 58, Melbourne-street; JAMES JACKSON, 8, Astley-street; JOSH. MATLEY, 24, Astley-street, and JAMES OLIVER, Heywood.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WHILE the claims of sufferers from the War in South Africa have been met by a very warm response from generous givers throughout the country, it is earnestly to be hoped that other very urgent needs will not be neglected. India is confronted in the Central Provinces with a famine of unparalleled magnitude, and a Mansion House Fund, opened by the Lord Mayor to help in the relief of the distress, had amounted by Thursday morning to over £70,000. Speaking at a public meeting in Calcutta, held to inaugurate a famine fund, the Viceroy announced that the Queen had given a donation of £1,000. The British India Steamship Company gave £5,000, and several native Princes have made generous response.

WE have received at the same time a renewed appeal from the "Friends of Armenia," for help to meet the distress caused by famine in that unhappy land. In the province of Van, Dr. Raynolds writes that the Christian population is being slowly exterminated by the continued distress, while in the city the Industrial Bureau and the Orphanage do all that is possible, up to the limit of their means, to alleviate the misery. But the number of applicants is always far greater than it is possible to cope with, and Dr. Raynolds adds: "Indeed, we all feel that existence is hardly endurable for ourselves when we must constantly endure the sight of so much suffering without the power to relieve it." Contributions should be sent to the hon. treasurer, H. M. Ferguson, Esq., at 47, Victoria-street, Westminster, S.W., cheques to be crossed London and Westminster Bank.

THE Bishop of London held his Primary Visitation in St. Paul's Cathedral on Wednesday morning, and addressed his clergy on the subject of recent controversies in the Church. He regretted those controversies, as having given rise to suspicion and retarded spiritual work, but yet they had educated the people; for while only experts could decide the points at issue, the decisions must rest on principles understood by the people, and satisfy the demands of their conscience. Liberty, which had its root in religion, was essential to the English Church, of which the fruit must be strong character, with conscience as supreme arbiter. England had thought deeply and felt seriously on the subject of the Mass and of compulsory private confession, and was determined to avoid the temper from which such abuses arose. They were hindrances in the way of adapting the services of the Church to the requirements of modern life. The custom of fasting communion had arisen at a time when for all classes the first mealtime was at noon. Now that habits had changed they need not abjure reason in order to follow a Catholic custom, and fasting communion should not be insisted on. He had no fear of England being priest-ridden. The clergy had no right to insist on compulsory confession.

A TRAINING college for Sunday-school teachers was opened on Monday at Handsworth, Birmingham, established by the local Nonconformist Sunday School Union. The college will at present accommodate twenty resident students, who must be young men of approved Christian character. The fees for tuition, board, and lodging are 14s. a week. The work of the college will be done in the evening, the students being engaged in their ordinary occupations during the day. Non-resident students of both sexes will be admitted to the classes on a small payment. The college was opened by Dr. R. F. Horton, and afterwards a public meeting was held in the Hamstead-road Baptist Church. A teacher, to-day, said Dr. Horton, to be fully qualified, needed, in addition to religious fitness, to understand something of mental processes and methods of teaching, and to keep abreast of theological knowledge and the discoveries which throw light on the Scriptures. To meet such needs by systematic training the college is established. There are already eight resident students, and as the Union embraces 140 schools with 3,800 members, it is expected that the whole number will soon be made up. Mr. George Shipway has been appointed warden.

THE Rev. Dr. Edward Everett Hale, who for forty-four years has been minister of the South Congregational Church in Boston, having resigned his charge, was at a recent parish meeting elected pastor Emeritus. The resolution passed on the occasion was a heartfelt tribute to Dr. Hale's devoted services and inspiring influence. In terms of reverence and affection the resolution speaks of what he has been to his congregation for nearly half a century.

To feel it as we feel it now is our benediction upon him. Heaven brought near to us, the good God a real presence, the sanctities of character and life and home and business strengthened—such has been the fruit of his ministry; and it has been maturing in countless lives through these long years.

In succession to Dr. Hale, the Rev. Samuel A. Eliot, at present secretary of the American Unitarian Association has been unanimously elected minister of the church. We hear, also, that the Rev. Albert Lazenby, formerly of Glasgow, has accepted an invitation to Unity Church, Chicago, Robert Collyer's old church.

THE commentary on the greater Epistles of St. Paul by Dr. Drummond, Principal of Manchester College, Oxford, which is the first volume issued of the International Handbooks to the New Testament, edited by Dr. Orello Cone, and published by G. P. Putnam's Sons, of New York and London, is now to be had in this country. The published price is 7s. 6d., and it will be seen from an advertisement in another column that anyone sending 6s. to Mr. Philip Green, 5, Essex-street, Strand, W.C, before March 1, will receive a copy of the book, post free. The Epistles to the Thessalonians, Corinthians, Galatians, Romans, and Philippians, are those dealt with in this volume, which will be found of the utmost value to all earnest students of the New Testament.

THE late Sir Henry Tate, one of the most generous of men, and wise in his generosity, made his great public benefactions during his life-time. The particulars of his will, which are now published, show that the remainder of his wealth, amounting to over a million sterling, is divided, for the most part, among the members of his family, though a few personal friends and faithful servants are also remembered. Among the friends we are glad to note the Rev. W. G. Tarrant, of Wandsworth, who receives £500. Mr. Tarrant, it will be remembered, conducted the funeral service for Sir Henry Tate. He was the first student to

proceed from the Home Missionary College to Manchester College as Tate scholar. It is pleasant to know that Sir Henry Tate has left to his children ample means to maintain the noble tradition of his own beneficence.

DR. MARTINEAU AND THE PORTLAND BRITISH SCHOOLS.

SHORTLY after Dr. Martineau and his revered colleague entered upon their joint ministry at Little Portland-street Chapel in 1858, they not only formed the Sunday School (in which so many of their students acquired practical instruction in that part of ministerial duty), but they saw the good it would be to provide the neighbourhood with some sort of undenominational elementary day-school. The district was permeated, and still is permeated, with sectarian poor-schools, where acceptance of the dogmas of a stated Church or Chapel was as much expected as the due payment of the weekly pence fees; and, commencing to give day-schooling to the children of the working-classes free from this embargo in a set of rooms in Newman-street, then removing to a whole but small house in Riding House-street, Dr. Martineau saw his time, in the middle sixties, to aim at founding and erecting the fine block of buildings known as the Portland British School. It was capable of holding some 500 children, even more; it always had some 400 scholars on its books; and there, for some twenty years, Dr. Martineau was personally and actively engaged in its administration, every item, from the choice of a head-master to the decision as to the adoption of improved drainage, getting its proper moment of consideration from him.

The great enterprise that it was, and the responsibility it entailed, must be recalled. Mr. Forster's Education Act of 1870 was not in view, even; consequently there was no commodious structure rising here and there, and known to us as a Board-school, to stimulate and to pioneer. Yet Dr. Martineau's influence over his congregation was such that he succeeded in raising from them between £6,000 and £7,000 for his purpose; in kindling a like aim to his own amongst those (such as Miss Anna Swanwick) most immediately connected with him; and, having been able to lease premises in the rear of Riding House-street, south, commanding an additional entrance in Little Titchfield-street, at the depth of five houses back, it was soon given to him to see the building work itself through from the one street to the other, exactly as it can be seen to-day.

The business—it might be said, the drudgery of the minutiæ compulsorily arising from passing into the area of the Education Department (Matthew Arnold chanced to be the first Inspector)—was not shirked by Dr. Martineau. The expenditure of the schools, of which teachers' salaries amounted finally to over £700, was about £1,300 annually (to attend to the hand-to-hand disposal of which there was a committee, with an executive of president, treasurer, and hon. sec.); and though to meet this large sum there were three separate sources of subscriptions, scholars' pence, and Government grant, the second of these had in time to be abolished in the face of Free Education, and there was no avoiding many an anxious moment when the accounts at the yearly overhauling showed a deficit; and at such times Dr. Martineau's own pen made abstracts from the annual reports as to attendance, as to receipts, as to results, &c., trying to fathom the cause of fluctuation and remedy it, and Dr. Martineau's own purse was of those which took the lead in clearing the deficiency away.

What his presence was at these Committee Councils (embracing here those of the Sunday-school, as well as of the day-school), and what it was to the staff, has to be learnt by what it is known to have been in his College affairs and among his students. Its measurement cannot be taken. As he brought with him dignity and unswerving truth, so he commanded the expectation of dignity and unswerving truth from all within the school walls; and though, in such a perpetual stream of scholars and employés, there were instances of the infirmities of human nature, the standard by which morals were judged was that to which Dr. Martineau raised it, and many scores of boys and girls have grown up into young men and women since he founded the Portland building, whose characters are more solid, more upright, for what, unconsciously to them, and certainly unconsciously to himself, he disseminated.

That these day-schools passed over to the London School Board on Sept. 1, 1898, seemed to Dr. Martineau to be the right issue. The theological episode in the Council of the Board had ended in the victory of the Undenominational Flag, by which standpoint he had been aroused, and for which he had striven; and this probably made him no longer see the necessity for calling upon a narrowing circle of friends to subscribe money to obtain the same ends. But the moral tone emanating from him could not be withdrawn by the transfer, for, out of the teachers comprising the present staff, there are three who were scholars during his active supervision, and thus his impress on their lives, and from them to their scholars, is not likely to suffer eradication. Similar words can be applied to the *personnel* of the Portland Sunday School and Institute (evenings) now occupying the attention of the remainder of the trustees and subscribers. Amongst those who rule there are some who are indebted, either primarily or secondarily, to Dr. Martineau's influence. In these, that influence may be safely let to abide.

To those who were part and parcel of either the Sunday-school or day-school, or both, during Dr. Martineau's occupancy of the Little Portland-street pulpit, there will come many a memory out of what has just been said. They will recollect his presence at the annual parents' party, where he addressed the men and women with the readiest understanding of their needs in life and their duties, and with an eloquent and cultivated geniality thoroughly appreciated. They will recollect his presence at the annual summer-day excursion, where he has walked at the head of the procession of children to the railway station, and has joined in the games of cricket, skipping, and so forth, for as many hours as he could spare. A privileged one or two will remember his carrying the head-master's little son round the boys' school upon his shoulder, that the child might examine the pictures in the detail it desired; these will remember how, when he was his own superintendent of the afternoon Sunday-school, his mode of speech to an individual child was not austere, not repellant, but softened with the pretty endearment of "love"; and one additional memory will be how, not more than three years since, he witnessed some combined exercises in marching, singing, "actions," &c., in the infants' school, patiently sitting through the whole, though it lasted as long as half-an-hour.

Truly, he had his eyes striving to see beyond the stars, yet his feet were planted where he could fulfil the obligations he thought due to his career upon the earth. And that is an example which can be taken to the hearts even of those who never saw his face.

JENNETT HUMPHREYS.

THE LATE DR. MARTINEAU.—The following communication addressed to the British and Foreign Unitarian Association has been received from Bishop Ferencz:—"The meeting of the Representative Consistory of the Hungarian Churches, held on Jan. 27, received the sad news of Dr. Martineau's death with the deepest regret. Dr. Martineau's death was a great loss, not only to his family, but to all of us, and specially to you, our English Unitarian brethren. Dr. Martineau was our pride and glory. His bright mind, his eloquence, his philosophical works, which created great interest in the world of letters, his indefatigable work for the cause of Unitarianism and liberal Christianity, his great influence upon his pupils, and upon all those who came near him, we recognise as great blessings of God. We thank Divine Providence for his gifts to us, and we pray that Dr. Martineau's spirit may never cease to inspire the members of our community; and we trust his light, his truth, and love may give us strength in our efforts to spread freedom of thought further and further." From the meeting of the Representative Consistory of the Hungarian Unitarians, held at Kolozsvar, Jan. 27, 1900.—JOSEPH FERENCZ (Bishop of the Hungarian Unitarians), SOLOMON CSIFO (secretary).

IT matters little where we are, and not so very much what we do if our occupation be honest. We can live a noble life anywhere. We can think anywhere, and absorb from experience what it is really worth. It is well, then, not to look for happiness alone, nor for success, nor should we expect to find just such an environment as we desire. Ideals are seldom realised quickly. Disappointments are sure to come. The essential is contentment, manly performance of the task at hand, plenty of patient reflection, and trust—trust that in due time we shall know why we are placed as we are.—*A. G. Dresser.*

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ROGER ASCHAM.—II.

ROGER ASCHAM'S book, entitled "Toxophilus," is also, like "The Schoolmaster," educational; but it deals with an art which had been of paramount and suzerain importance in English military affairs, the art of Archery. Ascham was a Bow-and-Arrow intoxicated man. Toxophilus is the Lover of Archery. The book is composed in the form of a dialogue between Toxophilus, the Lover of Archery, and Philologus, the Lover of Learning, and it is in general in praise of, and in support of, Learning and Arms, of Education and Archery (as England's then special strength), of the Booke and the Bowe, as Ascham himself terms it. In the first edition of his book there is his quaint title-page, representing the Arms of England, surmounted by the crown, and at the left hand is a book, with the word *veritas* stamped upon it, and on the right hand are a bow and arrow with the word *vincit*, and on two scrolls are certain Latin lines thus quaintly Englished by him, and which give a general insight into the nature of his book, which is as interesting as "The Schoolmaster" for its glimpses of his own times, and of the men and manners of those times.

Rejoice England, be gladde and merie,
Trothe overcommeth thyne enemyes all.
The Scot, the Frenchman, the Pope, and heresie,
Overcommed by Trothe, have had a fall.
Sticke to the Trothe, and evermore thou shall
Through Christ, King Henry, the Booke, and the Bowe
All manner of enemies, quite overthrowe.

"Toxophilus" was written when Ascham was but twenty-nine years of age, and dedicated and presented to Henry VIII., who granted him a pension for it, which remained with him through his reign and the reigns of Edward VI., Mary, and Elizabeth. The book is not only remarkable for its delightful treatment of its special theme of Archery, but it was written with another object as well. It would have been easier for him to have written it in Latin or Greek, but he determined to write it in English "with the view of presenting the people with a specimen of a purer and more correct *English* style than that to which they had hitherto been accustomed, and with the hope of calling the attention of the learned from the exclusive study of Greek and Latin to the cultivation of their own language." It was, to use a familiar German expression, "an epoch-making book." It succeeded in that object at least, for very soon "we find harmony and beauty in English style emphatically praised and enjoined." But the days of the bow and arrow were numbered, and this book was the eloquent funeral oration of this method of warfare, though Roger Ascham little seemed to suspect it. But it affords an intensely interesting chapter of our military history, and reveals in a surprising manner how much it was needful to know in order to be a good archer, whether in time of peace or war, and "not only," as Professor Arber says, "are the main arguments interwoven with a most earnest moral purpose, but they are enlivened by frequent and charming discussions in the which he often lays down great principles, or illustrates them from the circumstances of his time."

The educational purpose was ever foremost in Ascham's mind; and he was a man who, as we saw in his other book, did not believe in punishing and plucking up or burning down weeds; he thought if the *right* course were once established punishment would be little needed, and the weeds would have little chance of putting in an appearance. He was a vigilant schoolmaster, and would have made a vigilant statesman. Here is a weighty reflection, for example, which seems only now to be seeing a chance of being acted upon more generally.

This commoditie (or advantage) should follow also if the youth of England were taught to shoot, that even as plowing of a good ground for wheat doth not only make it meet for the seed, but also riveth and plucketh up by the roots all thistles, brambles and weeds, which grow of their own accord, to the destruction of both corn and ground: even so should the teaching of youth to shoot, not only make them shoot well, but also pluck away by the roots all other desire to naughty pastimes, as dicing, carding, bowling, which without any teaching are used everywhere, to the great harm of all youth of this realm. And likewise as *burning* of thistles and diligent *weeding* them out of the corn, doth not *half* so much rid them as when the ground is fallowed and tilled for good grain, as I have heard many a good husbandman say: even so, neither hot punishment, nor yet diligent searching out of such unthriftiness by the officers, shall so thoroughly weed these ungracious games out of the realm as occupying and bringing up youth in shooting and other honest pastime."

And the following fine passage is a veritable little sermon applicable to very much more than to archery, and Ascham meant it so to apply. The moral is on the surface:—

The chief cause why men cannot shoot straight is because they look at their shaft; and this fault cometh because a man is not taught to shoot when he is young. If he learneth to shoot by himself he is afraid to pull the shaft through the bow, and therefore looketh always at his shaft; ill use confirmeth this fault as it doth many more. Men have tried many ways, but they are all shifts and not to be followed in shooting straight. For having a man's eye *always* on his *mark* is the only way to shoot straight, yea, and I suppose so ready and easy a way if it be learned in youth and confirmed with use that a man shall never miss therein. . . . Some men wonder why in casting a man's eye at the mark, the hand should go straight. Surely if he considered the nature of a man's eye, he would not wonder at it. For this I am certain of, that no servant to his master, no child to his father is so obedient, as every joint and piece of the body is to do whatsoever the eye bids. The eye is the guide, the ruler and the succourer of all the other parts. The hand, the foot, and other members dare do nothing without the eye as doth appear on the night and dark corners. The eye is the very tongue wherewith wit and reason doth speak to every part of the body, and the wit doth not so soon signify a thing by the eye, as every part is ready to follow, or rather to prevent (*i.e.*, anticipate) the bidding of the eye. This is plain in many things, but most evident in fence and fighting, as I have heard men say. There every part standing in fear to have a blow, runs to the eye for help, as young children do to the mother: the foot, the hand and all waiteth upon the eye: and that which is most wonder of all, the one man looking steadfastly at the other man's eye and not at his hand, will, even as it were, read in his eye where he purposeth to smite next, for the eye is nothing else but a certain window for wit to shoot out her head at. This wonderful work of God in making all the members so obedient to the eye, is a pleasant thing to remember and look upon: therefore an archer may be sure in learning to look at his mark when he is young, always to shoot straight. . . . If a man would leave to look at his shaft, and learn to look at his mark, he may use this way which a good shooter told me once that he did. Let him take his bow on the night, and shoot at two lights, and there he shall be compelled to look always at his mark, and never at his shaft: this thing once or twice used will cause him forsake looking at his shaft. Thus Philologus, to shoot straight is the least mastery of all, if a man order himself thereafter in his youth . . . except the fault be only in your own self, which may come two ways, either in having a faint heart or courage, or else in suffering yourself overmuch to be led with affection: if a man's mind fail him, the body which is ruled by the mind, can never do his duty; if lack of courage were not, men might do more masteries than they do, as doth appear in leaping and vaulting. All affections (*i.e.* passions) and especially anger hurteth the mind and body. The mind is blind thereby: and if the mind be blind, it cannot rule the body aright.

How finely suggestive and true are these remarks in our moral and religious life. How else, indeed, can we keep straight except by keeping our mind's eye always fixed on the mark, on the good, the true, the beautiful, and *that* we can learn best to do even at those times which we speak of as *dark*, when our way is hid, when we must perforce only have the mark before our eyes—the kindly light.

We have incidentally such interesting glimpses of men and manners as the following: speaking of the need that studious men should take exercise and recommending archery, Ascham refers to that famous contemporary of his, and Reformer, Erasmus.

Thus pastimes for the mind only, be not fit for students, because the body which is most hurt by study, should take away no profit thereat. This knew Erasmus very well, when he was here in Cambridge; which when he had been sore at his book (as Garret our book-binder hath very oft told me) for lack of better exercise would take his horse, and ride about the market hill, and come again.

These are but glimpses of a great little book which was to contribute not a little to the moulding of the type of men who were to make of Elizabeth's reign our Augustan Age, the Golden Age of great scholars and great soldiers, of men at one and the same time scholars and soldiers. When Shakespeare wishes to express a fine and noble gentleman worthy of Portia's love, for instance, he speaks of Bassanio as a scholar and a soldier—knowledge and arms, wisdom and courage, scholarship and soldiership, the Booke and the Bowe. In the dedication of the book to the King, Roger Ascham says that it was the intention of the little treatise, "that Labour, Honest pastime and Virtue might recover again that place and right, that Idleness, Unthrifty gaming and Vice hath put them from." It was to be a token of his love and duty towards the King, and also a sign of his good mind and zeal toward his country. The book is studded with great and good things from his wide reading in the classics, and not least from the Bible. Not altogether inappropriately might the words in Samuel be applied to the King and Ascham—"And he bade them teach the children of Judah the song of the bow: behold it is written in the book of the Upright." At Ascham's death Elizabeth said she would

rather have lost £10,000 than her tutor Ascham—that was probably the Queen's way of saying he was worth his weight in gold. And the Dean of St. Paul's testified that he never saw or heard of a person of greater integrity of life. Yes, "Toxophilus" is "the book of the Upright."

When archery had arrived at its perfection it was suddenly superseded by firearms in a very undeveloped condition. God grant that now that firearms have arrived at their perfection they may as suddenly be superseded by arbitration in however undeveloped a condition. For warfare has become mere blind butchery. The very friendliness and courtesy of the "enemies" on the battle-fields reveal what a ghastly anachronism bloodshed has become. May the bomb-shells, 80-ton guns, and gunpowder as completely vanish from existence as the sling and the bow and the arrow have done, and may only the armour of the Prince of Peace be shortly worn. May we "put on" Christ—having girded our loins with *truth*, and having put on the breast-plate of *righteousness*, and having shod our feet with the *preparations* of the glad tidings of Peace. Roger Ascham's "Toxophilus" is a sign and a symbol that the unexpected may happen, and that the "impossible" is possible. E. L. H. THOMAS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE WAR IN SOUTH AFRICA.

SIR,—I crave leave for one more word in view of the immense importance to our national life of a correct understanding of some of the causes which have led to this deplorable conflict.

Mr. Shield claims that the Naturalisation Law passed by the Transvaal Government in July last was not a reasonable concession, and he appeals to a "competent authority" who describes it as beset and hedged round with irritating and impossible conditions. I turn to the page in the Blue Book to which he refers me, and find that his "competent authority" is an unsigned article in the *Transvaal Leader*—a Johannesburg paper, the property of the financial clique there. (See Mr. J. A. Hobson's articles in the *Speaker* and the *Contemporary Review*.) Of the spirit in which this "competent authority" discharges its task, your readers may judge from the following extract which I cull from the examination of this new Law:—

> The frantic efforts of the President and his advisers—including, of course, the Free State, the Cape Ministers, and the Afrikander Bond—to manufacture a Reform Bill which will confer in reality nothing, whilst clothed with a specious pretence of generosity, have now reached a point which would provide a very effective situation in comic opera, but which certainly makes the judicious grieve.

I have other extracts from the *Leader*, with which I will not ask you to disfigure your pages, but which are at Mr. Shield's service if he wishes to see them.

Briefly, what is the Law to which such epithets are given?

Every white male stranger who has reached the age of sixteen years, and who settles or has settled in the South African Republic, shall in future be able to obtain—

(1) Letters of naturalisation, provided that he gives six months' notice before the end of two years, and

(2) Full franchise, if he gives six months' notice before the expiration of five years' after naturalisation.

(3) Such notices to be accompanied by certificate from the field cornet or landrost, either stating their own knowledge or on the production of affidavits of two enfranchised burghers that the applicant shall have been domiciled in the Republic during the time named, and during that time shall have obeyed the laws of the land and committed no crime against the independence of the South African Republic.

(4) The applicant shall produce proof that he possesses unmortgaged fixed property to the value of £150, or pays rent to the amount of £50 per year, or draws a fixed salary or wage of £100, or makes an independent living by farming or cattle breeding.

The remainder of the Act merely provides machinery for carrying into effect the above stipulations.

Anyone who knows the conditions of life in the Transvaal must see that these provisions would in time admit every new comer who really desired to make the place a home. The clause about unmortgaged property is evidently not intended to exclude any possessed of fixed property above that value to any extent, and probably has not been worded carefully enough. The only doubtful clause to my mind is the possible interpretation which might be put upon the words "committed any crime against the independence of the Republic"; but what country in the world is there that would admit among its citizens those who had so committed offences against its integrity and independence?

The condition attached to the offer of the Transvaal Government on Aug. 19 and 21 only involved the dropping of the discussion as to the suzerainty, and the declaration on the part of the British Government not to further interfere in their internal affairs. (See W. Conyngham Greene's conversation, C. 9521, p. 45.) The Transvaal Government explained that they neither asked nor intended by this latter stipulation that the British Government should abandon any right which it might have either under the Convention or by international law for the defence of its own subjects (C. 9521, p. 53). Mr. Chamberlain stated in the House of Commons (Oct. 19, 1899) that the Government accepted nine-tenths of these conditions. Mr. Shield says they were "*rejected*, but not discourteously."

[Our correspondent here gives examples of Mr. Chamberlain's courtesy, which we omit, to economise space.—ED. INQ.]

I regret with Mr. Shield that President Kruger and his advisers did not accept the Government despatch of Sept. 8, but there was no promise of finality about this despatch, and it was hardly to be expected that, tricked as they believed themselves to have been, they could be expected to at once renew their offer of settlement without any of the *quid pro quo* they had asked for.

This letter has already extended longer than I wished, but I must deal with Mr. Shield's last two paragraphs.

I did not deny the "religious name to Colonists of the Episcopalian, Wesleyan, and Congregational denominations," but I did and do deny the name of religious to the opinions I have read as proceeding from many ministers to whom I understood Mr. Shield especially to refer, and which seemed to me to be totally devoid of the spirit which I have hitherto associated with any worthy definition of the word "religion." I suppose Mr. Shield will be prepared to admit that because an ecclesiastical official, however high, declares his opinion on matters of science, politics, art, sociology, it does not thereby become a "religious opinion." Take the memorial of the Natal Congregationalists which he quotes; they adduce no evidence in favour of their statement, and all the evidence I can find on the matter distinctly disproves the statement that the Republics made any enormous military preparations before the year of the conspiracy which culminated in the Jameson Raid. (I shall be glad to furnish Mr. Shield with such evidence as I have; it is too detailed for your columns.)

Are we to take this statement as a "religious opinion," or rather as a prejudiced and unfounded opinion? We gladly accept facts and information from men "on the spot," who are competent to give it; but sometimes those at a distance are able better to appreciate the true bearings and proportions of one fact to another rather than those caught up in the strong antipathies which have been caused by recent events in South Africa.

I write these words, Sir, in no pleasure of controversy. I would I could believe my country right, but allegiance to what I feel to be the truth compels me to acknowledge the painful conviction that this war is an unjust one—that it could with any display of common courtesy and good feeling have been avoided; and that while there are faults on both sides, the heaviest lie on the side of the country who, in happier days, extended her helping hand to struggling Republics and homes of free men, and will not, I believe, even now willingly strangle the independent political life of the Republics of South Africa.

RICHARD ROBINSON.

SIR,—I have this morning received a circular asking me to add my name to a list of honoured signatures appended to a letter addressed to Lord Salisbury on the subject of concluding the war in South Africa. Will you allow me to explain why I cannot sign this letter, and why I hope my brother ministers will, at present, refrain from doing so?

My reason is that the letter omits all reference to the necessity of securing disarmament in South Africa. It would leave the Boers with all their present rights intact to make an arsenal of the Transvaal, and with their power at short notice to hurl a large army, equipped with modern artillery, across the frontiers of our two colonies. Do those who have already signed the letter propose to leave these colonies defenceless against another such invasion, or do they wish to see our colonies armed like the Transvaal, and South Africa subject to a burden of armaments similar to that which oppresses European nations?

Through four long years the Northern States of America fought to put down the Southern secession, because in that way only could future war be rendered impossible throughout the Union; and we, I believe, should be doing "the Devil's

own work" if we stopped before we had succeeded in rendering future wars equally impossible throughout South Africa. To think that this can be done by repeating the policy adopted in 1881 is, surely, preposterous.

I have carefully read Bryce's "South Africa," and a good deal else on both sides of the question, and I would not for a moment defend all our policy and diplomacy previous to the present deplorable state of things. But our faults seem to me as the small dust of the balance compared with the crime committed by the Boer oligarchy when they precipitated war rather than accept the terms in the Despatch of Sept. 8, or allow any more English soldiers to be landed in our own colonies. In order to secure a military advantage they committed one of the most wicked acts recorded in history; and, reckoning up the awful cost in death and suffering already incurred, I am amazed that we should be asked to urge the conclusion of the war without securing conditions which will render its recurrence impossible. It is not to secure such a "lame and impotent conclusion" that our volunteers are pressing to the front, and that Canada, Australia, and New Zealand are hurrying to the assistance of Cape Colony and Natal with an enthusiasm which has practically solved the problem of the Federation of the British Empire.

H. SHAEN SOLLY.

Bridport, Feb. 17.

"THE WAR—FROM A HIGHER POINT OF VIEW."

SIR,—I have failed to discover the "element of consolation," which Mr. Vance offers us in his letter on "The War—from a Higher Point of View," in this week's issue of THE INQUIRER. I would venture to suggest, in the first place, that his description of the qualities brought forth by the influence of this war in the human beings concerned in it, is one-sided. I do not deny that we see numberless instances of self-devotion, of sympathy for ruined homes and broken hearts, and proofs of the unity underlying our own nation and her colonies which this crisis has awakened. But he does not mention the mad and brutal passions let loose upon the battlefield, which must make every engagement a hell; or the lust for conquest, the inflated pride in national prestige, and the love of war for its own sake, which it is plain to see (if only in the enormous output of cheap war literature) has been awakened in the minds of multitudes in our own country. Neither, it seems to me, does he take into consideration the feelings of enmity and distrust on the part of Boer for Briton and Briton for Boer — feelings which must, should our arms be victorious, rankle for years to come in the memories of those over whom we have gained the mastery. I would suggest that when we take into consideration *all* the emotions awakened in men's minds by the war, the argument of the preacher, mentioned by Mr. Vance, falls to the ground.

Further, Mr. Vance speaks of the "hideous" slaughter of man by his brother man, and of the "terrible" carnage recorded in the annals of human history, yet he would have us believe that because the uninterrupted sweep of natural law brings, at times, death and ruin among men, and because in the animal world, it seems ordained that the weak, through conquest, shall give place to the strong, therefore we may suppose that bloodshed and carnage among *men* are of little significance in the sight of God. Men must be subject to earthquake, famine, and flood if the forces of Nature never swerve, and surely it is wholly a blessing to know that in the physical world effect always follows cause. Then, again, does not the highest teaching of the present day tell us that God is bringing out His great purposes through the slow process of evolution—that man evolved from a lower stage of development through the struggle for existence is to outgrow *now* his brute inheritance, that as Professor Fiske says, in the course of ages, "War and all forms of strife will slowly die out, and a stage of civilisation will be reached, in which human sympathy shall be all in all, and the spirit of Christ reign supreme throughout the length and breadth of the earth."

If this be so, then war is a retrograde movement. Who can suppose the slaughter of our fellow-men is the outcome of our disinterested love for him? Numbers of persons who look upon war as a necessity of our imperfect civilisation, and do not attempt to reconcile it with the teachings of the Sermon on the Mount, excuse it on the plea that our Empire "cannot be run on Christian principles!"

Notwithstanding our blunders and imperfections God's purposes march on; but are we not meant to work for, and help on, the end which He has had in view from the beginning? I cannot see how, under present circumstances, we, as a nation, can "feel perfect confidence of being justified in God's sight."

FRANCES E. COOKE.

THE IMPORTANCE OF PERSONALITY.

SIR,—Mr. Hawkes's letter opens up such a fascinating and fruitful field for discussion that it is with extreme reluctance I constrain myself to be brief.

My point was not, as he seems to assume, that teaching is in no circumstances an expression of personality, but that it is necessarily an *incomplete* expression. Cold print and Greek manuscripts do in a measure convey personality. I have a fairly distinct knowledge of the personality of Oliver Wendell Holmes, but I never met him in the flesh; I have not even read his biography. Again, I obtain a tolerably good acquaintance with the personality of Socrates simply through reading Xenophon's Memorabilia and Plato's dialogues. Harnack was quoted because, as Mr. Hawkes must have seen, the quotation is not a moral or spiritual truth such as I conceive to be "*comparatively* impotent" [N.B. the adverb.] apart from personality, but just one of those intellectual judgments of a distinguished critic that have weight by reason of the critic's eminence *qua* critic. Granted, at once, that the psalms and similar devout outpourings have profound influence upon us altogether unaffected by the necessary conception we form of their authors' personalities, but—and this is the point—would that influence be greater or less had we so distinct a knowledge of their personal lives as we have of the life of Jesus?

I agree that sensible and material vision helps us to realise spiritual truth, quickens the vividness of our conception of a man's personality and heightens the power of his "magnetism" over us. That is at once the justification and the peril of Ritualism of which Mr. Hawkes would probably shudder to find himself stand accused! But he goes further. He prepares a way in the wilderness for a fairly complete theory of the Church. If the power of personality were essentially dependent upon flesh, blood and bones, and outward organisation, then we should find the Personality of Christ primarily where we do as a matter of fact in some degree find it, namely, in that continuous organic body of Christian discipleship which preceded the historical records, gave rise to them, and might conceivably have continued without them, and which has since developed to remain alive unto this day. We may, therefore, truly find the Personality of Christ to-day enshrined in the hearts of those who love our Lord and live in his spirit. Thus "the Church" is not, as the teachers at Pusey House do vainly imagine, "the perpetuation of the Incarnation"—for the human race is that. *The Christian Church is the perpetuation of the Personality of Christ.* By the aid of this thought, which I commend to the reader in the hope that he will fully work it out, the New Reformation may perhaps be enabled to rectify the defects of the old, in which, as the late Professor William Wallace neatly put it, "the title deed became more important than the estate."

But possibly Mr. Hawkes will now be eager to urge that knowledge of even human personality must not be thus materialised into a mere knowledge of the visible organism in which it dwells. When human spirit communes with human spirit, is the communion all a matter of touch and speech and gesture? I hardly think any man who knows what true friendship or love is will say so. When two friends are silent and motionless because of the exceeding eloquence of their hearts, is there no mystic mingling of souls? I know not, and in the present state of psychological knowledge probably no one else knows, whether to call this communion personal or impersonal; but I know this, that it is real—real as the grasp of a hand in the daylight. Now, if "God is the place of souls," what barriers can death raise against a believer in individual immortality other than material barriers? If God "is present with us, invisible it is true, but truly," may not that glorious company of the immortal dead be present too *in Him*—"for all live unto Him"? What pray we for when we say, "Take now the veil from every heart: and join us in one communion with thy prophets and saints who have trusted in thee, and were not ashamed"? It seems to me, therefore, infinitely nearer the truth of things to regard Jesus as the *living* Christ, which Mr. Stopford Brooke frankly does in "God and Christ" without, of course, "conceding his deity," than to look upon the gracious figure of our Master as merely the cold and chiselled statue of a dead prophet. Let us get rid once and for all of those twin bogies "present" and "absent"—they have little or no meaning for spiritual life—and take to heart the wise counsel of Mrs. Humphry Ward in her too long neglected Essex Hall lecture: "Learn to apply the old Catholic recipe of 'meditation' in new ways; and the disciple of to-day may yet feel his 'heart burn within him' as the Master draws

near, to become not a passing guest, but the undying friend and pattern of the soul." J. M. LLOYD THOMAS.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SIR,—Will you allow me through the medium of your columns to draw the attention of your readers to the annually decreasing list of the British and Foreign Unitarian Association subscriptions, owing to the death of valued supporters.

In 1899 we lost a yearly sum of £46 3s. 6d. through deaths, and already for 1900 we have lost £160 14s. These sums have not by a very long way been made good by the addition of fresh subscribers to our list or by the increase of old subscriptions, though in some cases relatives of former subscribers have continued the subscriptions. The collections on Association Sunday are annually increasing, showing that the interest taken in the work of the Association throughout the country generally is not in any way diminishing. I feel very strongly that numbers of our friends would subscribe if they had the necessity brought home to them. We wish our Association to be in the future as it has been in the past, thoroughly representative of the activity and missionary zeal of Unitarians, and the only way to ensure this is for Unitarians everywhere to subscribe according to their means. Anyone wishing detailed information about the work of the Association will have a report and other literature forwarded on application to the Secretary at Essex Hall. I need hardly add that I shall be glad to receive and acknowledge any new or increased subscriptions.

OSWALD NETTLEFOLD, Treasurer.
Essex Hall, Essex-street, Strand,
London, W.C., Feb. 20.

THE NEW REFORMATION.

SIR,—In a recent number of THE INQUIRER, the following words of Mrs. Humphry Ward are quoted:—

What if in each town the small and simple beginnings of a new Broad Church Union could be established? What if the foundations of a *lay* study of Christian dogma and Christian history, a veritable "new learning," fraught with no less momentous consequences for practical Christian life and organisation than the "new learning" of Colet and Erasmus was for the life of the sixteenth century, could be slowly and steadily laid throughout the kingdom? Let a few people in each large town, in each congregation, try and establish such a union.

A most excellent and fruitful suggestion; but who will take it up? It is hopeless to look to the "Church" to do it. But why should it not be attempted in places where a Unitarian congregation forms a centre of liberal religious thought and action? Why should not such unions be organised for the free and reverent discussion of the intensely interesting questions connected with modern liberal thought which in religion, in ethics, in philosophy are agitating the minds and consciences of so many to-day? What a help it would prove to many who are in a state of religious distraction, to many who are in the border-land between the old and the new, and who imagine there is no firm resting place between orthodoxy and atheism. Such conferences well conducted, to which people of all denominations were invited, and which might meet either on a week-day evening, or, better still, on a Sunday afternoon or evening, might do a good work in helping on the "New Reformation." P. E. VIZARD.

MANCHESTER DOMESTIC MISSION.

SIR,—May I be allowed, in forwarding you a copy of the appeal which is being sent out in the Manchester District to all the members of our churches whose addresses we can obtain, to thank those who have already responded? These are mostly the donors and subscribers of the larger amounts, and, naturally, few in number. May I express the hope that some thousand or more replies will soon be coming in from the donors and subscribers of the smaller amounts? It is earnestly desired that the Domestic Missions should receive such support as will show that a real interest is being taken in its work by all the members of our churches. May I further ask Manchester friends to reserve Tuesday, March 27, for the annual meeting of the Society, in the Lord Mayor's parlour at 3 P.M., and also call attention to Mr. J. H. Leigh's reading of *Hamlet*, in aid of the Mission Funds, on Feb. 28, of which fuller notice will be found in the advertisement.

WILFRED HARRIS (Hon. Sec.)

OBITUARY.

CHARLES FREDERIC STEVENS.

DURING the service at the Octagon Chapel, Norwich, last Sunday evening, there passed away to his higher home one of the oldest and most respected members of the congregation—Mr. Frederic Stevens. The announcement was made during the devotional part of the service, and as a tribute to his memory, the congregation separated before the sermon. Mr. Stevens was in his eighty-second year, having been born on May 27, 1818. During the whole of his long life he was attached to the chapel, and even to the last was found together with his devoted wife three times every Sunday in his accustomed seat just beneath the pulpit. He was a teacher in and a superintendent of the Sunday-school for a period of about sixty years. On his retirement from the office of superintendent, he was presented with an illuminated address and an album containing the portraits of the teachers of the school, beginning with those of Dr. Martineau, John Withers Dowson, and James Nasmyth Mottram, who founded the school in 1822. He was also chairman and senior trustee of the Presbyterian Higher Grade School. By trade he was a tinware manufacturer. Being of a studious disposition, he used to rise in his early days at four o'clock every morning, in order that his reading might not interfere with his business. In the various phases of theological thought, in the passing events of the day, in the revelations of science and religion, and in the disputations of political leaders, he was deeply interested. In politics he was an ardent Liberal. So greatly was he respected in the parish where he lived that in spite of his Unitarian views he was elected churchwarden, which office he fulfilled with considerable tact and ability for many years. In order to gain more experience in his craft he spent a few years in London, and whilst there attended the services at South Place Chapel, then conducted by the Rev. W. J. Fox. From these services he reaped great pleasure and benefit, and he delighted to speak of the satisfaction each return of the Sunday afforded him, when he could get to hear Mr. Fox preach. His first wife was Miss Crane, by whom he had three sons and a daughter, who are still living. His second wife, who survives him, was Miss Starling, with whom he has spent thirty-three years of uninterrupted happiness. He was never heard to speak disparagingly of anyone, and by a quick but gentle turn in the conversation invariably checked any tendency in that direction in others. He was always cheerful and alive to every interest around him. He enjoyed a passage of wit and humour and had always ready an apt and pleasant retort. His intense love of the true, the beautiful and the good was of great helpfulness to all his friends, and the way in which he kept his youthful freshness and enthusiasm to the end was extraordinary. His memory, too, was wonderfully retentive, and if one were at a loss for the date of an ordinary event, which no one else thought of retaining, he had only to go to Mr. Stevens to find he had got it safely fixed in his memory. His influence for good was intense in the circle in which he moved and his power of uplifting the young was constantly testified by the many ways in which his old scholars showed their gratitude for his help, when engaged in the battle of life in foreign ands or many miles from home. He was always desirous of attending the gatherings at Whitsuntide and often took part in the discussions on the papers read. He was a well-known figure at the Triennial Conferences, and was looking forward to attending the coming one at Leicester as the great event of the year. He will be much missed at the Octagon for many years to come.

WILLIAM HORACE STEVENS.

WE have also to record the death of Mr. Horace Stevens, a nephew of the above, at the age of 54, which took place on the 13th inst. after several weeks' illness. He was well known in Norwich and was esteemed by all for his personal worth, kindly disposition, and unassuming manner. For many years he was honourably associated with local journalism, having been chief reporter on the *Norwich Mercury*, where he enjoyed the respect of all his colleagues. He was a devoted adherent of the Octagon Chapel, of which he was an active secretary for some years. He was also keenly interested in Freemasonry, being a Past Master of Walpole Lodge and Past Assistant Grand Director of Ceremonies of Provincial Grand Lodge. He was also a Past Principal of Perseverance Chapter of Royal Arch Masons and of Rose Croix Clarence Chapter, and was a member of the Knight Templars. He leaves a widow, two sons, and three daughters, who have the sympathy of a wide circle of friends.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE INWARD LIFE.

From Dr. Martineau's "Loss and Gain in Recent Theology."

THE devout trusts and habits of the soul in which the pure religious life consists are conscious of their own conditions, and ask no help from sense or fancy. "Blessed are they who have not seen and yet have believed"; who knowing that "spiritual things are spiritually discerned," pined for no brilliant phantasms, but can "pour forth their song in the night," and to whose thought and love, just as to God himself, "the darkness shineth as the light." What is Divine in the world and in ourselves is precisely what lives behind and within all appearances; and the assurance of it becomes intense in proportion as outward conditions dissolve like shadows before us, and leave us alone at the inner focus of reality. It is with closed eyes that we best commune with the Father of spirits, and "enter the secret place of the Most High." None the less solemnly does Conscience make us "sure that our sins will find us out," because we have no vision of the hour and the scene of our inevitable shame. And when death snatches from our side the attendant angels of our life, guides and companions of our way, with their wisdom not half exhausted and the wonders of their love only just begun, are we not as certain that they are made for more than these fragmentary years, as if the landscape were before us of the everlasting hills? For my part, I put no faith in scenic religion, and look upon the modern ritualistic return to it as an unfailing mark of inward decay. It is a puerility, or a mockery, to offer it as help in temptation or peace in sorrow. If the immediate pleading of God in our conscience is of no avail, the visionary fires of future torment will glare upon us in vain. And as for our dear departed ones, if we cannot surrender them to the environing infinitude as to the protecting arms of God, it will hardly be more congenial to let them go into any pearl-gated City of the Redeemed. The closer we keep to the simplicity of human life, the meanings of human experience, the depth of human duty and affections, the nearer shall we stand to God as well as man, and the less, from our station on earth, feel ourselves cut off from heaven. In youth, if ever we receive a "*Serious Call*," it is *the most elementary* religious truths by which the mind becomes entranced. Who can ever forget the intense and lofty years when first the real communion of the Living God—the God that received the cries of Gethsemane and Calvary—and the Sanctity of the inward Law, and the sublime contents of life on both sides of death, broke in a flood of glory upon his mind, and spread the world before him, stripped of his surface-illusions and with its diviner essence cleared? The restless intellect of mid-life may toss these things about in speculation, may add to them or take from them, or weave them into the artificial texture of a system. But in old age, as the end draws near, we repose again on these simple truths and trusts, only with a fuller inward witness and more spiritual calm. And so, the evening light is as the morning's, and sheds once more the tenderest beauty on the world.

THE CHILDREN'S COLUMN.

"Forgive us our Trespasses."

IN the prayer for daily bread we ask of God, our Father, that we may never forget that He is the giver of all the good and beautiful gifts of our life, and that what we have to do in gaining those gifts must be honestly and thankfully done. But then we remember how often we have done what we ought not to have done, how much there has been that was wrong in our lives, so that when we think of what is the will of our Father, and how His children ought to live, we are restless and ashamed, and must ask to be forgiven. So after the prayer for daily bread we say, "Forgive us our trespasses."

The word trespass means going across a boundary line onto forbidden ground. In the country when you come to a gate leading into a field or along a road, if there is a notice up about trespassers, you know you must not go there. And so the word is used for all that we do, which we know we ought not to do; it is a trespass, it is crossing over from the right to the wrong; and when we pray "Forgive us our trespasses," it is the same as saying "Forgive all the wrong we have done."

It is one of the great needs of our life, quite as much as daily bread, to ask and to receive our Father's forgiveness for the wrong we have done. Think what it means. God is always with us, and it is He who gives us that wonderful feeling of the difference between right and wrong, so that we are miserable when we have done wrong, and know that we ought to have done the right. So our Father speaks to us in conscience, without any words; and we cannot be at peace again until we have given up the wrong, and have confessed it to Him, ashamed of ourselves, hating the evil, and longing with our whole heart to be more brave and faithful to what we know is right.

But then we are brought back to quietness of heart and happiness in the thought that our Father knows, and because we are repentant, forgives us and will help us to be more true to Him and to our own better self. He forgives us because He is our Father, who loves us always, and is glad when we honestly repent, and try with all our strength to do better.

When we ask in this way to be forgiven, it is not from any cowardly wish to escape the punishment which we know we have deserved, but because we are truly ashamed and sorry, and because we know that we can only have real happiness by loving and doing the right and so being at peace with our Father.

Jesus told the story of the Prodigal Son to help people to understand that and to be sure that God was always ready to forgive. The younger son in that story, when he had wasted all that his father had given him in selfish and shameful pleasures, "came to himself," and he went home and confessed, "Father, I am no more worthy to be called thy son." He could not ask to be taken back, as though nothing had happened; and when his father, seeing the honest shame and sorrow in his face, received him with joy, we may be sure that the son was more humbled even than before, and that the thought of his father's forgiving love would be to him a stronger guard against temptation and a stronger power to make him brave and faithful to do right than anything else could have been.

Every child growing up in a good home knows the power of forgiveness and love like that. Having once done wrong and been forgiven, and seeing what it is to father and mother, it is not fear of punishment that keeps you from doing wrong again, but the remembrance of the look of pain and sorrow in their faces. It is like a scorching fire in the heart, to burn out all the evil selfishness and compel you to love and do what is right.

It is a far happier and nobler thing to do the right simply because it is right, rather than from fear of punishment, and those who help us to love the right as Jesus did, as all our best friends and teachers do, help us far more than those who do nothing but threaten punishments.

Some boys were staying once in the country for a holiday, and without thinking that they were doing any harm, they carelessly trampled down the side of a field where the young corn was growing up. Before they had climbed the fence on the other side the owner of the field came up and saw what they had done. If he had been a passionate man he would have thrashed them for the damage they had done, and would have warned them with angry words never to come near his fields again. But this man, after he had asked them some questions, to find out what boys they were, showed them how they had damaged the corn, and then pointed out to them some other fields where they might ramble about as much as they liked, and could do no harm so long as they did not break down the fences. You may be sure, after his kindness and gentleness, those boys would be very careful not to trespass again where they ought not to go, and would be specially eager not to damage anything on his land. But if he had been passionate and rough with them it very likely would have wakened a bad spirit in them, they would have kept out of his way in fear, but would have been glad to do some more mischief if they could without being caught. That only shows how much stronger gentleness and love are to help us to do right, and there are many other stories, not only about children, but about grown-up people, which teach the same lesson.

Remember how it is in your own home, and then think of the great love of our heavenly Father, and his patience with us who so often do wrong. When we remember all that He gives us in the beautiful gifts of our life, in our homes, in all the love that cares for us, it must make us miserably ashamed of our disobedience and ingratitude; and as we ask to be forgiven, His love must be a mighty power in our hearts to keep us brave and true, and gentle and unselfish, as we know His children ought to be.

And, of course, we must be forgiving too! For how can we ask our Father to forgive us, when all the time there are angry and jealous and unforgiving feelings in our hearts? So the whole sentence of the prayer is "Forgive us our trespasses, as we forgive them that trespass against us." If we do not, our prayer is only a pretence. But if we do, then we know more perfectly than ever the happiness and the new strength that come to us from our Father's forgiving love.

The Inquirer.

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LONDON, FEBRUARY 24, 1900.

A SACRED TRUST.

IT happened that at the close of the session in June, 1881, there were no students leaving Manchester New College, so that there was no occasion for the customary valedictory service in Little Portland-street Chapel, at which students who had completed their course received a farewell from the Principal, and a welcome into the ministry for which they had been trained. This gave an opportunity to Dr. MARTINEAU'S old students in the College, which they thankfully embraced. Forty-five of them, representing the students of forty years, joined in a request that there might be a special service held, on the usual evening of the valedictory service, at which they should once more be permitted to listen together to the voice from which they had learnt so much. To this request Dr. MARTINEAU acceded in an affectionate letter, and at the service, which was held in Little Portland-street Chapel, delivered the address on "Loss and Gain in Recent Theology," now included in the collected edition of his "Essays, Reviews, and Addresses."

Those who were present at the service will not forget the deep impression that it made; but the words spoken then have now a new depth of meaning, and appeal not only to those whose inestimable privilege it was to be students of his in College, but to all who have learnt of him, who have come within the circle of his gracious influence, and desire to be drawn more closely into the fellowship of that religious communion in which he ministered with such surpassing power.

In self-forgetfulness, Dr. MARTINEAU said at the end of his address, lies the secret of spiritual power; and this he found testified, as in all Christian history, so in his own experience, in the generations of students on which he looked back, and in the teachers and friends who had most profoundly affected him.

The forms that are still radiant, the eyes that have not lost their glow and are still as if near to us in the distant air, are those of loving and trustful disciples, surrendered to faithful service, and spending in it with childlike simplicity the gifts of genius or the affluence of culture. Your own hearts will testify that it is no mere personal accident if Channing, inspirer of my youth, and John James Tayler, the friend of my full age, live before me among the dearest and most sacred figures of my past, and of my future. It is their purity of soul, their constancy in duty, their tenderness of affection, their life in God, that joins them to the train of Christ, and mingles them with the lengthening procession of the saints. Their work is in your hands; may the grace and power of their spirit be continued in your hearts!

So he spoke nearly twenty years ago, and added the prayer at the conclusion of the service :—

"Rising above all proud thoughts and selfish aims and unloving temper, may we dedicate ourselves to Thee in the meekness and simplicity of CHRIST. Sanctify every soul that seeks Thee here; and send us to our remaining work with chastened desires, with truer diligence, and more devoted fidelity. Living or dying, here or there, still join us in love to each other and to Thee."

Into the hidden communion of the Household of GOD he now has passed, and as we remember his purity of soul, his constancy in duty, his tenderness of affection, his life in GOD, we must cherish the silent prayer that the grace and power of his spirit, in that great companionship, may be indeed continued in our hearts.

We have received from him a sacred trust—a trust determined by what GOD has given us in him. We are called to the service of religion, which is the highest service of our fellow-men, as it is the service of GOD, in the freedom of the Spirit; and he has been and is the chief of our teachers in these latter days, to give us strength to stand firmly on the true foundations, insight to understand the abiding things of the Spirit, and wisdom to enter with lowly discipleship into the mind of CHRIST. In that same address he spoke of the supreme place of religion in our human life :—

> Say what we may about the dissensions of Christendom, I yet affirm that Religion in its very essence, and the religion of Christ in the most absolute degree, is a bond of human union tenacious in itself, and increasing the tenacity of every other. It is always the self-assertion of intellect and will that divides us: it is the self-forgetfulness of love and reverence that unites us: and never can we *so* pass out of our own hands as when we lose ourselves in God: to be one with Him is to be one with each other. There are two sides to human life: one, towards the kingdom of nature; the other, towards the kingdom of God. To the former belong all the secular competitions, the strife of opinion, the self-regarding efforts, the passions of party, the conflicts of war, which keep the world in a ferment of ambitions, and make it the prize of victorious capacity. To the latter belong all the blending affections, the common admirations, the subduing pieties, the enthusiasms for the true, the just, the holy, by which life is sweetened and purified, and healing brought to its sorrows and peace to its storms. In the rivalry between the two, rude voices proclaim the triumph of the *energies;* but Christ steps forth and pronounces the *beatitudes.* That winning voice has brought you to his side. You have accepted from him a function which is *not pre-occupied* by the eager partizans of separate interest or opinion, *not* superseded by the journal or the platform—namely, to become the organ of faith deeper than opinion, of hope that is never clouded, of charity that conquers ill; to intensify the hunger and thirst after righteousness; to open the dull eye of the spirit to the beauty and graces hid beneath the plain face of life; and reverently watch over that purity of heart which alone can see God.

That is one of many passages in which he calls us to the true allegiance, in self-surrender, in the communion of the inward life with GOD; and it rests with us now to prove that he has not spoken in vain, and that through him GOD shall not speak to us in vain.

The appeal comes first to each individual life, for renewed consecration, for more faith in the living GOD and the unseen things of the spirit, for a fresh evidencing of the power of Christian discipleship; and it comes with added force to those of us who are gathered into the fellowship of the Free Churches, into which he was born and in which the service of his long life was dedicated to the end in faithful ministry. Writing of Dr. MARTINEAU in *The Independent* of Jan. 18, the Rev. W. GARRETT HORDER said: "I always feel that in much of his religious writing he lays foundations for a temple greater than those with whom he usually co-operated erect thereon." That undoubtedly is true; for he laid foundations for a temple greater than any actual Christian Church or community has yet erected, he laid the foundations of an ideal Church of the Spirit, catholic in its comprehensiveness and open to all the truth of GOD. "Those with whom he usually co-operated" do not wish to be alone in building that great temple, they have no desire to form a separate, sectarian body amid the Churches of the land, but so far as they have learnt of him, they desire an open religious fellowship, and their special calling is to keep their own Churches true to that ideal. "Those with whom he usually co-operated" are for the most part Unitarians who worship in Free Churches, and they must have faith in their freedom, and therein manifest the strength of a true inward life with

GOD. It is open to them to maintain a Church life that shall be effectual in the most helpful Christian ministry, loyal to all truth, and at the same time, while preserving independence of character, in principle and actual temper ready for the widest religious fellowship.

What part in the life of this country our churches may be called to play in the coming century it is not ours to foresee; what we do know is that their strength must be in "the self-forgetfulness of love and reverence." Remembering what we possess in the inheritance of our last great teacher, as added wealth to the abounding riches of the Christian communion, we have no excuse for slackness or despondency, but every reason for thankful courage and strenuous faithfulness, untroubled for to-morrow while we do the duties of to-day.

THE WAR IN SOUTH AFRICA.

THE following memorial has been sent to the Prime Minister:—

To the Right Hon. the Marquis of Salisbury, K.G.

MY LORD MARQUIS,—We, the undersigned, being Ministers of Religion connected with Unitarian, Free Christian, Presbyterian, and other Non-subscribing Churches, deeply deploring the present war in South Africa, and convinced that its prolongation must be destructive of those feelings of amity and goodwill between ourselves and our neighbours, which it has ever been the object of a wise statesmanship to foster and promote, would respectfully impress upon your Lordship our most earnest desire that the British Government should, at the earliest available opportunity—the integrity of British territory having been assured—by overtures for an Armistice or otherwise, prepare the way for negotiations with the Governments of the South African Republics with a view to ensure an effective and enduring peace on such terms that while justice shall be accorded to British subjects resident in the Transvaal, it shall be manifest to the world that the British Government is animated by no spirit of revenge, and seeks neither goldfields nor territory; but desires, above all things, relations of kindness and goodwill between the English and Dutch races in South Africa.—We are, my Lord Marquis, most respectfully,

G. Vance Smith, Phil. and Theol. Doc.
James Drummond, LL.D.
J. Estlin Carpenter, M.A.
R. A. Armstrong, B.A.
Charles Hargrove, M.A.
Philip H. Wicksteed, M.A.
John Page Hopps.
V. D. Davis, B.A.
S. Alfred Steinthal.
Francis H. Jones, B.A.
H. Enfield Dowson, B.A.
Silas Farrington.
Rowland Hill.
T. W. Freckelton.
J. M. Lloyd Thomas.
James Forrest, M.A.
John Byles.
Joseph Wood.
Harold Rylett.
G. D. Hicks, M.A., Ph.D.
Joseph Freeston.
Frank K. Freeston.
James C. Street.
Charles B. Upton, B.A., B.Sc.
Iden Payne.
W. H. Drummond, B.A.
Priestley Prime.
Charles Roper, B.A.
Thos. B. Spedding
Herbert M. Livens.
P. M. Higginson, M.A.
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A. E. O'Connor, B.D.
M. S. Dunbar, M.A.
Rees Jenkin Jones, M.A.
Geo. S. Hitchcock, B.A.
John Birks, F.G.S.
S. Burrows.
Samuel Jenkinson.
Fredk. A. Homer.
James C. Knapton.
Nestor R. Williams.
Wm. J. Phillips.
J. Joseph Magil'.
Thos. W. Scott.
H. Bodell Smith.
John Dale.
George Hill.
Francis Wood.
R. Clarke Moore.
W. Harrison.
Arthur Harvie.
H. Webb Ellis.
Ephraim Turland.
John G. Slater.
Arthur Ryland.
David Evans.
Edward Henry Bolland.
Andrew Doel.
A. M. Holden.
G. Heaviside, B.A.
J. J. Wright.
J. Hathren Davies.
John S. Mathers.
George Knight.
Henry Woods Perris.
R. C. Dendy.
Alfred J. Marchant.
R. Stuart Redfern.
W. Whitaker, B.A.
Charles Peach.
W. J. Clarke.
B. C. Constable.
J. Arthur Pearson.
J. W. Bishop.
G. Carter.
T. B. Broadrick.
E. J. Wilkins.
W. G. Cadman.
J. K. Montgomery.
W. Chynoweth Pope.
Peter Dean.
T. R. Skemp.
E. John Harry
C. J. Street, M.A., LL.B.
Dendy Agate, B.A.
W. G. Tarrant, B.A.
T. Bowen Evans, M.A.
B. Kirkman Gray.
J. Morley Mills.
George Lansdowne.
A. Cobden Smith.
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John Howard.
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Joseph Anderton.
Alfred Amey.
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Jenkin Williams.
J. Channing Pollard.
David Rees.
Richard Lyttle, F.L.S.
Alfred Hall, B.A.
A. Cunliffe Fox, B.A.
Isaac Wrigley, B.A.
Ambrose Bennett, M.A.
F. W. Stanley.

LITERATURE.

JOHN CAIRD.*

I.—MEMOIR.

THE many admirers of Dr. John Caird's character and genius will rejoice that his Gifford Lectures, the second series of which abruptly terminated at the close of the eighth lecture, owing to the lecturer's break-down in health, were left in a state fit for publication. Though we have only twenty lectures out of the projected twenty-four, it is evident that these contain all his more important ideas on the subject discussed. It is a further matter for congratulation that the lectures are introduced by a Memoir of nearly 150 pages from the pen of the lecturer's equally distinguished brother. The reader cannot fail to be prepossessed by the excellent portrait facing the title-page, for it is clearly indicative of intellectual power, of moral purity, and of great sweetness of personal character.

As was to be expected from the mental characteristics of the Master of Balliol, the Memoir furnishes both a graphic picture of the chief features of Dr. John Caird's rather uneventful life, and also explains with great lucidity and fulness the principal phases in the development of his philosophical views. There is, however, one very important side of Dr. J. Caird's influence on the world which finds but scanty recognition and description in his brother's biographical sketch—namely, his relations with the various important movements in liberal religious thought which were going on among his contemporaries. For all we learn from Dr. E. Caird's Memoir, it would seem that in his opinion the advance in theological freedom and insight in Scotland during the last half-century was wholly, or very nearly, identical with the growing acceptance of the Hegelian philosophy of religion among the more thoughtful ministers. It is evident, however, from the recently published elaborate treatise by the Rev. James Lindsay, of Kilmarnock, on "Recent Advances in the Theistic Philosophy of Religion," that the movement of free religious thought in Scotland has been by no means confined to that line of "Absolute Idealism" in which the minds of the brothers Caird found such complete satisfaction; and that the writings of such eminent religious thinkers as Dr. James Martineau, F. W. Newman, and Miss Frances Power Cobbe were having no little effect upon the more thoughtful ministers and laymen on both sides of the Tweed.

We regret, accordingly, to learn from a statement at the opening of the Memoir that the materials in the way of correspondence that were at the biographer's disposal were but small; for it would naturally be in his letters to his more intimate friends that the great Glasgow preacher and professor would most freely unbosom himself in regard to his attitude and sympathies towards the other heretical or semi-heretical religious reformers of his time. But if such correspondence exists the present Memoir presents little or no trace of it. We are told, too, that in his capacity as Principal of the University Dr. Caird used to invite "leading ministers of the Church of Scotland, the Free Church, the United Presbyterian Church, and of other less important denominations" to occupy the University pulpit. Various distinguished clergymen of the Church of England, such as Jowett, Stanley, and the present Bishop of Ripon, also received and accepted the same invitation. It appears, therefore, that it was in the Principal's power, if he had thought fit, to have given the University the advantage of hearing such preachers as Dr. James Martineau and Mr. Stopford Brooke; and it would be most interesting to learn somewhat of the motives which limited his selection; for it is difficult to believe, after reading the Memoir and the Lectures, that Dr. John Caird can have seriously thought that he himself was a whit more "orthodox" than are the two influential preachers and thinkers just mentioned. It appears, however, that he had somehow persuaded himself, as Hegel did before him, that his idealist philosophy enabled him to grasp and appropriate the spirit, if not the letter, of the various dogmas which figure in the Westminster Confession. His brother Edward, however, is evidently sceptical as to this assumed wonderful efficacy of Hegelianism in rationalising and justifying the dogmas of orthodoxy; for he says in his quiet, cautious way:—

If my brother committed an error, it was rather that he followed Hegel in believing that the whole structure of dogma, as it has been developed by the Church, could be re-interpreted by philosophical reflection without any essential change.

* "The Fundamental Ideas of Christianity." By John Caird, D.D., LL.D., late Principal and Vice-Chancellor of the University of Glasgow. With a Memoir by Edward Caird, D.C.L., LL.D., Master of Balliol. 2 vols. Glasgow: James MacLehose and Sons. 1899. 12s. net.

And in another place he significantly says :—

Perhaps John did not realise—I say this only to indicate a difference between us which was never completely settled in all our discussions—how great must be the transformation of the creed of Christendom, before, in the language of Goethe's well-known tale, the hut of the fisherman can be transformed into the altar of the great Temple of Humanity.

Dr. Caird's fundamental philosophical views would, moreover, inevitably lessen his intellectual sympathy with such a religious thinker as Dr. Martineau. In treating, for instance, of the general character of his brother's lectures as Professor of Divinity, Dr. E. Caird says :—

As to the matter of his teaching, it is obvious from the introductory lecture that he was greatly influenced by the idealistic philosophy. In fact, as he often maintained, it is in some form of that philosophy that one who would defend theology as a form of scientific knowledge, and not merely as a supernatural revelation, must find his weapons.

As students of "A Study of Religion" and "The Seat of Authority in Religion" well know, Dr. Martineau is pre-eminently a thinker who seeks to defend theology on rational grounds, and "not merely as a supernatural revelation"; but he is at the same time a philosopher who regards the idealistic armoury as one of the last places to which he would think of having recourse for his most effective weapons. Indeed, in his notable article in the *Nineteenth Century* on Mr. Balfour's "Foundations of Belief," Dr. Martineau expresses in the most emphatic terms his inability to accept absolute idealism as a satisfactory philosophy of either ethics or religion.

For these and similar reasons we hold that it is very desirable to learn something of what Dr. J. Caird and his immediate disciples and friends thought about the two conflicting theologies which for the last twenty or thirty years have been respectively inviting the attention and adhesion of the more reflective ministers of religion both in England and Scotland. The very marked decline of Hegelian influence over the theologians and ministers of religion in Germany makes the question of Dr. Caird's influence over Scottish theological thought one of great interest and importance. It is evident that neither John Caird nor his biographer can, at least of late years, have imagined that the present stream of theological liberalism is flowing altogether in their direction. Hence while we regard the present Memoir as most valuable and indeed indispensable, we hope that its existence will not preclude the appearance in the near future of a more comprehensive biography of this gifted and high-minded man—a biography, we mean, which will throw more light upon the currents of religious thought in Scotland, and upon Dr. John Caird's personal influence upon, and personal attitude towards, the other eminent thinkers who, like himself, were seeking to rationalise and liberalise theology.

Though Dr. Caird's philosophy of religion was, as we have seen, very different from Dr. Martineau's, yet when we turn to the particular theological dogmas commonly called orthodox, and ask which one of these Dr. Caird, in his later years, held and Dr. Martineau did not hold, neither the Memoir nor the Lectures enable us to fix definitely upon a single one. The only expression in the Memoir which may seem to indicate an acceptance of one of the dogmas of the creeds is one that occurs more than once—namely, "the idea of unity with Christ," on which we are told he was particularly fond of dwelling in his sermons. But as to what this precisely means, and whether it refers solely to the historical Jesus of Nazareth or not, the Master of Balliol discreetly leaves us entirely in the dark. Many Christian theists see a certain true meaning in the statement of the Apostle, "Your life is hid with Christ in God," without at all associating these words with a triune conception of the Godhead. The consideration, however, of Dr. Caird's relation to orthodox Christianity, and of the question how far his philosophy succeeded, as he maintained it did, "in rendering the most mysterious doctrines of Christianity luminous," will be more in place when, in a second paper, we attempt an examination of the Lectures. We are not surprised when we read that in the earlier period of his ministerial life he was "frequently accused of Rationalism, of Socinianism, and even of darker heresies than these. . . . Gradually, however, in his later years such reports died away, as a result mainly of the great changes of opinion, within and without the Church, which he, among others, had a considerable share in causing."

We can only glance here at the successive stages of his useful and honourable, but by no means romantic, career—his successful ministry for two or three years at Lady Yester's Church in Edinburgh; then a removal to a country parish in Perthshire, mainly on the ground of health; his growing reputation as a preacher which led to his being invited to preach before the Queen at Craithie that striking sermon entitled, "Religion in Common Life," a sermon which Dean Stanley considered to be the greatest single sermon of the century. In Perthshire, where he remained eight years, he succeeded by dint of great effort in founding a much-needed "Girls' School of Industry," and here, as afterwards when Principal of Glasgow University, he gave clear evidence that his idealism in philosophy was conjoined with untiring energy and with great capacity for practical organisation. The intellectual fruits of this country ministry were gathered up into a volume of sermons of the highest excellence, which were written before he came under the influence of the Hegelian philosophy, and are regarded by some competent critics as superior to those he wrote at a later time. From Perthshire he removed to Glasgow to take charge of the Park Church—a church which exactly suited him, for it was not connected with any presbytery, and, says he, "I hate presbyteries." This removal to Glasgow took place in 1858, when he was thirty-eight years old. In 1862 he became connected with the University as Professor of Divinity; four years later his brother joined him as a co-professor, and the two brothers "remained in daily communication with each other for twenty-eight years." In due time followed his appointment as Principal; and the Memoir gives a vivid picture of his unwearied devotion to the duties of this high post, and of his successful efforts to create friendly feelings and hearty co-operation between the City and the University.

To turn now to his career as a great preacher, we find that in his case, as in that of almost all very successful preachers, great physical advantages of personal presence and of voice were conjoined with much mental power and spiritual faith and fervour. The Rev. Dr. Macmillan, of Greenock, who was a student in Edinburgh when John Caird was preaching there, thus describes his appearance in the pulpit :—

His eager, youthful face seemed shaded with thought; and his long black hair, brushed back from his forehead, lent a striking prophetic look to it. . . . Carefully composed and committed to memory as was his theme, he spoke as if with pure spontaneity the thoughts that arose within him at the moment. Profoundly impressed himself, his words rang out strong and fervent, emphasised by the most appropriate gestures. Standing back from the pulpit board, brushing his long hair from his forehead, his eye kindling with a dusky yet piercing light, he poured forth a succession of impassioned sentences which fairly carried you away. There was no pretence, no studied, unnatural effect, but the fire and rapture of native eloquence.

It is interesting to be told that "he eagerly studied the writings of Carlyle and Ruskin, the former of whom had a very deep influence on him. He was also greatly interested in the writings of Newman and Pusey, but he had no sympathy at any time with sacerdotalism, and still less with the tendency to make religion centre in the Sacraments."

His philosophical reputation rests upon his popularising of Hegel's religious philosophy in the fascinating treatise entitled "An Introduction to the Philosophy of Religion," on his attractive account of Spinoza in Blackwood's "Philosophical Classics," and on this series of Gifford Lectures. His brother most admirably and truly characterises this aspect of Dr. Caird's mind when he says :—

As a thinker he had not perhaps the highest kind of originality, but he never simply repeated the ideas of others or uttered anything that he had not made his own. . . . And it was the *ethical* bearing of his principles that his mind seemed to grasp most firmly, and which he showed most resource in evolving and illustrating.

We cannot more fitly close our notice of this Memoir of a truly admirable and lovable man than in the words of his old colleague and friend, Sir William Gairdner :—

In all that he said, or thought, or did, Principal Caird was manifestly under the guidance of a higher spirit than that of most of us. He preached, and prayed, and lectured, and went about his work of ruling and administration under a very noble and exalted idea of duty. Thus he was able—nay, he felt obliged at times—to do and to say things that traversed the cherished views of other men. Yet he made no enemies, because every one was satisfied that he was doing his duty and no more.

C. B. UPTON.

THE UNITED BRETHREN.*

THE story of the union of the two main bodies of Protestant Dissent in England after the passing of the Toleration Act forms an interesting chapter in the history of Nonconformity. This movement for union has left a few enduring traces in the religious life of our denomination. The

* "A Record of the United Brethren of Devon and Cornwall." By the Rev. Priestley Prime. Rawson and Co., Manchester. 1s. 6d., post free, of the author, 18, Hooley Range, Heaton Moor.

Presbyterian College at Carmarthen, the "Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire," which embodies the Union of Lancashire ministers formed in 1693, and the United Brethren of Cheshire (1691), and the body which has been variously known as "The United Brethren of Devon and Cornwall," the "Exeter Assembly," or latterly the "Assembly of the West of England Presbyterian Divines," are examples. It is a record of the latter association that Mr. Prime has here set forth at the request of the members, and he has done good service in preparing it. He tells us at the outset that this Assembly "is not and never was representative of the West of England, but only of Devon and Cornwall, other counties in the West having had their own Assemblies, without having been at any time incorporated with this; and that the Assembly is not and never was exclusively Presbyterian." It would be interesting to know when and how the present high sounding title was adopted. It does not seem at all unlikely that the ministers of Puritan sentiments in Devon should have acted together for certain purposes early in the seventeenth century as is stated by Jerom Murch, but of this Mr. Prime has found no evidence.

In accordance with the Parliamentary Ordinance for the establishment of Presbyterianism (1647), some attempt seems to have been made in Devonshire to organise the religious affairs of the county on the Presbyterian model, but this was abandoned in favour of an association of ministers similar to that organised by Baxter in Worcestershire in 1652. The ministers of the Gospel in the counties of Devon and Exon met in 1655, and subscribed their names to the constitution then agreed and resolved upon. Copies of the minutes of this Association, which existed from 1655 to 1659, are still extant, though the original records seem to have disappeared. Those Associations which followed the lines of Baxter's Worcestershire Agreement were open to all the county clergy, and the Devonshire Association was no exception if we may trust the account of its origin quoted by Murch from the Nonconformist Memorial.

About the same time (1653) Mr. George Hughes, then of Plymouth, and afterwards ejected from his living in that town, in conjunction with Mr. Thomas Ford, one of the preachers at the Exeter Cathedral . . . prevailed with the ministers of those parts, Episcopal, Presbyterian, and Congregational, to join in an association for mutual assistance in their ministry. They parcelled themselves into seven divisions, each met quarterly, and subdivided themselves into lesser bodies which met every six weeks. In their quarterly meetings the Moderator opened them with a Latin prayer; then there was a thesis upon some divinity question, and a disputation, wherein all the ministers present opposed the respondent.*

An examination of the names of those associating would show whether any Episcopalians belonged to this society. At the second general meeting a paper was handed in by "Brethren of the Congregational way," who evidently did not wish to be bound by subscription to those clauses of the Westminster Confession that dealt with matters of Church government. The terms of subscription were accordingly modified to accommodate the Congregational brethren, and they were admitted to the Association.

The neighbouring county of Cornwall associated on a similar plan. The minutes of "The Association of the Ministers of the Middle Division of Cornwall" are still extant, and range from Sept. 7, 1655, to May 5, 1659. This Cornish Association was reorganised, and a fresh agreement drawn up and subscribed by the ministers of the county "At a Generall Meetinge at Bodmin, Oct. 17, 1658." A minute of this meeting reads as follows:—"ffor the most conveniency of meetinge and proceedinge the ministers associated doe divide themselves into three particular associations—namely, the Easterne, ye Midle and Westerne. Botreaux Castle [*i.e.*, Boscastle] and Low [*i.e.*, Looe] inclusive East, Agnes Verrian [*i.e.*, St. Agnes and St. Veryan] inclusive West—that betweene in the Midle."

As a matter of fact, the Presbyterians and Congregationals were drawn more closely together towards the close of the Commonwealth period than before; for example, amongst the papers of the Cross-street Chapel Trustees there is one containing "Propositions for Accommodation" between the two parties, which were agreed upon at Manchester in 1659. The associations started by Baxter paved the way for such agreements. From the time when they united in their address to the King (1672) the Lancashire Presbyterians and Congregationalists, says Halley, "acted together with uninterrupted harmony. . . . They kept private days together, occasionally united in sacramental communion, and even co-operated in ordination services. Indeed, Presbyterianism as an organised government of the Church by classes and synods was no longer practicable. Presbyterian congregations practically and necessarily in most particulars became independent, and if new jealousies had not been fomented and new controversies excited, the old distinction would long since have been obliterated and forgotten."* Much the same might be said of Nonconformity in Devonshire.

When Toleration was secured, the old ministerial associations were still remembered, and the way seemed open for a happy union. London led the way by effecting a union between the two great dissenting bodies in 1690. The "Heads of Agreement" were drawn up by John Howe, and printed in 1691.† The example was quickly followed in the country. The ministers of Devon met in March, 1691, and formed an association known as "The United Brethren of Exon and Devon," which has met regularly till the present time, though latterly under a different name. An agreement was drawn up, to which the members subscribed their names, which demanded godliness of life and soundness in the faith in those who joined them. It was hardly necessary to further specify "soundness in the faith," for there was a general doctrinal consensus amongst the Presbyterians and Independents. However, in June, 1691, the Assembly gave its assent to the Heads of Agreement of the London Brethren which were more explicit as to the doctrinal statements, to one or other of which subscription was required. In 1693 the Devonshire Brethren, says Mr. Prime, "ordered that a letter should be written inviting the Cornish ministers to join them, and from that time forward the title was "The United Brethren of Devon and Cornwall." We must take it, then, that the United Brethren of Cornwall did not maintain a separate organisation after that date. Similar associations of "United Brethren" are mentioned as existing in the neighbouring counties of Somerset and Dorset. Mr. Prime refers to the meeting at Bristol in 1694, in which a kind of federation of English Dissent was proposed, and a general correspondence between all the "United Ministers" of the Kingdom suggested. He does not mention the fact that James Forbes, of Gloucester, the Independent, who founded the Barton-street congregation in that city, was Moderator of this Assembly.

The proposals were sent to the various county associations. In the minutes of the United Brethren of Lancashire, the matter is referred to as follows under date Sept. 4, 1694:—

> The proposals for a general correspondence from the late Association at Bristol (Mr. Forbes, moderatour) was read and considered.
>
> We unanimously agree that a general correspondence of the United Brethren through this nation is highly expedient and desirable.
>
> We consent that the head of this correspondence be fixed at London.
>
> For the method in which this correspondence shall be settled, we leave the frameing of it to the Brethren at London, and shall wait for an account of what they conclude upon.

The London Brethren concluded upon nothing, because unhappy disputes quickly caused a breach amongst them in spite of an address sent up from Lancashire "humbly to advise and persuade them to a good accord, and to let fall their present controversie in order to it."

The Brethren of Devon and Cornwall ordained men to the ministry, arranged about supplying vacant pulpits, and gave advice to congregations who consulted them about appointing ministers. It was no doubt a considerable help to any Dissenting minister in Devon to have the countenance and gain the recognition of this Exeter Assembly. Thus the Assembly had a good deal of power. It made inquisition into the orthodoxy of ministerial candidates, and when the Arian controversy arose in the West it was strict in its requirement of a declaration of belief in Three Persons and One God from all candidates and ministers who settled in the district with the concurrence of the Assembly. This naturally led to heated disputes.

Mr. Prime shows the debilitating effect of those theological conflicts on the Assembly, and tells how this doctrinal restriction was happily done away with through the influence of Micaijah Towgood. After his settlement in Exeter, says Mr. Prime, "He soon began to liberalise the two congregations of which he was minister jointly with three other gentlemen, and in 1753 the Assembly was brought back to its rightful attitude towards differences of theological opinion." p. 30. We should rather say that owing to the influence of Towgood and others like him the Assembly was carried forward to a better attitude towards differences of theological opinion than it had ever taken up at any period in its previous history,

* Murch, "History of the Presbyterian and General Baptist Churches in the West of England." p. 549.

* Halley, "Lancashire Puritanism," p. 411.

† See Gordon, "Heads of Unitarian History," p. 96.

and that this was one of the concurrent effects of the adoption by many members of the Assembly itself, of that broader Arian or Unitarian theology that was rapidly making its way amongst many of the old Protestant Dissenting congregations of England. We get a glimpse of the feeling of the Assembly on this matter in the "Family Records" of the Merivale family. Samuel Merivale, great grandfather of the late Dean of Ely, was ordained to the ministry at Tavistock in 1743. He had been educated under Doddridge, and seems to have been rather nervous about his examination by the Ministerial Brethren of Devon and Cornwall because his views as to the Trinity were "not so settled as I could wish." However, out of the seven examiners "only one," he says, "proposed any alteration in my article on the Trinity (which I had drawn up in Scripture words), and the rest spoke warmly against him." The liberal leaven was working even then.

The modern history of the United Brethren of Devon has not been at all exciting; had they adopted some such system of lay delegation as the amalgamated associations of United Brethren of Lancashire and Cheshire did in 1856 their society would not have degenerated into a kind of club whose members have an annual dinner at which the "Divines" divide their small but welcome fund according to rule.

We are grateful to Mr. Prime for this interesting "Record" carefully compiled, but we wish the members of the Assembly had authorised him to print their minutes and records in full, which would have been a great boon to students of Nonconformist history, and would have enabled comparisons to be made with the constitution and working of similar ministerial societies in other counties. Such an edition, well bound, with Mr. Prime's essay prefixed, would make a more useful and permanent volume. A paper-covered pamphlet like this invites destruction.

W. H. BURGESS.

NOTES FROM EAST BENGAL.

Madras, Jan. 18, 1900.

THOUGH these Notes are written at Madras, they relate to a recent tour in East Bengal—Barisal, Dacca, Mymensingh. They do not refer to the meetings, because, if exigencies of space permit, you will no doubt utilise the newspaper reports which have been mailed to you. Barisal is a town of about twenty-three thousand inhabitants. The population consists of Hindus and Mahommedans, the former greatly preponderating. Europeans are "not in it." There are less than a dozen, all told; and most of these are connected with orthodox Christian missions. There is a Church of England—a commodious and handsome Gothic structure, but no resident clergyman. The services are conducted by a licensed lay-reader, who is familiar with the custom of reading to empty pews. There is a Baptist Mission, and some Baptist ladies conduct a Zenana movement. Orthodox Christianity has no hold on the people of Barisal. I am told that in the numerous villages comprised within what is known as the Barisal division there are six thousand "native Christians." But there, as elsewhere, they are all poor people who have been brought into nominal adhesion to orthodox Christianity by help given in times of need. "Native Christians," converted by this process, are known throughout India as "famine Christians," and when times of prosperity return many of them revert to Hinduism. To convert an educated Hindu is an achievement which rarely falls to the lot of the orthodox missionary. His successes are among those to whom he dispenses "loaves and fishes," and who eat and are filled.

In Barisal there is a large percentage of cultivated men, Hindus and Brahmos, who are, or have been, in the Government Service, in the legal and scholastic professions. Barisal is a busy town for lawyers. The people of the division are noted for their litigious disposition, and consequently there is a large "Bar," with District Judge, Deputy Judges, Assistant Judges, Munsiffs, Magistrates, and I know not what other legal functionaries. Not a few of these, with members of the Bar, attended the lectures in the Brahmo Somaj Hall; and with not a few of them I had personal interviews. All alike were deeply interested in religious questions, and especially in the philosophical aspects of theology. One of my visitors was an orthodox native Christian. After three hours conversation I am afraid he left me with the impression that I am a hardened old sinner beyond all possibility of salvation. But I became the more reconciled to his estimate of my evident irredeemability when I learned that he had quarrelled with the leaders of the "native Christians," and is now preaching on his own account as a "free and independent" gospeller.

A daily visitor has a highly-cultivated Mahommedan gentleman, holding an official position in Barisal, a man well read in English literature and in modern English philosophy, with the writings of John Stuart Mill, Herbert Spencer, Green, Caird, Sidgwick, Carlyle, John Morley, Frederic Harrison, and Leslie Stephen, at his fingers' ends. And this is the type of men whom your orthodox Christian missionary fails to touch, and who are described as "heathen." He was numbered among my hearers. He has a large and excellently selected library of Western literature, and at his request I gave him a list of recent publications which he had not seen. But to a lover of books it was grievous to see the damage done to his library by the damp climate of Bengal, costly editions becoming mouldy in spite of all care. Mr. Sen, now the District Judge of Mymensingh, told me that when, some years ago, he was away from home for a lengthened period, a collection of books which he highly valued, consisting of rare works and rare editions of works which he had specially brought from England, though in a closed case, were completely spoiled by damp and by white ants, pestiferous little creatures who are as much the enemies of books and clothes as mosquitoes are the enemies of man. A plague on these tormentors! But, alas! the plague is not on them, but, through them, on *you* and your things.

Barisal has High Schools and First Grade Colleges—that is, Colleges which prepare for the First Arts examination, practically the matriculation of Calcutta University. There are about two thousand collegiate students. Numbers of them came daily for conversation. I was struck by several prevailing characteristics. One was their intense appetite for English literature, and their desire for a "bill of fare," especially of the Elizabethan and Victorian periods. Another was their curiosity to know all I could tell them about modern London. Still another was the eager exclamation of nearly all, "How I wish I could go to England!" and then the pitiable sigh, "But it's a vain dream! We're too poor to cross the seas!" Even where poverty is not the deterrent, powerful, well-nigh omnipotent, social considerations are; for an English and European-travelled Brahmin is expelled from his family, degraded from his caste, shunned and left in isolation by his co-religionists, disinherited of his property; and he recovers his position only by undergoing a process of penance and purification. Yet instances are not wanting where English-returned Brahmins of wealth and influence have not been subjected to these penalties. Such is the deference to riches and to social status in the East as in the West.

Dacca is the most important town in Eastern Bengal. It is the capital of that division of the province. In fact, it is the second city in the Lower Provinces. It has many claims to be reckoned as the city next in importance to Calcutta. The "metropolis of India" is of modern growth; but Dacca was a centre of influence when Calcutta was unknown. Under the Mahommedan rule it was a focus of Moslem magnificence; but its once stately palaces and mosques and fortifications are now spectacles of desolation. "The Mahommedan quarter" is practically in ruins. At one time Armenians formed a numerous and powerful factor of the population; they were the wealthiest merchants, and most successful traders. For some reason or other which I could not discover, commercial blight fell upon them, they left the town, and now "the Armenian quarter," like its Mahommedan neighbour, is a silent and sad witness of decay. Dacca has been famous for its exquisitely fine cloth, but with the increasing demand for cheap goods, the manufacture of the old delicate and costly fabric has practically died out. Dacca is still famous for its plantains or bananas, which are of large size, juicy and luscious to the taste.

The present population of Dacca is about eighty thousand, and the modern parts of the town contain some handsome buildings and several palatial residences of Dacca merchants. A fine view of these is obtained from the river, on which, by-the-way, our Brahmo friends gave me a most enjoyable run in a very comfortable boat. The Brahmo Somaj Hall is a beautiful structure, the interior being well-finished and presenting an attractive appearance. It stands in a large "compound," which is well-planted with shrubs and flower-beds. Dacca is an important educational centre. Its student class numbers about six thousand. There is a Government College which prepares for the B.A. examination, and a Government High School which prepares for the Entrance examination, of the Calcutta University. There is also a Sanscrit College which teaches up to the B.A. requirements. Among the Professors in the Government College are several Brahmos, and the headmaster of the High School is a Brahmo. I came to know the Principal of the College, Mr. Munday, an Englishman, and with legitimate pride he congratulated himself on having persuaded the Government, after much importunity, to erect a recently-completed, large, and

well-equipped laboratory. In connection with the High School there is an extensive playground, in which I was glad to see tennis-courts and some gymnastic apparatus. For cricket the students of Dacca have to go further afield—to a maidan a little way out of the town. Among my visits was one to the Eden Girls' School, which is practically under the management of Brahmos. It is held in a building of lofty and well-ventilated classrooms. The girls were bright, cheerful, and intelligent-looking. The elder ones were being prepared for the Entrance examination, and most of those who have been successful in the past have gone on to the Bethune Ladies' College at Calcutta, which prepares for the B.A. degree.

Of course, the girl-students in collegiate institutions in Calcutta and in Bengal, and in India generally, are an infinitesimal minority in the mass of the female population; but I am optimistic enough to think that the number of these will gradually grow, and that they will constitute the leaven which, in the course of time, will leaven the whole lump. In Vedic India women were not kept in ignorance or seclusion, and such education as men had was not denied to them. They were educated in the learning of the times, and occupied an honoured position in society. It was in a later period of Indian history—the age of the Sutras and the laws of Manu—there was a distinct decline in the position of women, until, about 1000 A.D., woman's subordination to man became complete. But the demand of justice that the same liberal education that is given to men should also be imparted to women is gradually making itself felt, and, in the march of time, women in India will be restored to their old position. In this emancipating and ennobling work our Brahmo friends have led the way.

I found the students of Dacca, like their fellows at Barisal, hungry and thirsty for English literature; ambitious of visiting Great Britain, especially to see London, Oxford, Cambridge, and Edinburgh; eager to know the differences between University education in England and University education in India, as I had learned of the latter in Madras and Calcutta, and particularly to hear of residential University life in Oxford or Cambridge—a life, unhappily, unknown in University towns in India. Nothing would satisfy them but I must give them a lecture on this subject. The Brahmo Somaj Hall and its two spacious verandahs were crowded with students, and among them were many of their Professors. Their interests, however, are not confined to literature and to University training. Numbers of them are occupied and perplexed with theological questions, and many were the hours spent with them in discussing the problems that agitate them.

Among the friends I made at Dacca was Rai Kaliprosonno Ghosh Bahadoor—one of the most famous of Bengali scholars and writers, who received from the Government the title of Bahadoor on the expressly-stated ground of the literary excellence of his Bengali writings, and of the eminence he had deservedly gained as a native *littérateur*. A most gifted conversationalist, with a perfect command of finished English, he is deeply versed in Western liberal religious literature, an ardent admirer of the works of Martineau, Miss Cobbe, F. W. Newman, Theodore Parker, and Stopford Brooke. He is a member of the Psychical Research Society, and he strenuously maintains that the investigations of that Society have demonstrated immortality as a fact.

Mymensingh is a quiet town of about 8,000 inhabitants. Quiet, except in its law courts where conflicts are the order of the day. The good folk of the Mymensingh district, I was informed, are even more given to litigation that their countrymen of Barisal. The "Bar" does a thriving if not a very lucrative business. There is a branch of the school department of the City College, Calcutta, and the pupils number nearly 500. There is also a girls' school, largely under Brahmo management. The prayer halls of both the Sadharan and New Dispensation Brahmos were completely destroyed by the now historic earthquake of 1897. I had the pleasure of conducting the first service in the newly-built hall of the Sadharan Brahmos, and of preaching at the opening meeting of the New Dispensation Church; and both societies expressed their gratitude for the aid given out of the fund raised by the Rev. James Harwood and Mr. A. M. Bose among the Unitarians of England. It seemed to me an infinite pity that in a small town like Mymensingh the Brahmo forces should be divided into two distinct societies between which, as far as I can learn, there are no real and fundamental differences of principle; but facts, however lamentable, must be accepted as they are. Mr. Sen, the District Judge of Mymensingh, is a sympathiser with the Brahmo movement, but has not attached himself as a member to any Brahmo society. He is deeply read in English and German systems of philosophy. He is a constant student of Kant and Hegel. I was told that he is also one of the most learned Sanscrit scholars. But he carries his stores of knowledge with a quiet, unassuming air. He is of a most modest disposition, and gentleness marks his every utterance respecting his fellow-men. He has the reputation of being an upright judge and a man of spotless character. Is such a man, my orthodox Christian brother, to be characterised and condemned as a stranger to the household of God?

S. Fletcher Williams.

PROVINCIAL LETTER.

THE SOUTHERN CHURCHES.

It must not be supposed that by this description the whole of the South of England from the North Foreland to the Land's End is intended, but a much more circumscribed area, that covered by the operations of the Southern Unitarian Association, including Hampshire and the Isle of Wight, a fringe of Dorset, and one place in Sussex, or a total of ten congregations in all, none very large or flourishing, some very small and struggling, so that no chronicle of striking or important events can be either expected or produced. Yet, as we are assured our friends in other parts like to hear we are still alive and working on in our quiet unpretending way, some brief record of recent doings may, perhaps, be deemed worthy of a place in this series of Letters.

The experiences of ministers and people in this district do not differ much from those of others in country places; we have not to complain of bigotry or persecution; we are left severely alone. Very occasionally we do come across a genuine instance of that dissatisfaction with the popular presentation of religion, and that longing for a liberal faith that will interpret the facts of the universe religiously without flouting and outraging reason and science, of which we hear so much; but, as a rule, Orthodoxy is so securely intrenched behind crass ignorance and dull heavy indifference on such matters that frontal attacks are out of the question and turning movements impracticable, and if we hold our own we do not deserve badly of the community. Taking a survey of our whole little field, without entering into details which from the nature of the case must be minute, we may fairly claim to do this. In two churches, Southampton and Newport, new ministers have taken up their work since the date of my last letter, and in them all their various religious and philanthropic agencies are steadily maintained.

The visit of the Rev. Stopford Brooke to the district could not fail to exert a stimulating influence, if only by giving our people the unwonted satisfaction of seeing their places of worship crowded to excess. And although we may not be able to point to tangible accessions of strength as a result of these services, yet the simple fact that multitudes have for once crowded our gates with thankful songs, must needs strengthen the dear hope of our hearts that the day is not far distant when this shall be the rule.

Two things stand out in our recent history, the initiation of the Twentieth Century Fund and the completion of the Dorchester Chapel Trust matter. We owe the first to the suggestion of the Rev. Clement Pike, whose principal object was to engage our people in a common effort and thus to encourage and deepen the feeling that, scattered as we are, yet we are one folk, one Church, one living body. One idea originally suggested was to hold a united bazaar, but the conditions of geography and the railway service proved on consideration to be adverse, and it has been decided to raise the money by personal canvass. The amount aimed at is £1,000 to form an endowment of the Southern Association and enable it to reach out a helping hand to whatever causes, old or new, in its district may require it. Without giving particulars, I may say with confidence that the money will be raised. The money, of course, is good, and will be useful, but the chief benefit of the movement lies in the strengthening of the sense of union.

The Dorchester Chapel affairs have taken a long time to settle, but they are settled at last, and a scheme has been sanctioned by the Charity Commissioners under which the chapel has been sold, and the proceeds of the sale, together with the old endowments, have been vested in Trustees, who are to pay the income to the Committee of the Southern Unitarian Association, which body is to distribute it for the support of religious worship on the lines of the Trust Deed of the Dorchester Chapel, which was perfectly open. Weymouth is to have a preference, and it is hoped that this will afford this latest child of the Association some much-needed encouragement and give it a fresh start.

J. Cogan Conway.

The earth is a grain of sand, but the spiritual interests of man are commensurate with the heavens.—*Cowper.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Dundee.—On Sunday last the Rev. H. Williamson conducted special services in the church, it being the thirty-fourth anniversary of his settlement in Dundee. The afternoon service was devoted to the children attending the Sunday-school, which is in a prosperous condition. On Monday the annual church soirée was held in the schoolroom. The weather unfortunately was stormy, a severe snowstorm sweeping over the country. There was a large attendance of members and friends. The Rev. H. Williamson presided, and delivered an eloquent and interesting address, summing up the history of the congregation since the time of Thomas F. Palmer to the present. Songs and recitations were ably rendered by some of our juvenile friends, and several instructive and interesting addresses were delivered by members of the committee and other gentlemen. The usual votes of thanks terminated a happy and enjoyable meeting.

Glasgow: South St. Mungo-street.—The annual congregational soirée was held on the evening of Friday, Feb. 16. Despite the stormy weather which prevailed, the Rev. E. T. Russell had the pleasure of presiding over a large gathering of members and friends. During the evening inspiring addresses were delivered by the Chairman and by Mr. James Graham, President of the Scottish Unitarian Association. At a suitable interval in the excellent programme of part-songs, solos, readings, and violin selections contributed by the choir and other friends, Mr. Horton, on behalf of the members of the church, presented to Mr. Robert Anderson, late organist and choirmaster, a handsome marble timepiece as a token of the esteem in which he was held, and a memento of his labours on behalf of the church music.

Kilmarnock.—The Rev. A. C. Henderson, B.D., is conducting a week-night class for the study of astronomy, in addition to the minister's Bible-class on Sunday evenings. The subject is being illustrated by the orrery and lantern views. On the invitation of the Educational Committee of the Kilmarnock Co-operative Society, Mr. Henderson has agreed to deliver a lecture on "Electricity," under their auspices, on the last Wednesday of this month.

Liverpool Sunday-school Society.—A meeting of this Society was held on Thursday evening, Feb. 15, at the Unitarian Institute. There were about twenty-five members and friends present, the Rev. W. J. Jupp presiding. Papers were read by the Rev. Dr. Klein, Miss E. K. McConnell, and the Rev. J. L. Haigh, on "Bible Teaching," dealing especially with the first four chapters of "The Bible, its Origin, Growth and Character," by the Rev. J. T. Sunderland. The papers were given with a view to showing the teachers how to make the matter contained in these chapters interesting and instructive to the younger scholars in our Sunday-schools, and proved most helpful. A vote of thanks, moved by the Rev. R. A. Armstrong, and seconded by Miss Florence Melly, was accorded to the readers of the papers.

London: Highgate.—Signs of increasing activity and vigour have soon begun to manifest themselves since the advent of the Rev. J. T. Sunderland. Interest is being aroused throughout the district, and congregations are rapidly increasing. Last Sunday morning's attendance is believed to have been the largest since the Rev. Robert Collyer preached here on his last visit to London. It included several visitors who had been attracted through the recent distribution of our Church calendar in the neighbourhood. Mr. Sunderland preached two most inspiring discourses on "Jesus as Humanity's Ideal" and "The Place of Enthusiasm in Life," and some of the visitors inquired for our tracts, and expressed their intention of coming again. Collections on behalf of the Indian Famine Fund produced the sum of £9 13s. Mr. Sunderland is already engaging heart and soul in all the activities of the church, and the workers are rallying around him. The Band of Hope has been revived, a brigade of Sunday-school boys organised to distribute literature. A week-night Bible-class has been started, and other developments are in contemplation. Altogether the congregation feel that, under their new pastor, a future of great usefulness and prosperity awaits them.

Nantwich (Resignation).—The Rev. J. Morley Mills has announced to the Committee his intention to conclude his ministry here at the end of July next, by which time he will have completed his eighth year at Nantwich. The resignation has been received with very general and deep regret. At a week-night service on Feb. 14, the Rev. L. de B. Klein, of Liverpool, lectured on "The Position of Unitarian Christianity at the End of the Nineteenth Century." He said that Unitarianism was no new movement, for the faith in one God, held by them, was older than Christianity itself, though in its amplitude and beauty it dated from Jesus Christ. Historically, Unitarian Christianity was primitive Christianity, gradually moulded and influenced by advancing knowledge in the course of the ages. The great prophets of Israel had, in distant times, made the grand and far-reaching discovery that God was one—a discovery being verified in a marvellous manner by every new scientific discovery of this age. Jesus had added to this discovery the lofty truth that the relation of God to man is that of father to child. The Unitarian Church stood in closest agreement with the fundamental principles of the early Christian Church, as enunciated by the writer to the Romans, "To us there is but one God, the Father," while those Churches which stated, "To us there is but one God the Father, Son and Holy Ghost" had wandered far, both in letter and spirit, from primitive Christianity. For themselves they refused to be bound by the letter that killed, and sought to be in harmony with the spirit that was living. As a Church they aimed at truth, sincerity, and freedom in worship. In the service of man it was their constant aim to promote goodness in every conceivable way, and to defeat evil by all means possible. With regard to the future, they strove to hand on to the coming century, not a dead or dying creed, but a living spirit, that might be to future generations a light, a guide, and a blessing.

Stalybridge.—The annual sermons were preached, on Feb. 11, by the Rev. W. J. Jupp, of Liverpool. Unfortunately the heavy fall of snow of Saturday night rendered the streets impassable, so that most places of worship were nearly empty, some quite so, on Sunday over the whole of the district. The consequence was that the collections were less than half of what they were a year ago. But those who were kept away have since sent in their contributions, which have brought up the amount to more than it was last year.

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MARRIAGES.

SWANN—GRAY—On the 20th Feb., at Abney Congregational Church, Stoke Newington, by the Rev. T. Dixon Rutherford, M.A., John Hibbert Swann, of Manchester, to Ada Margaret, youngest daughter of the late Nutter Gray, of 62, Lombard-street, E.C.

DEATHS.

STEVENS—On the 18th Feb, at 23, Golden Dog-lane, Norwich, Charles Frederic Stevens, in his 82nd year.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, February 25.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Parable in Miracle." Evening, "Nathan the Wise Preacher."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. SALT, "In Memoriam: the Rev. Robert Spears."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. E. C. SAPHIN, and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "Perverting the Gospel of Christ."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. H. DRUMMOND, B.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M. Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Spirit of Thomas Carlyle: a Religious Study."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—Feb. 25th, at 11.15, Dr. WASHINGTON SULLIVAN, "Forgive us our Trespasses."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 25th, at 11.15, Prof. EARL BARNES, "Caste Control of Education." Lecture at 4. Concert at 7.

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HALF TERM, MONDAY, March 4th.

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It is highly desirable that this sum should be raised without resorting to a Bazaar, and the building opened free of debt.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE news of the surrender of Commandant Cronje to Lord Roberts on Tuesday brought not only intense relief that further appalling slaughter had been avoided by consummate generalship, but the hope that this might prove to be the first of a series of decisive steps towards bringing this lamentable war to an end. Thursday's news that Ladysmith had been relieved made in the same direction. It was, perhaps, too much to hope that we should be altogether spared the detestable cry of "Majuba revenged," but we may trust that the splendid courage, endurance, and resource displayed on both sides in this conflict may lead to a more generous estimate of opponents and a better mutual understanding. The Boers undoubtedly are convinced that they are fighting for the independence of their country. No "corrupt oligarchy" could command such services as have been rendered; and in whatever settlement our Government proposes we shall look most earnestly to see an assurance of genuine equality for the races which must live together in amity, if our influence for good in South Africa is to be maintained.

To the Memorial of Unitarian Ministers to Lord Salisbury which we published last week, the following signatures have since been added:—John Miskimmin, John Felstead, A. Leslie Smith, B.A., Herbert V. Mills, Charles Thrift, Matthew R. Scott, George Peglar.

WE publish to-day, under the general heading "Achievements of the Century," the first of three articles by the Rev. G. St. Clair, on "The Progress of Science and it Significance for Religion." This is the first instalment of the series of special articles which we announced at the end of last year, and in which we hope to furnish some record of the great movements of the century as bearing upon the development of religious life. Mr. St. Clair will be followed by the Rev. W. E. Addis, who will write on "The Progress of Old Testament Studies," and the Rev. J. E. Carpenter on "The Growth of the Comparative Study of Religions." In arranging for subsequent articles, it may not be possible to secure their appearance in any logical order, but when the series is complete, we trust that it will prove to be a record of permanent value, and we, therefore, suggest that interested readers should preserve the articles from the commencement, as it is often troublesome, if not impossible, to obtain back numbers.

The Interpreter and the New Dispensation, of Calcutta, appeared at the beginning of the year in a new and enlarged form under the editorship of our friend Babu Promotho Lall Sen. On Jan. 8 the anniversary of the death of Keshub Chunder Sen in 1884 was reverently observed, and in the following weeks the seventieth anniversary of the Brahmo Somaj was celebrated. On Saturday, Jan. 20, Babu Protap Chunder Mozoomdar delivered his anniversary lecture on "Eastern Ideas applied to Western Religion," in the Town Hall, the Lieutenant-Governor and Lady Woodburn being among the very representative audience. *The Interpreter*, of Jan. 21, opens with a memorial article on "Maharshi Martineau," beginning as follows:—

> In the midst of our anniversary festivities comes the news of the death of James Martineau, and touches us with a sorrow which we can better feel than describe. Dr. Martineau did not die young; he died full of years and honours. Had he lived five years more he would have completed a century. "Eighty-seven years have I travelled on earth," said the great Wesley, "endeavouring to do good." Well might Dr. Martineau have said, "Ninety-five years have I been on earth endeavouring to know God and love Him." For he belonged to that "lofty and sequestered class" who have been the prophets and oracles of the union of knowledge and love. His long life wholly spent in the pursuit and service of Truth reminds us of the rishis of our country, and we love to think of him to-day as Maharshi Martineau.

The *Indian Messenger* and *Unity and the Minister* have also made sympathetic references to the loss we have sustained.

THE twenty-second annual report of the Sadharan Brahmo Somaj, issued from the office, 211, Cornwallis-street, Calcutta, and of which Mr. A. M. Bose, M.A., is president, contains a record of much earnest and self-sacrificing work. At the annual meeting held on Jan. 22 and adjourned to Jan. 27, a resolution of thanks to the British and Foreign Unitarian Association was passed for the constant practical interest shown in the work of the Somaj, in the Manchester College scholarship and by the representatives sent out to India. The following resolution was also passed:—

> That the members of the Sadharan Brahmo Somaj assembled at this meeting express their sincere sorrow at the death of Dr. James Martineau, who through a long life of patient thought and earnest work rendered signal services to the cause of theism and set before us a high example of moral purity and spiritual elevation which has fed the spiritual life of thousands in all lands and they also convey their brotherly condolence to the members of the Doctor's bereaved family and to the Unitarian body of England at large.

IN consequence of a note which appeared in a recent issue of the *British Weekly* mentioning a speech by the late Richard Holt Hutton as containing the finest estimate of Dr. Martineau with which the writer was acquainted, we have received requests from various parts of the country for the INQUIRER'S report of the speech in question. It was made at the summer meeting of the Trustees of Manchester College, held at University Hall, June 25, 1885, on the occasion of Dr. Martineau's retirement from the office of Principal of the College. We regret not to have been able to meet the demand for copies of the INQUIRER in which that meeting was reported, but are glad to learn that the official report of the whole proceedings in connection with Dr. Martineau's retirement, issued by the Committee of Manchester College, is still to be had, and that copies may be obtained at the cost of a shilling net, post free, from Mr. E. W. Marshall, 38, Barton-arcade, Manchester.

THE proceedings reported include the January meeting of Trustees, at which Dr. Martineau's letter of resignation was received, and notable speeches were made by Mr. R. D. Darbishire and the late Rev. John Hamilton Thom, the June meeting of Trustees, at which Mr. Hutton's speech was made, and also a speech of beautiful feeling and interesting reminiscence by the late Dr. Sadler, and the Students' Dinner, at which addresses were presented to Dr. Martineau from his old students, from the old Transylvanian students, and from Bishop Ferencz on behalf of the Consistory of the Hungarian Unitarians, and he made a delightful speech in response. The conclusion of that speech we cannot refrain from quoting here. After some vigorous words as to the wise use to be made of old age, Dr. Martineau concluded:—

> I may be wrong; but whatever humbling decrepitude may be in reserve for me here-

after, at the present moment neither is my remembrance of you dull, nor my joy in you cold. As I pass my glance round these tables, the successive dates that look silently from your features count my journey for me, as milestones on my way; and the only sadness is, that here and there, a blank has been made by early death, and the mark is visible only to my thought. This living itinerary is as consolatory to me as it is encouraging to my colleagues who will continue it, perhaps upon new tracks and with better speed. The future, like the past, will show that, without ancient pedigree or splendid traditions, thorough Academic work may yet be done. Our *Alma Mater* is certainly no Queenly personage, whose sons are Princes and Judges of the earth. Still, though but a City Matron, she sends forth honest men, whom none can deny to be, in fair proportion, good citizens of the States of the Republic of letters and of the Kingdom of God.

After all, I do not own or mean that this week shall sever me from you, as perhaps you think. I do but step down from one stage of relation to you into another—as from this daïs of distinction to the level of your floor. I quit my post of teacher, to take my place among you as an old student—so old that, as one of the milestones in the College history of which I spoke, it must appear to you quite away from the now frequented track, moss-grown and dim in the far perspective, mingled already with the hedge-row and the grassy road. There, however, let me stand and be counted with you. Accept me as your comrade; and let us join our vows of filial loyalty to Manchester New College.

The report also includes Dr. Martineau's letters in reply to the resolution of the Trustees and the various addresses. We understand that only about sixty copies of this interesting memorial are still to be had, so that application for them should be made at once.

The March number of the *Mill Hill Pulpit* contains the Rev. Charles Hargrove's sermon in memory of Dr. Martineau, under the title "A Lover of Wisdom." Three distinguishing features Mr. Hargrove noted in Dr. Martineau, and spoke of them at length, Vitality, Veracity, and Catholicity. On this last he dwelt at the end of his sermon, as follows:—

"And thirdly, while to the great hindrance of that advance in life which all men desire, and hindrance many would add to his influence and usefulness in the world, while he always avowed a name which is held in dread by religious people and disowned by good society, while he belonged to one of the smallest religious bodies of the country, and was judged by many Unitarians extreme in his views, he was at the same time a true Catholic. One who recognised truth and goodness in whatever communion they showed themselves, who himself refused to own any limit of sympathy and fellowship narrower than those of the Church Universal. The test of membership he would have imposed would not have been, 'Do you agree with me in believing so much and in rejecting so much else?' But this only 'Do you love God and your neighbour according to the teaching of Jesus Christ?' If so—and it is not for man, but for Him who reads all hearts to judge how far your profession is sincere—if so, then are you a member of the Church of God on earth, and it is not within the jurisdiction of Pope or Council or Assembly to shut you out. So have we learnt of his constant teaching. There is no Unitarian Church, there are a few thousands of us who do not believe in Trinitarian theology and who do believe that men are accepted with God not according to what they believe about Him, but as they love.

"Life, long and full, was his magnificent endowment, Truth the service to which he devoted it, the Fellowship of all good men and women, the Church he loved and served. There are many other aspects of his character and work. I have spoken of what have most struck me, but whatever I have omitted was all in harmony with these, and the rich full diapason of all his powers and efforts and achievements has one grand tone, whose interpretation is the ascent to God, the drawing ever nearer to the Life which is Eternal, the Light which is without shadow, the Love which embraces all."

The retirement of the Bishop of Liverpool on account of the increasing infirmities of old age took effect on Wednesday. Dr. Ryle was the first Bishop of Liverpool, appointed in 1880 to take charge of a diocese which had up to that time been under the care of the Bishop of Chester. An article in the *Liverpool Diocesan Calendar* speaks of Bishop Ryle as "one of the staunchest of friends, one of the wisest of counsellors, one of the truest of men, one who had deeply rooted convictions that Evangelical principles, as founded on the Word of God, held, taught, and lived out, are calculated to do more than anything else for the stability of the Church and for the eternal welfare of the souls of the people, and yet one who was willing to appreciate the good in others who differed from him, and ready to acknowledge that the advancement of education had produced a condition of things which required the services of our Church to be conducted 'decently and in order,' without extremes on the one hand or slovenliness on the other." The diocese when he took charge of it contained a population of over 1,200,000, with only 182 beneficed clergy and 93 curates. Since then forty-four new churches have been consecrated, and the number of the clergy greatly increased. The scheme for a Cathedral failed to meet with adequate support, but a Diocesan Church House is in course of erection, and other diocesan institutions have made marked progress. It is said that Dr. Ryle is to reside at Lowestoft, which for many years has been his favourite holiday resort.

The Archbishop of Canterbury, as President of the National Temperance League, issued a circular from Lambeth Palace dated Nov. 1, 1898, convening a congress of the World's Temperance Workers, to be held in the Medical Examination Halls, London, from June 9 to 18, 1900. The inception of the Congress is due to the National Temperance League, and a general committee, representing forty-four national societies of Great Britain, has been appointed to carry out the details. No less than seventy organisations of all branches of Temperance work in the United Kingdom, and twenty-five foreign and colonial societies, have already intimated their intention to appoint delegates, and it is anticipated that this will be the most influentially attended gathering of Temperance workers ever held. The programme of the Congress will include every aspect of the Temperance question, which will be dealt with by experts in their various departments; historical papers will present the exact position of the Temperance movement throughout the world at the date of the Congress. Addresses will be given by the President of the Congress, and by the Presidents of the several sections; official sermons will be preached, and social receptions of the delegates, and various public demonstrations, will take place. Arrangements are being made for foreign delegates to visit public institutions, the experience in connection with which bears upon the Temperance question. The importance of the occasion is enhanced by the fact that it will be held within a few months of the opening of the new century, and that it will indicate what practical measures are desirable for the promotion of Temperance reform in the coming epoch. Application for further information and membership enrolment forms should be made to Mr. Robert Rae, Secretary of the National Temperance League, 34, Paternoster-row, London, E.C.

In connection with the Manchester Domestic Mission it is interesting to recall one of the most beautiful of the Rev. William Gaskell's hymns, which was written, if we are not mistaken, for the funeral of one of the first, if not the first, minister to the poor, appointed by the Society, and who died at his post:—

Calmly, calmly lay him down!
He hath fought a noble fight;
He hath battled for the right;
He hath won the fadeless crown!

Memories all too bright for tears,
Crowd around us from the past;
He was faithful to the last,—
Faithful through long toilsome years.

All that makes for human good,
Freedom, righteous, and truth,—
These, the objects of his youth,
Unto age he still pursued.

Meek and gentle was his soul,
Yet it had a glorious might;
Clouded minds it filled with light,
Wounded spirits it made whole.

Huts where poor men sat distressed,
Homes where death had darkly passed,
Beds where suffering breathed its last,—
These he sought, and soothed, and blessed.

Hoping, trusting, lay him down!
Many in the realms above
Look for him with eyes of love,
Wreathing his immortal crown.

The *Church Gazette*, which vigorously maintains the position of the Broad Churchmen who are opposed to Disestablishment, will, after the present week, be reduced in price to a penny.

Caution.—The Rev. C. J. Street, of Bank-street Chapel, Bolton, warns ministers and others against an impostor giving the name of George Hall, Henry Hall, Chas. Henshaw, George Henshall, &c., and falsely representing himself as having been connected with Bank-street Chapel and Young Men's Class. He has a habit of turning up on Saturday night with a story about having obtained work at the Tramway Depôt to start on the following Monday, but sometimes he is on the lookout for a coachman's berth. He seems to have been active lately in the Manchester District.

ACHIEVEMENTS OF THE CENTURY.

The Progress of Science and its Significance for Religion.

I.

Theology is always based on science, whether true science or false; that is to say, it has its foundation in what people know, or think they know, of Nature and Man. But until the present century the science which served the theologian was that which was so called by the Hebrew writers thousands of years ago, whereas in modern times a more adequate knowledge of Nature has been gained. One of the main features of the nineteenth century has been the stupendous progress of scientific knowledge, and the wealth of inventions following in its train. It is hard to realise that the century began without gas-light and lucifers, as well as without telegraphs and telephones, railways and steamships. It also began without any well-proved knowledge of the earth's antiquity, the origin of species, or the primitive condition of man; without knowing anything of the nature of comets or the chemistry of the stars; without the truth of the conservation of energy or the correlation of physical forces. Time had not seen the birth of Lyell and Murchison, of Faraday and Tyndall, of Huxley, Darwin and Spencer—to name only some of our own. Inquiry has now been carried back into the ages before "Adam"; forbidden fields have been fearlessly explored, and the human mind rejoices in a sense of spaciousness and freedom.

Geology is a modern science, undreamed of by the Bible writers. "Even at the close of the eighteenth century, geology appears to have been regarded as little other than a subordinate department of mineralogy." It was known that fossil shells were found in the interior of continents, but the majority of people were persuaded that they were carried thither by Noah's Flood. Much ingenuity was employed to make every fact agree exactly with the Mosaic account of the Creation and Deluge; and this was the reason why Voltaire supported the old contention that fossil shells were sports of Nature, and that plant impressions were not real. As yet no scientific "theory of the earth" existed, although there were books with such a title. But in 1807 the Geological Society of London was founded, and began patiently to multiply and record observations with a view to furnishing materials for some future generalisation. "Never, perhaps," says Lyell, "did any science, with the exception of astronomy, unfold in an equally brief period so many novel and unexpected truths, and overturn so many preconceived opinions."

It has been abundantly shown that the crust of the earth consists of a series of strata which have been for the most part laid down under water; and that each new layer, as it was deposited, embedded some of the shells and bones, the tree-trunks and plant-growths of the time. The greater part of these belonged to forms now extinct; but the succession of species was pretty uniform for the same strata, comparing different localities. For them to have grown and spread and flourished, and dwindled and died out, seemed to call for long periods of time; and this requirement was supported by the evidently slow deposition of the materials, which could only be carried down by rivers, or accumulate from the exuviæ of sea creatures; and yet now have a thickness of many miles. A mere six days' creation was absurdly insufficient; and those who cared for Scripture must read the Genesis account in a different way. For many years the Christian apologists were occupied with Reconciliation Theories and the books of Hugh Miller, Dr. Pye Smith, and Professor Hitchcock of America, found interested readers. It was shown that the word *day* is an elastic term, and might mean a long period; it was suggested that the work of each day was exhibited to the seer in a series of visions; it was argued by Pye Smith that the field of creation and deluge was a limited region of the earth, near the Caspian Sea, while the processes of geologic change had all the rest of the world to themselves. But there was no agreement among the writers, and as each of them brought out new editions of their books, it was disconcerting to find them criticising one another.

All these writers were on the wrong tack, and should not have sought to defend Scripture infallibility in matters of science. It might be allowed to them that the words "In the beginning" relate to earlier time than the verses that follow; it might be conceded that perhaps the Bible writer only meant to describe a local or partial deluge; and yet the phrases could not be made to square with the facts. It had to be confessed that the method of creation had not been by fiat at all; and it might as well have been recognised that the order of events in Genesis does not correspond to the facts of geology. A desultory fire was kept up by some writers who succeeded the champions just named, but the warfare may be said to have ended some fifteen years ago, when Huxley combatted Gladstone in the magazines. The Book of Genesis speaks of all our shrubs and trees appearing on the third day of creation, and not before; and of aquatic animals and birds appearing on the fifth day, before which time there was no animal life at all; and says that all terrestrial animals other than birds made their appearance on the sixth day and not before. But this is not the order in which we find the remains covered up in the rocks. Any literal understanding of the Genesis narrative is finally discredited.

Even before this duel the facts were almost too much for the special pleaders; and Pye-Smith, at least—a Professor at Homerton Independent College—had made important concessions. He not only allowed the vast antiquity of the earth, but marshalled convincing evidence in favour of it. He not only recognised fossils as real remains of past life, but was ready to believe that perhaps one species had been evolved from another, "a comprehensive germ" having been created in the first instance. Such ideas, however, were not welcome to the majority. Nor were orthodox believers pleased with the testimony of the rocks that there was death in the world before Adam sinned—that the creatures of successive æons of time had died, and some of them had even been carnivorous. If dragons of the prime had torn each other in their slime, how could it be true that the fruit of the forbidden tree brought death into the world and all our woe?

The rocks with fossils were many thousands of feet in thickness, and any remains of man that could be discovered were near the surface. Yet even surface deposits and cave remains had taken a long time to form, or at least had been formed so long ago that 6,000 years was insufficient. Evidence of the great antiquity of man began to accumulate. In various caves his remains, or the works of his hands, were found in association with the bones and teeth of hyenas, bears, and other beasts, of species not only absent from our island now but extinct altogether. In Kent's Hole, near Torquay, with Roman coins in the surface soil, there are hyenas' bones lower down, imbedded in stalagmite which hardly grows perceptibly thicker in a century. Two superposed beds of stalagmite are each several feet in thickness, and have the remains of charcoal fires between them and man-made implements under them. When Mr. McEnery in 1825 discovered worked flints along with the animal remains—animals extinct—he was laughed at; but the cavern has been explored systematically for the British Association, and the facts are now undisputed. Since man first took shelter in Kent's Cavern many species of animals have died out, and England has twice been joined to the Continent by an isthmus at the Straits of Dover. Old river gravels and other evidences confirm the testimony of the caves. It used to be believed that all such cave deposits were to be accounted for by the deluge of Noah, which broke up the former countries inhabited by men, and washed these remains into these quiet nooks, having first mixed them up. Baron Cuvier expressed an opinion of the kind in 1826, and Dean Buckland, in his "Reliquiæ Deluvianæ," published in 1823, had set forth the same views. But in 1836 Dr. Buckland, in his "Bridgewater Treatise," quietly withdrew from the position, and suggested that caves containing bones of extinct animals had afterwards been used as burial places. The spread of information on such points is forcibly illustrated in the "Phases of Faith" of F. W. Newman, who relates his surprise at an early stage of his progress on hearing Dr. Arnold declare the narrative of the Deluge to be mythical, and the Mosaic cosmogony to be of no real importance to the Christian faith. Flint implements found by M. Boucher de Perthes, in the valley of the Somme in Picardy, occasioned great discussions in the years 1860–3; but competent English geologists appointed to investigate the facts were satisfied. In 1863 Lyell published his evidences of the antiquity of man, and there is now no question of the fact, although whether the 6,000 years is to be extended to 16,000, or 60,000, or more, can hardly be regarded as settled.

The inferences from the mass of facts were very startling also in another way; it was clearly shown that Cave-man—or Palæolithic man, as he is called, from his old-stone implements—must have been a savage. He may have been mild in manners and innocent as a child, but he cannot have been civilised. This of course long ago occurred to many who even believed in a Golden Age: before the present Iron Age there was an age of Bronze. It turns out, however, that before bronze the weapons and instruments of mankind were not of silver and gold, but of bone and stone. And before men became clever enough to polish the stones they used them roughly chipped. All tribes have

not advanced together in the path of civilisation, and some are savages still. In New Guinea, in our own day, the best knives of the natives have been flakes of flint. And then flint knives and axes and hammers are found in the valley of the Thames, showing that the natives of Britain were at one time no more advanced. And similar implements in the Somme valley, in the Nile valley, in India, in America—everywhere—tell us that mankind everywhere were once uncivilised. The bearing of these facts on the story of Paradise and the doctrine of the Fall of Man could not fail to be perceived.

But the waters of this flood were to rise higher yet. The connection of the sciences forces itself upon the attention of all who study them; for when we think to confine our inquiry to one, we find that it interlocks with others all round. This is so because of the unity of Nature, which knows no sharp lines of demarcation. A true and worthy idea of "Cosmos" was first fully and emphatically brought into its rightful position by the great work of Humboldt. It had already been shown that the operation of gravitation is universal, extending to the stars; all the physical dead world was given up to the domain of law: and now science prepared to claim also life and mind. In 1844 a book called the "Vestiges of Creation," published anonymously, caused great commotion both in religious and scientific circles. The author says, "This book, as far as I am aware, is the first attempt to connect the natural sciences into a history of creation." He adopted the Nebular Hypothesis of Laplace, according to which the solar system began in Fire-mist, and settled down to what it is, through the operation of natural law. He described the succession of rocks and fossils; maintained that they showed a progress upward; and broached an hypothesis of the origin and development of the vegetable and animal kingdoms by natural causes. He regards it as an open question whether mankind had more than one origin; but he finds arguments against their original civilisation. The spirit of the book is fair, reverent, and in a broad sense Christian; and the author claims that neither the nebular hypothesis nor his own is any exclusion of the Deity, but only a description of the Divine mode of working. It is known now that the author of the "Vestiges" was Robert Chambers; and when we consider his social position, his publishing business, and the orthodoxy of Scotch Presbyterians sixty years ago, we cannot wonder that he withheld his name, though possibly it was simply from modesty.

The "Vestiges" and many other books prepared the way for Darwin's "Origin of Species" and the works with which he followed it up, storming the position by sheer weight of evidence. Previous writers, suggesting the transmutation of species, hazarded a guess; but Darwin worked out a theory of natural selection and showed how favoured races are preserved in the struggle for existence. The evolution of all existing life-forms from a very few originals, became an accepted belief among naturalists, and the discussion since has been mainly as to the precise lines along which Evolution has worked, and not as to the fact and principle. Darwin's "Origin of Species" was met with opposition and ridicule, not only because it denied the doctrine of separate creations, but because it was seen that if applied to man it would conflict with the received account of his origin. In a later work of Darwin's, called the "Descent of Man," his derivation from an ape-like ancestor was boldly maintained; and the germs of all his qualities traced in the lower animals. In favour of this conclusion it is pointed out that man is formed on the same general plan as other animals in the class Mammalia; his frame answers, bone for bone and muscle for muscle, with that of the creatures next below him. Darwin found a doubty champion in Professor Huxley; and although Huxley, for some years, only regarded natural selection as the most likely hypothesis, he pronounced evolution proved in the case of the horse, when he visited America and saw the fossil progenitors of the animal. The more distant ancestor was there, and the "links" were not missing and not doubtful.

Here then, through Evolution, was man brought upon the scene without any special act or word of his Maker; and the long line of his predecessors had come into existence in the same natural way. Not only was the Fall affected, and the Six Days' work shown to be non-literal, but the very idea of *creation* was changed. It appeared that throughout Nature, one phase of things gives birth to another, by slow kaleidoscopic change, apparently without beginning and without end; yet not in the way of vain repetitions, but rather of development, and tendency to fruition and a goal. Creation thus conceived of is still proceeding, and no one can say what glorious things it may not bring to pass in the future. Evolution, once apprehended, is seen to be applicable, not only to Biology, but to star-systems, to the birth and growth of worlds, to history, morality, and probably to all things. The Creator is not dispensed with; but instead of standing outside His work, He lives in all things and works His sovereign will by methods of Law.

Geo. St. Clair.

The perennial fountains of Religion lie in the deepest wells of our nature, in the primary essence of the Reason and the Moral consciousness: but, to suit the ease of "the natural man," there is a constant tendency in more superficial faculties to take possession of it as it rises and treat it as their own. Imagination is delighted with it, mistakes its character, and plays with it perilous experiments of colour and of form; which at last tempts the Senses themselves to claim it and set it fast in some "graven image which shall not be moved." Invert this order of degeneracy, and you recover the purity and reality of faith. Iconoclasm has already dispossessed the Senses: the perishing of Mythology is fast bringing Imagination to repentance and inducing it to lower its sceptre; and we reach the ultimate simplicity of Christ—"the Spirit which beareth witness with our spirit, that we are the children of God."—*James Martineau.*

To Correspondents.—Letters, &c., received from the following:—E. B.; E. G. B. B.; F. I. B.; J. C.; M. C.; E. E.; E. V. J.; J. M. J.; M. A. L.; R. J. O.; J. W. P.; E. S.; J. H. S.; J. T. S.; A. W.

LITERATURE.

JOHN CAIRD.*

II.—The Gifford Leatures.

Whether one accepts, or does not accept, the Hegelian philosophy which gives their distinctive character to these interesting Lectures, there can be no hesitation in saying that they abound in ideas and sentiments which religious thinkers of all schools will surely find most helpful and inspiring. It must be added, however, that the readers of the work who are not intellectually critical or exacting, and who know little or nothing of philosophic theories, will probably imagine their agreement with Dr. Caird's views to be much greater than would really be the case if they could see beneath the surface of the elegant, and at times semi-orthodox, phraseology to the author's real and fundamental meaning. Such readers will be apt to suppose that Dr. J. Caird's philosophy of religion is practically much the same as that which underlies the religious teaching of such eminent theists as Dr. James Martineau, F. W. Newman and Miss Frances Power Cobbe; whereas, in point of fact, there exists a great and impassable gulf between the conception of God and of His relation to human souls advocated by the three writers we have just mentioned, and the conception which forms the ground-work of Dr. Caird's Gifford Lectures. The difference indeed between these two modes of conceiving God's relation to humanity is so deep as to penetrate to the very roots of all ethical and religious thought.

But before we attempt to explain the nature of this basal difference, we will first essay the easier and pleasanter task of indicating the substantial agreement which exists between Dr. Caird and Dr. Martineau on such important questions as "The Relation between Natural and Revealed Religion," and that between "Reason and Faith," which are discussed in the first two lectures. In the former of these lectures we are told that Revelation as conceived by Dr. Caird "so far from carrying us into a region foreign to human experience and human consciousness, so far from being a mere oracle in a book, points to something in fact and life that is most profoundly true and real—to ideas and principles that interpenetrate the very being and essence of humanity; to hopes, aspirations, ideals, which are the very web and woof of the drama of human history." Our readers will not need to be told that this view of Revelation is closely akin to that set forth by Dr. Martineau in his account of "The Seat of Authority in Religion." When, too, in the second lecture Dr. Caird appears to admit that the primary organ of religious knowledge is not reason but faith or intuition, and that "one of the functions of conscious reason is to purify our intuitions from foreign or spurious admixture," he seems here also to assert a relationship between Faith and Reason which followers of Dr. Martineau would generally endorse. Nor would they see any ground to dissent from Dr. Caird's statement in the same lecture that

* "The Fundamental Ideas of Christianity." By John Caird, D.D., LL.D., late Principal and Vice-Chancellor of the University of Glasgow. With a Memoir by Edward Caird, D.C.L., LL.D., Master of Balliol. 2 vols. Glasgow: James MacLehose and Sons. 1899. 12s. net.

"reason translates the necessarily inadequate language in which ordinary thought represents spiritual truth into that which is best fitted to express its purely ideal reality."

But when we ask the further question, What is the language which is best fitted to express the purely ideal reality of spiritual truth? we soon find that these two distinguished religious philosophers are by no means at one in their answers to this inquiry. It is, accordingly, when we come to the third lecture in which Dr. Caird discusses "The Christian Idea of God," and to the four succeeding lectures in which he treats of "The Relation of God to the World," and, after indicating the defects of Deism on the one hand, and of Pantheism on the other, expounds his own conception of God as the higher reconciling view which embraces all that is true in the two opposing systems which he rejects—it is here that we feel ourselves obliged to take serious exception to his doctrine, and to maintain that, if his utterances on these subjects are to be made self-consistent, they imply a view of God and of His relation to human souls which is wholly irreconcilable with that conception of Sin and of Human Responsibility which pervades and characterises the Christian scriptures. When we first heard that Dr. John Caird was to give these lectures on "The Fundamental Ideas of Christianity," we wondered exceedingly how, if he held substantially the views enunciated by his brother in the latter's graceful lectures on "The Evolution of Religion," he could possibly find any philosophical explanation and justification of that assumed possible, and at times actual, *antagonism* between the spirit of man and the Father within it which is often expressly stated, and is continually implied, in nearly every chapter of the New Testament writings. On reading these lectures, however, our feeling of wonderment was converted into one of supreme disappointment; for, so far as this question of Sin and Responsibility is concerned, we found that the lecturer in one part of his work uses language about the Freedom of the Will which would compel nearly every one of his hearers and readers to believe that on this fundamental point he is quite at one with such libertarians as James Martineau, Hermann Lotze, and Professor William James, while in another part of his work he quietly acquiesces in the Hegelian doctrine that it is neither possible nor conceivable that a man in times of temptation should be capable of making a different moral decision to that which he actually does make. On page 168 of the first volume we read:—

> Finally, if we may not say that man's nature involves the necessity, it at least involves the possibility, of sin. Whatever may be said for the notion of the actual existence of evil as implied in the moral development of a finite nature, every step in that process implies a conscious self-determination to one of many possible objects or ends, a conscious identification of our will with one object or end which we conceive of as our good, and therefore *the possibility of an opposite alternative*. [The italics are ours.] Moral freedom does not mean an unmotived will, but a will which has in it a power of self-determination, and therefore of *wrong* determination.

Surely if this language has any meaning at all it means that a man may rationally blame himself for wilful wrongdoing because it was in his power in the moment of temptation to have determined otherwise. But, strange to say, when we come to the eleventh lecture, we are confronted with the familiar Hegelian witticism that to base moral accountability on such freedom of the will as Martineau and Lotze contend for, "is to make a man accountable for his actions simply because neither he nor anybody else can account for them." This statement, of course, means that in our author's view (in that particular passage), given adequate knowledge of a man's character, such as God may be assumed to have, it would be evident that under certain circumstances of moral temptation he would inevitably act in one, and one only, determinate way, and thus, in Hegelian phraseology, the moral decision is "accounted for." But, as the three libertarian thinkers we have referred to point out, the moral decision in being so accounted for is thereby declared to be the only one possible under the circumstances; and hence if we accept Dr. Caird's doctrine in his eleventh lecture, his assertion in his seventh lecture of "the possibility of an opposite alternative" becomes either a palpable misstatement or else unintelligible nonsense. The outcome of the doctrine of the will given in the eleventh lecture is in perfect accord with T. H. Green's statement (Vol. II., p. 319) that "a man being what he is, and the circumstances being what they are at any particular conjuncture, the determination of the will is already given, just as an effect is given in the sum of its conditions. The determination of the will might be different, but only through the man's being different." It is also in perfect accord with Dr. Edward Caird's statement in his Gifford Lectures (Vol. II., p. 24) that one reason for rejecting the libertarian theory of moral choice is "that it offends science by the assertion of a kind of freedom in individuals which seems to be the negation of all laws of causation." The critical reader, then, of these two volumes is placed in the following perplexing predicament. If he asks, as he may well do, the question, "Could I have left my so-called sins undone?" he finds Dr. John Caird in effect emphatically replying:—"Certainly you could: you could have chosen the other possible alternative; and it is because of this that you rightly hold yourself responsible and blameworthy." But when the reader reaches the eleventh chapter he finds this same eminent authority replying just as emphatically: "Certainly you could not; for to say 'you could' would be the negation of all laws of causation; and would indeed be equivalent to asserting that you could at the same time be yourself and also somebody else."

We remember soon after T. H. Green's time reading a sermon written by a student fresh from Balliol College, in which the writer dwelt with great earnestness on the misery which accompanies estrangement from God through wilful sin, and on our manifesting some astonishment that a professed disciple of Green should so express himself, our young friend's reply was that before sitting down to write a sermon he did his best to get all his philosophy out of his head. We should add, however, that this method hardly answered, for this young man's stay in the ministry of religion was a very brief one. Now Dr. John Caird in these lectures certainly did not try to get all his philosophy out of his head; but what he appears to have done was to express himself sometimes in his capacity as a Christian teacher, and at other times in his capacity as a philosophic thinker of the Hegelian type. And surely the moral of this is, that while it is comparatively easy for an academic philosopher to ignore or deny the reality of man's free choice in moral temptations between possible alternatives, it is very difficult for a minister of religion so to do; and if he does so, it is at the imminent risk of paralysing all his appeals to the moral consciousness of his hearers, and so virtually rendering his preaching of little or no effect. Hence we greatly doubt whether the Hegelian doctrine of the Will found its way into many of Dr. J. Caird's eloquent and impressive pulpit discourses. In them it is highly probable that he always spoke as he speaks in his seventh lecture, that is in such a way as to leave the impression that his theory of Moral Freedom agreed with that of James Martineau rather than with that of his brother and of T. H. Green. And surely this apparently involuntary and spontaneous homage to the former theory furnishes the strongest confirmatory evidence that it is this theory alone which affords completest satisfaction to the human soul in its highest ethical and spiritual moods. There can be little doubt that it is largely owing to this side of Hegelian thought, which denies all real dualism and possible antagonism of causal will in the relation between God and man, that the once strong influence of Hegelianism over the theological thought of Germany has become entirely a thing of the past, and that even in Oxford the enthusiasm which it once kindled in the more thoughtful of the ministers of religion has to a great extent faded away and in some notable instances has passed into vigorous criticism and resolute opposition.

We have dwelt at some length on this aspect of Dr. Caird's lectures, partly because it has a most important bearing on the relation of philosophy to Christian thought and sentiment, and partly because it serves to illustrate what we said at the opening of this article, that there are many passages in these volumes which the general render will receive with assent and even with admiration because he will interpret them in accordance with the philosophical conceptions concerning God and man which are generally current among Theists and Christians, and will probably not realise the fact that the meaning thus given to them is essentially different from that which is demanded by their author's underlying philosophy. Take, for instance, the assertion at the close of the fifteenth lecture that "in the person and life of Christ we can recognise a will that never vibrated by one faintest aberration from the Infinite Will": this surely implies that in other persons wills do at times vibrate in a manner discordant with the Infinite Will. Yet if the philosophy advocated in other parts of these lectures be accepted, it is not conceivable that the character of any person should be capable of passing through a process of moral development in the slightest degree different from that through which it actually does pass; and, therefore, the statement that this process of personal evolution is at variance with the Infinite Will involves an intrinsic absurdity.

This reference to the character of Jesus

reminds us that the second volume contains several critical lectures on "Theories of the Incarnation," in the course of which the author expounds his own view of the incarnation of God in Christ, and endeavours to refute what he calls "the Unitarian or Deistic view." We must leave the examination of these lectures, and also of Dr. Caird's views on the Future Life, to a concluding paper.

C. B. Upton.

WHAT AFTER THE WAR?*

After reading Mr. Hobson's book we are more painfully convinced than ever that the war in which this country is engaged in South Africa is a stupendous and criminal blunder. Mr. Hobson was in South Africa last year, as representative of the *Manchester Guardian*, and a considerable part of the earlier chapters of his book, describing the actual condition of things in the two Boer Republics, has already been published in that journal, while the substance of other chapters has appeared in the *Speaker*. At Pretoria and Bloemfontein during the critical time of the negotiations and at Capetown after the war began he was able to make first-hand observations, and the information he obtained and has embodied in this book sets matters in a very different light from that which the South African Press, almost exclusively owned by the capitalists of Kimberley and the Rand, made current in this country.

Under the dispassionate examination of this capable observer the grievances of the Outlanders are reduced to their true proportions, shameless calumnies against the Boers are exposed, while their real faults are not ignored, and the terrible nature of this conflict, which has been studiously fomented by misrepresentation, in the interest of alien capitalists, is clearly set forth. The alleged "Dutch conspiracy" vanishes before Mr. Hobson's examination, and on the other hand we are appalled to see the unscrupulous part that has been played by the "Chartered Press."

We cannot here describe in detail the course of Mr. Hobson's argument, but he shows, to our mind conclusively, what the ruling motive has been, which has succeeded in bringing about this war. The first part of the book, dealing with "the Boer Republics in 1899," concludes with the following passage:—

> If this war can be successfully accomplished, and a "settlement" satisfactory to the mine-owners can be reached, the first fruits of victory will be represented in a large, cheap, submissive supply of black and white labour, attended by such other economies of "costs" as will add millions per annum to the profits of the mines. It is no extravagance to argue that the blood and the money of the people of Great Britain are being spent for this purpose; that at present no other definite tangible result of the conflict can be shown: The men who, owning the South African Press and political organisations, engineered the agitation which has issued in this war, are the same men whose pockets will swell with this increase; open-eyed and persistent they have pursued their course, plunging South Africa into a temporary ruin in order that they may emerge victorious, a small confederacy of international mine-owners and speculators holding the treasures of South Africa in the hollow of their hands.

Those of our readers who think it incredible that the Government of this country, and the nation as a whole, should have been so misled as to become practically the instrument of this sinister power we can only beg to give the most careful and unprejudiced consideration to Mr. Hobson's book. And as an added motive that they should do so, in the interest of the honour of this country, quite as much as of the true welfare of South Africa, we will quote another passage, dealing with the native question.

> Let us get rid at all hazards of the cant about a righteous war for redress of native grievances. This war may procure for us more gold and more cheap labour, but there is not much likelihood that it will issue even incidentally in any gain to the natives. No betterment of native treatment can in the nature of the case be imposed upon South Africa from Downing-street; a matter of such intimate detailed internal policy must always remain in the hands of South Africans. Dutch and British South Africans do not widely differ in their view of native questions, and if they did the British could not practically control the Dutch, whose social and economic relations with the natives over most parts of the country are far closer. In so far as the future of the British in South Africa is linked with the exploitation of mines, there is, unfortunately, at present little reason to believe that the kind of man who will control this industry, and the profitable ends he has in view, will in any way contribute to that elevation of the native races which we profess to have at heart.

The truth of that judgment is forcibly borne out by the facts marshalled in Mr. Fox Bourne's pamphlet, from which we have already quoted, and which is named here together with Mr. Hobson's book. The treatment of the natives in Rhodesia and at Kimberley furnishes a painful commentary on much of the advocacy of the righteousness of this war and the beneficent results likely to be attained.

We trust that Mr. Hobson's book will be very widely read, and that the great service it may render to this country will not be too late in making for a wise and generous use of the victory which now seems to be assured to the British forces in South Africa.

* "The War in South Africa, its Causes and Effects." By J. A. Hobson, author of "The Evolution of Modern Capitalism," "John Ruskin, Social Reformer," &c. Nisbet and Co. 7s. 6d. net.

"Blacks and Whites in South Africa: An Account of the Past Treatment and Present Condition of South African Natives under British and Boer Control." By H. R. Fox Bourne, Secretary of the Aborigines Protection Society. P. S. King and Son, 2 and 4, Great Smith-street, Westminster. 1s.

JULIA WARD HOWE.

The "Reminiscences" of Mrs. Julia Ward Howe, with which readers of the *Atlantic Monthly* have already made acquaintance, are now issued as one of Messrs. Houghton, Mifflin, and Co.'s attractive volumes, with portraits and other illustrations. The writer of that noble Battle Hymn of the Republic, "Mine eyes have seen the glory of the coming of the Lord," an ardent anti-slavery worker, an advocate of Peace, one of the early leaders of the Woman's movement, Mrs. Howe has much that is of the deepest interest to tell of her long life of eighty years. Born in 1819 at New York, she married in 1844 Dr. S. G. Howe, of Boston, who, twenty years before, as a young man, had served as a surgeon in the Greek war of Independence. As a philanthropist, he is best known as the founder of schools for the blind, and for the deaf and dumb, in Boston. He died in 1876.

From Mrs. Howe's "Reminiscences" the following passages have a special interest for our readers:—

> "In the autumn of 1844 we returned from our wedding journey and took up our abode in the near neighbourhood of the city of Boston, of which at intervals I had already enjoyed some glimpses. These had shown me Margaret Fuller, holding high communion with her friends in her well-remembered 'Conversations,' Ralph Waldo Emerson who was then breaking ground in the field of his subsequent great reputation; and many another who has since been widely heard of.
>
> "I count it as one of my privileges to have listened to a single sermon from Dr. Channing, with whom I had some personal acquaintance. I can remember only a few passages. Its theme must have been the divine love; for Dr. Channing said that God loved black men as well as white men, poor men as well as rich men, and bad men as well as good men. This doctrine was quite new to me, but I received it gladly.
>
> "I first heard of Theodore Parker as the author of the sermon on 'The Transient and the Permanent in Christianity.' At the time of its publication I was still within the fold of the Episcopal Church, and judging by hearsay was prepared to find the discourse a tissue of impious and sacrilegious statements, yet I ventured to peruse a copy of it that fell into my hands. I was surprised to find it reverent and appreciative in spirit, although somewhat startling in its conclusions. The interest my husband took in Theodore Parker's preaching led me to attend his services and I remember, as among the great opportunities of my life, the years in which I listened to Theodore Parker. Those who knew Parker only in the pulpit did not half know him. Apart from the field of theological controversy he was one of the most sympathetic and delightful of men, I have rarely met anyone whose conversation had such a ready and varied charm. His idea of culture was encyclopædic, and his reading, as might have been inferred from the size of his library, was enormous. The purchase of books was his single extravagance. One whole floor was given up to them, and in spite of this they overflowed into hall and drawing-room. He was very generous in lending them, and I often profited by his kindness in this respect. I cannot remember that the interest of his sermons ever varied for me. It was all one intense delight. The luminous clearness of his mind, his admirable talent for popularising the procedures and conclusions of philosophy, his keen wit and poetic sense of beauty, all these combined to make him appear to me one of the oracles of God. Add to these his fearlessness and his power of denunciation, exercised in a community a great part of which seemed bound in moral sleep. His voice was like the Archangel's trump summoning the wicked to repentance and bidding the just take heart. It was hard to go out from his presence, all aglow with the enthusiasm which he felt and inspired and to hear him spoken of as a teacher of irreligion, a pest to the community."

Moving in the most polished society of Boston, Mrs. Howe knew little of the abolitionists. She says:—

"I had supposed the abolitionists to be men and women of rather coarse fibre, abounding in cheap and easy denunciation, and seeking to lay rash hands on the complex machinery of government and of society. Theodore Parker held them in great esteem, and it was through him that one of my strongest imaginary dislikes vanished as though it had never been. The object of this dislike was William Lloyd Garrison, whom I had never seen, but of whose malignity of disposition I entertained not the smallest doubt. It happened that I met him at one of Parker's Sunday evenings at home. I soon felt that this was not the man for whom I had cherished so great a distaste. Gentle and unassuming in manner, with a pleasant voice, a benevolent countenance, and a sort of glory of sincerity in his ways and words, I could only wonder at the falsehoods that I had heard and believed, concerning him."

PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Puritan Preaching in England. By John Brown, B.A., D.D. 6s. (Hodder and Stoughton.)

The War in South Africa: Its Causes and Effects. By J. A. Hobson. 7s. 6d. (Nisbet and Co.)

Logic. By St. George Stock, M.A. 4s. 6d. (Simpkin, Marshall.)

The Preparation of Ryerson Embury. By A. R. Caiman. 6s. (Fisher Unwin.)

Trooper Peter Halket. By Olive Schreiner. 2s. 6d. (Fisher Unwin.)

The Literary Year Book. Edited by H. Morrah. 3s. 6d. (George Allen.)

The Silver Cross. Compiled and arranged by H. Douglas. 2s. 6d. (George Bell.)

Sermons and Lectures. By the Rev. Henry Bonner. 5s. (Horace Marshall and Son.)

Hymns of Modern Thought with Music. 3s. (Houghton and Co.)

The Messages of the Bible. Edited by F. K. Sanders, Ph.D., and C. F. Kent, Ph.D. Vols. I. and II. 3s. 6d. (Clarke and Co.)

Dick Knap and His Master. By G. Kitching. (Simpkin, Marshall.)

Primer of the Physiological Action of Alcohol. By E. J. Norris. 1s. (Sonnenschein.)

Nineteenth Century, Cornhill, Good Words, Sunday Magazine, Wide World, Strand, Sunday Strand, Captain, Woman at Home, Young Days, Review of Reviews, English Illustrated.

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THE CHILDREN'S COLUMN.

"Lead us not into Temptation."

Remember that in this prayer you are speaking to God, who is our Father. There have to be temptations in our life, while we are learning the difference between right and wrong, and we grow strong and faithful by overcoming them, by fighting down our bad tempers, by keeping back angry words, by holding bravely to truth, when it costs us a good deal, by patiently and fearlessly doing what we know is right. And it helps us, when we remember that this is always our Father's will. He is never on the side of the evil, but always on the side of righteousness. We must never think that He is tempting us to do wrong. He gives us the trial, but His will is that we should overcome the temptation and do what is right. So I think this prayer, "Lead us not into temptation, but deliver us from evil," is like putting our hand into His in the time of trial, and asking His help, remembering that He wishes us to conquer. It is as though we said: "Father, let us feel that Thou art leading us, but not into temptation, for Thou canst never tempt us to do wrong. Thy will is against all evil; let this evil thing now be no temptation to us, but as Thy children let us love and hold to the right, that so we may be delivered from the evil!" When we truly pray like that, giving ourselves up to do our Father's will, we must surely get the victory.

But by ourselves, we know how weak we are, and how often we have given way to temptation. We forgot that our Father was with us, and that in the love of goodness, which is His will, we must overcome the evil. So for us it is natural and right to keep out of temptation, to keep away, as far as we can, from what we know is evil. If we pray not to be led into temptation, that is what we must *do* for ourselves. When our duty is clear, we must not be afraid to do it, even in the face of danger. But it is foolish and wrong to run into danger, when there is no need. Trials come, which cannot be avoided, and then we have to keep fast hold of our Father's hand—that is, holding with all our might to the love of what is right and good, ready to suffer for it, because it is best, determined to do our duty, which is our Father's will. But where it is not the clear way of our duty, we ought to avoid, as far as we can, having to do with evil things.

It is far better to fill our minds with healthy and good thoughts, so that we learn to love pure and beautiful things more and more, and to be so occupied in doing kind and honest things that we have no time for what is mean and ill-tempered. You know, every one of you, where your own weakness lies, where you most easily stumble into faults or give way to passion that you are ashamed of afterwards; and so you can make this prayer very real by avoiding your special dangers, and keeping near to what helps you most to be brave and true. *Choose good friends* is one of the best rules for us all. If you meet with companions whom you feel to be unworthy, who tempt you to do wrong and laugh at your scruples, do not be led by them. It is best to keep out of their way. If in any of your walks you pass a place where there is a foul and sickening smell, you never go that way again if you can help it. There is poison in the air, from a bad drain, or some other cause, and you know it is dangerous to be there. So it is with people who use bad words, and put evil thoughts into your mind. Keep out of their way, or if you have to be near them, hold fast to your Father's hand, in the love of what is pure and good. It is the same with books, as with people, you sometimes begin to read a book that you feel to be unwholesome. Then stop at once and put it away. There is never time to read all the good and delightful books, and it is waste of time and far worse than that to linger over what is foul and unwholesome.

Keep out of temptation yourself, and whatever you do, be careful not to lead others into temptation. Remember how quickly the little ones imitate what you do, and repeat your words. We sometimes begin to be ashamed of ourselves only when we see a little child imitating our bad habits. *Choose good friends*, I said just now; but it is even more important *to be a good friend*, whom it may be helpful and pleasant for others to be with. The little ones so easily catch your expressions of bad temper, or impatience, in looks as well as words. It is like an illness that may spread through a whole family. Then don't begin to infect the others in that way, but let the sunshine of good temper be in your face because it is in your heart, and let truth and gentleness and unselfishness rule in your life, and the love of pure and beautiful things; then you will be doing your very best that others may not be led into temptation.

So we can make our own prayer real, and the more we do that, the more sure we are that our Father's will is always on the side of what is right and good, and that He helps us and delivers us from all evil.

Those of you who read the Revised Version of the New Testament have, perhaps, been puzzled to find "the evil one" in this sentence of the prayer, and the simple word "evil," which we rightly use in the prayer, put into the margin. It is a great pity that change was made in the translation, because the thought of "the evil one," as a person different from men, sometimes called Satan or the Devil, is no part of our religion. It is wrong and cruel to frighten little children with any such thought—it is like a bad dream of the old time, and is not true. The word in the Lord's Prayer need not be translated so, and it is far better to keep to the thought that the evil is in our own hearts, when we give way to temptation and do wrong. It is we ourselves who do the wrong, but with our Father's help we learn to do right, and so are delivered from evil.

Then at the end of the prayer come the words: "For Thine is the kingdom, the power and the glory, for ever and ever, Amen." Those words seem to have been added afterwards, when the disciples began to use the Lord's Prayer. They help to remind us that all our life is in our Father's hands. And at the very end we say *Amen*. That means, *Verily*. It is like saying, "Yes, indeed, we do mean every word that we have said in the prayer." If we honestly say Amen, then we know what we must be *doing*, to make it a real prayer in our life.

We're not all put together alike, and we may misjudge one another.—*George Eliot.*

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LONDON, MARCH 3, 1900.

THE NEGLECTED POOR.

We published last week a letter from the secretary of the Manchester Domestic Mission drawing attention to an appeal which has been issued to the churches of the district asking for a substantial addition to the annual income of the society, which sustains the work of two missions among the very poor in the heart of the city of Manchester. The committee ask for an additional income of £150, and with deep regret have come to the decision that unless a sufficient response is made to their appeal they must next year either close one of the missions or ask the missionaries to continue their ever-increasing work on a smaller salary. It is impossible to doubt that when this is clearly understood among the churches of the district the needful response will be quickly made.

The Manchester Domestic Mission was one of the earliest to be established in this country, with London leading the way, and quickly followed by Liverpool, Bristol, Leeds and Birmingham. The new impulse of religious earnestness and of practical concern for the neglected poor of our great cities had come in the first instance from Dr. Tuckerman of Boston, Channing's friend, and among those who responded most ardently to the appeal of his example and his earnest advocacy of the work, when he came to this country, were Mary Carpenter, James Martineau and John Hamilton Thom. Looking back sixty years afterwards to Tuckerman's visit, in company with his friend Jonathan Phillips, Dr. Martineau wrote:—

I know not whether the warm welcome they received, especially at Mr. Rathbone's, of Greenbank—that house of refuge of all the saints—set their hearts aglow; but certain it is that their benevolent and devout enthusiasm came upon us like the Angel descending to stir the sleeping waters; and their recital of what was being done to uplift and evangelise the neglected classes in Boston fell as a convicting and converting word, and yet a word of hope and zeal, upon our conscience, and not least on that of Mr. Thom.

. . . . .

Mr. Thom's prompt zeal on behalf of these institutions for home visitation was no mere flash of response to Dr. Tuckerman's benign personality and persuasive enthusiasm, but a life-long Christ-like conviction, again and again expressed with a fervour and freshness which mark him off as a Heaven-appointed messenger of hope to the wanderers that have lost their way. Never are his words more solemn, penetrating, and tender, than when they urge the extension or celebrate the persistence of this work.

And Dr. Martineau himself was no less earnest and constant in his pleading for what he regarded as a paramount duty of Christian discipleship laid upon the churches. "We acknowledge," he once said, "with all Christendom, that the *missionary spirit* is inseparable from the religious life, and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of God or 'enthusiasm of humanity'? No Christian society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work." The equipment of special mission stations, he then urged, must not be deemed sufficient, since every church in its own neighbourhood must be the centre of such active beneficence; and yet, with special emphasis, we may take those words as pointing to the obligation laid upon the churches in the neighbourhood of a great city, to see to it that, so far as they can compass it, there shall be no desolate regions into which some message of hope and Christian sympathy does not penetrate.

As a religious community we have not seen our duty in such a light as to be fired with a passion for Foreign Missions, but all the more must we be careful that the appeal for self-sacrifice in going forth to seek and to save is not neglected, and the opportunity of giving abundantly, for rich and poor alike according to their means, with a noble and sustained enthusiasm, is not denied to the members of our churches. No appeal, when it is rightly made, is more heart-searching than this, for patient and generous support of Domestic Missions. They send faithful men to befriend the most friendless, to go to the heart of the most pathetic wretchedness, which is hidden in the midst of our abundance and the fair show of our wealthy Christianity, and to gather about the homes of humble faith and worship they establish in the poorest quarters of our cities a number of beneficent activities, caring for the children, sustaining the tempted, lifting up the fallen, carrying brightness and healthy influences into the most unlovely places, and with the unaffected friendliness and devoted service of many helpers bearing witness to despairing hearts of the sincerity of Christian love and compassion, in which, more than by any other means, the love of God is made manifest to men. Happy, indeed, are they who by personal service are able to take some part in this work, and thus in the deepest sense come to know the blessedness of giving; but even where that is not possible, every faithful and compassionate heart may have the true joy of unselfish giving, not with impatience to be rid of an importunate appeal, but with a clear sense of loving sympathy for the most wretched, with a true stretching out of a brotherly hand, even in the humblest gift, which means self-sacrifice, in furnishing the means that shall worthily sustain this work. For the true health of our churches, no less than for the sake of those who must be helped, the support of these Domestic Missions must not be left to a few wealthy friends. It must be felt as a sacred obligation laid on all alike, and it is a wrong done to the humbler members of our churches when the character of the work and the need for help is not clearly laid before them, and *their help* invited.

We have referred specially to the Manchester Domestic Mission because of the urgent need that has been brought to our notice, and we may, perhaps, be allowed a word of direct sympathy and appeal to the churches of that district. Quite recently a new interest in the work of the Mission has been shown by the appointment of representatives of congregations on the Committee, and local treasurers who gather up the subscriptions of their congregations. A few congregations also have collections. We cannot doubt that if the need were clearly and earnestly made known to every congregation in the district there would be the warm response, for which the Committee of the Mission have rightly asked, from those who can only give small amounts. There are many who would gladly give their mite to a collection for such a purpose, or in answer to the personal request of some member specially appointed to collect such gifts. But whatever method is preferred, the appeal ought surely to be made and pressed home to the heart and conscience of each one. This work began in the truest spirit of Christian discipleship, and it has been sustained in

the past with a noble generosity and patient continuance in well-doing. We are confident that the same spirit is now in the hearts of many of our people, who have not yet realised what is asked of them, but who, when they see the need and their own opportunity, will earnestly and thankfully come forward to do their part.

THE PULPIT.

SHAKESPEARE'S "TEMPEST."

BY THE REV. E. I. FRIPP.*

"Be not overcome of evil, but overcome evil with good."—Rom. xii. 21.

Some time ago, in a sermon on the educational and religious function of the drama, I said that the great poet, in so far as he is great, is a seer—that he sees below the surface tendencies of things, and proclaims, in a manner that enforces attention, the deep spiritual beauty of the world. I said that, as the prophet beholds and declares the law of righteousness, which, in spite of folly and sin and depravity, governs human life, so the great poet, such as Shakespeare or Dante, feels, and by his art makes felt, the spirit of love and beauty which, beneath all that is commonplace and selfish and sordid and hideous in society, rejoices the heart of man. And I illustrated this by the *Midsummer Night's Dream.* I tried to show that the *Dream* was the poet's plea for his art—his plea for the wonder and mystery and loveliness and kindness which fill the universe, and his protest against the dulness and materialism and self-complacency and petty selfishness which too often blind our eyes. He takes quarrelling lovers, and setting them in a forest, makes them the sport of merry spirits, whose mischief, running riot, nevertheless unravels the tangled threads of their contention and brings all to happiness; and he places Bully Bottom, the type for all time of the British Philistine, in the midst of fairyland, giving him, as he deserves, an ass's head. So young Shakespeare, in the exuberance of his early strength and joyousness, laughs at our foolish jealousies and thick skulls, and bids us open our minds to the infinite fairy world of God's creation and the gentle spirit of loving-kindness that pervades it.

This evening I want to speak of another play of Shakespeare, which has a peculiar and most interesting connection with the *Midsummer Night's Dream,* and which in the same delightful way, flinging mere superficial realities to the four winds, brings us down to the fundamental truths of existence, and emphasises the supremacy, in all human relationships, of love—only with deeper and grander effect as the work of the poet's riper genius. The *Tempest* was written some fifteen or twenty years after the *Dream,* and was probably Shakespeare's farewell to the stage. We see in it the same yet a different Shakespeare. His *Dream* is of Charlcote woods, and its fairies who dance in the moonlight and sport with wrangling youths and maids. In *The Tempest* he takes us to an enchanted island in the midst of the sea, and shows us man no longer young, no longer the plaything of the supernatural, but old and experienced and learned, a great magician, with robe and wand and books of sorcery, knowing the decrees of fortune, the influence of the stars, the properties of herbs, master of the spirits of the air and earth, controlling the winds and tides and the thunder, and, by a deeper magic, controlling the varied stormy elements of human nature—envy, mockery, sensuality, drunkenness, cruelty, and murder—and changing them through pain and sorrow to good, and producing at length harmony, and a deep, beautiful calm. The poet's fancy is here more spiritual, and has a more solemn background. He himself is older, with a profounder knowledge of the good and ill of life, and a stronger grasp of the conditions of human welfare. And he looks forward to peace, the peace of love, among his children and old friends and neighbours at Stratford, and to peace—the peace of a greater love—beyond this world of shadows.

The central thought of the poem is love—the magic of love to reconcile and heal, and redeem and bless.

Suppose a man to have been wronged to the uttermost, to have been treacherously deprived of his estate by his friends and relatives, and sent adrift with his only child, three years old, in a rotten boat to perish; suppose him, by almost a miracle, to come to land on a desert island, and to live there for twelve years in loneliness; and then his enemies are suddenly brought within his reach, and are at his mercy; what will he do? Will he not be tempted to have revenge? Further, suppose his fate has been partly his own fault; suppose he lost his kingdom, as Hamlet lost his, by allowing, through attention to books when he ought to have been busy with affairs of State, villainy to get a footing in the land and to seize the throne? Suppose, too, he has his books, as well as his daughter, with him in his exile, and has uninterrupted leisure for knowledge. May he not be tempted to sulk on his island? to say, as Timon did, "I have done with the world!" or at least to play the cynic with Jaques, and exclaim, "Thank God, here I am by myself, free from human envy and folly! I am happy without my fellow creatures; I will keep my learning to myself and leave men in their ignorance." People who have been wronged are not unfrequently of this temper. But this is exactly the disposition Shakespeare condemns. Prospero is in the two-fold state I have described. He has been wickedly ill-used. Yet he has his child, his books, and leisure for study, power over the elements, knowledge of supernatural agencies. He, himself, is almost a god. But he needs one thing. He wants his fellow-men. He wants human fellowship. He is not satisfied with knowledge. He is weary of solitary culture. He is tired of himself. He desires to return to work and duty in the old sinful world. In spite of all its evil, its uncharitableness, its injustice, its failures, its vanities, he will go back to it. Notwithstanding the wickedness of men, he cannot do without them. And, therefore, when the usurping brother's ship is thrown into his power he employs his magic, not for vengeance, but for reconciliation, not to plague and torture his enemies, but to change them, to bring them to their senses, and to lead them through suffering to regret and a new life, to make them no longer foes but friends. For the tempest which Prospero raises up is one of those of which Shakespeare says elsewhere, "Tempests are kind, and salt waves fresh in love." It brings kindness out of hate, and love from enmity. Firstly, it does good by treating with contempt the artificial distinctions of rank and wealth which are the source of so much of the world's uncharitableness. The storm is no respecter of persons. The boatswain has no time to consider worldly dignities. He has to save the ship, and kings and nobles must get out of his way. Face to face with nature and the fierce elements and death, all men are men, and all men are brothers. That is the first lesson Alonzo learns when he is tumbled below by the sailors. Next he learns grief. His son, he believes, is drowned. Then he is plotted against by his confederates, and with them is dragged about the island until footsore and ready to drop with weariness. Worn out, they are further tormented by the sight of a rich feast, which vanishes as they put out their hands to take it, and at last are driven desperate by awful voices convincing them "like poison" of their sin. But there their troubles end. Prospero's anger goes at the first sign of penitence. "They being penitent," he says, "the sole drift of my purpose doth extend not a frown further." He draws them into his magic ring of fellowship, calls them and the mariners "friends all"; and in the last words of the play before the fall of the curtain—the last words spoken by Shakespeare from the stage to his contemporaries—he would have them come closer yet, rich and poor, old friends, and former enemies, "Please you, draw near." And not even Stephano and Trinculo and Caliban are forgotten. They are led through the mire, drenched to the skin, chased, as lower than beasts, by hounds, and wracked with cramps; but in the end they are admitted into an outer circle of fellowship. Thus the uproar and tumult with which the play began, the uproar and tumult of human passion, gradually sinks down and passes into harmony, into music deeper and deeper and more beautiful, and, under the spell of the magician, there is "a sea-change into something rich and strange."

That is the central thought of the poem. With it is skilfully blended the kindred thought of the liberty of love. "There is no magic," he tells us, "like love"; and in telling us that, he tells us also that there is no freedom except in love. Men have various ideas of liberty, true and false, and many of these are represented. There is the freedom Ariel pants after. Ariel, as his name suggests, lives and moves and has his being in the sunny air. He is not like Puck, a goblin of the night, who "follows the darkness round the world" and rejoices in men's homes and fire-sides. His element is in the light, and he shuns contact with rude humanity. He is pure innocence, a little joyous singing creature, whose idea of happiness is that of the bird or the insect. He loves the breeze, the bright clouds and the spray. He would be free as the mountain wind, to float at will over the bright world, to fly ever after the summer on a bat's back merrily, or to ride to shore laughing on the top of a wave, and then to rest, as he sings in his song of liberty, where the bee sucks in a cowslip's bell or under the blossom on the bough. In contrast to this is Caliban's notion of freedom. Cali-

* A sermon preached in All Souls' Church, Belfast, Jan. 14.

ban, whose name is an anagram for Canibal, is just the opposite to Ariel. He is of the earth, earthy—heavy, slow, and carnal. We hear him before we see him, and between his grunt and his appearance Ariel has time to come and go again. He is gross, lazy flesh. He hates work. He likes to gather nuts and rob bird's nests, to snare and torture animals, to drink from the wild stream, or, when he can get it, the celestial liquor of Stephano's bottle, to lie on his belly in the cool slush and munch filberts and berries. He is always chewing or guzzling. He would have no master. If he could have his will he would brain Prospero, or, in Calibanish speech, "with a log batter his skull, or paunch him with a stake, or cut his wizand with [a] knife." And he too, when intoxicated, can sing of liberty—the song of the Anarchist:—

Flout 'em and scout 'em,
And scout 'em and flout 'em;
Thought is free.

Then in contrast to these conceptions of freedom, neither of which is human, is the true liberty of love in Ferdinand and Miranda, the liberty of a loving bondage and a loving service. Miranda is as much nobler than Ariel as Ferdinand than Caliban. Ariel knows no sin, but he cannot love and cannot pray. Miranda is all pity and reverence. She is pure, uncorrupted human nature; her affection and conscience just awake, shrinking from all thought of evil. She turns away her face at her father's recital of his wrongs. It is too painful to listen to. And when she sees Ferdinand she loves him with a holy passion. As Juliet and Romeo meet first as saint and pilgrim and are infinitely wonderful and sacred to each other, so Miranda and Ferdinand are to one another as "things divine." When Prospero brings the son of his enemy to shore and welcomes him in Ariel's song with the homely sounds of the cock and the watchdog—symbols in Elizbethan poetry of the peace and love of home—and Ferdinand, following the mysterious voices, looks up in wonder and worship and says, "This is no mortal business," Miranda seeing him, young and beautiful with a look of prayer upon his countenance, asks "Is it a spirit?" And he, seeing her, says "It is a goddess!" Then their childlike love deepens. It is made stronger by adversity. Ferdinand is put in bonds and compelled to fetch and stack the wood at Prospero's cave. He does Caliban's work. But no matter. He does it cheerfully. For love, the king's son, as he always will, does service which the slave disdains. He toils at a task he would once have thought heavy and mean. For now, he says—

The mistress which I serve quickens what's dead
And makes my labours pleasures.

Miranda weeps to see him and would help him. "You look wearily," she says. But he answers, "No, 'tis fresh morning with me when you are by." This is not bondage. He says:

Might I but through my prison once a day
Behold this maid, all corners else o' the earth
Let liberty make use of, space enough
Have I."

It is freedom—akin to that of which we speak when we say in our prayers "Thy service is perfect freedom." Therefore at the wedding, Venus, the goddess of false free-love, the mistress of misrule and licence and lust, is absent; and, instead, Juno and Ceres, queens of heaven and the land, leading in a train of naiads and sunburnt reapers, types of temperance and honest toil, pronounce the blessing. And after marriage, when the test of true love begins, the young husband and wife are seen at the mouth of the cave playing chess—the old Teutonic game which in ancient poetry is the symbol of the game of life—opposing skill to skill, and mind to mind, each in the exercise of its power, but with love at each end directing the moves and making the contest a happiness. Thus in our homes and families, and in public life, by the loving toleration of opinion and method, and encouragement of one another's powers, are we free, and only thus are we free.

Lastly, there is the freedom of Prospero. Give him an island all to himself, make him monarch of all he surveys; yet he is not free. Let him have all knowledge, let him control the powers of the air and the earth; yet he has not freedom. He cannot be free away from his fellow creatures—without duty and responsibility, and love and service. For freedom he must do his work in the world, bravely and kindly. He must take men as they are, with their faults and peculiarities and prejudices, and do the best he can as one of them, as part himself of faulty, peculiar and prejudiced humanity, to make the world a little better than he found it. And for that Prospero will put away his magic robe and break his staff and drown his book, and return, as a man, to his fellowmen, content with the one divine magic—the magic of love.

Such, as it seems to me, are the leading thoughts of this wonderful poem. And now I pass, for a few minutes, to the striking personal element in the play. I do not doubt that in Prospero we have to a certain degree an embodiment of Shakespeare's own ripe wisdom, and that the magician's resignation of his enchantment and farewell to his island are the poet's close of his career as a player and his "good-bye" to London. If this is so—and it is not at all inconsistent with the fact that Shakespeare probably wrote later plays at Stratford: he would have written more still had he lived—it makes the character doubly significant and the play doubly beautiful. And it gives special meaning to Prospero's fine speech on the transitoriness of life and the world, and the long sleep before the Judgment Day. He says to Ferdinand, just married to his daughter, feeling as many a man may—and as Shakespeare himself might—when his children marry and his work for them is finished, that the next family event will be his own funeral,—

These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep. Sir, I am vex'd;
Bear with my weakness; my old brain is troubled:
Be not disturbed with my infirmity:
If you be pleased, retire into my cell,
And there repose: a turn or two I'll walk
To still my beating mind.

There is no reason whatever to interpret this passage to mean that Shakespeare did not believe in immortality. It is simply, in noblest verse, the old Christian doctrine of the littleness and swiftness of life, and the sleep before and after it of the womb and the grave; and I read in it the truth so poetically suggested in the *Midsummer Night's Dream* only deeper and more solemn, that life is a vision and the universe a realm of shadows, and beyond these is the great Reality. In his last play at the Globe, bidding farewell to his beloved art, to his theatre, to his comrades, to his public, to find rest and freedom among old friends and dear ones at Stratford, he feels something of the infirmity of age, and his brain reels at the vast mystery of life and death; but his sympathetic nature is brimful of love and mercy and forgiveness, and he puts his trust in the Eternal.

Oh, how great is Shakespeare! How fine is his dramatic skill, his power of bringing together, as in this play, such varied human elements into one little place and time; how matchless his humour, how magnificent his common-sense, how sublime his charity! And, also, how deep, how profound is his *religiousness*, without which, however great in every other respect, he would not be the greatest of all.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

THE LATE DR. MARTINEAU.

Sir,—The Committee of Manchester College, Oxford, have collected a considerable number of printed tributes to the memory of the late Dr. Martineau, and intend to have them placed in the College Library. It will be an interesting addition to this collection if the Committee could place with it a gathering of the memorial sermons, which have no doubt been preached in very many places, and which will have given a varied expression of appreciation of our revered teacher and leader.

The Committee of the College have honoured me with the duty of preparing the memorial volumes, and I shall be very grateful to the friends who will help me in my work by sending me either printed or MS. copies of their discourses to the address below for insertion in the collection.

S. Alfred Steinthal.
Heathfield, 40, Wilmslow-road, Withington, Manchester, Feb. 24.

THE UNITED BRETHREN.

Sir,—In his notice of my "Record of the United Brethren of Devon and Cornwall" in your columns, Mr. Burgess suggests that it would have been well if the Assembly had authorised me to print their minutes and records in full. Such a publication would have been of great interest to antiquarians and students, though perhaps tedious to the ordinary reader, if the minutes was given in their entirety; and the cost would have gone beyond any sum which the Assembly could readily find for the purpose. There is, further, one at present insuperable difficulty in the way of any satisfactory work

of the kind—namely, that some of the original records have been lost quite recently, and for my essay I had to rely on notes and transcripts made by the Rev. J. E. Odgers and others. In 1852 the Assembly resolved that all its documents, excepting the current minute book, should be placed in the hands of the treasurer. Since then they have been consulted by Mr. Odgers, and some of them were copied by R. N. Worth, F.G.S., for the Devon Association meeting in 1877, who borrowed them from Mr. Hill, of Moretonhampstead. Surely valuable records of Nonconformity which existed, and were accessible about twenty years ago, ought to be traceable now. I shall be glad if this letter leads to the careful examination of old books and papers of any who might possibly have them in their possession. In my publication I have, as far as possible, made use of the actual words of the original documents and so let them tell the story, which should therefore be interesting to any who desire information about English Nonconformity.

Priestley Prime.

Heaton Moor, Stockport, Feb. 26.

BACK TO JESUS.

Sir,—I thank Mr. Lloyd Thomas for his interesting letter. As he is silent about my contention that the personality of Jesus must necessarily be conceived of subjectively and ideally, such conception varying in different minds, I presume he agrees with that view. His dictum that "The Christian Church is the perpetuation of the Person of Christ" is therefore perplexing, seeing that even, taking the term "Christian Church" to mean only those who love the Lord Jesus in sincerity, the combination of their multitudinous conceptions of Jesus can only result in a still more purely ideal personage, not in the real Jesus of Nazareth. As the vast majority of its members regard Jesus as Almighty God, we are landed in a curious dilemma, as it then becomes the perpetuation of a conception we do not accept as true. I am not sure that Pusey House has not the best of it. Space forbids my touching on the other interesting speculations suggested by Mr. Thomas.

H. W. Hawkes.

THE WAR IN SOUTH AFRICA.

Sir,—I have read Mr. Robinson's letter in your last issue, and so far as I am concerned will now close the correspondence in the briefest possible way. I am personally averse from controversy, but was forced into it in this case through the violent and reckless attack on the honour of our country contained in the Review of Mr. Bryce's book, which wounded me more deeply than it would be proper, in your columns, to describe.

With reference to Mr. Robinson's remarks on the criticism of the Franchise Law of July last, I can but say that, as I am not a believer in the doctrine of the utter depravity of all Johannisbergers, I accept the "analytical criticism" of "a well-known lawyer" in that city in preference to the views of any one resident here. If any of your readers desire to form an opinion for themselves, they can obtain a copy of the Blue Book (C. 9518) from the Queen's printers for a few pence.

As to "religious opinion," I never dreamt of claiming any superiority for the opinions of religious bodies on politics to those of others—rather the reverse. But I considered it remarkable that such bodies who should *primâ facie* be least inclined for war, are in South Africa practically unanimous, in this case, as to its necessity. Quite recently the Presbyterian ministers at Capetown came into line with the others, and passed a resolution calling upon their co-religionists throughout the Empire to support the Imperial Government (*Christian World*, Feb. 2, p. 2). How different is this from the fatuous manifesto signed by many of our ministers. This does not make for peace, but encourages the Boers to continue the war, and tends to the repetition of another Majuba Hill mistake, on a colossal scale, after the lapse of a few years.

James Shield.

Liverpool, Feb. 28.

Sir,—Will you allow me to say that it appears to me unfortunate that you should have opened your columns to a discussion as to the justness or otherwise of the present war. The question seems to be more or less one of party politics, and more fitted for discussion in the daily and weekly political papers than in "a journal of religious thought and life." No doubt the topic is one of absorbing interest at present, but surely there are more pleasant and non-controversial aspects of it to which discussions in your paper—which should make for peace and harmony among its readers—might be confined.

I suppose those who are in the most unfortunate position of believing their country to be in the wrong in this quarrel, do not wish to stop the war at this present juncture, nor desire that our countrymen, who are enduring hardships and fighting for us at the front—most of whom have had no option in the matter—should lose heart or suffer defeat. Is it likely to assist them in their efforts if papers, which may be sent for their perusal, contain letters and statements to the effect that the cause for which they are fighting is an unjust one? Those who live quietly at home should remember what they seem to forget—that in the present state of civilisation over the world they are only enabled to do so by others being prepared to fight for them.

The spirit which prompted the memorial of our ministers to Lord Salisbury set out in your last issue is admirable, but the deplorable wording of it will, it is to be feared, cause it to have not the slightest result. I am glad to see that the same issue contains expressions of dissent from it on the part of one who would not sign.

At the risk of being called inconsistent, might I be allowed to ask a lady who writes to you this week and talks of the "mad and brutal passions let loose on the battlefield, which make every engagement a hell," if, so far as the conduct of British officers and soldiers in this present war is concerned, she is speaking from imagination or from knowledge of facts?

And with regard to future feelings between the races, does not our experience go to show, that men who have met each other in physical or intellectual contests and both fought well, agree together better afterwards, than men do who have not tested their respective merits, and one of whom from ignorance despises the other—which apparently was the case with Boer and Briton before the war began?

Feb. 26. Edward Bramley.

[We cannot at all agree with our correspondent that the justice or injustice of the war is a question of party politics. Our religion surely must be concerned with such a question of national righteousness and the honour of our country, and we cannot see that a religious newspaper has any right to be silent, differ as its readers may on points at issue.—Ed. Inq.]

Sir,—No one will question the motives of the 150 ministers who have been memorialising the Marquis of Salisbury or do otherwise than very warmly sympathise with their desire that the terrible drama, now being enacted in South Africa, should be closed at the earliest possible moment.

Surely, though, it is impossible for our Government to move, in the way urged, at present. What are the facts? The two Republics secretly combined together to make war against us at a moment's notice; they addressed to us an ultimatum, couched in such extravagant terms as to render further negotiation impossible; they invaded our colonies within twenty-four hours, determined to take full advantage of their defenceless state; they annexed our territory, and still have in their grip large tracts of our country, including several towns; they hold numbers of our troops as prisoners; they have neglected no means to sap the loyalty of our fellow-subjects; they have commandeered them and despoiled them of their property; yet now, almost before we have been able to bring our resources to bear, and whilst the crisis is at its height, the Government is pressed to make overtures for an armistice! Could any course be less likely to lead to a final and satisfactory settlement of the great questions at issue in South Africa?

What do the memorialists mean by such terms as "the integrity of British territory" and "British residents in the Transvaal"? As used, they seem a covert admission that we are in the wrong, and that we ought to be contented to revert to the position as it was before the war. Can it be seriously supposed that, after the vast sacrifices the Empire has made both of life and treasure, we shall forego the natural fruits flowing from the war? Suppose the Government were to meditate such a course, would Parliament permit it to be carried out? What, also, of the Army and of our Canadian, Australian and New Zealand brethren? What of the loyal part of the population in South Africa itself? These questions answer themselves, and make any settlement on the lines suggested by the Memorial impossible.

When once the ultimate success of our arms is clearly established and manifest in the eyes of the world, it might be practical and wise to state our terms of peace; but such a step must rest with the Government, who, alone, can know whether or not it was likely to be useful.

Some things must certainly be assured; a citizen of the Empire must no longer be a stranger or an alien, either in the Transvaal or the Orange Free State, and the States themselves must, once for all, come into the sphere of British influence.

Nottingham, Feb. 26. B. Dowson.

Sir,—I shall be grateful if you will allow me to express in your columns an entire sympathy with the letter of Mr. Shaen Solly, published last week. I am one of many to whom it has been a matter of the deepest regret that the memorial to the Prime Minister, printed by you last week, should go forth either to the Government or the public as representing either the ethical or political judgment of our body on the present war.

The war is either just or unjust. If the memorialists regard it as just, their memorial is obviously futile and unnecessary. They ask the Government to take the earliest available opportunity to make peace. In the case of a just war that opportunity does not come until the conflict has been brought to a successful issue either by the defeat, or the repentance, of the unjust adversary. No Government waging such a war needs to be memorialised to seize this opportunity when it comes: its coming is what they have been fighting for. To present memorials in favour of peace is, in such a case, merely as though the horrified spectator of some surgical operation should beseech the surgeon to desist from the use of the knife. This he will do of his own accord at the proper moment—that is, when the operation is complete. To desist before would be criminal.

Noting the names of the memorialists, I cannot believe that they would be parties to such a feeble and insignificant proceeding as that of petitioning the Government to take "the earliest available opportunity" to stop a just war. I am bound to infer, therefore, that one and all they regard the war as unjust, the only supposition on which it is conceivable that thoughtful men should make such a petition. For those who hold that view, nothing of course is more natural or right than that they should appeal to the Government to stop the war; but even so, it seems to me that the moment chosen for making the appeal could not have been more inopportune. At the time when the memorial was sent round for signature, our armies were everywhere defeated or ineffective, and the only possible way for our Government to end the conflict was by asking for and accepting the Boers' terms of peace. On the absolute certainty that no British Government, of whatever party, would do anything of the kind I will not dwell; nor need a word be said of the total ruin to our prestige, for that is not an ethical consideration; it is enough that, as Mr. Solly clearly shows, the granting of the appeal would have made the recurrence of the war certain. As one who does not accept the view that the war is unjust, I could not have signed the memorial in any case. But had I been of the opposite opinion I should have been equally reluctant to sign. It would then have seemed to me that the memorial lost all its force through containing no clear indication of the attitude of mind adopted by the memorialists. *That* can only be ethical condemnation of the war as such. Unless this is made clear the document is meaningless, and one which, while it does not improve the reputation of our ministry for moral earnestness, will injure that for common sense. It would have been made clear if the phrase had been retained which, in the first issued draft of the memorial, spoke of the war as "a scandal to our common Christianity." About that there could be no mistake.

L. P. Jacks.

Birmingham, Feb. 28.

Sir,—As one of those responsible for the issue of the Memorial to Lord Salisbury, may I be allowed a few words in reply to the courteous letter of Mr. Shaen Solly.

Mr. Solly explains that he was unable to sign the Memorial because it failed to insist on the "necessity of securing disarmament in South Africa," by which, I presume, Mr. Solly means the disarmament of the Boers.

May I point out that what the Memorial does is to urge upon the Government, through Lord Salisbury, that they should avail themselves of the earliest opportunity to prepare the way for "an effective and enduring peace on such terms that while justice should be done to British subjects it should be made manifest to the world that the British Government is animated by no spirit of revenge, and seeks neither goldfields nor territory; but desires, above all things, relations of kindness and goodwill between the English and Dutch races in South Africa." How that peace is to be attained, or how it is to be made effective and enduring, the memorialists do not presume to say. What they do is to indicate the end which they desire, and the spirit in which, as they believe, that end should be pursued.

With that aim and with that spirit I cannot but believe that Mr. Solly is in heartiest sympathy. I think, therefore, we might fairly ask for his name to the Memorial.

With the closing paragraph of Mr. Solly's letter I sincerely regret to find myself sadly at variance. I also have read Mr. Bryce's "Impressions or South Africa" and much besides, and the conclusion to which I have sorrowfully come is: that it is not the Boers, but the British—or, more correctly, the representatives of Britain—who have "committed one of the most wicked acts recorded in history," and that whatever the immediate issues of the present strife may be, judgment and penalty must inevitably follow. John Byles.

Northampton, Feb. 26.

Action seems to follow feeling, but really action and feeling go together; and by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling, which is not. Thus, the sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look round cheerfully, and to act and speak as if cheerfulness were already there. If such conduct does not make you soon feel cheerful nothing else on that occasion can. So to feel brave, act as if we were brave, use all our will to that end and a courage-fit will very likely replace the fit of fear. To wrestle with a bad feeling only pins our attention on it, and keeps it still fastened in the mind, whereas, if we act as if from some better feeling the old, bad feeling soon folds its tent like an Arab, and silently steals away. — *William James.*

PROVINCIAL LETTER.

LONDON AND THE SOUTH EASTERN COUNTIES.

That which is now absorbing the attention and interest of the Churches within the metropolitan area is the near approach of the London Bazaar, which is to consummate the achievement of raising £12,000 to form a Permanent Chapel Building Fund and to extinguish existing debts on church buildings. The friends of this movement have been working hard and very enthusiastically for several months, determined, if possible, to make the Bazaar a great success. The churches have been brought into closer touch with each other, and the bond of union, which had hitherto existed to a large extent in name, has become more of a reality. The list of donations published from time to time shows that there are some large hearts still in our ranks, who feel it a privilege to help forward the spread of liberal religion. Over £9,000 has already been promised, and we are sanguine enough to believe that at least £10,000 will be raised before May 1. The needs of London are always growing, for, on every hand, new suburbs are springing up, where an increasing population is glad to find a home, and unless we are prepared to go forward and take possession of the land, we shall find ourselves in the rear of the great army of religious workers, although we profess to be in the van of religious progress. The smaller churches need strengthening, and those that are located in neighbourhoods where it is impossible for them to maintain the position unaided, must have generous assistance from without, while the newly established churches require to be fostered until they can safely stand alone. For all this work a largely increased income of the London District Society is required, and if the members of the different London churches only realised their responsibility in this matter, the financial problem would soon be solved.

New ground has been broken at Sydenham. Two series of Sunday evening services have been held in the new Public Hall. The attendances at the commencement were of a very encouraging character, but lately, in common with other churches, we have had to contend with wind and rain, sleet and snow, which are not genial friends of religious services. As many as 110 were present on one occasion, and as few as 18 on another; but when atmospheric conditions were favourable, the congregation numbered about 50. Of course many have come from mere curiosity, to know what strange things Unitarians have to bring to their ears, and then go their own way with a few fresh thoughts stirring in their minds. There were others who are convinced that we have truth on our side, and are in sympathy with us, but social and other considerations prevent them from publicly identifying themselves with any movement which is outside the pale of orthodoxy. However, we have done our best to sow the seeds of truth, and must leave results to the good husbandry of God. If we have only set people thinking on religious questions, we have accomplished something. We are not afraid of thinking people, like Romanists and Anglicans. They do not wish people to think on religious matters. As a priest

once said to a friend: "You have no idea how troublesome people are who do think. It makes dissenters of them and all sorts of things." There is no doubt it makes Unitarians of them. On ten Sunday evenings different aspects of Unitarian teaching have been presented, and a strong desire has been expressed that a further effort should be made to gather into closer fellowship those who are seeking a rational religion. Arrangements have accordingly been made to continue the services until the end of March, when it is hoped there may be some definite indication as to future action.

Passing now from London into the South Eastern Counties, we have to record a few ministerial changes. Brighton has lost the Rev. A. Hood, who for several years ministered to the Free Christian Church in New-road, and who took an active part in the social movements of the town. On account of continued ill-health he was obliged to resign the pastorate in the autumn of last year. He received from the congregation very substantial proofs of their affection and esteem, and it is hoped that his residence for a time in a more genial clime will prove beneficial to his health. There is a wide field at Brighton for the energy and devotion of an earnest minister, and every opportunity for building up a strong and prosperous church. Indeed, there is room enough for two churches in this large and fashionable town. The settlement of the Rev. E. Turland at Newbury has already been productive of good results. The chapel, which is one of the oldest Presbyterian structures in England is to be thoroughly renovated, some structural additions to be made and a heating apparatus fixed. These much needed improvements will cost about £250. While friends have contributed generously, the treasurer, Mr. T. Stillman, will be glad of fresh donations. The little church at Deal has been fortunate in securing the services of the Rev. T. Shakespeare, who after six months' engagement has accepted the pastorate. His ministry is proving very acceptable to the people, and it is hoped that better days are in store for the congregation. The pulpit at Reading will be vacant in April. The Rev. E. A. Voysey, B.A., who has placed his resignation in the hands of the congregation, will carry with him their good wishes wherever he may be called to exercise his ministry.

The Rev. S. S. Brettell, M.A., has taken temporary charge of the Church of Maidstone, which has of late suffered serious losses by the death and removal of liberal supporters; but the friends are looking forward to fresh accessions to their ranks as the result of the present minister's efforts. The settlement of the Rev. G. St. Clair at Eastbourne is a distinct gain to this struggling congregation. The attempt to establish new churches in seaside resorts has not hitherto met with much success in the South Eastern Counties; and it may be questioned whether the expenditure of money and energy would not be more wisely diverted into other more promising districts. Some special Sunday evening services were held at Tunbridge Wells at the beginning of the year. These attracted good congregations, and the friends there were much encouraged. The Mechanics' Institute (the temporary home of the church) was well filled. This little community is still full of vigour, maintaining the cause of liberal religion, and doing its best to broaden men's thoughts, to strengthen their better life, and to enlarge their sympathies on all religious and social questions.

As to the other churches in the province, some are making a little progress, but the majority are simply "marking time." One feature distinctly reveals itself in many of the churches—that of complacent acceptance of the smallness of their numbers, as if this were an essential of a Unitarian Church. They comfort themselves with this thought, and do not consider it worth while to endeavour to bring about a better state of things. The lack of personal effort and hearty co-operation in church work, accounts in no small degree for the unsatisfactory condition of some of our churches. The fires of enthusiasm are burning very low. Oh, for the four winds of heaven to blow upon them and kindle them into a blaze! In some cases churches are a little sleepy. A short time ago a philanthropic association proposed to a country clergyman to organise "a quiet day of recreation for his parishioners." The reply sent back was: "Too many quiet days already. Could you send us an earthquake?" Would not something like an earthquake be an advantage to those churches whose members do not wish to disturb anybody's faith, because they love ease and quiet themselves. What is wanted is a little more missionary zeal.

The minister at Hastings has set a good example, not only for his brethren in the ministry, but for intelligent laymen who have the gift of speech, and who might use that gift in making known to others the grand truths of our glorious Gospel. Some time ago the Rev. Gardner Preston delivered a course of week-evening lectures in the Board school-room, at Clive Vale, a suburb of Hastings. The experiment proved so successful that a second and a third course was arranged, with an average attendance of thirty to forty adults, who were deeply interested in what to them were new truths, or new aspects of old truths, which were brought under their consideration. It is this kind of Mission work which is very much needed, not only for the spread of truth, but for the sake of the spiritual life of the churches themselves. If the power of self-propagation is not possessed, or if being possessed it is not used, by churches in growing neighbourhoods, such churches have ground for humiliation before God and shame before men. If our brethren did but feel the joy of this work, and the value of knowing that we are keeping pace with the growing needs of the world, as set over against the gnawing anxiety, the humiliation, the shame of knowing that we are going back, they would need no words to spur them on. The cause of so many of our churches dwindling may, I think, be traced principally to this lack of expansive and adaptive effort. The Provincial Assembly, I feel sure, will gladly assist any such effort, not only with financial but with ministerial help.

T. E. M. Edwards.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bootle (Appointment).—A unanimous and cordial invitation has been extended to, and accepted by, the Rev. J. Morley Mills, who has just resigned the Nantwich pulpit, to succeed the Rev. H. W. Hawkes, as minister of the Bootle Free Church, commencing Aug. 1 next.

Chatham.—The eleventh anniversary of the opening of the restored church took place on Wednesday last week. After tea there was a public meeting, presided over by the Rev. W. G. Tarrant, president of the London and South-Eastern Provincial Assembly. There was a very good attendance, and the meeting was a most encouraging one. Addresses were given by the chairman, the Rev. S. S. Brettell (Maidstone), the Rev. H. Rawlings (York), and the minister of the church, the Rev. G. S. Hitchcock. The addresses all testified to the importance of individual conviction and devotion, by which alone the highest fruits of fellowship can be attained. Mr. Hitchcock, who was presented by Mr. Whittle, on behalf of the University class, with a copy of Grant's "Ethics of Aristotle" (two vols.), feelingly acknowledged the gift. He said: The gospel of the Unitarians was a proclamation of the realm of the spirit. They looked upon the old creeds and churches with a sympathy that would understand them because they were the works of human reason, and in their time they represented the highest attainment of human reason. They wished to be placed in communion with all thought throughout the world, whether it be the prudential maxims on the lips of Confucius, the craving of Buddha for a life freed from all sensualism, or that which came from the lips of Jesus, and changed the conception of God from the law-giver outside the soul to the voice within us that is capable of judging of the commandment and producing the work of reason. Wherever they looked they saw the work of the spirit and claimed it as the realm of spirit, and this gave them not only freedom but three certainties—the certainty of the human soul; in the nature of that soul we attain to a knowledge of the freedom of man and the immortality of his spirit.

Dover.—Electric light has been installed in the Adrian-street Chapel, and an arc lamp over the gate is a very welcome improvement to the entrance at night.

Gateshead.—On Sunday last the Rev. A. Harvie conducted a Martineau Memorial Service; there was a good congregation. Hymns, prayers, responses, and readings were selected from the works of the great master. The service was most devotional and helpful. Mr. Harvie's discourse will long remain with those who were present an inspiration to emulate the life of one whom all revere.

King's Lynn.—The Rev. George Lansdown has resigned his charge here, and the congregation has received the resignation with unanimous regret. He has accepted an invitation to Billingshurst, and will enter upon his new duties in April.

Leeds: Hunslet.—On Feb. 8 and 10 the annual bazaar was held, and was a greater success than any of its predecessors. It was opened on the 8th by Miss Kitson, of Gledhow Hall, and on the 10th by Mr. J. T. Kitchen, of Apperley Bridge, a member of the sister congregation at Holbeck. The total receipts were nearly £20 higher than last year, being upwards of £111, the highest amount ever reached.

London: Brixton.—At the annual meeting of the congregation, held on Wednesday, Feb. 21, Mr. Frederick Nettlefold in the chair, a warm tribute was paid to Mr. H. Eaton, who, after eighteen years diligent and faithful service, had resigned the office of hon. secretary. Mr. H. T. Terry was appointed to succeed Mr. Eaton. It was pointed out that Mr. Terry represented the fourth generation of the family connection with the Effra-road Church. The annual report bore testimony to the regret of the congregation at the enforced resignation of the Rev. James Harwood, owing to ill-health. Mr. Harwood is now in Egypt, and is benefiting by his stay in that country.

London: Essex Church.—The fourth series of educational lectures is now running its course. The Rev. Edgar I. Fripp has lectured on "Shakespeare and his Times," and Mr. Charles Hecht on "London Markets." On Tuesday last the subject was "Queensland Sketches," and the lecturer was Sir Horace Tozer, Agent-General for Queensland to-day, and formerly Home Secretary of the Queensland Assembly. With the assistance of a hundred slides he illustrated the chief physical features of the colony, its various rural and pastoral pursuits, its ample agricultural resources, its mining and

sugar-making industries, and finally its historical and national progress. The Rev. Frank K. Freeston occupied the chair, and a vote of thanks was awarded the lecturer on the motion of Mr. Howard C. Clarke and Mr. Edgar Worthington. There was an audience of 130 persons. On Tuesday next Mr. Lucking Tavener will lecture on "The Works of G. F. Watts," and on the Tuesday following the Rev. Frank K. Freeston will speak of "John Ruskin and his Stones of Venice."

London: Islington.—In aid of the Unity Church Excursion and Christmas Treat Fund, a successful concert was given in the church-room on Thursday last, when a diversified programme, arranged by Mr. J. T. Mackey, was given to a large audience, whose support on this occasion considerably augmented the fund in question. An interesting item consisted of an operetta, entitled *The Doll's Wedding*, which were very creditably rendered by the children of the school.

London: Stepney Green.—The scholars of the College Chapel School are working hard for the bazaar. On Friday evening they gave a very successful entertainment, "Tableaux and Music," under the direction of Miss Lake and Mr. Cooper. It was very much enjoyed, and brought £1 5s. to the great bazaar fund. On Sunday afternoon last the scholars received their prizes for attendance and conduct, when Miss Lake presented the work boxes and books with well-chosen words. The day being the anniversary of the death of Mr. Spears, a special "In Memoriam" service was conducted by Mr. S. Salt in the evening.

London Sunday School Society.—The annual meeting was held on Saturday, Feb. 24, at Essex Hall, when there was a good attendance. Refreshments were provided from six to seven, when the chair was taken by the retiring president, Mr. F. W. Lawrence, M.A. The treasurer's balance-sheet was presented by Mr. Ion Pritchard, and showed a small balance in hand. Mr. Alec Barnes read the committee's report, which recorded a year of steady progress in the various activities in hand. The two chief features of the past year were the summer meeting of teachers at Oxford and the opening of the Southend Home, generously presented to the Society by Mrs. Bayle Bernard. Other speakers included Miss A. J. Lawrence, treasurer of the Country Holidays Fund, Miss Marian Pritchard, Mr. Harold Wade, the Rev. J. T. Sunderland, the Rev. H. W. Perris, Mr. Leslie Clarke, Mr. Mackay, and Mr. T. W. Turner. The Rev. W. Copeland Bowie was elected president for the year 1900. Mr. Ion Pritchard, treasurer, Messrs. Alec Barnes and Harold Wade, secretaries, and the following to form committee:—Miss Pritchard, Miss Tayler, Miss A. J. Lawrence, Messrs. J. S. Cooper, F. Talbot, and J. Ballantyne. At the close of the business meeting, Mr. F. W. Lawrence gave a most interesting and suggestive address on some problems of the twentieth century. He referred especially to those evils which had grown up in the closing century, such as the alarming increase of armaments, the overcrowding and consequent degradation in our great cities, the unemployed difficulty, and the underpayment of women workers. These, he said, were some of the problems for the twentieth century. To solve them there were needed men and women sound in body and mind, and carefully trained in intellectual judgment. But this was not all: moral sense was absolutely essential; and he concluded by pointing out to his hearers that it rested largely with them to implant such seeds of morality and integrity in young minds, that those who came after them might be true men and women, who would make the twentieth century long remembered as the great era of progress in human fellowship.

Nantwich.—On Sunday week, the anniversary of the death in 1546 of Martin Luther, the Rev. J. Morley Mills took the life of the great reformer as the subject for his evening sermon, drawing from it a lesson of trust in the ever-present Spirit of God, as constantly prompting men to higher, nobler, holier thought, work, and life.

Swansea.—In the report of the church which appeared a fortnight ago, a paragraph should have read that Mr. Jones submitted his paper to Fellows and other Graduates, and not to the Geographical Society as a body, and was elected in the ordinary way. Before the Philosophy class in the month of February, three interesting lectures were delivered. Rev. T. Sinclair Evans, Congregational minister, lectured on "Welsh Folk-lore," Mr. Tabb on "The West Indies," and Dr. Reid gave a "Demonstration on the Brain." Work is proceeding in connection with the bazaar, which will be held on April 18 and 19. The minister is writing "The History of the Church," which will be published in April.

The North-East Lancashire Sunday-school Union.—On Saturday last the Union held its first conference of the year at Accrington. After tea a capital paper on "Teaching the Teacher" was read by Mr. A. W. Wallington, of Colne, who is a member of the Baptist denomination. The difficulties of the average teacher were mentioned, and the essayist then urged the need of a preparation class for teachers presided over by a layman. Mr. Nicholas Ingham, who occupied the chair, invited discussion, which was engaged in by the Revs. Arthur W. Fox, J. H. Wicksteed, W. H. Burgess; Messrs. P. Bibby, J. S. Mackie, Haworth, Holden, and Graham. Songs were rendered by Mrs. Webster and Mrs. Hargreaves.

Yorkshire Unitarian Sunday School Union.—The thirty-second Teachers' Conference took place on Saturday, Feb. 10, in the Northgate End Sunday-school, Halifax. There was a good gathering, weather considered, Halifax being well represented. After tea a meeting was held, the President (Mr. Fred. Clayton) in the chair. There were also present the Revs. E. Ceredig Jones, M.A., J. G. Slater, and James Taylor; Messrs. Teal, Slater, Brook, Stott, Briggs, Wilson, E. Jackson, P. Jackson, Wadsworth, C. H. Boyle (secretary), and a number of ladies. The Rev. W. Mellor (Huddersfield) read a paper on "The Church and the Sunday-school in their Relation to each other; an old Problem in new Conditions." The paper was extremely suggestive, and contained many valuable points of interest, particularly to the Sunday-school of the future. In the course of the discussion which followed, the wish found varied expression that some means might be found of inducing the elder scholars in all our schools to take a greater interest in the Church by seeking in larger numbers to become members, and identifying themselves more closely with many of the organisations connected therewith. Among the speakers were Miss Shackleton, the Revs. E. Ceredig Jones, J. G. Slater, James Taylor, the President, and Messrs. Stott, Brook, and Teal. Mr. Mellor having been thanked for his paper, a similar compliment was paid to the Halifax friends for their hospitality, and also for the choice selections of vocal and instrumental music with which the proceedings were interspersed during the evening.

Our Calendar.

SUNDAY, March 4.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M., Rev. Harold Rylett, and 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. H. Jones, B.A.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. Brooke Herford, D.D. Communion Service, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "Non-resistance." Evening, "Lent."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., Mr. Carlier, and 7 P.M., Mr. L. Tavener. Evening, "The Christian Ideal."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev Harold Rylett, "What Unitarians believe about the Bible."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Blackfriars, 11 A.M.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. C. Travers.

Liverpool, Hope-street Church, 11 A.M., Rev. A. Cobden Smith, and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Spirit of Thomas Carlyle: a Religious Study."

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.

Manchester, Strangeways, 10.30 A.M. and 6.30. P.M.

Margate, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. Barnhill.

Oxford, Manchester College, 11.30 A.M., Rev. W. E. Addis, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. J. R. Barnhill.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. Voysey.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

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MARRIAGES.

Middleton—Talbot—On Saturday, the 24th Feb., at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., and the Rev. J. E. Carpenter, M.A., William, second son of the late John William Middleton, Solicitor, Leeds, to Agnes Clara, elder daughter of Grosvenor Talbot, Burley, Leeds.

DEATHS.

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The ANNUAL MEETING of the Subscribers and Friends will be held at the Mission on THURSDAY, March 15th. The Chair will be taken at 8 o'clock by C. W. Jones, Esq., President B. and F.U.A.

Tea and coffee at 7.

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NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

The ANNUAL MEETING will be held at LEIGH on TUESDAY, March 6th.

Service 3 P.M., conducted by the Rev. M. R. Scott, of Ainsworth. Sermon by the Rev. C. C. Coe, F.R.G.S.

BUSINESS MEETING, 4.30 P.M. Tea, 5 P.M. Tickets, 1s. each.

PUBLIC MEETING, 6 P.M. Chairman, T. W. Barlow, Esq. Addresses by the Rev. C. C. Coe, Rev. C. Peach, Rev. A. H. Dolphin, and R. Robinson, Esq.

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THE MINISTERIAL FELLOWSHIP.

The ANNUAL MEETING of Members will be held in the LECTURE HALL of the TEMPERANCE HALL, LEICESTER, on TUESDAY, 3rd April, at 2 P.M., the Rev. H. E. Dowson, B.A., President, in the chair.

Applications for admission to Membership must be in the hands of the Secretary (the Rev. C. J. Street, M.A., LL.B., Maythorn, Heaton, Bolton), not later than Monday, 12th March.

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The Inquirer.

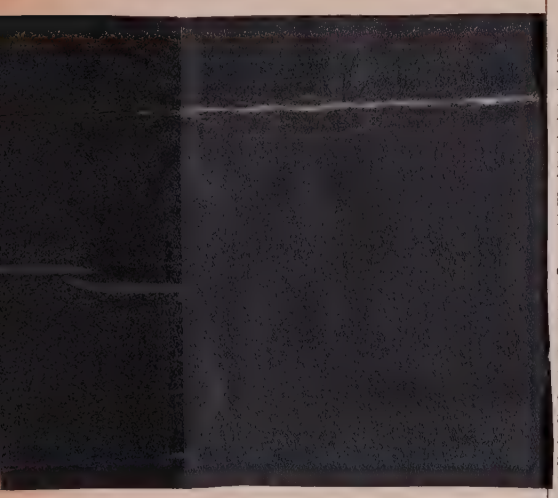
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NOTES OF THE WEEK.

THE full programme of arrangements for the Seventh Triennial Conference to be held at Leicester on April 3, 4, 5, and 6 will be found advertised in another column. The Conference sermon is to be preached by the Rev. Charles Hargrove, M.A., on the evening of the first day, and on the following morning, after the opening devotional service, an address is to be given by the Rev. Stopford A. Brooke, M.A., LL.D., on "James Martineau: His Life and Influence." Next comes the first paper of the Conference, by the Rev. J. Edwin Odgers, M.A., on "The Historical Development of our Freedom and Faith and the Importance of its Study." Other subjects to be discussed during the Conference are "How Best to Organise the Religious Life of our Young People," "The Future Supply of our Ministers," and "The Conduct of Public Worship." On the Thursday morning two papers are to be read, without discussion, by the Rev. P. H. Wicksteed, on "The Fear of God and the Sense of Sin," and by Mrs. Humphry Ward, on "Gospel Interpretation—a specimen chapter." The business meeting follows on Thursday afternoon, at which the report as to Ministerial Pensions will be presented, and resolutions are to be moved by Mr. J. Cogan Conway and Mr. David Ainsworth. At the public meeting on Thursday evening, under the presidency of Dr. W. Blake Odgers, Q.C., the subject "Signs of Progress in Christendom" will be treated by the Revs. J. Page Hopps, L. de B. Klein, D.Sc., Joseph Wood, and Mr. F. Maddison, M.P. It is altogether a strong programme, which should attract a very large gathering of friends, and ensure to this meeting of the Conference a success as delightful and productive of good to our churches as any of former years.

AT the annual meeting of the Aborigines Protection Society held on Thursday week, under the presidency of Mr. Alfred E. Pease, M.P., it was announced that as the result of a special appeal the Society had been able to send £50 weekly to Zulus on whom the war had brought great hardships. The Bishop of London moved :—

That this meeting welcomes the Marquis of Salisbury's statement in the House of Lords on Oct. 17 last, that as one of the issues of the present war in South Africa, "due precaution will be taken for the philanthropic and kindly and improving treatment of the indigenous races, of whose destiny we have been too forgetful," and appeals to Her Majesty's Government to do all in its power towards the performance of that promise; and that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for the Colonies.

The settlement after the war, he said, ought to make perfectly clear the fact that we were striving not for our own selfish interests, but to enlarge the scope of a heightening and broadening civilising power. By that we must assuredly stand or fall, for the future would belong to that people whose influence was most beneficent. Mr. Leonard Courtney, M.P., said that no one could pretend that the Dutch of South Africa had been stainless in their relations to the blacks; the record was fouled with blood, and was full of cruelty, wrong, robbery, and something approaching to slavery. And yet they had to ask themselves, "For anything that has happened there, cannot we find a parallel among our own people?" The Society must take care that in any future settlement of lands in South Africa there were not introduced veiled forms of slavery such as had existed in some lands, in some degree, under our control. They must be on their guard against plans which isolated natives and kept them entirely under the power of a few trading, mining, or speculative men.

IT was a good omen for increased attention to the pressing problem of the Housing of the Poor that the Prince and Princess of Wales went to Shoreditch on Saturday to open the Boundary-street Estate, where the County Council have erected large blocks of model dwellings around a central garden, on the site of what was formerly a disgraceful wilderness of slums, one of the worst plague spots of the metropolis. The *Daily News*, in an interesting article on the subject, recalled the interest shown by the late Prince Consort in the subject, and the work done by the Prince of Wales on the Royal Commission, which reported in 1885. The Prince on Saturday made a practical and able speech, quoting the report of Dr. Southwood Smith in 1839, and showing what had been done by the County Council, and by such private enterprise as that of Lord Rowton and Lord Iveagh. "I am satisfied," he said, "not only that the public conscience is awakened on the subject, but that the public demands, and will continue to demand, vigorous action in cleansing the slums which disgrace our civilisation, in the erection of good and wholesome dwellings such as those around us, and in meeting the difficulties of providing house-room for the working-classes at reasonable rates by easy and cheap carriage to not distant districts where rents are reasonable." The *Daily News* points out that the Bill now before Parliament is only a very meagre instalment of what is required to meet a most urgent need.

THE March number of *Macmillan's Magazine* contains a short anonymous article on Dr. Martineau, "Some Recollections by a Friend." The writer dwells upon his great and unaffected modesty, which is not always found linked with such genius, and notes the fund of dry humour he possessed and his great charm in conversation. The "Seat of Authority" is referred to as Dr. Martineau's last great book, and from it the following passage is quoted, as singularly appropriate to the gracious spirit of the author :—

Among the societies of men, it is ever the greater spirits that morally sustain the less; and, as the scale of realised excellence ascends, the conscience of us all is ashamed to linger, and eventually rises too. We are lifted by the souls of mightier wing, and are set where otherwise our feet would not have climbed.

The article then concludes :—

We cannot dispose of Dr. Martineau's religious teaching by labelling it *Unitarian*. Great souls belong to no denomination.

They shame all petty sectarians to whom differences of opinion appear as signs of moral disaffection, and testify to the existence of those spiritual bonds of kinship which link together all earnest and truth-loving souls.

[illegible] several of Dr. Martineau's letters, which he had from time to time received, and among them a letter written in 1893, in reply to a difficulty he had expressed, as to what he here calls the "curious mixture of scepticism and mysticism, of Conservatism and Radicalism, of inexorable logic and illogical pietism," which he had noted in Dr. Martineau's attitude as a philosophical and theological teacher. The following is part of Dr. Martineau's reply:—

"You are quite entitled, in strictness of logical criticism, to lay any stress it may seem to deserve on my inconsistent moods of mind towards the contents of the Fourth Gospel. It is very true that, among elements in the narrative alike unaccredited by adequate external testimony, I do retain some and reject others on grounds of internal concordance or discordance with the essence of the personality of Jesus, as already gathered from the really historical materials furnished by the other gospels. My faith even in these earlier records rests much more on the unique portraiture they present of a human life perfected in its relations with the Divine Father, than in the security of their witness borne to particular facts and words. Traditions floating about in shreds of oral report for thirty or forty years, before being precipitated into the *littera scripta* now in our hands, cannot but lose in the process much that they had and pick up yet more that they had not; and no subsequent care in sifting them—such as Luke, for example, claims to have bestowed on them—can sever for us the pure history from its accretions. But tradition works up only the material of the commonplace imagination; it cannot invent, it can only impair and spoil, the personality of a Christ; crediting it with ever more startling marvels of physical power, while lowering its ideal grandeur and spiritual perfection. In reading the synoptic reports of the life and work of Jesus, I cannot help recognising in certain passages of action or discourse the stamp of a Divine originality, of an insight which, in its utterance, constitutes Revelation; that *here* I am in contact with him I can never doubt; while in sharpest contrast with these are a few incidents and not a few utterances which no host of witnesses could induce me to ascribe to the author of the others. The internal evidence thus inevitably controls the external. It is then but a slight step further, if it is allowed to dispense with the external; and to carry its own weight when, in a later and less attested Gospel, sayings flow from the lips of Jesus which are wholly in character with those which have already brought us to his feet. If he did not utter them, these are, at all events, the outcome of his spirit in its regenerating work upon the mind and imagination of the Church. On these grounds I think it quite permissible to let the Fourth Evangelist prolong for us into the second century the appeal of Jesus to his disciples, so far as it preserves its own tone; the more so, as it is always possible that the writer may have fallen in with a vein of traditions not hitherto wrought into the "Evangelical narrative."

The March number of *The New Kingdom*, which is a special "Martineau number," opens with a study of the great teacher by the Rev. William Mellor, who speaks of him as "a theologian and philosopher, a leader of men and Church idealist," and Mr. Mellor adds, "as true a poet as ever lived." A good part of the paper is taken up with an interesting account of some of the most striking of Dr. Martineau's essays, which were preliminary studies for his greater philosophical works. Having spoken in conclusion of Dr. Martineau's ideal of church fellowship, Mr. Mellor says: "With his direct vision of God, with his power of realising the Unseen and the Eternal, we may, in God's own time and in the normal order of human events, realise also his ideal of a truly Free Church of the Living God; and that, certainly, is the only aim worthy of our history, worthy of our essential principles, and worthy of the mission which God and our best men and women have laid upon us."

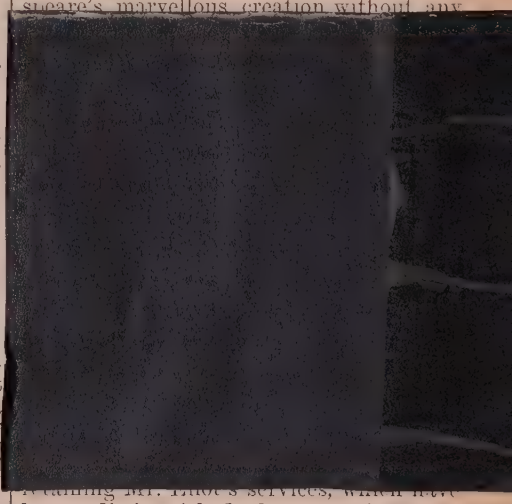
This month's *Seed Sower* contains two articles on Ruskin, the first being on "Ruskin, the Interpreter of Nature," an address by the Rev. Joseph Wood at a Ruskin Memorial service, the second by the Rev. H. Gow on "Ruskin as Social Reformer." There is also an illustrated article on Deptford, in the series on "Our Ancient Chapels," by the Rev. F. K. Freeston, the greater part of which, however, is extracted from an interesting letter of reminiscences by Miss Squier, the daughter and granddaughter of two former ministers. The Rev. E. P. Barrow continues his article on "Types of Service—III. Handicraftsman." A timely article by Mrs. Mills, "Let in the Light," concludes the number.

Lovers of Ruskin should secure the March *Bookman*, which is a Memorial number, with as many as thirty-six illustrations, large and small, connected with Ruskin, fifteen of them being portraits at different ages. On one page the portrait is surrounded by charming glimpses of Brantwood and Coniston, there is a picture of the Oxford road-making by Ruskin's students, and also a reproduction of one of his own early drawings (at the age of sixteen) at Friburg. Mr. J. A. Hobson contributes an article on "Ruskin as Social Reformer," and the number also contains an interesting collection of Ruskiniana.

Through the February and March numbers of *Harper* we have followed Mrs. Humphry Ward's new novel, "Eleanor," with deepening interest. Lucy Foster is altogether delightful, and Mr. Sterner, who illustrates the story, is far more successful with her than with Manisty. In the March number there is a very striking description of a great scene in St. Peter's, when the Pope is carried in and chants the Apostolic Benediction. Lucy Foster, the Puritan girl from a New England village, is greatly impressed.

Yet, as she looks, within the visible scene there opens another: the porch of a plain shingled house, her uncle sitting within it, his pipe and his newspaper on his knee, sunning himself in the April morning. She passes behind him, looks into the stiff leaf-scented parlour—at the framed Declaration of Independence on the walls, the fresh boughs in the fireplace, the Bible on its table, the rag carpet before the hearth. She breathes the atmosphere of the house; its stern independence and simplicities; the scorns and the denials, the sturdy freedoms both of body and soul that it implies—conscience the only master—vice-master for God in this His house of the world. And beyond—as her lids sink for an instant on the pageant before her—she hears, as it were, the voices of her country, so young, and raw, and strong; she feels within her the throb of its struggling, self-assertive life; she is conscious, too, of the uglinesses and meannesses that belong to birth and newness, to growth and fermentation. Then, in a proud timidity—as one who feels herself an alien and on sufferance—she hangs again upon the incomparable scene.

Twice last week Mr. J. H. Leigh, M.A., gave his reading of *Hamlet*, on Wednesday, in aid of the funds of the Manchester Domestic Mission (as will be seen from a report in another column), and on Saturday afternoon at Steinway Hall, in aid of the funds of the London Unitarian Bazaar. Steinway Hall was not overcrowded, but there was a good audience, and Mr. Leigh's reading, with Dr. Ernest Walker's special music, was warmly appreciated. The essential scenes of the play are skilfully selected by Mr. Leigh and grouped into three acts, and in the reading, which was for the most part a dramatic recitation of great power, one realised how much can be given of Shakespeare's marvellous creation without any



[illegible] been distinguished by capacity and enthusiasm of the highest order.

The fifty-fifth annual meeting of the Manchester District Sunday-school Association is to be held on Good Friday at Bolton. The Rev. H. Enfield Dowson, B.A., is announced as the preacher, and a paper is to be read by Miss Edith Gittins, of Leicester, on "Use, without Abuse, of a Holiday Home Paradise."

Let not anyone use that severity in the case of another, which his own case will not bear; for a man may condemn himself in the person of another. — *Benjamin Whichcote.*

To Correspondents.—Letters, &c., received from the following:—A. B.; H. J. B.; A. S. C.; A. E. J.; H. J.; F. T. M.; G. M.; J. E. O.; F. T. R.; L. E. R.; G. S.; E. L. H. T.; A. W.; H. W.; I. W.

ACHIEVEMENTS OF THE CENTURY.

The Progress of Science and its Significance for Religion.

II.

Science and Theology cannot be kept apart, though the effort to assign to them separate spheres has sometimes been made, in the interests of peace. When geologists learned from rocks and fossils the vast age of the earth as a theatre of life, they were rebuked for contradicting the Bible account of Creation. The amiable poet Cowper spoke for many thousands besides himself when he said—

> . . . Some drill and bore
> The solid earth, and from the strata there
> Extract a register, by which we learn
> That He who made it, and revealed its date
> To Moses, was mistaken in its age.

A narrow interpretation of Scripture, and a belief in its infallibility, naturally led to obstructiveness. It was contended that the Bible being the Word of God, and Nature His work, they are bound to be in harmony; and the inference of orthodox believers was that the scientific conclusion was false. But the man of science, on his side, felt that he could be sure of his facts, more than he could be sure of the teaching of the Church, or the knowledge possessed by Hebrew writers. Students of Nature were not necessarily godless, and sometimes they or their sympathisers laboured to build up a Natural Theology, arguing at least for a Divine government of the world. Ray's "Wisdom of God," and Paley's "Natural Theology" are only examples of a class of books, while the Bridgewater Treatises made it their special aim to exhibit the beneficent adaptations with which the world abounds. Nevertheless a multitude of people for a long time remained persuaded that Natural Religion and Revealed were rather in contrast than in harmony, and that to pursue the former was no better than a heathen kind of groping in the dark. Reason, however, was on the side of the scientific man, and as discovery followed discovery the defenders of the Bible cosmogony had to give way. At the beginning of the century a literal six-days' creation was believed in by all but a few; at the end of the century it is believed in by only a few.

In the great Mohammedan University in the city of Cairo, the Koran is used as a text-book not only for theology but for cosmogony and other science. It teaches that all things were created in six days; that there are seven heavens; that the waters of Noah's flood boiled over out of an oven; the earth is kept steady by the mountains, and an earthquake is a sign of the approach of the last day. What is not contained in the Koran is deemed either untrue or superfluous; and on this account Mohammedan countries are backward in scientific knowledge and useful invention. Some Arabs being asked by Mungo Park what became of the sun at night, and whether it was always the same sun, or new each day, replied that such a question was childish and entirely beyond the reach of human investigation. We in Western Europe are now emancipated from any such thraldom to a book, and a large part of the freedom has been won for us during the century now closing.

The science of astronomy has made Immense strides; and the result has been to put fuller meaning into the words that "the heavens declare the glory of God." In the year 1781 William Herschel had discovered the planet which is now called Uranus, far beyond "utmost Saturn," which had hitherto been regarded as on the confines of the solar system. In 1847 the limits were again immensely extended by the addition of the planet Neptune, whose existence and mass and place and period were discovered by calculation, and then duly confirmed by telescopic observation. One result of these discoveries was to break down more effectually the old-world superstition of a mysterious connection between the planets and the days of the week. Although we have Saturn's-day, Sun-day, Moon-day, &c., the association is artificial, and cannot lend support to the notion that the ancients learned astronomy by revelation. We may claim also that although mediæval astrology is still fostered by books and almanacs which have a large sale, there is not much alarm felt now at the occurrence of an eclipse or the appearance of a comet. The cause of eclipses is now popularly understood, and comets have been shown to obey the law of gravitation, while any lingering dread of a collision has been dissipated since the earth's passage through a comet's tail in the year 1861. The discovery that the sun and stars contain the same chemical elements as those which compose the substance of the earth, lends plausibility to the theory which assigns to them a common origin and seeks to account for the birth and growth of worlds and systems. The Nebular Hypothesis propounded by Laplace was fiercely resisted on account of its supposed atheism; and there was considerable rejoicing when it appeared to be discredited. Lord Rosse's enormous telescope, being brought to bear on the Milky Way and various nebulæ, showed in one instance after another that what had been assumed to be fire mist was really a close aggregation of stars. Nevertheless some of the nebulosities were never thus resolved, and when the astronomer was furnished with a new instrument in the spectroscope, he found actual evidence of glowing gas. The Nebular Hypothesis is now in part revived; but the difference is that the Churches are not again alarmed; there is a greater readiness to yield up the physical universe to the domain of Law.

The first half of the century witnessed a notable controversy on the question of the Plurality of Worlds, that is, of habitable planets similar to our own, and actually dwelt in by creatures similar to ourselves. Earlier centuries had seen the "Conversation" of Fontenelle on the subject, as well as Bishop Wilkins' arguments for the habitability of the moon, and the more scientific work of Christianus Huygens. These authors offered bold "conjectures concerning the inhabitants, plants and productions of the worlds in the planets." But after the discovery of the planet Neptune an anonymous author, believed to be Professor Whewell, published an essay in which he brought a great array of evidence to prove that hardly any globe besides our own possessed the necessary physical conditions. This contention greatly displeased Sir David Brewster, to whom "More Worlds than One" was "the Creed of the Philosopher and the hope of the Christian." These were the chief protagonists, though others joined in the fray. It is curious that orthodox Christians should cherish the belief in other inhabited worlds; because it lays them open to the question of Tom Paine, whether the Son of God has visited these worlds in succession, to die for the salvation of the inhabitants? It is unreasonable to suppose that intelligent creatures, like ourselves in other respects, should not have had the like experience of temptation and sin; and there seems no answer to the question, except on Unitarian views, of God's forgiveness of the penitent without atoning sacrifice. The question, however, is not much discussed; the thoughts of men being more interested in their own world, and the race to which they belong.

We have remarked that Dr. Pye Smith fell under suspicion, and the author of the "Vestiges" did not openly avow himself. Darwin was howled at, and his theory was ridiculed; but he quietly worked on, and eventually was buried with honour in Westminster Abbey, dignitaries of Church and State being proud to bear his pall. In the warfare which has now been carried on ever since the days of Copernicus, the men of science are always at last victorious. Huxley has said that about the cradle of every science the extinguished theologians lie strangled, like snakes about the cradle of Hercules.

The great upheaval and overturn of ancient dogmas and beliefs has laid upon reverent thinkers the duty of reconstruction. With a wider and truer knowledge of Nature, they have a broader basis on which to rear the edifice of theological and religious truth. "To restore animation and hope in the presence of the religious prospect thus profoundly transformed," was regarded by Matthew Arnold as the work of the best friends of mankind. It may fairly be said that no body of men have set themselves more intelligently to this task than Unitarian preachers and writers. The existence of God, the obligations of duty, the grounds of hope in a future life, have been successfully maintained against all the materialistic tendencies of the age. The argument to God as Power from our intuitive sense of cause, and the argument to God as Righteousness from our moral sense or conscience—so conspicuously held by James Martineau—are in no way weakened by the Nebular hypothesis or the Evolution doctrine. These, as the author of the "Vestiges" maintained, show the methods of the Divine operation: God may not be like a Potter moulding the clay, but He is working in us and informing all things; all things were made by Him, and without Him was not anything made that hath been made. With regard to the creation of man, although not formed directly from the dust, but owing his existence to predecessors, the natural birth is not a sufficient explanation without the Divine purpose and potency. When man does appear, he is "so noble in reason, so infinite in faculties, in form and moving so express and admirable, in action so like an angel, in apprehension so like a god," that his ultimate parentage must certainly be divine. It matters little through what lowly forms his being can be traced, he is of more value than many sparrows now. Besides, whatever difficulty can be imagined, existed before, and Evolution is not responsible for it; for it has always been known that every individual birth comes through lowly forms. Moreover, unless the individual child now is without a Creator, because born of parents, the acknowledgment of a

parentage for the human race does not exclude God. As far as observation extends, the chicken has always come from an egg; and it cannot fairly be said that Evolution has introduced any new difficulty. These views are spreading, and so it is becoming recognised that the principle of Evolution, which deserves to rank with the law of gravitation, is not a foe to religion.

It has been assumed by some writers that Evolution completely undermines the Design argument; but it is only on a superficial view that it seems to do so. It may be admitted that it has made the Bridgewater Treatises appear antiquated, and shown that Paley's illustration of the watch is scarcely adequate. Instead of the white fur of arctic animals having been given to them at their creation, in designed adaptation to the snow around them, we are now taught that all individuals showing colour would be seen by foes and become exterminated. The same with desert animals of sandy hue, and insects resembling leaves and twigs, or coloured like the bark of trees; all protective resemblances seem to be brought about by a kind of automatic machinery.

No doubt there is such a force or influence at work; and yet we must remain persuaded that eyes are made to see with, and "He that made the eye, shall not He see?" and does He not work by natural means to will and to do His good pleasure? The Design Argument has been safe, in the hands of Dr. W. B. Carpenter, Dr. Martineau, and, indeed, of all eminent writers who maintain that Evolution is not without God. Whether purpose is being worked out is to be judged by processes and results; and we not only see enough to prove it, as when a bird's wing is recognised as an exquisite piece of mechanism, but Evolution shows that the plan is infinitely larger than we thought, and suggests that the consummation will be infinitely grander. The succession of lower forms of life was a long prologue to the human drama; and, although few people now look for a speedy millennium, faith is deepened in "one far-off divine event, to which the whole creation moves."

The doubts engendered by the science of the century, particularly as suggesting Nature's carelessness of the individual life, are wrestled with in Tennyson's "In Memoriam," and "The Two Voices"; and the result is to confirm faith. God and Nature are not at strife; and "nothing walks with aimless feet," while all things are tending towards some happy goal. Meantime the preacher who seeks to justify the ways of God to man, finds in Darwinian doctrines the likeliest solution of the problem of war and man's warlike propensities. The law of the "survival of the fittest," however, it can be shown, has ceased to favour the physically strong, and gives preference now to superior intellect. It is even beginning to exalt morals above mind, and prophesies that some day the meek shall inherit the earth.

But while it is comparatively easy for the Theist, and the Christian untrammelled by fixed creeds, to bring science and faith into harmony, especially where little besides the date and method of creation is concerned, the adjustment is less easy for those who cling to traditional beliefs and the letter of Scripture. The proved antiquity of man has led some writers to argue for pre-Adamic races, whose career was closed before Scripture begins. The long lives of the patriarchs—extending to many hundreds of years—is leading others to think that the names designate tribes and not individuals. The comparison with Babylonian records is bringing many to regard all the earlier chapters of Genesis as legendary. We might have expected that the evolution of mankind from a lower race, and the evidence that they for a long time sheltered in caverns, and lived by hunting and fishing, would have led to the abandonment of the doctrine of the Fall. In some quarters it is, indeed, given up, and it is hardly heresy to disavow it at a Church Congress or in a Presbyterian pulpit; but many are holding on to it, with a modified explanation. Adam, though ignorant as a savage, was at first innocent they say, and experienced a moral fall. The reluctance to part with the Fall is no doubt owing, in some measure, to its bearing on the general scheme of doctrine. If there was no Fall, what is to be said of Original Sin, or inherited depravity, of Christ's sacrifice for sin, of the Levitical sacrifices as types of Christ, &c.? To the Unitarian these difficulties do not occur; for it is quite consonant with his general thought that mankind should have had a childhood, and received an education (not probation), and be going on towards full strength and manhood. The new science of Anthropology has shown him the universality and motive of sacrifice. The Evolution doctrine has taught him that cunning, cruelty, lust, and all the "motions of sins in the members," are as "taints of blood" derived from far-off humble progenitors, in whom they could not be blamed. They are wrong in man because the Creator has put His spirit into him, and is teaching him to leave the things that are behind and "follow the gleam." Thus the incompatibility of new science with old theology comes as a relief to the rational servant of God, and is a strong support to the general truth of his views. In other Churches, however, many preachers and writers still follow Paul in contrasting the First Adam with the Second; and even if they have relinquished the Fall are slow to perceive the logical consequences. It is hard to understand; for if Adam and Eve did not take forbidden fruit, they cannot by their disobedience have "brought death into the world, and all our woe," and entailed upon all their posterity a sinful nature and a curse. But we must allow time for logic to do its perfect work.

There is one difficulty which has been felt, not only by orthodox believers, but by all who have considered the subject. If man derived his existence from a lower creature, when did he become possessed of a moral nature—at what stage did he begin to be responsible for his conduct—and when was he endowed with immortality? The answer must again be that the Evolution theory is not responsible for this difficulty, because in another shape it was felt before, and often discussed. At what age does a child become responsible? At what stage do "hidden, untimely births" possess immortal souls? Sharp lines and defined boundaries are absent from a good many things in Nature (who can say where small becomes large or twilight passes into darkness?) and we may have to leave the question unsolved. But we should remember that it was asked before; and also that John Wesley, and many besides, have conceived that the lower animals, as well as man, will live again.

On the whole subject, it may be safely said that the scientific discoveries of the century call for a reconstruction of theological doctrine from beginning to end. The Fall could not disappear without changing the teaching about Redemption. The Origins and Beginnings could not assume a new aspect without corresponding alteration in Eschatology—the Doctrine of the Last Things.

Geo. St. Clair.

LITERATURE.

JOHN CAIRD.*

II.—The Gifford Lectures.

(*Concluded.*)

We will first revert to the important matter which we pointed out in the former paper, that in these Lectures two very different philosophical conceptions of the relation between God's will and man's will appear to be juxta-posed without any express recognition of their difference or any attempt to reconcile them. When Dr. Caird wrote that the human will or self which possesses a power of self-determination is not an "unmotived will," it is very much to be regretted that he did not go on to explain what he really meant by the expression "not unmotived"; for if he had so done we should have clearly known whether he sided with philosophers like Dr. Martineau and Lotze or with philosophers of the Hegelian school. Of course, thinkers of both schools admit that there can be no such thing as self-determination in the absence of motives. Both schools assert that a man in his moral decisions expresses, and must express, his character. Whether, in a moment of temptation, a man's self-determination sides with his sensual and selfish desires or with his ideal of righteousness and love, in both cases alike he expresses some feature of his character; and the question between the two schools of thought is whether the human self or soul is so constituted by God that it can make a free alternative choice as to which of the conflicting elements in its own character it will throw its personal energy upon, and so make that feature the one which is realised in the actual conduct. If a man's self or *ego* has this power of free preferential choice between the conflicting motives which spring simultaneously out of its character, then it is evident that the man who freely takes sides with the lower in the presence of the higher motive, does in this very act of free self-determination estrange himself for a time from the revealed will of the Father within him; and that, therefore, man in virtue of this power of free choice between alternative possibilities, which is delegated to him by God, may within certain limits resist and retard the Divine Will as expressed in his reason and in his moral ideal. Now, the point to be noted is that Dr. Caird in these Lectures very frequently uses

* "The Fundamental Ideas of Christianity." By John Caird, D.D., LL.D., late Principal and Vice-Chancellor of the University of Glasgow. With a Memoir by Edward Caird, D.C.L., LL.D., Master of Balliol. 2 vols. Glasgow: James MacLehose and Sons. 1899. 12s. net.

language which asserts or implies that the relation between God's Will and man's will is of such a nature as to allow of the possibility of this real discord, and that indeed all that is most precious in the personal relations between God and the human soul would be non-existent if human nature were so constituted that the will of man could not freely oppose itself to the felt Will of God. But the philosophy of the will here presented is precisely that held by such thinkers as Dr. Martineau; and it is precisely *not* the philosophy of the will which Dr. Caird mentions and accepts at the beginning of his eleventh lecture, where he expressly rejects what he calls "indeterminism" or the "freedom of indifference." Here, accordingly, he adopts the philosophy of his brother and of T. H. Green; and, as we have seen, these eminent men take such a view of the relation of a man's self to his character as renders it inconceivable that a man's self-determination in seasons of temptation should possibly be different from that which it actually is; and hence, as in this theory of the will no man's character can evolve in any other way than that in which it actually does evolve, it becomes absurd to talk of any real opposition or estrangement between the human will and the Divine Will; and so the Christian doctrine of Sin loses all rational justification. The writer of an Hegelian "Manual of Ethics" once admitted to us that this doctrine of his comes practically to much the same thing as the old Calvinism *minus* hell; and he added, "Don't you think it is a very agreeable doctrine?" To which we replied that it would be, no doubt, very comfortable to think that nobody is really to be blamed for his self-determinations, and that in the long run the eternal thought-principle will do the only possible thing, and therefore the best thing, for everybody; but that we did not think that this was an inspiring doctrine, or that it could well be harmonised with our actual moral consciousness. But what we wish to impress upon the readers of Dr. Caird's "Gifford Lectures" is that, whether this view is true or not, it certainly is not the doctrine which the ordinary reader would assume to be held by the writer of these Lectures; and we, further, confidently assert that what gives their impressiveness and beauty to the chief ethical utterances in these volumes, and renders these utterances in appearance consonant with Christian thought and sentiment, is the tacitly assumed reality of that very "indeterminism," which, in words, Dr. Caird distinctly repudiates. We make no apology for dwelling at such length on this topic, for, as the late Dr. Martineau clearly saw, we encounter here a fundamental and most important opposition between two forms of the philosophy of ethics and religion; and we cannot but regard the conscious or unconscious tendency in Dr. John Caird's mind to so express himself as to confuse and conceal the real issue between these fundamentally different modes of conception as, to say the least of it, an unfortunate circumstance which cannot be advantageous to either philosophy or religion. Those readers, however, who agree with Dr. Martineau's ethical theory will find strong confirmation for their view of the freedom of the will in the fact that Dr. John Caird in many of the finest ethical passages of these Lectures appears, at all events, to be building, not on Hegel's and Green's, but on Dr. Martineau's philosophical foundation.

These remarks will serve to pave the way to an account of one of the most interesting topics discussed in this work—namely, the Incarnation of God in humanity and also His special Incarnation in Jesus of Nazareth. Of the many true and beautiful passages in these Lectures we have met with none which we admire more than we do the following:—

> It is of the very essence of the religious life to be a life that is at once above us and in us, transcending our finite thoughts and feelings, yet in which we most truly realise ourselves and the ideal of our own spiritual nature. For, is it not so that in every moral and religious impulse and action, in all our spiritual experiences, we are aware of a power, a presence, an authority, which, though in us, is yet above us; which we have not made nor can unmake, which asserts an absolute domination over our souls, and of which from one point of view we are only the passive organs? What this absolute principle, this imperative of truth and goodness, demands of every human spirit, is the sacrifice, the surrender, the abnegation of our private and particular self—its shallow opinions, its limited ends and interests; that we cease to think our own thoughts, to gratify our own desires, to do our own will, but rejoice to let this absolute, all-comprehending will reign in us and over us.
>
> This felt immanence of God in our self-consciousness—in our reason and in our ethical and æsthetic ideals—is a truth unspeakably precious to the religious mind; and it is a truth which, as we think, Unitarian preachers and writers until comparatively recent times have not adequately apprehended and realised. When we carefully reflect on this incarnation of God in man's inner life, it becomes evident that the connection of God with the spirit of man is an inconceivably more intimate relationship than the relationship between finite personalities can possibly be; and it therefore becomes the imperature and difficult task of the ethical and religious philosopher to at once do justice in his theory to this sense of God's immediate presence and activity in the soul's higher life, and at the same time to maintain the existence of such a degree of delegated independence and causal activity in the individual soul as shall save us from plunging either into unintelligible mysticism or into non-ethical Pantheism. Now if we assume that Dr. J. Caird really means what he appears to mean when he tells us that our moral decisions are attended with "the possibility of an opposite alternative," it must be allowed that these Lectures contribute most valuable aid towards the attainment of a satisfying conception of the immanence, or incarnation, of God in the human soul. It is only now and then, as when, for instance, he speaks of the possible identification of the will of man with the will of God, that Dr. Caird seems to lapse into a kind of phraseology which it is difficult to distinguish from Pantheism. But probably even here his language was not intended to be taken quite literally, for he sometimes speaks of the will of a saintly man as approaching *identification* with the will of God and, at other times, as approaching *harmony* with the Eternal Will; and harmony is, of course, a totally different thing from identity. But probably here too, as in the case of the Freedom of the Will, his mind was oscillating between the prevalent conceptions of Christian Theists and the requirements of the Hegelian philosophy.

In his treatment of the assumed exceptional Incarnation of God in Jesus, Dr. Caird's judgment appears to us to have been much warped by the influence of Presbyterian orthodoxy as well as by an untenable view of the authority of the New Testament writings. There is much, accordingly, in his lectures on this subject which seems to us to be forced and uninspiring, and to be wholly devoid of philosophical consistency. He contrasts his own view of the Incarnation of God in Jesus with what he calls "the Deistic or Unitarian view." Let us inquire, then, what really is the difference between his view of the personality of Jesus and that of those Christian Theists who recognise in the character of Jesus the highest possible realisation in human nature of moral and spiritual perfection. It appears that Dr. Caird regarded Jesus, not simply as a person who actually resisted all temptations to sin, but as a person who by his very nature was intrinsically incapable of sin; for he refers to him as a "Being absolutely and immutably good." He does not explain to us how such a being can intelligibly be said to be "tempted," nor does he appear to pay any attention to the saying attributed to Jesus: "Call not me good; there is none good but God." He informs us also, apparently on no other ground than that of one or two statements attributed to Paul and John, that the union of the human with the divine in the person and life of Christ "includes an element which differentiates it from the spiritual life and experience of all other men," because Jesus is said to have spoken of "the glory which he had with the Father before the world was." This treatment of Jesus as a quite abnormal person inevitably lands the author of these "Gifford Lectures" in numerous inconsistencies. In one passage, for instance, he tells us that we are right in regarding Christ's life as the perfect "ideal of human excellence," and when we ask what are the chief characteristics of this ideal of human excellence we are assured that "the best, purest, noblest human souls are just those who are least satisfied with themselves and with their own spiritual attainments." Are we, then, to conclude, as Dr. Caird's Christology appears to compel us to do, that this "immutably and absolutely good Being," who was essentially incapable of sinning, was at the same time profoundly dissatisfied with himself and with his own spiritual attainments? That the actual Jesus of Nazareth was so dissatisfied, we can well believe, but this dissatisfaction only becomes intelligible and divinely beautiful when the relationship of the will and personality of Jesus to the Father within him is regarded as essentially of the same kind as that which obtains in the case of other rational beings who are made in the image of God, and when, accordingly, the absolute sinlessness of Jesus (if it be a fact) is explained not as arising from an exceptional inability to sin, but from the perfect and unvaried fidelity of his will the promptings of the immanent Eternal Will. It is very curious and interesting to note how in these Lectures the ecclesiastical or doctrinal animus which induces Dr. Caird, in certain passages, to place Jesus in some measure outside of the category of

humanity, alternates in his mind with the high and noble philosophic impulse to represent the life and character of Jesus as simply the culmination and the realisation of those ethical and spiritual possibilities which are inherent in every rational being in virtue of the incarnation and progressive self-revelation in human nature of the eternal life and character of God.

In connection with Dr. Caird's view of the exceptional Incarnation of God in Jesus we must not omit to mention that he contends with the utmost emphasis and earnestness for the view that Suffering and Self-sacrifice are essential elements in the nature of God. In the self-revelation of God made to us through His incarnation in Christ we reach a conception of Him which is not "that of an impersonal being which cannot be affected by pain or sorrow, but that of a being who can bear, with us and for us, the burden of our guilt, and who, in one sense, can endure for us a reflected shame and sorrow, infinitely more intense and poignant than our own." To enter upon a discussion of this profound subject would carry us far beyond the limits of this paper, but we may allow ourselves to say that the greatest burden of the sinner's guilt is the poignancy of self-reproach and remorse, and we find it impossible to conceive how the burden of this species of suffering can be in any true sense experienced and borne by the Eternal.

There is one more very important question discussed in this work, that of the Future Life. The two lectures which deal with this subject contain many considerations which are already familiar to those of our readers who have read "A Study of Religion." Dr. Caird's main argument for personal Immortality is identical with Dr. Martineau's, and rests on the perception of the inadequacy of this present life to allow of the due satisfaction of those infinite possibilities and aspirations—rational, ethical, æsthetic and spiritual—which arise in the spirit of man through the self-revelation of the Eternal God in the individual man and heart. Perhaps the most original and beautiful section in these two lectures is that in which Dr. Caird shows that there is a sense in which the "compensation argument" for immortality is both valid and forcible:—

> Though the compensation theory, in the crude form in which it has often been presented, is untenable, there is yet another aspect of it in which it is profoundly true. There are rewards in the spiritual life to which it is no selfishness to aspire—nay, which it is of the very essence of the spiritual life to seek after. There is no selfishness in a desire or aspiration which is in itself pure and noble, when it seeks for rewards in its own kind—in the desire of knowledge, for instance, when it seeks for ever larger and fuller opportunities and means of knowledge; or in the love of art, when it seeks by ever new and fairer creations to attain to an ever-advancing realisation of the beautiful. And this holds good in an especial manner of the moral and spiritual desires and affections. To seek the ever richer and fuller satisfaction of this order of desires is free from all taint of selfishness, because it is to seek after a joy which, whilst it is the sweetest of which the soul of man is capable, is in its own nature the death of selfishness—the joy of absolute self-surrender to the will of God, and of self-sacrifice for the good of others. "More life and fuller" than we have ever attained, or can hope on earth to attain, deeper draughts from the eternal springs of thought and joy than here we can ever experience—this, so far from being a sordid aspiration, is only another expression for the most exalted goodness.

We close our notice of these admirable Lectures with the feeling of warmest gratitude to their noble and gifted author, who has here presented to us a treasure-house of ideas as true and inspiring as they are charmingly expressed; but we cannot resist the conclusion that this great work would have been still more valuable and self-consistent had not the author in his treatment of the ethical aspects of Christianity been hampered by a nominal adhesion to an uncongenial philosophy, which identifies a man's real self with his character, and so renders genuine moral freedom and responsibility impossible; and in his representation of the Incarnation of God in Jesus by a too uncritical reverence for all the statements in the Scriptures, as well for the dogmas of that particular Church which his genius did so much to dignify and to adorn.

Charles B. Upton.

ARTICLES IN THE REVIEWS.

The question of the Housing of the Poor is dealt with in this month's *Contemporary* by Mr. Robert Donald, who shows what has been accomplished, and how much still remains to be done. The suggestions of the Royal Commission of 1884 have all been carried out, except the rating of vacant land; but the process of closing or demolishing houses "unfit for human habitation" requires to be greatly simplified, authorities must be enabled to acquire land outside their own borders, and there are other difficulties to be overcome before the people ejected from insanitary property will find proper accommodation. "Behind the housing problem," says Mr. Donald, "is the land problem." In the same review the Duchess of Sutherland describes the Lingfield settlement as "a Garden of Mercy," and Mr. Thomas Holmes, in an article on "Home Industries and Home Heroism," gives some terrible and pathetic pictures of the life of the most wretched dwellers in the city slums. There is also the first of two articles on "Monastic Orders up to Date," containing an indictment of "Roman Catholic Fetishism" from the point of view of a French liberal; an article on Ruskin by Miss Julia Wedgwood, who gives some interesting personal reminiscences, and finds the core of Ruskin's teaching in "his belief in beauty as a Divine sacrament," and looks upon him as one who gathered up "all that was best in spiritual democracy." The Hon. Stephen Coleridge writes on "Some London Hospitals and their Audited Accounts," objecting strongly to the use of funds subscribed for the care of the sick poor for the maintenance of physiological laboratories where vivisection is practised.

The *Nineteenth Century* again is strong in military articles. Dr. St. George Mivart, in an article on "Scripture and Roman Catholicism," explains that he wrote his former articles in the hope of vindicating the right of liberals to a place in the Roman Catholic Church, and at any rate to bring their position to a decisive test. He is now convinced "that there is, till Infallibility is repudiated, an absolute, impenetrable barrier between the domain of science and the Roman Catholic Church." Mrs. Hugh Bell writes on "Some Difficulties Incidental to Middle Age," and Miss Emily Hobhouse gives a most interesting account of information she has gathered, on behalf of the Women's Industrial Council, as to "Women Workers: How they live; how they wish to live." Mr. T. P. Whittaker, M.P., replies to Sir Algernon West on the subject of the Majority and Minority Reports of the Licensing Commissioners.

In the *Fortnightly* the Hon. Stephen Coleridge writes on the "Cruelty to Animals Act of 1876," showing how a law which was intended rigorously to restrict the practice of vivisection, is, through the methods of administration adopted by the Home Secretary, practically inoperative, and might be more justly termed a law for the protection of vivisectors rather than of animals. Mr. H. Heathcote Statham writes what he regards as "The Truth about Ruskin," which is briefly that "he has little dependable or logical teaching to give in regard to art, but he has made thousands of persons care for it as they never cared for it before, and never would but for him." One of the most valuable of the articles in this number is by Professor Lewis Campbell "On some Liberal Movements of the last Half-century," dealing with the widening of theology, the abolition of religious tests and disabilities, and the extension of higher education; but what is meant by "the incorporation of Manchester New College into the University of Oxford"? Manchester College, on settling at Oxford, dropped the *New* out of its title, but it remains a Theological School outside the University.

Bedford College, London (for Women).—The Council will, in June next, award an additional science scholarship, the "Henry Tate Scholarship," of the value of £50 per annum for three years. This scholarship was endowed by the late Sir Henry Tate, and is to be for the first time awarded in science. The Committee of the Liberal Memorial to Mr. Gladstone have offered to the Council of Bedford College an annual prize of the value of £5, to be expended in books, to be given for proficiency in history, political science, or economics. The Council have decided to make this prize open for competition to all present students and all students who have left the College not more than one session. The first award will be made in the Easter term, 1901. The subject will be announced during next term. Mrs. H. J. Tennant (*née* Miss Abraham), formerly H.M.'s Superintending Inspector of Factories and Workshops, will lecture at Bedford College on March 7, five P.M., on "Industrial Life and Law." Cards of admission can be obtained at the College.

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OBITUARY.

HARRIET KATHARINE MARRIOTT.

The numerous friends of Miss Marriott will have been grieved to hear of her unexpected decease on Feb. 28 at Sandal Grange, near Wakefield, the sad event occurring little more than a year after her esteemed father's death. It is only fitting that such a life as hers thus closed in its prime should have at least a brief memorial, though she always shrank from praise or publicity. Born into a family in which benevolence had become a tradition, a duty, and a habit, she early devoted herself to helpful service, and developed the strength of character which served her in good stead in after years. Many remember her when she approached her majority as a bright, unselfish, talented girl, whose life was full of the highest promise. But sad to tell, a great trouble came over her just as she had made so large a place in many hearts. One severe illness was succeeded by another, and left her delicate of physique, and liable to frequent periods of suffering. It might have been expected that this would cloud her buoyant spirits and check her active usefulness, but with remarkable fortitude and patience she sought to adjust her diminished strength to the best work that lay within her reach. In the home her charming social gifts and her winning kindness made her widely beloved, and among the poor and unfortunate she befriended many who were downcast and desolate. She was quick to perceive that such are best aided through hope and genuine sympathy, and, therefore, sought to make the material help serve as a stimulus to fresh personal effort.

Down to the very last, except in intervals of illness, her interest never wavered in any generous work that she had undertaken, and especially she assisted with the utmost loyalty and constancy in the chief activities of Westgate Chapel. Every worthy object in the congregation or the school found in her a warm supporter, and when at last she was compelled to retire from the teaching staff this was felt to be a most grievous loss. During the restoration of the chapel she laid the memorial block of the new vestry, and gave the beautifully-worked cover for the Communion table, which will now be a treasured memento of her taste and skill. She was, indeed, an artist from childhood, at home in the world of harmony, form, and colour, while no less versed in Nature's ways, and in the higher paths of culture. Her loss to the family circle must remain untold, and by many friends and fellow-workers it will be keenly felt. She was laid to rest near Westgate Chapel on Saturday, March 3, with evident signs of sorrow and tokens of affectionate respect. An impressive memorial service was conducted on the following morning by the Rev. Andrew Chalmers, and in the afternoon, at a children's service, many of the gifts and kindly deeds of their departed friend were touchingly and gratefully recalled.

The march of humanity towards God's heavenly city resembles the walk of those pilgrims who, journeying to Jerusalem, after every three steps forwards, make one step backwards.—*Jean Paul.*

THE CHILDREN'S COLUMN.

"So teach us to number our days."

To number means to count. You have all learned to count. I dare say you have forgotten that you ever had to learn it. It would seem strange to you to think of there being people in the world who can't count. People who can say one, two, and can't go further. There are such people. They can't distinguish between four, five, six; they can only say, many.

But you all can count. Sometimes you have a great deal of pleasure in counting. I saw a little boy, the other day, take the pennies and halfpennies out of his savings box, and count them. First he ranged them in rows along the table. There were several rows. Then he began to count from the rows as many pennies as would make a shilling, and to put each shilling's worth in a pile by itself. There were several piles, eight I think, and some halfpennies over. He took a great deal of pleasure in counting these piles, and then, that he might realise the better how rich he was, he counted them all over again.

Very likely you don't count your days just now, but I am quite sure you count your years. Seven years old, eight years old, ten years old, fourteen years old—why, how pleasant it is to count one's years, and feel oneself a year older! And when you have crossed the birthday into the next year, how very young and little-boyish or little-girlish seems the year you have stepped out of! You all like to count your years, and for a long while to come you will like to count them.

But this verse says "days." Count the days. Well, sometimes you do count the days. When the holidays are coming, or Christmas, or a party, you count the days. Now it is a fortnight, now it is a week, now it is to-morrow. Then the days go slowly. Or, perhaps, the holidays are coming to an end. In a few days the visit to the sea-side or the country will be over. You count the days left. Four more, two more. Now it is the last day. Oh, how quickly they have flown!

A day seems, perhaps, a very small bit of time to count. A thousand of them went by before you could count them. Three or four thousand more have gone by since. If you should live to be old you might have thirty thousand, or even more. How many days were there in that long life which you have heard spoken of with such reverence lately—in the ninety-four years of Dr. Martineau? How many were there in that other great life just passed from us—in the eighty years of Mr. Ruskin? Yes, a day is a small bit of time.

So is a halfpenny a small bit of money; yet you quite think it worth while to count the pennies and halfpennies.

And if you think about them you will see that the days and the halfpennies are alike in more ways than this one, of both being small.

What is the use of the pennies?—Why, to spend, of course. To buy something with. If you had to keep them as pennies, these dull round bits of metal would be of no use and no pleasure to you. But you exchange them for something else, which does serve or please you.

And the use of the days is to spend them—to exchange them for something else, also. And we may spend them wisely or foolishly, just as we do our pennies. What are we buying with our days?

Most of you go to school no doubt. Part of each day you spend in learning something. Well, that is a good exchange—a bit of time for a bit of knowledge. Some of you, perhaps, have work to do at home, or in the shop, or the office. In your way you are helping on this great world's business of living, and getting a living. You are spending the day in service. That is a good exchange, too—a piece of time against a piece of faithful, honest work. And all of you, I hope, have play days. Well, if the play is happy and innocent play, if you enjoy this beautiful world better for it, and feel more fellowship with other boys and girls in it, and go back to study or to work the fresher and the brighter for it, those days are well spent too. A bit of time for a bit of true pleasure, that is a good exchange.

But sometimes the days come to you, as they do to us, when you are dull, or cross, or idle, and nothing interests and nothing pleases; and when the day is over, one has to say, To-day is gone, and I haven't learned anything. I haven't done anything. I haven't enjoyed anything. My day is spent, and I have nothing for it—nothing at all.

Ah, there is one gain we may get even out of such a day, if we will only resolve not to spend any more so foolishly.

But there is one difference between the days and the pennies. If you don't want to spend your pennies to-day you can save them till to-morrow, till next year, till the time when you do want to spend them. I often think how nice if would be if there were only a bag or a box in which one could drop the five minutes or the half hours you don't want to use just now, the time one has to wait at the station for instance, and keep it till some time when you want every moment and feel you haven't half enough. But no bag or box has been yet made that the hours and the minutes won't slip through. Hold the days as tight as you can, yet you feel them slipping like sand through your fingers. You *may* spend your pennies, but you *must* spend your days. The only question is, What will you spend them for?

He who wrote about numbering or counting our days thought that wisdom was the great thing to change them for. All the wise men have thought so. And to help us remember the return each day may bring us, let us learn these lines about a day written by a wise man of our own century:—

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforetime
No eye ever did;
So soon it for ever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

C. A. F.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

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LONDON, MARCH 10, 1900.

OUGHT WE TO BE SILENT?

This question we are compelled to ask ourselves, with reference both to The Inquirer itself and to the Memorial on the subject of the war in South Africa presented to Lord Salisbury by a number of our ministers, and published in our issue of Feb. 24. Of the large number of letters we have received on this subject some were published last week, and others will be found in our present issue. It is not possible for us to find room for the whole body of correspondence, and in making the necessary selection we have endeavoured to present both sides of the question as fully and fairly as might be. We trust that a consideration of the correspondence as it appears in these columns will at least prove that we have not shown any undue preference to letters with which we were able to agree. Correspondents who urge that it should be all or none, and make charges of unfairness when only some letters are published, cannot have realised the conditions under which alone such a public discussion of any burning question can be conducted. As in a public meeting the limit of time inevitably determines the number of speakers, so in a newspaper the limit of space.

A good many hard things have been said about the Ministers' Memorial, and it has been urged that they had no right to take such action without first consulting their congregations, or, at any rate, making it quite clear that they speak only for themselves, and not for their congregations. As to this latter point we cannot see that there is any ground for misunderstanding; the Memorial is perfectly straightforward in its wording, the ministers describe themselves as what they are, and there is no suggestion that they speak on behalf of their congregations. And, after all, as a body of men, they are members of a recognised profession, and, without any assumption of special authority, surely have a right to any common utterance to which they are impelled. Their utterance may be wise or foolish, well or ill-timed, but we cannot think that any large proportion of our people would deny to their ministers, either individually or collectively, the right of free speech in public on any matter which they felt to be of vital concern.

One rather severe critic, for whose long letter we have no space, is willing to receive from ministers instruction in theology, but says that he does not require their assistance in the matter of his political opinions. We are not aware that they have presumed to interfere in any way with his opinions, nor do we gather that he would deny to them the right of forming and expressing their own independent political opinions, lightly as he may regard their judgment in such matters. We have been reproached for saying that the question of the justice or injustice of the war is not a question of party politics. We can only repeat that, as we understand it, it is a question of national and of international concern, on which distinguished members of both political parties in this country are divided, and it is a question on which every citizen of the Empire is bound to the best of his ability to form an opinion, and if he have a strong conviction, then fearlessly to act upon it.

It is, no doubt, much easier and pleasanter to remain silent when one holds unpopular opinions, and it has been painful to us to know that the convictions with regard to the war expressed in The Inquirer during the past months are regarded with the strongest disfavour and dissent by a number of our readers. On which side the majority would be found we do not know, and have not considered it our business to inquire. What we are quite clear about is that, unless our religion is altogether vain, we must all be concerned with this matter, and with charitable judgment and generous consideration for the views of others, must see to it that we are true to our own convictions. The Inquirer may, for a time, have to bear the hostility or the cold neglect of some old friends, but it will rejoice, we are confident, in the earnest support of others, and the generous forbearance of the very large majority even of those who disapprove of its action in this matter, but who desire above all things, both in pulpit and Press, honest conviction and fearless utterance.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

THE WAR IN SOUTH AFRICA.

Sir,—To the majority of Unitarians your articles with reference to the war in South Africa are a source of great irritation.

As a matter of fact, you do not represent the views of Unitarians on this grave question; and it seems to many of your readers deplorable that you should, week after week, insert articles containing statements, based upon the gratuitous assumption that the cause of quarrel lies with our country, and that the Boers have been unjustly treated.

You attach undue importance to the opinions of Mr. Hobson, Mr. Bryce, and one or two others, while you ignore, or at best minimise, the evidence of those who have resided in South Africa, and who are therefore able to speak from experience.

To many, otherwise estimable people, it is a temptation to take sides with the minority upon any question, and this probably explains the fact why so many of our ministers signed the Memorial to Lord Salisbury.

Reading this manifesto, an outsider would naturally come to the conclusion that those who had signed it represented the views of the religious body of which they were members.

Was this the intention of the gentlemen who got up the petition? If so, then they have done us an injustice.

Judging by those whom I have spoken to on the subject, I have no hesitation in affirming that three out of every four Unitarians are convinced that this war is, so far as this country is concerned, a righteous one, rendered inevitable by the conduct of the Boers.

If The Inquirer is in future to be made use of for the purpose of propagating the views of a small section of our religious community, the sooner that fact is known the better.

It is to be hoped, however, that wiser counsels will prevail, and that our old denominational paper will cease to be used for the discussion of political questions, or for the dissemination of party views.

J. Moy Evans.

Swansea, March 6.

Sir,—In your last issue, a reviewer gives very high praise to Mr. Hobson's recent book. Will you allow me to say that at least two of Mr. Hobson's assertions cause me to doubt his accuracy and impartiality.

First, your reviewer says "the alleged 'Dutch conspiracy' vanishes before Mr. Hobson's examination." Now, I have just been reading a pamphlet entitled "A Century of Injustice," published under the auspices of F. W. Reitz, Secretary of State of the South African Republic. The following words conclude the pamphlet:—

"The hope which burned in our hearts when, in 1880, we began the struggle is not extinguished. The same flaming beacon guides us through floods of blood and tears, alas! and leads us to the most desired haven.

"We constitute the Union of South Africa.

"We need not blush before Europe either for what we have done, or for the flag we raise, or for the purpose we openly avow. . . .

"From the Zambesi to Simons Bay, let a unanimous shout arise: '*Africa to the Africanders!*'"

When it is remembered that Mr. Kruger was the first, in his declaration of 1881, to use those selfsame words, "From the Zambesi to Simons Bay, Africa to the Africander," it seems to me that a Dutch conspiracy to oust the British from South Africa is not quite such a myth as Mr. Hobson and his reviewer would maintain.

Secondly, Mr. Hobson says: "Dutch and British South Africans do not widely differ in their view of native questions."

I have gathered a most distinctly opposite view from several writers, and especially from M. J. Villarais, who has been a resident in the Transvaal. In the *Bibliothèque Universelle*, of Lausanne, the most important Swiss review (February, 1900), he clearly shows the great difference between the Boer and the British treatment of the natives. The Boer laws do not allow the native, in his own country, to possess or even to rent the smallest particle of land, while the British law allows the native tribes to hold property in common, and native individuals who have shown proof of civilisation to hold personal property on the same conditions as Europeans. The Boer laws impose upon the natives a yearly tax of £2 12s.; the British tax is only 10s. The Boer laws exclude all natives from the franchise. The British law grants the natives, who have separated from their tribe, to live among Europeans, the right of vote subject to the same provisions as the Europeans. The difference is so great according to M. Villarais, that he characterises the Boer system towards the natives by the name of *feudalism*, and the British system by the name of *education*.

And M. Villarais is a foreigner and an outsider. James Hocart.

Brussels, March 5.

[The question of the alleged "Dutch Conspiracy" is not settled by quoting the aspiration of President Kruger and those who share his views, it involves the Free State and the Dutch of Cape Colony. Mr. Hobson does not make any mere assertion, but brings forward a large body of evidence to show that the "conspiracy" as alleged did not exist, and that the loyalty, especially of Mr. Hofmeyr and the Dutch Africander leaders at the Cape, to the Queen and the British flag, was perfectly sincere, and unshaken. Whether that loyalty can be maintained after the present war will depend, no doubt, on the nature of the settlement arrived at. As to the native question, Mr. Hobson draws a clear distinction between British law and the opinion and practice of British South Africans. As to the latter, we advise Mr. Hocart, if he is inclined to distrust Mr. Hobson, to read Mr. Fox Bourne's pamphlet.—Ed. Inq.]

Sir,—Mr. Byles writes in a friendly spirit which I would cordially reciprocate, but I think he hardly realises how unmeaning he makes his memorial when he claims my signature for it. He issued his circular about "Stopping the War," before tidings came even of the relief of Kimberley. I think the war must go on until the Boers are as thoroughly defeated as were the Southerners in the American Civil War. Yet he claims my signature on the ground that I desire, equally with himself, to see a lasting peace established in South Africa. Why, Sir, we all desire this. The difference of opinion in the country, and it is a difference wide and deep, is in regard to the way in which we believe such a peace may be secured. Mr. Jacks may well ask what is the good of signing a memorial which is silent on this all-important point? The trumpet has uttered a most uncertain sound, and totally diverse opinions are known to be held among those who have appended their names to this public document which professes to represent us before the country.

One word with regard to the question of responsibility for the war. All last summer the Boers might have secured themselves against any danger of our attacking their independence by admitting the Outlanders to their franchise on reasonable terms, and by allotting to the Rand not a majority, but less than one-third of the seats in the Volksraad. Rather than do this, they deliberately chose war, knowing what magnificent preparations they had made for war, and what a military advantage they could secure by invading our comparatively undefended Colonies. This seems to me to be the large fact which dwarfs everything else into insignificance. This is the reason why we must now fight until we can secure South Africa against the existence of any military force in future except what is under our own control, and make it imperative that future disputes between white men shall be fought out at the ballot-box by those having equal political rights.

The most hopeful promise of enduring peace after the war is over comes in the tidings of how Cronje's soldiers fraternised with our troops immediately after the capitulation, and how the prisoners went off to Capetown as happily as if they were on a holiday excursion. The average Boer will be perfectly content with the Home Rule that we shall be only too glad to give him, when once he has learned the impossibility of achieving racial ascendency by force of arms.

Finally, Sir, whatever our differences, let us not allow these to blind any of us to the splendid heroism which has been displayed in the defence and the relief of Ladysmith. The days we are living in are making history on which patriotism will be fed for centuries to come. Let us not lose our own share in this noble addition to our national inheritance.

H. Shaen Solly.

Bridport, March 7.

[That "all last summer the Boers might have secured themselves," &c., seems to us the most astonishing assertion. That is the very point on which judgments are in absolute conflict, but this is perhaps hardly the time to argue the point We must now wait to see what terms of settlement are proposed.—Ed. Inq.]

Sir,—With reference to your commendatory notice of Mr. Hobson's book on the "War in South Africa," will you allow me to point out to your readers the fact that the *Christian World* (March 1, p. 7) gives an altogether different estimate of the book. Its remarks are quite brief, but they are very much to the point, and will be helpful to those whom you beg to give the most careful and unprejudiced consideration to Mr. Hobson's book.

F. T. Reed.

[Mr. Hobson has no great faith in the Outlanders' demand for the Franchise. The *Christian World* says: "We happen to have the testimony of the leading Nonconformist ministers of Johannesburg that there was a universal resentment of the predominant English population against their humiliating exclusion from political rights and the oppression of the Boers." We can only urge again that Mr. Hobson's book should be read.—Ed. Inq.].

THE MINISTERS' MEMORIAL.

Sir,—I am one of the Unitarian laymen who wonder why Unitarian ministers should consider it fitting to separate themselves from their fellows in order to pronounce on a question of the day.

When I left an orthodox body in my youth, I came to appreciate the freedom from clerical authority that I was to enjoy in my new surroundings. But to see the list of 156 signatures in last week's Inquirer, labelled by themselves as Unitarian ministers (there are, I believe, over 200 others who have not appended their names), has made me wonder where I am. Cannot our ministers demonstrate without separating themselves from their fellows?

I will not now deal with the question of the day involved; each of us is, no doubt, fully persuaded in his own mind.

Feb. 28. H. Epps.

Sir,—I am sorry for my friend Mr. Jacks. His own reputation can hardly fail to suffer in the general lowering of "the reputation of our ministry for moral earnestness and common-sense." True, he has done his best to clear himself of all complicity in our guilt and foolishness, but the names of his own former teachers and intimate friends are among the signatories of the "meaningless document" he denounces, and unfortunately it has been published far and wide beyond the range of The Inquirer's circulation and of his letter of protest.

And he points out how gratuitous has been our offence. "No Government waging a just war needs to be memorialised to take the earliest available opportunity to make peace." They would put aside at once all thoughts of revenge or gain or glory, and be merciful in the terms dictated to a prostrate foe. It has always been so!

But a Government so peacefully disposed, when conscious that right was on their side, cannot be imagined capable of waging an unjust war, or neglecting an opportunity of peace just because the war was unjust.

So ministers of religion can sit at ease while war rages, feeling that their function in the community is to adapt "Rule Britannia" to sacred measures, and preach (as Ian Maclaren has set us the example) that "God is the God of England" and her mission to civilise the world, and that having "found out who

are our enemies, we are not going to forget them." By so doing we shall earn the congratulations of our congregations (as a Baptist minister tells us in a recent letter he did by a sermon in defence of the war), and all men will speak well of us, and praise us as a patriotic and level-headed set.

It is tempting, but strikes me as hardly worth the price. So I stand with those who would urge upon the Government, whether it be willing or unwilling, "peace at the earliest opportunity" that it can be safely made, without, however, presuming to dictate to them the terms upon which it should be made.

Charles Hargrove.

P.S.—It strikes me, in reading over the last sentence of my letter, that it might possibly seem to hint at unworthy motives in the minds of ministers who take a different view of the war to what I do. God forbid that I should make so evil and stupid a charge against my friends and brethren! I would say only that if we take the popular side we must have good reason for doing so, and if we are on the unpopular side we are bound to come forward and say so.

BRAHMO WORKERS' SHELTER.

Sir,—Allow me to thankfully acknowledge through your columns the receipt of the following donations in aid of the Fund of the "Brahmo Workers' Shelter," in response to an appeal issued by Mr. H. C. Sarkar, now studying in the Manchester College.

	£	s.	d.
Mr. Ion Pritchard	3	0	0
Miss S. R. Armstrong	0	5	0
Miss Spiller	0	5	0
Rev. J. Drummond	1	0	0
Mr. F. Nettlefold	10	0	0
Miss Upton	0	10	0
Mr. H. Chatfeild Clarke	1	1	0
Miss E. J. Garret	2	2	0
Mr. H. W. Gair	1	0	0
Mrs. Buckton	2	0	0
President B. and F.U.A.	10	0	0
Miss E. M. Lawrence	1	1	0
	£32	4	0

S. N. Sastri, Supt., Brahmo Workers' Shelter.

Chandernagore, Bengal, Feb. 15.

VEGETARIAN TABLE AT THE CONFERENCE.

Sir,—The Leicester Committee of the Triennial Conference have very considerately arranged to provide a "Vegetarian Table" at each of the luncheons; it will greatly facilitate arrangements if all ministers, delegates, and visitors to the Conference who intend to avail themselves of this accommodation will communicate with me at the earliest possible.

Gateshead. Arthur Harvie.

LONDON PERMANENT CHAPEL BUILDING FUND.

Sir,—Will you allow us to draw the attention of your readers to one point with regard to the London Permanent Chapel Building Fund which, we think, may have been overlooked by many.

Under the scheme for the use of the money, one-third will be applied to relieve existing congregations in London of their debts and encumbrances, and the remaining two-thirds will form the nucleus of a Permanent Loan Building Fund.

This Fund will be managed by twelve trustees, who are to be elected in the first instance by the Council of Ministers and Delegates of the London Chapels, and *all the Subscribers to the Fund.*

As the Fund will be permanent, and will, no doubt, be added to from time to time by further donations and legacies, it is of the greatest importance that the trustees, who will have the management of it, shall be most carefully selected. We would, therefore, urge all those London Unitarians who have not yet contributed to the Fund, to do so in order that we may have their help in electing those who will administer.

We shall be glad to be able to announce a list of cash contributions amounting to £10,000 before the Bazaar opens in May.

W. Blake Odgers,
Chairman of Committee.
Frederick Nettlefold,
Frank Preston, Treasurers.

March 7.

THE LONDON BAZAAR.

Sir,—May I appeal, through the medium of your paper, to those of our friends who have gardens and glasshouses on behalf of the Flower-stall at the forthcoming Bazaar. Contributions of ferns of all sorts, palms, crotons, and other foliage plants, spring and conservatory flowers, will be most acceptable; while early roses, forced fruit and asparagus would add a considerable increase to the exchequer, and would enable this stall, which is a kind of orphan, having no church to be its father or mother, to hold its own with the larger and, therefore, better provided stalls. As I am anxious to avoid unnecessary expenditure, I shall feel grateful if our friends will let me know at an early date what they will probably be able to send me, that I may curtail my orders at a florist's. Money in lieu of flowers, &c., would be judiciously applied. Amie Preston.

25, Mount Park-crescent, Ealing,
March 7.

To do Heaven's work, do the nearest duty. To feel Heaven's joy, love your human brother. To know Heaven's truth, submit it to the Divine will. To reach Heaven's height, build no tower of human mechanism, but live a heavenly life.—*Humphreys.*

We do not begin to recognise the worth of even our nearest human friends. With a wealth of precious love and almost infinite tenderness they move beside us along the years; but their gait is plain, and we do not see the splendour that is in them. It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives.—*J. R. Miller.*

A thought continued in adds to itself; a state of mind grows in proportion as we permit ourselves to dwell upon it, whereas ideas to which we give *no attention* depart from us. Attention, therefore, is the keynote. The mind can be absorbed by but one object at a time. If we would be free from wrong thoughts, we must turn positively away from them to other thoughts.—*In Search of a Soul.*

MANCHESTER DISTRICT ASSOCIATION.

The annual meeting of the above Association was held in the Memorial Hall, Manchester, on Monday, March 5. Tea and coffee were served from 6.15 to 7 o'clock, when the chair was taken by the President, the Rev. George Knight.

The report stated that the work of the Association had been steadily maintained, the greatest care having been bestowed on the building schemes in connection with the forward movement centres.

The Urmston Church was formally opened on Jan. 27, and the Bradford building was fast nearing completion. The year had been a notable one in the history of the church of Chorlton-cum-Hardy, not only by reason of the congregation having had the benefit for the first time of a settled minister of its own, but also by reason of the strenuous efforts made to so increase the new church building fund as to justify the commencement of building operations. The main energies of the Gorton Church had been directed towards the erection of the new Sunday-school, and it was proposed to hold a bazaar in the new school in November, 1900. While it was true that the Committee had money to meet the expense of building, they would still need a considerable sum to enable them to lay out the grounds, furnish the school, and do other things that were necessary. Two memorial-stones were laid on June 24, 1899, by two former members of the church—namely, Captain Fred Peacock and Mr. Robert Clay. Considerable progress had been made with the building, and it was expected that in the course of three or four months the work would be completed. It was the unanimous opinion of the Committee of the Heaton Moor Church that a building of their own was essential to success, and the governing body of the Association had decided to press forward with the work, and it was hoped that ere the next report was issued this congregation would be in a home of its own. The Longsight congregation anticipated that there would be a total deficit on the past year (bazaar fund and church current account included) of about £70. The contract for the new church in Moss Side had been given to Mr. William Thorpe, builder, Manchester, and the building was to be completed by March, 1901. The estimated cost was nearly £6,000. A grant at the rate of £28 per annum had been made during the past year in aid of the ministry at Oldham-road. The appointment of a suitable resident minister at Urmston was generally felt to be a pressing need, so that the work in the new building might be carried forward with steady gain of members and increase of usefulness. It had been decided that the churches of this district should co-operate in providing a Manchester district stall for the London Bazaar next May, and a committee of ladies was formed, and it was expected that all the churches would see their way to render some help in this connection. Something should be said about the general financial condition of the Association. The governing body would earnestly beg every member of every congregation in the district to consider whether he or she could not in some way or other give increased assistance towards the carrying on of their work. When, in 1893, the Forward Movement scheme was proposed, some may have doubted its success; but much had happened since then. Under the devoted care and earnest labours of their missionaries this branch of their work had increased, and with its growth their financial responsibility had grown also. The Forward Movement had been sustained during the past six years by a comparatively small number of persons.

The Treasurer's statement showed that the income of the General Fund was

£217 13s. 4d., and of the Forward Movement Fund £562 4s. 5d., which included grants amounting to £112 from the B. and F.U.A., and £89 transferred from the General Fund. The balance was on the right side.

The Chairman, in moving the adoption of the Report, said that before this year was out he expected that the four Mission Churches would all be completed and occupied. He had preached in the new building at Urmston, and was surprised at its external beauty and its internal convenience and comfort. The people there now had a grand opportunity; and they were thankful for the help which had rendered their progress possible. The Bradford building would be opened in a few weeks, and Heaton Moor and Chorlton were hoping to commence building operations in a few weeks. At each Forward Movement centre the friends were cheerful and earnest, for they felt that God had given them a work to do, and they are determined by God's grace and inspiration to worthily accomplish it. Ten out of twenty-two of the churches had held sales of work during the year, perhaps in some cases to meet hard times. Notwithstanding all the activities referred to in the Report, there was still larger work to do. There is no standing still. Their movement was forward. Resources must come from somewhere. They ought ere now to have been finding their way into some of the other districts. Had they been on the watch for the beckoning finger of God? The function of their churches must be missionary, and he hoped their ideals would fix themselves in some further work for God and man. Why should they not have an income of £1,000 a year? It would not be too much. There was plenty of money amongst them; their generosity only wanted leading. Their generous friends ought not to forget the needs of their own Association, which was so often pulled up by the thought, "But where is the money to come from? This ought not to be, and would not be, were its friends to make up their minds to support adequately its aims and work.

The Rev. E. Ceredig Jones, M.A., of Bradford, was present and addressed the meeting. He said he was specially interested in the Forward Movement work, and in the efforts of the Postal Mission which was seed-sowing of a most important character. He thought we did not canvas earnestly enough for the half-crown or shilling subscription. He had visited about 200 of our churches up and down the country, and he thought there was no occasion for despairing; on the contrary we never were so strong, never were our prospects brighter, than at the present time. Outside our churches there is a large Unitarian public. Though the name had not yet become popular, he felt sure it would be in time. As it was, modern Unitarianism was much more rapid in growth than was Christianity in the first era of its life. The true Unitarian, however, cares not so much for numbers as for principles. Their work should be missionary in spirit, for such was the example set by Jesus.

Mr. T. F. Robinson, speaking as a member of the governing body, said that it had lately been almost impossible to consider the larger concern of the churches owing to the details of the Forward Movement work. He felt sure that the new churches would be successful, and yet the older churches wanted developing at the same time. They were lacking somewhat in unity of purpose; but that might be owing to so many of the individual churches being absorbed in finding out how to square their balance sheets. They had a gospel of which they were proud; but they got very easy going in connection with their churches, and only occasionally was their enthusiasm aroused. He did not think that Unitarianism in Manchester was stronger than hitherto; but the reverse. There was more limited representation amongst the public men who are uplifting and improving the condition of the poor. There was lack of enthusiasm; and that Association could do something to remedy it. It might organise meetings at the various churches and stir up a larger life. He thought Mr. Roper's plan of campaign was calculated to largely meet the case.

The Rev. Priestley Prime said that the central truth of their faith upon which they were all agreed was that God was Father, that He was present throughout His universe, not shut up in a church, nor exclusively in one man's soul or in a priesthood, but in the souls of all human beings. If it is right, therefore, for any human being to take any part whatever in social questions, it must be in a religious spirit. Art, if it is right art, is religion; and so is right music, for they are a means of uplifting men towards God. In business, too, there should be the expression of the religious life. Some of us are not sufficiently intense; our interests are spread over too wide an area. In our Church life we need to bring the devotional life more intensely home to ourselves by all possible means; then we can go forth into all parts of the world with a message that will bless. He noticed that in furnishing new churches, they thought they could do without kneeling cushions if money was a bit short. The primary thing needed was an increase of the true devotional spirit which regarded the service as more important than the sermon.

During the evening the choir of the Strangeways Unitarian Free Church rendered a pleasing programme of anthems and solos.

After the usual votes of thanks had been accorded, the choir sang an anthem, and the Chairman closed the meeting with a benediction.

Our report of the annual meeting of the North and East Lancashire Unitarian Mission, held at Leigh on Tuesday, we hope to publish next week.

The ship may sink, and I may drink
A hasty death in the bitter sea;
But all that I leave in the ocean grave
Can be slipped and spared, and no loss to me.

What care I though falls the sky,
And the shrivelling earth to a cinder turn?
No fires of doom can ever consume
What never was meant nor made to burn.

Let go the breath! There is no death
To the living soul, nor loss, nor harm;
Not of the clod is the life of God,
Let it mount, as it will, from form to form.

—*C. G. Ames.*

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

Of the churches in this district there is no very striking or startling news to relate. Plenty of work is being done, on the usual lines, and with results which cannot be expressed in comparative statistics. Tea parties, bazaars, sales of work, debating societies, bands of hope, sewing circles, &c., are names which do not suggest spiritual ideas; yet even such things may, and in many cases do, contribute to the spiritual life of those who take part in them. If, however, I were to fill this letter with details of such activities, it would be merely to tell what the members of every congregation know (or should know) already. It will be of more interest to the readers of The Inquirer, if I tell them something about an experiment, on lines not usual in our churches, which is now being tried in Bury. The Rev. J. C. Odgers has for some months held week-evening services (on alternate Wednesdays), and the experiment seems to be justified by the appreciation shown. I cannot do better than quote Mr. Odgers' own words to describe the intention and origin of these services, as explained in a letter to me. He says "They were the outcome of two considerations. (1) The question of trying to do something to bridge over the gulf between Sunday-school and chapel had been for long exercising my thought. If the school would not go to the chapel, might not the chapel go to the school? If so few adult scholars attended religious services in the chapel, might not an occasional religious service, apart from the Sunday-school routine, be conducted with advantage on their own premises? And if they acquired a liking for them, might they not be induced to become regular members of the congregation?

"(2) I had in previous winters conducted a teachers' class on week-evenings, attended by fifteen or twenty teachers, sometimes less." . . . At Bristol, a teachers' class had developed into a week-night service, 'and still supplied teachers with something which would prove useful to them in their preparation for their classes.' I thought I might follow suit.

"The attendance has been from eighty to one hundred persons, old and young, even in the worst of weather. Such services have been appreciated in unexpected ways. Some of the very poorest persons attend, because the service is less formal than in the chapel; no Sunday clothes need be donned and no one need be oppressed by the magnificence of Gothic arches and stained-glass windows. As to method we have a good deal of singing, and occasionally a solo. Before the first lesson I announce my subject for the evening, and read some verses from the Bible in exemplification, with perhaps two minutes' talk about it. The second lesson is from modern poetry, on the same lines. The address (extempore) takes up the teaching of the two previous readings, and developes it with all kinds of illustrations. Hymns are carefully chosen to suit, when possible. So the teachers present have something clear and straight to take away with them; whilst (I hope) the younger scholars have something to interest them. For the weary and heavy-laden I hope I provide something also. The service avoids theological disputes, and is of a devotional

character. A poor woman, who is a Primitive Methodist, comes in and enjoys them. We start punctually at 8 P.M., and close at 9."

I make no apology (except to Mr. Odgers) for quoting this most interesting account of an earnest attempt to solve a difficult problem. It is only fair to let the originator speak for himself. One main cause for the good result, so far, of the experiment Mr. Odgers himself could not mention, perhaps is unaware of; but it will be no secret to those who know the quality (and the quantity) of the work that he does in Bury.

The question of adopting the plan of week-night services is one which each congregation must decide for itself, according to its own sense of what is necessary and what is possible in its own locality. I may mention, however, that week-evening services are held at Newchurch. There was a paragraph about them in The Inquirer of Nov. 4 last, amongst the other "News from our Churches." It would be interesting to hear whether the same plan has been adopted in other places, and if so, with what results.

In previous letters I have usually said something, perhaps too much, about the work of the N. and E. Lancashire Unitarian Mission and of its relations with the several congregations, assisted and self-supporting. That is a subject upon which, in the present condition of its finances, I could write much. But I refrain from doing so, as the annual meeting to be held at Leigh on March 6 will no doubt be reported in The Inquirer, and I should not like to tax the patience of readers by enlarging on the same subject, possibly in the same number.

I content myself, accordingly, with the report I have given of what seems to me the most interesting factor in the present activity of our churches in this district.

R. Travers Herford.

Stand, March 1.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On the evenings of March 1, 2, and 3 drawing-room concerts were held in the Unitarian School in aid of the school funds. The room was carpeted, furnished, and decorated with palm ferns and pictures, under the direction of Miss M. A. Taylor. Alderman Haywood presided on the first evening, when many outside friends gave valuable musical help. The second evening was arranged for the children, who contributed the chief part of the programme themselves, Mr. E. Mills presiding. On the Saturday Councillor John Taylor was in the chair, and besides solos and duets, choice selections were given by Mr. G. T. Fletcher's Orchestral Band.

Birmingham: Small Heath.—The annual meeting of the Waverley-road Congregation was held on Saturday, Feb. 17. The sixth annual report of the Committee recorded a successful year's work. There had been an increase of subscribing members, and the amount received from offertories and subscriptions showed a gratifying increase upon previous years. The Committee placed on record their appreciation of the faithful and earnest labours of the minister, the Rev. Harrold Johnson, B.A., during the past year, and gratitude for the good work done. The Sunday-school had done steady and earnest work during the past year. There are now 100 children on the books, average attendance eighty, with ten teachers. Encouraging statistics were also given of the Literary and Social Union, the Library, the Ladies' Sewing Meeting, and the Ruskin Guild of Needlework.

Blackley.—A jumble sale, in aid of the New School Fund, was held on Saturday last, and realised £16. A concert, given recently with the same object, resulted in a profit of £10 14s. 6d. The annual congregational party took place lately, and was a most encouraging occasion. Very helpful addresses were delivered by the Revs. G. Knight, C. Roper, W. R. Shanks, and J. W. Bishop The new school is to be built this year, and much hearty work is being done for it.

Bolton: Bank-street (Appointment).—Mr. E. Saville Hicks, B.A., of Manchester College, Oxford, has accepted the unanimous invitation of the congregation of Bank-street Chapel, Bolton, to become assistant minister to the Rev. C. J. Street, M.A., LL.B., in succession to the Rev. N. Anderton, B.A., who enters on his ministry at Preston in June.

Bradford.—The annual congregational tea party was held on Shrove Tuesday, and the subsequent soirée in the Channing Hall was well attended. The Rev. E. Ceredig Jones, who presided, referred to the evident progress the church was making. He hoped that when the war cloud had disappeared enthusiasm would be directed to other channels, so that no good cause should languish for the want of adequate support. Mr. Byron Boothroyd, senior warden, made a statement regarding the numerical progress of the congregation and the work of renovating the chapel, which is now approaching completion. Short addresses were also delivered by Mr. J. G. Slater, Miss Hudson, Mr. K. Baines, and Mr. H. C. McMurtrey. A varied programme of music was rendered, under the direction of Mr. and Mrs. J. S. Moxon.

Chatham.—On Wednesday last Mrs. Wood and Miss Tribe gave a tea and distributed prizes to the children attending the Hamond-hill Sunday-school. The lady-teachers managed the tea arrangements, the Rev. G. S. Hitchcock, B.A., and the other teachers undertaking the conduct of the entertainment afterwards. Mrs. Wood congratulated the scholars on their good conduct and progress; and Mr. C. Abbott, the honorary secretary of the school, said they numbered at present about ninety children, and were rapidly increasing. The choir of the church, under the direction of the organist, Mr. F. Daniels, rendered much assistance.

Dover.—On Tuesday week the Adrian-street Band of Hope gave a successful entertainment at the Lecture Hall, Russell-street, lent for the occasion. A miscellaneous programme was followed by a fairy adaptation from *Cinderella*.

Forest Gate.—The congregation is trying to effect some needed improvements in the lighting and ventilation of the building in Upton-lane. They hope to be able to instal the electric light, which is accessible and cheap. Mr. Perris lately revisited Hull for lecturing purposes, and he has since addressed a large Sunday afternoon audience in the Methodist Free Church here, and lectured on "John Ruskin" to the Literary Society at the Y.M.C.A. Conference Hall, West Ham-lane, Stratford.

Gloucester.—Among those who took part in the annual banquet on St. David's Day, held at the New Inn Hotel, were Professor John Rhys and the Revs. Walter Lloyd and J. Fisher Jones. On the toast "The Bishops, Clergy and Ministers of all Denominations," Mr. Lloyd responded for the Nonconformists, and said that his nonconformity had been no barrier to friendly intercourse with the clergy of the city. He caused some amusement by saying that Professor Rhys, in proposing the toast of St. David, had forgotten to say that that great national saint was a Nonconformist. In those days all the British were Nonconformists, for they would not conform to the Church of Rome. When he remembered the services rendered to England by Nonconformity during the last 250 years, he was proud to be himself a Nonconformist.

Highgate.—A united social gathering of the North London Unitarian Churches will be held at the Highgate Church (Highgate-hill, corner of Despard-road) on Thursday evening, March 15, from 7.30 to 10.30, to meet the Rev. J. T. Sunderland, M.A.

Kilmarnock.—On Wednesday, Feb. 28, a lecture was given by the Rev. A. C. Henderson, M.A., B.D., in the Hall, Dunlop-street, under the auspices of the educational department of the Kilmarnock Equitable Co-operative Society, the subject being "Electricity." The hall was crowded, and the lecture was much appreciated. There was also a musical programme, in which the Co-operative band took a prominent part.

London: Peckham.—The annual congregational meeting of the Avondale-road Church was well attended on Tuesday last, under the presidency of the Rev. G. Carter. Reports were rendered by the hon. secretary (Mr. W. J. Corley), and the hon. treasurer (Mr. A. G. Stoessiger). The former recorded steady application in all departments of church work, though with no increase in membership. The Sunday-school had shown signs of improvement; the Band of Hope was prospering; interesting and successful meetings of the Literary Society had been held; the gymnasium included a fair proportion of the young men and lads of the congregation, and, like the Literary Society, had been able to make a subscription to the church funds; the mothers' meetings had been small, but useful service had been rendered to the few who had attended. The treasurer's report acknowledged retrogression, for, whereas the financial year had opened with a small balance, it had closed with a rather large deficit. Reasons were given for this which appeared to justify the hope that the trouble would not be recurrent. Among the complimentary votes was one warmly acknowledging the honorary services of the organist (Mr. R. Whitmore Cox) and his wife.

Manchester.—Mr. John H. Leigh, M.A., of London, gave a reading of Shakespeare's *Hamlet* in the Memorial Hall, Wednesday evening, Feb. 28, in aid of the funds of the Manchester Domestic Mission. The play was condensed and arranged in three acts, and the overture, preludes, and incidental music had been specially composed for this reading by Dr. Ernest Walker. Mr. Leigh's effort gave great satisfaction and delight to those who were present. He brought out all the points of the play with intelligent emphasis, and his elocution was of a very finished character. He made his audience feel throughout that they were listening not merely to an elocutionist, but also to a cultured student of Shakespeare. In representing the minor characters, Mr. Leigh was capable of varied tone and style; but it was in the principal character, Hamlet, that the reader's finest power was displayed. He entered into the height and depth of Hamlet's cunning and passion, rendering the various passages of banter or denunciation with a finish and a confidence only to be expected in the professional. Mr. Leigh is to be heartily congratulated upon his successful condensation of *Hamlet*, which brought the reading within the limits of two and a-quarter hours. This was the first opportunity most of the audience had of hearing Mr. Leigh; but they look forward to a further acquaintance with so scholarly and polished a reader.

Mansfield (Appointment).—The announcement appears in Thursday's *Manchester Guardian* that the Rev. E. I Fripp, of all Souls' Church, Belfast, has accepted an invitation from his old congregation at the Old Meeting, and will enter on his second ministry at Mansfield at the beginning of June.

Northumberland and Durham Unitarian Christian Association.—A meeting of the Lay-Preachers' Union was held on Wednesday evening, Feb. 28, in the school-room of the Church of the Divine Unity, Newcastle, the Rev. John Harrison, of West Bromwich, presiding, when a paper was read by the Rev. Arthur Harvie, of Gateshead, on "Martineau's Sermons." The reader said that the literature of our country had been enriched from time to time by contributions from the pulpit, and that Martineau was the greatest sermon-writer England has produced. Gems of thought and gems of style can alike be collected from his pages; passages which are pure poetry in all save form; high soaring rhapsodies which beat against the limitations of our language as they seek to make known those spiritual delights into which the preacher has such free entrance; masterly unveilings of sophistries; impassioned appeals to higher instincts; solemn warnings to the self-satisfied; sympathetic insight into the causes of much of human woe—these, which are by no means the exclusive possession of any one preacher, manifest themselves in such abundance in Martineau, and are moreover so unreservedly associated with a fearless rational theology, that no matter from what point considered his sermon-literature remains the finest the language boasts. Concluding, Mr. Harvie said, not as models for sermon-writers to unswervingly follow, nor chiefly as examples of English literature at its best, but as aids to the deepening and strengthening of the Inner Life are the sermons of Martineau commended to all. We can only teach out of the store of our own experience: the one lesson the world wants is the knowledge of the Most High: shall not we, then, be wise to sit at the feet of one whose life and word alike testify that he has been with God? Additional interest was given to the meeting by the reading of several letters which had been sent to Mr. Robert Wilson, of Newcastle, by the late Dr. Martineau, extending over a great number of years.

Pontypridd.—On Sunday afternoon, Feb. 25, Mrs. John Lewis, of Top-hill, delivered an interesting address on "Postal Mission Work," quoting many testimonies to the helpfulness of this method of reaching inquiring minds, and people hungering

for religious sympathy. A collection was made at the close of the service in aid of the Mission.

Sale (Resignation).—The Rev. James Forrest, M.A., has resigned the pastorate of the Sale congregation, announcing that his ministry there will terminate at the end of May. At a meeting of the members of the church, a resolution was passed accepting the resignation with regret. This announcement has been received with much sorrow by Mr. Forrest's friends at Sale, who have found a constant source of inspiration and help in his teaching. His attitude towards the pressing social problems of the day has always been one of fearless loyalty to truth, and this, joined to his boundless faith in humanity and in its ultimate salvation, has given him a power for good which is irresistibly felt by those with whom he has come into contact. At the usual weekly meeting of the Social Guild, a paper was read by Mr. Forrest on "Education: What it is and what it should be." He condemned the present educational methods, which ignore the fundamental aim of true education to draw out the natural faculties and train and discipline the mind to a sense of the obligations of human life. He lamented the indifference manifested in regard to the qualifications of teachers, and that, although their functions are of the most vital importance to society, their position is so little esteemed. He strongly advocated that the duties of the State in regard to education are of paramount importance, and that education should be free.

Sheffield: Upper Chapel.—Last Sunday morning the Rev. J. E. Manning preached a memorial sermon on the death of the late Mr. Benjamin Greaves. Their friend, Mr. Manning said, was of a singularly winning character. A man interested in many directions, in education, in politics, in economic questions; but it was not this that left an abiding impression on you—it was his simplicity of character, its essential goodness. He was very generous to the poor, and did good by stealth. No real case of distress ever appealed to Mr. Greaves in vain. It was quite in harmony with his prevailing modesty of character that he subsidised a course of lectures given about a year ago in the Montgomery Hall. It was a conviction with him that people generally, and perhaps an industrial population like that of Sheffield especially, should have a better knowledge than is usually possessed by the working classes of political economy, and he therefore was desirous that subjects arising out of economic considerations should be expounded by competent teachers, and discussed freely and openly. And so he took care that such lectures were given; and had he lived, another series would have been given this year. Such a man is a public benefactor, however careful he may be that his name is concealed. A blameless life was his, and he leaves behind the memory of a kindly Christian gentleman. At the close of the service a meeting of the congregation was held in Channing Hall under the presidency of Mr. M. J. Hunter, chairman of trustees, and a resolution expressive of the high appreciation of Mr. Greaves' character and worth was passed, and of sympathy and condolence with his widow. This was proposed by Mr. George H. Hunt, seconded by Mr. William Laycock, and supported by Mr. J. B. Wostinholm and the chairman. Much deep regret was expressed at his untimely death.

Shrewsbury.—The annual meeting of the High-street congregation was held on Sunday evening last. The Committee's report referred to the recent illness of their minister (Rev. James C. Street), and expressed the hope that now he was again restored to his usual health and vigour, he would long be spared to carry on his good and noble work among them. The report was a very satisfactory one, and showed that the congregation had been very active during the year. Mr. Street conducts a week-evening service, which is much enjoyed by the members and friends. The Sunday-school, under the able superintendence of Mrs. Myers, is in a healthy condition and doing good work. The attendance and conduct of the scholars is excellent. Two scholars made the full possible attendances during 1899, and were never once late. The schoolroom has been completely refurnished—including piano, organ, and good library. The Band of Hope continues to hold meetings and is doing well. A member of the congregation has kindly fitted (at his own expense) the church and schoolroom with the electric light, which was used last Sunday for the first time. The beautiful electroliers add greatly to the effect of the church, and the new light is a decided improvement.

South Cheshire Association.—The winter meeting of the South Cheshire and District Association and Sunday School Union was held in Matthew Henry's Chapel, Chester, on the 28th ult., under the presidency of the Rev. G. A. Payne. At the conference after the committee meeting, the Rev. J. C. Street said that when he was requested to give a talk on "How to Extend the Work of the Association," he had readily consented, thinking he would have much to say. But when he came to consider the matter, he was at once confronted by the financial difficulty of missionary enterprise. They had meagre funds; they were not a wealthy band of churches. If the financial problem could be solved, he would earnestly plead for the inclusion of "lay" helpers in the work of preaching, who should occupy the pulpits of such ministers as might be engaged in the mission field. He also urged cottage services, and suggested an exchange once a year of all the ministers in the Union Further, since it was helpful to each to know the others' activities, he advocated the issue of a monthly leaflet or calendar in common. The Rev. H. D. Roberts thought the financial difficulty might be overcome; and the discussion of Mr. Street's proposals was continued by the Revs. J. K. Montgomery, G. A. Payne, R. S. Redfern, J. M. Mills, and Messrs. Nicholson and Mansell. On the motion of Mr. A. Orrett, seconded by Mr. Vickery, it was resolved "That the General Committee be instructed to consider the questions of 'lay' preachers, monthly leaflets, and outside missionary work; and report to a future meeting." Appreciative mention was made of Mr. Morley Mills' services as hon. sec. of the Union. Tea was served in the schoolroom, and a vote of thanks accorded to the ladies who assisted. The public religious service was conducted by the Rev. J. Morley Mills, who in his sermon showed by various analogies from nature and history, that the constructive and benevolent, in both natural and moral worlds, are generally wrought out in the strength of silence; while the destructive and harmful are accompanied by noisy force. So beauty of life and sincerity of effort, however quiet and obscure and unmarked, cannot be in vain in the eternal scheme of good. The proceedings throughout passed off very satisfactorily.

Stalybridge.—During Wednesday, Thursday, Friday, and Saturday last week a very successful bazaar was held in the large schoolroom to raise funds to build a chancel and transept for the church, and to enclose and plant with trees a piece of land behind the church, which has been given to the congregation. Sir John T. Brunner, Bart., M.P., opened the bazaar on the first day, and had a crowded audience. The Rev. W. Harrison presided, and in introducing Sir John, gave an account of the congregation. They were, he said, one of a numerous family of Unitarian congregations within a radius of four or five miles from that building. He sometimes took his stand not far from his own door, and looked upon a picture that could be seen nowhere else in England. Twenty minutes' walk from his own chapel was Dukinfield Old Chapel, their mother church; a little further off he could see the square tower of the beautiful church at Flowery Field; then he looked into Denton, where there was a growing congregation and beautiful schools, with which the name of the Rev. Lawrence Scott would be for ever associated. A little to his left he could see pointing to the sky the spire of their cathedral at Gee Cross, of which their beloved bishop, the Rev. H. E. Dowson, was minister. A small hill prevented his seeing Mottram Chapel and the new church at Glossop. At Ashton, close at hand, there was already a congregation, and there would soon be a church. On the other side, embedded among the hills two miles away, was the Mossley Chapel. Where, in England, from one spot, could such a picture be seen? Coming to themselves, he might say, they were a rather numerous body of Unitarians worshipping in one of the prettiest churches in that town, and though they were attached to their own form of faith, they had nothing but the kindest feelings for their brethren of other churches, and they lived at peace with their neighbours. They began their new year with an increase of twenty names on the church roll. They had a large and successful Sunday-school, with more than 300 scholars and teachers. For many years they had taken the leading place in the examinations, conducted by the Manchester District Sunday School Association. They had two large classes of young men and young women, and most of them were members of the church. They were a poor congregation, having no rich men or employers of labour amongst them, and when they undertook any big work they had to ask the help of surrounding friends. They were a proud people, too proud to go into debt. They never yet had a debt on their church and school, and they did not mean to have one, and should anything happen to prevent them receiving the amount required, the work would have to wait till the money came in. Sir John Brunner had a hearty reception. He said he was pleased with the account Mr. Harrison had given of themselves. If they had no rich men among them, then they might have after a few years, for Unitarians carried into their business the same fearless honesty and truthfulness which animated them in their religion, and those were qualities of which the world stood in need. Mr. John Jackson proposed, and Mr. Joseph Oliver seconded, a vote of thanks to Sir John Brunner. On the motion of Sir John Brunner a similar vote was given to the chairman, who, in his reply, delivered a kindly message from their old friend, the Rev. Joseph Freeston. Sir John, before leaving, contributed £50 to the funds. On the second day Mr. Rupert and Mrs. and Miss Potter opened the bazaar, and received a warm welcome from their old friends, the company singing "Auld Lang Syne" as they ascended the platform; Mr. Edwin Oliver presided. On the third day Mr. Charles W. Jones opened the bazaar; the Rev. H. E. Dowson presided. On Saturday Mr. James Jackson, the chapel warden, was the opener, Mr. W Wardle presiding. There were good audiences each day. At the close of the proceedings on Saturday, it was announced that the proceeds, including donations, realised £916.

Stockton-on-Tees.—The ladies of the Sewing Society have resumed their meetings preparatory for a sale of work. On Thursday, March 1, the last of the pleasant social evenings was held in the schoolroom, when a splendid programme of vocal and instrumental music was given. The company, larger than usual during the evening, moved by fervour and loyalty, stood up and sang "God Save the Queen," in honour of the relief of Ladysmith. Miss Green and Miss M. T. Walton were the hostesses for the evening.

OUR CALENDAR.

SUNDAY, March 11.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M, Rev. HERBERT RIX, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Do all things work together for good?" Evening, "Lessons from a Crocus."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M, Rev. G. CARTER, and 6.30 P.M., Rev. L. JENKIN JONES.

Plumstead, Common-road Unitarian Church, 11 A.M., Rev. L. JENKINS JONES, and 6.30 P.M., Rev. G. CARTER.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. THOMAS ELLIOT.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M, Mr. W. J. HAWKINS, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Sydenham Public Hall, Kirkdale, 7 P.M, Rev. W WOODING, B.A., "No Half-way Houses,"

Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church' 11 a.m. and 6.30 p.m., Rev. C. J. Sneath.
Bath, Trim-street Chapel, 11 a.m. and 6.30 p.m., Rev. A. N. Blatchford, B.A.
Bedford, Library (side room), 11.15 a.m., Rev. Rowland Hill.
Blackpool, Banks-street, North Shore, 10.45 a.m. and 6.30 p.m., Rev. David Davis.
Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.
Bootle, Free Church, Stanley-road, 11 a.m. and 6.30 p.m., Rev. H. W. Hawkes.
Bournemouth, Unitarian Church, West-hill-road, 11 a.m. and 7 p.m., Rev. C. C. Coe.
Brighton, Christ Church (Free Christian), New-road, North-street, 11 a.m. and 7 p.m.
Buxton, Hartington-road Church, 11 a.m. and 7 p.m., Rev. A. L. Smith, B.A. Collections for East Cheshire Christian Union.
Canterbury, Blackfriars, 11 a.m.
Deal and Walmer Free Christian Church, High-st., 11 a.m. and 6.30 p.m., Rev. T. Shakspeare.
Dover, Adrian-street, near Market-square, 11 a.m. and 6.30 p.m., Rev. S. Burrows.
Eastbourne, Lismore-road, Terminus-road, 11 a.m. and 6.30 p.m., Rev. G. St. Clair.
Guildford, Ward-street Church, 11 a.m. and 6.30 p.m., Rev. E. S. Lang Buckland.
Horsham, Free Christian Church, Worthing-road, 11 a.m. and 6.30 p.m., Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 a.m. and 6.30 p.m., Rev. C. Hargrove, M.A.
Liscard, Memorial Church, Manor-road, 11 a.m. and 6.30 p.m.
Liverpool, Hope-street Church, 11 a.m., Rev. A. Cobden Smith, and 6.30 p.m., Rev. R. A. Armstrong, B.A.
Liverpool, Ancient Chapel of Toxteth, 11 a.m. and 6.30 p.m., Rev. W. J. Jupp.
Liverpool, Ullet-road, Sefton Park, 11 a.m. and 6.30 p.m., Rev. Dr. Klein. Evening, "The Observance of a Day of Rest before Religion and Common-sense."
Manchester, Sale, 11 a.m. and 6.30 p.m., Rev. J. Forrest.
Manchester, Strangeways, 10.30 a.m. and 6.30. p.m.
Margate, Forester's Hall, Union-crescent, 11 a.m., Mr. James Rounce.
Oxford, Manchester College, 11.30 a.m., Rev. J. E. Carpenter, M.A.
Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.
Portsmouth, High-street Chapel, 11 a.m. and 6.45 p.m., Mr. G. Cosens Prior.
Ramsgate, Assembly Rooms, High-street, 6.30 p.m., Mr. James Rounce.
Reading, Unitarian Free Church, London-road, 11.15 a.m. and 6.30 p.m., Rev. E. A. Voysey.
Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. E. L. H. Thomas, B.A.
Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. Wm. Agar.
Southport, Portland-street Church, 11 a.m. and 6.30 p.m., Rev. C. H. Wellbeloved.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m., Rev. R. C. Dendy. Stables in the grounds
Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30 p.m.. Rev. A. E. O'Connor, B.D.
Tunbridge Wells, Mechanics' Institute Dudley-road, 11 a.m. and 6.30 p.m.
York, St. Saviourgate Chapel, 11 a.m. and 6.30 p.m., Rev. H. Rawlings, M.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—March 11th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Prometheus Bound of Aeschylus."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 11th, at 11.15, JOHN M. ROBERTSON, "John Ruskin." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

CHANGE OF ADDRESS.—The Rev. FREDERICK SUMMERS, 4, Durley-road, Stamford Hill, N. (Will friends kindly copy ?)

DEATHS.

Marriott—On the 28th Feb., at Sandal Grange, Sandal, Wakefield, Harriet Katharine Marriott, younger daughter of the late William Thomas Marriott, aged 40 years.

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UNITY CHURCH, ISLINGTON.

A LECTURE in connection with the Literary Society will be given on FRIDAY NEXT, March 16, 1900, by the Rev. J. Estlin Carpenter, M.A., on **"Wycliffe and Democratic Ideas in the 14th Century."** Chair to be taken at 8. Friends invited.

MATTHEW HENRY'S CHAPEL, CHESTER.—RESTORATION FUND.

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Mrs. Clark	0	2	0
Mr. R. Mansell, Shrewsbury	0	5	0
Mr. and Mrs. David Thompson, Liverpool	0	10	0
Liverpool Fellowship Fund	10	0	0

CROFT.—ANNUAL SERMONS, JUNE 17, 1900. Preacher, Rev. J. E. Stead, Park-lane, Wigan.

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Vocalists: Madame Carrie Blackwell, Madame Marian Mackenzie. Violinist: Miss Winifred Robinson. Violoncellist: Mr. Ivor James. Mr. Sedgfield's Glee Party. Ladies' Orchestra, conducted by Miss Winifred Robinson.

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For the Augmentation of Ministers' Stipends.

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The ANNUAL MEETING of the Subscribers and Friends will be held at the Mission on THURSDAY, March 15th. The Chair will be taken at 8 o'clock by C. W. JONES, Esq., President B. and F.U.A.

Tea and coffee at 7.

S. W. PRESTON, } Hon. Secs.
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Arrangements

FOR THE

SEVENTH TRIENNIAL CONFERENCE

TO BE HELD AT

LEICESTER,

On APRIL 3rd, 4th, 5th, and 6th, 1900.

ORDER OF PROCEEDINGS.

TUESDAY, April 3rd.

3.30. Reception at the Great Meeting Schools by the Leicester Committee.

4. 0. Address by the President and Welcome to Foreign Delegates.

5.30. Tea at the Great Meeting Schools, East Bond-street.

6.30. Communion Service in the Great Meeting, conducted by Rev. J. Estlin Carpenter, M.A., and Rev. C. C. Coe, F.R.G.S.

8. 0. Service at the Temperance Hall, London-road, conducted by Rev. H. Gow, B.A. Preacher, Rev. Chas. Hargrove, M.A.

WEDNESDAY, April 4th.

At the Temperance Hall, London-road (two minutes' walk from the Midland Railway Station).

10. 0. Devotional Service, conducted by Rev. E. L. H. Thomas, B.A.

10.30. Address by Rev. Stopford Brooke, M.A., LL.D. Subject, "James Martineau—his Life and Influence."

11. 0. Conference: Chairman—Mr. E. Clephan, J.P. Paper by Rev. J. Edwin Odgers, M.A. Subject, "The Historical Development of our Freedom and Faith and the Importance of its Study." Discussion opened by Rev. Walter Lloyd.

1. 0. Luncheon at the Assembly Rooms, Hotel-st.

2.30. Conference: Chairman—Mr. H. P. Greg. Paper by Rev. John Ellis. Subject, "How best to organise the Religious Life of our Young People." Discussion to be opened by Rev. John Byles, Rev. J. J. Wright, and Miss Edith Gittins. Paper by Mr. A. H. Worthington, B.A. Subject, "The Future Supply of our Ministers." Discussion to be opened by Mr. Richard D. Holt and Mr. Russell Scott.

8. 0. Conversazione at the Museum Buildings, New Walk.

THURSDAY, April 5th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. J. H. Weatherall, B.A.

10.30. Papers without Discussion. Chairman—The Rt. Hon. the Earl of Carlisle.
(1) By Rev. P. H. Wicksteed, M.A., on "The Fear of God and the Sense of Sin"
(2) By Mrs. Humphry Ward, on "Gospel Interpretation—a specimen chapter."

1. 0. Luncheon at the Assembly Rooms, Hotel-st.

2.30. Business Meeting. The President in the Chair. Resolution regarding the late Dr. Martineau, proposed by Rev. S. A. Steinthal, seconded by Rev. R. A. Armstrong. Report of Committee. New Rules and Roll of the Assembly. Election of Officers and Committee. Report on Ministerial Pensions: Resolutions by Mr. J. Cogan Conway and Mr. David Ainsworth.

8. 0 Public Meeting. Chairman—The President, W. Blake Odgers, Q.C. Subject, "Signs of Progress in Christendom." Speakers—Rev. J. Page Hopps, Rev. L. de B. Klein, D.Sc., Rev. Joseph Wood, Mr. F. Maddison, M.P.

FRIDAY, April 6th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. E. W. Lummis, M.A.

10.30. Conference: Chairman—Mr. T. Grosvenor Lee, B.A. Paper by Rev. L. P. Jacks, M.A. Subject, "The Conduct of Public Worship." Discussion to be opened by Rev. Brooke Herford, D.D., Miss Clephan, Rev. C. H. Wellbeloved, and Rev. Edgar I. Fripp, B.A.

Tea will be provided each day between 5 and 6.30 P.M., at the Great Meeting Schools, East Bond-st.

Arrangements have been made with the Railway Companies for the issue of Return Tickets at reduced rates.

London Permanent Chapel Building Fund.

An Appeal to Unitarians to assist in raising at least £12,000 for the support and spread of Liberal Christianity in the Metropolitan Area.

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(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel Building Fund for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nominated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

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			80 15 0
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Mr. Hugh Martineau	21	0	0
Mr. C. P. Roberts	19	10	0
Miss Scott	3	3	0
Mr. John Spiller	3	3	0
Mr. Pickford	3	0	0
Mr. Herbert Chamberlain	1	1	0
Mr. Finch	1	1	0
Mr. F. L. Sargent	1	1	0
Mrs. Strohmenger	1	1	0
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Mr. Kemshead	0	10	6
			71 11 6
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Mr. King	5	5	0
Miss Aspden	5	0	0
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Mr. J. Mummery	2	2	0
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Dr. Mummery	2	0	0
Mr. Child	1	1	0
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Mr. Ryley	1	1	0
Mr. John H. Whenman	1	1	0
Mr. Bibby	0	10	0
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Promises of further Contributions, which may be paid at any time up to May 1st, 1900, will be gladly received by the Treasurers. They should be sent to, and will be acknowledged by, FRANK PRESTON, 6, Derwent Villas, Whetstone, N.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3012. New Series, No. 116.] LONDON, SATURDAY, MARCH 17, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

WE desire to call the special attention of our readers to the letter of the Rev. J. T. Sunderland, which will be found in another column, referring to the Indian Famine; also to the note appended to his letter. Many of our friends, we are aware, have already contributed to the Mansion House Fund, and some congregational collections have also been made. But such a fund as Mr. Sunderland has suggested, sent as a gift from the members of our churches in this country, would carry a direct message of sympathy to our friends in India, which would be highly prized, and would be administered by them to the best advantage in relief of the distress.

WE called attention last week to Miss Winifred Robinson's Concert, to be given at Essex Hall on Thursday, March 29, in aid of the funds of the London Unitarian Bazaar. But unfortunately in the advertisement of the Concert, which appeared in the same issue, the date of the Concert, by a printer's error, was wrongly given. We trust that none of our friends were put to any inconvenience by this mistake; they will find the advertisement this week correctly printed.

LORD SALISBURY replied last Sunday to a telegram received in the previous week from the Presidents of the South African Republic and the Orange Free State, that after what had taken place Her Majesty's Government were "not prepared to assent to the independence" of either State, and on Wednesday a telegram was received at the War Office from Bloemfontein, in which Lord Roberts announced:—"By the help of God, and by the bravery of Her Majesty's soldiers, the troops under my command have taken possession of Bloemfontein," and proceeded to refer to "Mr. Steyn, late President of the Orange Free State" and "the late Government." The coil of guilt and innocence, of misunderstanding and suspicion, of good and evil passions in this whole conflict is horribly tangled, but it is clear that the remorseless process of empire building is to proceed, and we must still wait to see what form the magnanimity of the victor is to take.

THE National Council of Evangelical Free Churches has been holding its annual meetings during the week at Sheffield, where over a thousand delegates were present. During the past year forty-four new councils have been formed in different centres in England and Wales, bringing the total to over 600. The Council is preparing for a great united mission at the beginning of the next year, to inaugurate the evangelising work of the new century. The members were entertained on Monday evening by the Lord Mayor at the Town Hall, and on Tuesday morning Dr. Mackenual, the retiring president, preached the opening sermon, which is printed in full in this week's *Christian World Pulpit*. It was a very earnest utterance on "The Times of the Nations," setting forth an ideal of national life, which might make one that was true to it "a sacrificial nation"—an ideal, the cherishing of which, he sadly said, had made him "a lonely man." The true seat of a nation's life, Dr. Mackennal said, is the conscience:—

The National conscience must be Christian. Distinguish between the Government and the people, and in the people between their essential, enduring life and their temporary, casual moods. Governmental action, in an ideal State, would be the exact representation of the people's inmost and permanent thought. It never has been so; it is not so to-day. Even in England, where perhaps the ideal has been most nearly approached, it is not so. . . . The nation is not Christian.

And in conclusion, picturing a nation that might dare to disarm, and trust only to the defence of the good services it could render to the world, even as the Quakers had trusted not in the use of force, which might lead to the destruction of the "sacrificial nation," and yet be a Divinely appointed lesson to the world, the sermon concluded:—

The end of the New Testament prophecy is—the kingdoms of this world become the kingdom of Christ; but it is not certain that any nation now in existence will share in that consummation. We have no more reason for affirming the indefinite continuance of national life than for believing that we ourselves shall not die. In both cases the prospect of death brings with it the awe of judgment. It depends on the use any people make of the "new occasions" which "teach new duties," on their readiness to follow "Christ's bleeding feet"—"Toiling up new Calvaries ever, with the Cross that turns not back"—whether their memory shall perish in merciful oblivion, or their influence shall survive among the energies of the Kingdom of God.

AFTER Dr. Mackennal's sermon, he welcomed the new President, the Rev. C. H. Kelly, of London, on behalf of the assembly, who then delivered his address. Among the business subsequently transacted was a resolution on the subject of education, in which it was affirmed that the members of the Free Churches could not rest content:—

(a) Until either by setting up School Boards in districts of suitable area, and by the provision of Board-schools, or otherwise, there is brought within the reach of every child in the kingdom a school under the control of duly elected popular representatives in which the religious instruction shall be free from sectarian bias; and

(b) Until teachers and pupil teachers in all the State-aided schools, and students in all State-aided training colleges, shall be free from any theological test.

A resolution on the subject of the war had been contemplated, but in view of the sharp division of opinion in the Council, was abandoned. On Tuesday evening the Council sermon was preached by the Rev. Hugh Price Hughes, in place of the Rev. F. W. Macdonald, President of the Wesleyan Conference, who was prevented by illness from being present.

THE Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford, has been appointed Bishop of Liverpool, in succession to Dr. Ryle. Mr. Chavasse was ordained in 1870, and had nineteen years' experience as a parochial clergyman (ten of them in Oxford) before he succeeded Canon Girdleston at Wycliffe Hall. His appointment to the bishopric of Liverpool is welcomed by the *Record* as one "for which Evangelical Churchpeople will be profoundly thankful," and the *Guardian*, admitting that anyone but an Evangelical would be in a false position at Liverpool, adds:—

But Mr. Chavasse is not the mere exponent of a party. At Oxford he has had a spiritual influence of a most marked kind; men of various points of view have sought his counsel, and he has been able to develop the best that was in them. He has shown that he possesses the power of winning men; he will now have to govern them, and to deal not with individual persons only, but with broad public questions. If personal devotion and patient care avail for such a

task as this, we do not doubt that a few years hence Mr. Chavasse's name will be honoured in Liverpool as much as it is honoured now in Oxford. If Mr. Chavasse's views are not ours, we can at least wish him a hearty Godspeed in his new office, and express our sincere belief that he will discharge its great duties in the spirit "of power and of love and of a sound mind."

An appreciative notice of the Rev. P. H. Wicksteed's Essex Hall Lecture on "The Religion of Time and the Religion of Eternity," appeared in the *British Weekly* of Feb. 22, in an article which we take to be from the pen of Dr. Robertson Nicoll. What is chiefly dwelt upon is the importance of a right conception of the fruition of eternal life; but the sentences we quote from the opening of the article will have a special personal interest for many of our readers:—

Mr. Wicksteed has published a most pregnant and suggestive little book, which no thoughtful student of theology should neglect. Differing as we do fundamentally from the Unitarians, we have often recognised in no grudging way their eminent contributions to religious literature. Now that Dr. Martineau has gone, they have perhaps no more accomplished and modest teacher than Mr. Wicksteed. As a literary critic he stands very high, and he handles with equal power the masterpieces of literature, old and new. . . . Mr. Wicksteed compels admiration by the moral qualities manifest in his writing, by his sincerity, his fairness, his firmness, and his constant sense of his own limitations. Through everything that he writes shines a true and most impressive spiritual faith, not indeed attaining to the profounder secrets of Christianity, yet wistfully seeking to enrich itself; never flippant, never merely destructive, never afraid of facing false popular tendencies with grave and brave rebuke.

Signor Bracciforti, of Milan, desirous of joining in the tribute of gratitude to the memory of Dr. Martineau, has recalled the presentation of copies of Channing's and Martineau's works to the Queen of Italy by Miss Durning Smith, and has sent us two of Dr. Martineau's letters. The earlier letter, in 1888, is a reply referring to that presentation; the second is as follows:—

35, Gordon-square, London, W.C.,
May 25th, 1895.

Dear Mr. Bracciforti,—Accept my warmest thanks for your gracious remembrance of me at the moment of my step into the tenth decade of my life. It is a privilege most cheering to my heart to be thus recognised by one who has shown such consistent loyalty to truth, and never shrunk from sacrifices for conscience sake. Such are the men whom I love and honour; and to be assured of their esteem and sympathy, is a blessing that makes light of all privations. If the Giver of all good has put into my heart, and brought out of it, any message which has found response among my brethren here and there, and drawn or held them nearer to Him than they would else have been, I am grateful to Him for the commission, which I have most earnestly aspired to fulfil.

Much harder has been your task, involving so large a clearance of obstructive and consolidated superstition before reaching the pure central Divine truths, which needed only development and application. In spite of some threatenings of reaction in the sacerdotal direction, I am persuaded that the old ecclesiastical creeds are paralysed, and have lost their hold of the modern European mind, and that the drift of the living piety of our coming time is towards the simple spiritual Religion of Jesus Christ, which we are endeavouring to set free from its clinging adhesions of misconception and perversion. Let us, then, bid our successors to be of good cheer, and persist in the testimony which we have not withheld, but which will soon be silenced in us.—I remain, to the end, gratefully and affectionately yours,

James Martineau.

We referred recently to the Rev. J. T. Lloyd, Presbyterian minister at Johannesburg, as an exception to the current opinion of British ministers of religion in South Africa on the subject of the war. In the *British Weekly* of March 8, however, we see that Mr. Lloyd has been persuaded to publish a recantation of his faith in the Boers, or, at least, in the leaders of the Transvaal Boers. Until the end of last year Mr. Lloyd, though a loyal British subject, openly avowed his strong sympathy with the Transvaal.

I felt obliged to denounce the Imperial policy, as interpreted by Mr. Chamberlain and Sir A. Milner. To me it was a policy calculated inevitably to eventuate in war. I knew the Uitlanders had genuine grievances, though the Press greatly exaggerated them; but I knew also that the bulk of Uitlanders would not have accepted Dutch burghership *on any terms*. In my opinion, the political agitation originated with a few rich men whose ambition was not to acquire representation or citizenship, but to bring about the overthrow of the Dutch dynasty.

But early in December Mr. Lloyd read a pamphlet by a German, published at Capetown, entitled "The Transvaal Secret Service Plot," the gist of which was "that there had been in active existence for many years an Afrikander plot to break for ever England's supremacy in South Africa, and that what I had always regarded as the capitalists' plot was, after all, only a *counter* plot." This allegation he was ready indignantly to deny, until Mr. Reitz, the Transvaal State Secretary, admitted to him, that although the pamphlet was written by a "mad German," and as a whole was utterly false and misleading, yet "about one-tenth of it might be true.' Soon after, he also saw a report of a conversation between Mr. T. Schreiner and Mr. Reitz, nearly twenty years ago, with regard to the motives and objects of the Bond party at that time. This confirmed his fear that there was some truth in the assertion "that the Dutch have been plotting against the supremacy of Great Britain in South Africa," and he was convinced "that it would be impossible for me to pursue any pro-Boer course whatever, and I at once utterly abandoned the idea."

It thus appears that Mr. Lloyd has lost faith in the leaders of the Dutch, though he has "still confidence in them *as a people*." "I believe they are a brave, heroic race capable of great things, if wisely led." Having referred previously to Mr. Lloyd, we felt bound to publish his recantation here, but it should be carefully noted what his admissions amount to. He has given no ground for disbelief in the loyalty of the Africander leaders in Cape Colony. The conversation between Mr. T. Schreiner and Mr. Reitz, which had so much weight with him, belonged to the early days of the Bond, when Dutch feeling had been intensely stirred by the rising and the retrocession of the Transvaal, but later the feeling at the Cape towards the Transvaal has greatly modified. It may be well here to quote from Mr. Bryce's Preface to the new edition of his "South Africa" (p. xl.):—

The truth would appear to be that the Transvaal people did at one time cherish the hope of extending their Republic over the wide interior. They were stopped on the west in 1884. They were stopped on the north in 1890. They were stopped in their effort to reach the sea in 1894. After that year British territory surrounded them on all sides except where they bordered the Portuguese on the north-east. Many of them, including the President, doubtless cherished the hope of some time regaining a complete independence such as that of the Free State. Some ardent spirits dreamt of a Dutch South African Republic, with Pretoria for its future capital; and there were probably a few men of the same visionary type in the Colony and the Free State who talked in the same wild way, especially after the Jameson invasion had stirred Dutch feeling to its depths. But from such dreams and such talk it is a long step to a "conspiracy of the Dutch over all of South Africa."

On the same day that the *British Weekly* published Mr. Lloyd's recantation, the *Christian World* published a letter from the Rev. S. J. Helm, of Grahamstown, denying the assertion made by the Rev. C. Phillips, of Johannesburg, that among the Free Church ministers in South Africa "there is really no dissentient voice." For himself and a brother minister in Grahamstown he avowed disapproval of the war and inability to justify it, and was of opinion that there were several ministers in other towns who agreed with them.

The Society of Friends, in Liverpool, have issued an appeal to their fellow-citizens on the subject of the war, from which the following are the concluding sentences:—

"So long as the Christian conscience is imperfectly developed, jealousy and strife must remain, and we cannot expect the great ideals of Christianity to find immediate and full expression in our national policy. But it is not for the Christian Church to set her seal of approval upon practices which exist only through the persistence in human nature of unholy passions which it is her mission to subdue. She is bound by the very nature of her responsibilities to confront the world with the teaching of her Master. The Lord's Prayer becomes an empty form if, upon every occasion of warfare, the Churches appear before the people as apologists for strife. If they are merely to register the popular conception of national righteousness, where shall we look for that influence which makes for a higher life, and which seeks to translate into reality the ideal of a common fellowship under the fatherhood of God? Were all who speak in the name of Christ, earnest and united in denouncing the worship of wealth and of force which taints our politics and swells our armaments, war would become impossible. May we, with humility, acknowledge the unfaithfulness of our stewardship, and labour more earnestly that the will of God may be done on earth as it is in heaven."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

ACHIEVEMENTS OF THE CENTURY.

The Progress of Science and its Significance for Religion.

III.

The Duke of Argyll, in his "Reign of Law," remarks that "it seems as if all that is done in Nature as well as all that is done in art, were done *by knowing how to do it.*" Not only has the Lord "by wisdom founded the earth," and by His knowledge of acoustics "planted the ear," but in such a piece of mechanism as the bird's wing He has bent material laws to His purpose, in a way which "Man has never been able to accomplish." Recent progress begets the hope that man may at last succeed in navigating the air; but if he does, it will be, of course, by a more complete knowledge of animal mechanics. The maxim that "knowledge is power" is especially true in the field of natural science; and accordingly the great discoveries of the century have given boundless scope to the inventor.

Here we have to do less with astronomy and geology than with physics and chemistry, less with biology and researches in caves, and more with experiments in the laboratory. Useful inventions, when they include the control of steam and electricity, affording quick travel and instantaneous communication, are among the great achievements of the century. Machines, when they do the work of a hundred pairs of hands, cheapen production and multiply comforts, enabling a larger number of persons to live refined lives, and bringing to many the leisure for learning. It may not be at first apparent that there is any religious significance in these things; but indirectly there is so much impact upon thought and theory and practice, that the churches are being profoundly affected.

While the steam-engine was in the engine-house, and stationary, the manufactured articles were less easily diffused abroad; but when George Stephenson put a locomotive on iron rails—between Liverpool and Manchester, in 1830—a grand era of quick transit was inaugurated both for goods and men. The lines now cover our land, as the network of a spider's web, and ramify everywhere like arteries carrying the blood of life. On the continent it is the same, and on the ocean as well as on land. In 1838 the Atlantic was crossed by steamers, while people at home were essaying to demonstrate that it could not be done. One result has been that Western Europe is never now visited by famine, whereas in former days the mere bad roads often kept provisions out of the cities. Another result has been the breaking down, to a large extent, of national barriers; and that in every sense. Cowper had lamented that—

> A channel interposed
> Makes enemies of nations, which had else,
> Like kindred drops, been mingled into one.

But now the sea became the great highway, and the distant places of the earth were brought near enough for easy visit. Almost at the same time came the invention and development of telegraphic communication. The dream which occurred to Bishop Wilkins, more than two hundred years ago—of "a secret and swift messenger" by which "a man may with privacy and speed communicate his thoughts to a friend at any distance"—has come true. A line of telegraph was set up on the Blackwall Railway in 1837; in 1850 Dublin was connected with London; and in a short time followed the bold enterprise of spanning the depths of the Atlantic. The lines now cover all civilised lands and ocean highways, like a complex nervous system, trembling with the energies of life. Over shorter distances the telephone conveys the actual sounds of the voice; and the man of business visiting London can converse with his clerks in Birmingham, and get the gist of his letters. Where wires cannot be laid, as between moving ships, or between a besieged city and the outside world, we are now beginning to use a wireless telegraphy, which has already brought timely aid to some. It requires some effort of thought to realise now the world of our grandfathers. But when the battle of Waterloo was fought, it was three days before the despatches reached London; and when they were printed in the newspapers, mail-coaches conveyed them over the country at the pace of seven or eight miles an hour.

Railways and ships were primarily wanted to carry merchandise—to take our manufactures abroad, and bring home in exchange raw cotton, corn, timber, and every kind of foreign produce. But the facilities for travel have also induced people to move about more than formerly; and from this disposition a variety of results are flowing of far-reaching importance. The weary and the sick are taken to health resorts, and workers are conveyed to the districts where there is employment. The tunnelling of the hills by the railway engineers is typical of the general breaking down of barriers that is proceeding, between county and county, between nation and nation. It was counted a great achievement when Brunel burrowed under the Thames, using a tool suggested by the teredo worm; but since then the Alps have been pierced and France joins hands with Italy. When nations have more to do with one another, no doubt they may sometimes quarrel in consequence, but the more permanent result is likely to be an increase of goodwill. We see this even at home; for whereas there were villages in England, at the beginning of the century, in which the inhabitants incited their dogs to attack every stranger, the disposition now is to attract as many as will come. Prejudice is produced by the provincial life; insolence is born of living in an island; but travel shows us that foreigners are men like ourselves. After we have sojourned in Paris we are less desirous of a war with France. Nor can our merchants, who trade to all the ports of the world, wish to have the commerce interrupted. No nation now is self-contained, in the sense of growing and making all the things that it needs; and therefore it is sure to suffer inconvenience when war breaks out. Increased intercourse is therefore, on the whole, making for peace and goodwill. When war does break out, we have quicker news of victory or defeat; and are thus able to take measures which prevent the struggle from dragging on for thirty years. Happily we have the same facility for sending succour to the distressed; we learn the condition of India as to plague or famine, and can send money by telegraph.

One of the modern sciences—greatly aided in its development by modern travel—is Anthropology. It has quite supplanted the older Ethnology, which was little more than a description of tribes and their customs, and is now a comparative study of race, language, custom, myth, ritual, and religion. Prichard, by a rigorous investigation, had shown that although the nations differ in form and colour and other characters, the differences are mostly superficial, and the human race might have had one origin.

The modern anthropologist can only admit the common origin by assigning to the race a vast antiquity. The facts of language, by themselves, seem to demand many thousands of years if we are to assume that there was but one tongue originally. But some curious beliefs and customs are well-nigh universal, and relate to birth and baptism, tribal initiation, marriage, death, and the world of spirits. It is recognised by anthropologists that the Hebrew people must have their place in this comparative study; and that such matters as circumcision and sacrifices, holy days and a priesthood, polygamy, purifications, scapegoats, and the purging out of leaven, have their parallels among the Gentiles. The practice of the nations in regard to marriage has been very various—communal, polygamous, polyandrous, monogamous—and the student is led to ask, which of these has been best in human experience. He learns the will of the Creator in that way, rather than by turning to any word of Scripture.

The progress of science has been so sure and so beneficent that, in Protestant countries, it is no longer actively opposed by the Church or resisted by the multitude. The Romish Church does not seem to have moved from its old ground—and will not even yet allow that Nature may be to us a source of truth—but all the Protestant churches are proud of their members who make discoveries. The people believe in astronomers because they predict eclipses so exactly; and they suffer chemists gladly because they invent useful processes. They are not disposed to quarrel with the men who refine sugar and purify drains, who furnish acids and make dyes; nor with the men who lay cables and light the streets with electricity. They are won over by the beneficence of science: and they have now also the better education, which fits them for intelligent appreciation. In 1832, on the mere announcement that a comet would cross the earth's orbit *a month before the earth reached the spot*, a panic ensued; and the French Government had to ask M. Arago to write an essay to allay the popular alarm. In 1800 and in 1833, showers of shooting stars affrighted the ignorant with apprehensions of the Judgment Day. In 1866, the reason of the star shower was calmly investigated; and in 1899 the expectation of it excited pleasurable curiosity. Neither the astronomer nor the chemist is any longer imagined to be meddling with forbidden things.

Among the best appreciated benefits of science must be counted the great advances in surgery, and the use of antiseptics and anæsthetics. Amputation used to be a horrible thing, and the opprobrium of surgery, but is now performed without pain and generally followed by a safe recovery. The surgeon is aided by the stethoscope, the speculum, the laryngoscope, the ophthalmoscope, ingenious instruments which enable him to read with accuracy the progress of disease; and latterly by the Röntgen

rays, by means of which he can actually see through skin and flesh. In connection with these things, we may remember the testimony of Dr. John Brown in *Rab*, that chloroform is "one of God's greatest blessings to his suffering children." And it is just here that a change of thought may be noted. When Sir James Y. Simpson began to use chloroform, to spare women from agony and save them from death, he met with fanatical opposition and pious protest. A storm of invective arose against the new anodyne on the ground that it undermined religion. There were people who said that Nature ordained the pain, and the curse on the mother of mankind required that it should be borne. It was a great thing for women when the Queen herself had chloroform administered to her, was pleased with the effect, and made a good recovery. Sir James Simpson deserved his crest—the healing rod of Æsculapius, and his motto —*Victo Dolore*; and we owe to him besides a victory over theological superstition. It is but a corollary that we should destroy disease germs with carbolic acid, and drain our dwellings to escape the plague. Many years ago, when Edinburgh was visited with cholera, the clergy wanted to have a Fast-day appointed; but Lord Palmerston advised them rather to clear away the dirt. Through better sanitation our towns are now more healthy, infant mortality is lessened, and the average length of human life is increased.

When people are made comfortable they grow contented; and then their satisfied temper contributes to charity of judgment and toleration of difference. They become humaner in action, milder in controversy, and merciful even in war. The day is yet distant when wars shall cease; but scientific invention, which makes the weapons more deadly, also mitigates the sufferings of soldier and civilian, and shortens the period of the fight. A golden age is believed to be before us; not as a thousand years of triumph prophesied for the saints, but as the natural fruition of human progress and experience. We get our ideas on this subject, not from the Apocalypse but from Evolution; though some sects among us still cling to the old hope. If the Past had been a weary repetition of generations, all at the same level, with nothing new under the sun, there would be nothing to hope for; but now we see that we have been winding round a mountain which has clear atmosphere at the top. Henry Drummond's "Ascent of Man"—a book of science coming to us from the orthodox camp—indicates in evolution the working of a far-sighted beneficent Providence. It gives us the impression of a Creator who has well-defined purposes which are being surely worked out: for "who hath resisted His will?" If the process is more like one of gentle growth than anything mechanical, the wonder is not less, and the ripeness will come with the fulness of time.

It is gradually becoming recognised that the final act of the drama must be in due accordance with its commencement. A Six Days' creation, followed by a day of rest, had been made typical of the world's history—six thousand years of labour and then a millennium of rest: "One day is with the Lord as a thousand years." The Temptation and Fall, involving even the lower animals in death, and placing the very ground under a curse, brought the whole creation to groan and travail in pain, waiting for redemption. The failure of the First Adam, made necessary the sending of a Second—the Lord from Heaven. The mischief having been wrought by the Dragon: who is "that Old Serpent, the Devil and Satan"—the evil would only be ended when Michael and his angels war against the Dragon and he is cast down, and eventually thrown into the bottomless pit. But all this doctrine will have to be discarded, if the Fall is discredited or shown to be allegory. The great antiquity of man, coupled with his still undeveloped powers, gives promise of a long future for the race. And the progress in arts and in comfort, in culture and refinement, in goodwill and helpfulness, will at length, we trust, make the earth as a Kingdom of Heaven. In all the theological change forced upon us by the science of the century, we have only given up what was false; the old teaching was humbling and discouraging, and not so grand as the new. We rejoice now to know that the earth is not under a curse. Nature is not the Devil's playground, but is reclaimed for God. Man by his long ancestry becomes ennobled. The heavens are larger to our knowledge; and the Great God is magnified in our thoughts.

Geo. St. Clair.

THE FORGIVENESS OF SINS.

I.

There is a disposition in many quarters to select from among the contents of Christian faith the belief in the Fatherhood of God, and give it a position by itself, and of superior rank. Indeed, there are not wanting those who assert that the whole sum of Christian teaching is contained in the declaration of the Divine Fatherhood. The isolation of this one article of belief tends very naturally to obscure certain others of equal value, and as a result goes far to imperil the truthfulness of all. It is no uncommon thing, for example, to find an earnest insistence on the Fatherhood of God, accompanied by a more or less hesitating grasp of the significance that attaches to that great article which runs, "I believe in the Forgiveness of Sins." Where this is the case, no gain in prominence on the part of the former doctrine can compensate for the emasculation it necessarily undergoes by the suppression of the cardinal importance of the Forgiveness of Sins.

Our conception of the Fatherhood is determined by our appreciation of Forgiveness. If we isolate the Fatherhood, the order of our thought will probably be on this wise. Forgiveness will become an inference from the Fatherhood. We shall argue: God is a Father, therefore He forgives, forgives as a matter of course. It must come easily and naturally to Him by reason of His Fatherhood. In this way we empty the conception of the Fatherhood of its redeeming power. If we would preserve it, we must reverse the order of our inferences. First we must realise what forgiveness costs, the unspeakable condescension and measureless love which restore communion between God and the sinner, and then the Fatherhood resumes its richest content. We must not say, He is the Father and therefore He forgives; we must say, He is the Father because He forgives.

It follows, then, that everything centres round the primary fact of Sin. This must be so even on more general grounds. For if there be a God who enters into spiritual relations with His creatures, then the existence in man of anything that hinders or destroys these relations must be the central fact in his experience. Even if we define Religion as nothing more than that whereby man seeks God, resting the whole matter upon human effort, the biggest fact in life for the religious man must still be the possession in himself of something that obstructs his search. Moreover, in our human relationships, what fact so conditions our peace and our power for action as unity with those whom we love and who love us? Estrangement from them takes the colour from the sky and clothes the world in grey. Life creeps upon a broken wing until that union is restored. But, however this may be, we must certainly declare that for the specific matter of the Divine Fatherhood everything centres about the fact of Sin.

What, then, is Sin? No attempt is made here to give an exhaustive answer to so profound a question. What sin is in itself, as an objective fact apart from the conviction of sin, lies outside the scope of the present inquiry. And similarly with the question as to what is involved in the punishment of sin apart from its consequences in inner experience. Nothing is said here concerning the connection of physical evils with the punishment of sin, and I refrain from asking how far it is legitimate to interpret the occurrence of suffering, disease, and death, as penalties of sin. Indeed, it must be remembered that as our subject is Forgiveness, it is the remission of sin itself and not the remission of its penalties with which we have to do.

Nevertheless there is an important sense in which we have everything to do with the penalties of sin. For sin is its own penalty. The moment in which it appears in our consciousness its punishment begins; we may even say that it is the very pressure of the punishment that awakens us to the full sense of the presence of sin. We are punished by that sense of estrangement from God which is the immediate fruit of our sin. But mere estrangement, if not further defined, is inadequate as a description of what has taken place. The full effect of the estrangement is not seized until we realise *what it has compelled us to think concerning God and His relations to us.* It compels us to think of Him as unable to enter into communion with us; in other words, that it is impossible for Him to forgive our sin. This is the severest portion of our punishment, that we are reduced to an inability to believe in the Divine Mercy.

This inner consequence of sin is a constant element in Christian experience. When Peter in the first moment of his new-born conviction of sin cried out, "Depart from me for I am a sinful man, O Lord," it was because he saw the distance between himself and his sinless Lord, and could not conceive how across that distance communion was possible. The sense of his unworthiness obliged him to disbelieve in the possibility of forgiveness. That this is no singular phenomenon but a normal incident of Christian experience is proved by the persistence, in its successive forms, of the doctrine of the

Atonement. The various theories of satisfaction, whereby it has been sought to estimate the conditions making it possible for God to forgive, do but reflect under changing intellectual conditions that unchanging experience of the soul, wherein it is made powerless by the oppression of its sin to conceive the freedom of the Divine Mercy.

We find, then, that sin most signally discovers its presence in us by the compulsion it puts upon us to lose our certainty of the love of God. This is the greatest of its penalties. It would seem to follow, therefore, that we are forgiven when we recover that certainty, that the recovery of certainty *is* our forgiveness. It is this which makes the forgiveness of sins so determining a factor in the religious life, and provoked Luther to declare that "where there is forgiveness of sins, there is life and salvation." The certainty of God's love, when brought to the soul, which labours beneath the intolerable burden of inability to conceive the existence of that love, is the recovering of sight to the blind and the resurrection of the dead. But it must be added that where forgiveness is conceived as anything less than the restoration of this lost certainty, as anything other than "a great deliverance from a great distress," it loses its significance, and none is moved to confess that the fruit of it is life and salvation.

I have said that the restoration of this certainty of the Divine Love is the forgiveness of sins. I do not assert that this is the whole content of forgiveness, but that there is no forgiveness without it. It follows that we do not require to distinguish between forgiveness and the assurance of forgiveness. If we have no assurance of forgiveness we are not yet forgiven. No man is pardoned who has not realised his pardon. Furthermore, we can conceive no forgiveness where there is no repentance. We are impenitent as long as we feel it no burden to be compelled by our sin to disbelieve in the Divine Love, as long as we are without the sense of our separation from it. The burden cannot be removed until it is felt as a burden. Wherefore it must be said that forgiveness cannot begin without the desire for it and cannot come to completion without the assurance of it.

We have next to ask by what means this assurance is conveyed. It is evident from what has been said that before assurance can be complete a great impediment has to be overcome. This impediment is the sinner's conviction that forgiveness is impossible, or, to define it more expressly, that it is impossible for him who has transgressed against holiness to enter into communion with the Holy One. In short, what is required is to convince him that the impossible has become possible. Nothing less than this is involved in the conveyance of the assurance of the forgiveness of sins. By what means is a task of this magnitude to be accomplished? Clearly something as extraordinary in its character as the obstacle to be removed is extraordinary. It cannot be done by words, by persuasiveness of speech, by argumentation. It cannot be done by the mere proclamation that God forgives sins, that He is a Father, since it is precisely these statements that the sinner cannot credit, and we do but mock him in his malady by the vain repetition of a truth which he is too sick to make his own. "The Parable of the Prodigal Son on a sheet of paper" will not do it. No mere telling helps at all, it must be *seen* that it may be believed.

One thing, and one thing only, will prevail, and that is the actual spectacle in history of that very communion of Holiness with Sin which is thought impossible. What in the hour of our estrangement from God we believed could never happen *has* happened. On this very earth we tread Holiness has entered into communion with Sin, a Holy One has made himself the companion of sinners, has come seeking them and finding them, has lived and died for their sakes. The impossible has taken place. Christ has revealed what holiness is, the righteousness of God becomes to us a reality in him. But in him the mercy of God also becomes a reality to us, inasmuch as we see conjoined with holiness a love of sinners availing unto death and triumphing over death. This it is that rids us of our hesitation to believe that the Divine Mercy can co-exist with the Divine Righteousness, and so, as St. Paul said, "Christ Jesus was made unto us wisdom from God, and righteousness, and sanctification, and redemption." It is the living fact of Christ's appearance in the realm of sin that conveys to us the assurance of the forgiveness of sins.

It is not, however, the historical person that by itself does this for us; the whole range of effects that have issued from him play their part in the work. No fact is more certain than that those in whom our Lord has most nearly lived again are the people who have possessed at once the deepest sense of the gravity of sin and the intensest love and pity for the sinner. Their Christianity has flowered in nothing so royally as in their passion to redeem the dead in trespasses and sins. In them, though in fainter outline, the original spectacle is repeated, and again and again in the lives of the choicest spirits of Christendom we have seen Holiness and Love go hand in hand down the *via dolorosa* in search of the lost. We may say, therefore, that it is all these things, together with the source whence they flow, regarded as a totality, that convey to us the assurance of the forgiveness of sins.

If I am asked, cannot this be effected apart from Christ, I can only answer that the question sounds in my ear like an inquiry concerning "the might have been," and into that ghostly region I decline to penetrate. I can only speak of what has been and what is. The Spirit of Christ has been working in his Church for nineteen hundred years, and for all on whom its impress has been laid nothing can remain as if he had not been. All things become new; Sin itself and the sense of it become new. There was the sense of sin, of course, before Christ came, but after he was come it became transformed, it entered on a new birth. There is a profound sense in which we may say that Christ creates the sense of sin, certainly re-creates it. His is the hand that deepens the wound he comes to heal. In one act he spreads our self-esteem in ruins and lifts up our hearts. He is at once our humiliation and the staff of our confidence. Our peace is broken at his touch, and yet the root of its security is in him. There is no paradox so complete as Christian faith in the Forgiveness of Sins.

Ambrose Bennett.

[While commending Mr. Bennett's article to the earnest consideration of our readers, we confess to being still of those who hold that the declaration of the Divine Fatherhood, when truly made, does contain "the whole sum of Christian teaching." But this by no means involves the isolation of that doctrine from the rest or any light regard of the significance of sin; it is simply an acknowledgment that the Fatherhood of God is the supreme truth, which gives their full meaning to all other aspects of religious truth.

The result of sin, Mr. Bennett truly says, is that we are cut off from Divine communion, but it does not follow that we must therefore disbelieve in the Divine Love and in the possibility of forgiveness. Mr. Bennett, in one sentence, couples together "disbelief in the Divine Love" and "the sense of our separation from it." But surely the burdened sense of separation from Divine Love implies not disbelief but belief in it, as the supreme good; and what is needed is that the sinner should not be left alone with his sin, to despair of the possibility of restoration. From this he is saved, when he is made aware that it is not a relentless Judge, but the heavenly Father against whom he has sinned. The parable of the Prodigal Son "on a sheet of paper" may not bring him that deliverance; but the parable in the heart of Jesus, or in the heart of any true and loving friend, may do so. While he is impenitent he cannot be forgiven, but when with honest penitence he longs to return to his Father's house, ready to bear the penalties he has brought upon himself, if only he may be received again within the circle of the home love, then he is made aware of what forgiveness means.

There is no communion of Holiness with Sin. But Holiness, which cannot really be separated from Love, seeks the sinner to save him from his sin. That is what we see in Jesus, who thereby shows to us the mind of the Father; and that is what we see, in a humbler measure, in every good home, where father and mother, loving goodness, love their children in spite of all wrong-doing, and will suffer to the utmost for their sake, to bring them to the true life of faithfulness and love.—Ed. Inq.]

THE UNITARIAN MOVEMENT IN THE KHASI HILLS.

The winter conference of the Khasi Unitarians was held at Nongtalang on Dec. 30 and 31, 1899, and Jan. 1, 1900. It was a very inspiring gathering, marked with closer fellowship and wider sympathies. The conference was opened with a welcome meeting in the church on Saturday evening.

On Sunday there was a devotional service in the morning, two sermon meetings during the daytime, and a singing procession in the afternoon. The preachers were Mr. U. Mársingh, U. Khro Shyrmang of Jowai, the Rev. David Edwards, and the writer. The discourses dwelt chiefly on the need of more devoted and earnest missionary efforts on the part of every individual Unitarian who should consider himself as a missionary in the place in which he lives.

In the evening there was a meeting of the Board of the Union, in which the

accounts were read. The amount of receipts was Rs. 77. The opening balance of the year was Rs. 75, making a total of Rs. 152; of this Rs. 88 were contributed to the Mission Fund. In addition to this the sum of Rs. 97 was received from friends for the Nongtalang Church Building Fund.

It was observed that our Union is still in its infancy, and it was the duty of those more advanced among us to work hard in their respective churches to enlighten our people.

The following places were represented:—Jowai Church, U. Khro Shyrmang; Raliang Church, Rev. David Edwards; Laitlyngkot, Mrs. Ka Pari; Shillong, U. Kumbit Kongor; Mulang, U. Sah.

It was decided that the church rules should always be adapted to the progress of the people, since they were framed for promoting their interests. Cases have been found in which the people have outgrown the rules; in such cases new rules should be framed to suit them.

On Monday morning there was a business meeting, in which the doings of the Board were read. The following resolutions, among others, were passed:—

1. To send greetings and our sense of gratitude to the Unitarians of Great Britain and America, and to the Rev. S. F. Williams, Unitarian Missionary to India.

2. To send greetings and our sense of deep gratitude to the Rev. J. T. Sunderland, and to express to him our earnest desire to see him once more in our hills.

3. To send greetings to the Rev. Nilmani Chakravarti, of the Brahmo Somaj, and also to all the Brahmos of India.

It was resolved that papers on the following subjects would be read at the forthcoming anniversary of the Union, to be held at Jowai, in April, 1900:—(1) "Organisation: its Benefits"; (2) "Why should I go to Church?"

At the close of the meeting collections were taken from friends of other places, in aid of the Nongtalang Church Building Fund, and Rs. 9 were realised. The Unitarians of Nongtalang were busy collecting materials for their new church, which they hoped to complete during this year.

January. Hajom Kissor Singh.

JOHN WITHERS DOWSON.

The centenary of the birth of John Withers Dowson, of Norwich, was celebrated, on the evening of Feb. 28, by a simple and touching service of commemoration at the Octagon Chapel, conducted by his nephew, the Rev. H. Enfield Dowson, B.A. It is twenty-one years since Mr. Dowson's death, but his memory is still gratefully and reverently cherished in many hearts, and the younger generation are reminded of him by his portrait, presented to him on his seventieth birthday by old Octagon scholars, which hangs in the schoolroom at Calvert-street. His wife, who was an Enfield, is no less gratefully to be remembered, as of like spirit, and one who by the quiet influence of a beautiful life ministered richly of the grace of Jesus Christ.

An article in the *Eastern Daily Press* spoke of Mr. Dowson as follows:—

Educated at Norwich Grammar School under Dr. Valpy, young Dowson, after serving his articles to a London firm of solicitors, came to Norwich and established a practice, but his name soon became prominent as a leader in all educational movements. He never spared himself in advancing the intellectual and moral aspirations of those about him. By six o'clock on a winter's morning he was leading the studies of a group of lads before their hours of shop or office work began, and on a summer's day he thought nothing of escorting a band of youths on a gay trudge to Cromer, botanising by the way, and this when a septuagenarian. Many still alive owe their prosperity in life to his happy faculty for setting young men on the right path and building up healthy tastes and sturdy principles of rectitude and perseverance. So early as 1823 he was secretary to the Norwich Mechanics' Institute, where he established and fostered a debating class, in which men who afterwards became prominent obtained their first practice in public speaking. As a Guardian and charity trustee he was a good administrator, but his chief claim to the admiration and recognition of his successors is his work as an educationalist, and naturally he was elected to the first Norwich School Board.

In his address at the memorial service, the Rev. H. Enfield Dowson said that they were met together there, in a place rendered sacred by many associations and memories, to hold communion with the spirit of a good man who, if ever man did, worshipped there in spirit and in truth. Speaking of the influence of Mr. Dowson's life he said:—

"As for myself I am full of memories which have been among the holiest and most inspiring of my life. I go back to my earliest days of consciousness, and among the figures that rise up before my childish recollection the chief place is taken by my uncle Withers and my aunt Maria, the familiar names by which in our Yarmouth homes we children knew Mr. and Mrs. Withers Dowson. From that day to their deaths they were nearest and dearest to us of those beyond the immediate home circle. In all my first thoughts of what religion was those two stand out as its embodiment. As we grew a little older one other face, closely united with these two in a friendship of kindred souls, used to shine upon us—the most beautiful and heavenly I ever saw—the face of Travers Madge. There are few here who knew Travers in his bright, beautiful youth when he first came to live with my uncle and aunt. In my boyhood he was the ideal of a Christian without guile. These impressions were deepened when it fell to my lot to live for two years at the old house on Castle Meadow. I there lived while attending a school in which my uncle and Travers were teachers. There were no boys in that school who did not learn in it much more than classics and mathematics. The spirit that pervaded the place was worth more than all the lessons. From half-past six to eight my uncle was teaching lads who came to morning classes opened by him freely in various subjects. Those classes were the making of a number of young men. There they were touched with new ambitions to raise themselves and do good in the world, and their after lives have borne witness that his labour for them was not in vain. It was an inspiration in Christian endeavour to live with such a man and see his work."

He then read a letter from the Rev. W. Blazeby, also an old pupil of Mr. Dowson's, expressive of heartfelt gratitude and reverence, and with the aspiration that they might all "follow in the footsteps of this beloved and exalted friend and exemplar, and hereafter join with him again in 'the Church of the First-born above.'" Having recalled many pleasant memories of his younger days, Mr. Dowson's address concluded:—

"A true Christian man, a soul of transparent sincerity, a genuine labourer in every work that tended to purify and elevate the mind, a man of unshaken and unshakeable faith—all that was John Withers Dowson."

OBITUARY.

MRS. J. LETTIS SHORT.

It is with great regret that we record the death of Mrs. Short, widow of the late Rev. J. Lettis Short, for many years minister of the congregations at Bridport and Sheffield. She was daughter of the late Mr. Samuel Wright, of Mickleover, near Derby, and was married to Mr. Short in 1847, whilst he occupied the pulpit of the General Baptist Chapel at Dover.

Throughout her life she was earnestly attached to the chosen labour of her husband, whose efforts she aided heartily and lovingly, winning the respect and affection of his people.

When loss of health compelled Mr. Short to resign the Sheffield pulpit, he retired to the city of Bath, where Mrs. Short continued to reside after his death.

But the devotion to congregational work which had marked her earlier years did not fail. Until comparatively recently, when she was obliged to winter at Cannes, she retained her district of the Provident Society, and visited its members weekly.

Fearless in thought and word, Mrs. Short constantly maintained her interest in the work of our churches, and, indeed, in the progress of all that was uplifting and good.

For some years her strength had shown signs of failure, but her friends hoped that the warmer climate of Southern France would again restore her power. She was never to return, however, to the land she loved. Her death took place peacefully at Cannes on March 9. She leaves one daughter to mourn her loss.

HENRY JOHN COOK.

Liverpool is the poorer by the loss of one who for fifty-five years has been one of its righteous citizens, who fell gently asleep on his eighty-first birthday, the 7th of this month.

Commencing in Byrom-street, in 1845, Mr. Cook built up the extensive business identified with his name, remaining faithful to the same locality, only enlarging and beautifying the outer edifice as need arose. He was known as a just and considerate employer, and an upright man of business.

As a magistrate he gave steadfast and conscientious attention to public duty, being also usefully connected with various philanthropic institutions. Religiously, he became a member of Paradise-street Chapel, under the ministry of the Rev. James Martineau as he then was, following him to Hope-street Church, in the erection of which he took deep interest, and remaining a member of the congregation to the end, though unable for some years past to attend its worship. He was also interested in the Bootle Free Church, being one of the earliest donors to its

building fund, and attending the morning service a few times while yet able.

Mr. Cook was a deeply cultured man, reading all the best books, and always abreast of the world of thought. The charm of his conversation was great, seasoned as it was by reminiscence and reflection, and sweetened by a quietness and gentleness of tone, and a charity of disposition, which rested the hearer.

One of his last utterances was "I have had a very happy life," and truly he confirmed the saying, "The path of the righteous is as the shining light that shineth more and more unto the perfect day."

WILLIAM DUPLOCK.

The congregation of Westgate Chapel, Lewes, has sustained an irreparable loss in the calling away of the late Mr. William Duplock. He was a tried and life-long friend, an able and experienced official, and a warm and enthusiastic worshipper. After a period of gradually failing health, he passed away on Saturday morning, Feb. 24, at the advanced age of nearly eighty years. He had been prominent for many years in all the work of the town, at one time holding the chief office of High Constable, before incorporation days. For forty years he was a member of the Board of Guardians, and many years was its chairman. The esteem of his fellow-citizens was proved by their attendance at his funeral, which took place on Wednesday, 28th ult., and which was conducted by the minister, the Rev. T. A. Gorton. On the following Sunday a memorial service was held in the chapel, where Mr. Duplock had been a constant attender all his life, and in younger days Sunday-school superintendent for twenty-five years. Of a staunch Nonconformist stock, he was a man of sterling worth, of whom in his loyalty to the cause of freedom and of religious worship it might be truly said, "The zeal of thy house hath eaten me up."

BERNARD DAWSON.

We regret to record the death on March 3, at The Laurels, Malvern Link, of Bernard, only son of the late George Dawson, of Birmingham. As a civil and mechanical engineer he made his name widely and honourably known in the profession, while his untiring energy and high sense of duty impressed the stamp of remarkable thoroughness on his work. The same qualities, combined with a very genial and sympathetic nature, made him ever ready to help others; busy as he was professionally, he spared neither time nor trouble in giving assistance, and brightened many a person's life by his acts of thoughtful kindness. With liberal opinions of his own, he inherited his father's strong aversion to the sectarian spirit, and also to insincerity in all its forms. Incessant hard work and overstrain gradually undermined his health, and after more than a year of serious illness and much suffering, he died at the early age of forty-nine.

To Correspondents.—Letters, &c., received from the following:—E. B.; G. R. B.; D. J. D.; E. J. and L. K. G.; C. H.; G. A. K.; J. S.; A. D. T.; E. J. T.; A. W.; J. W.

THE CHILDREN'S COLUMN.

Are there any children—readers of this column—who do not think that courage is a grand quality? Which of us would not choose to be brave rather than cowardly? When you read of the deeds of heroes and heroines, do you not long to be as fearless and noble as they were? Here is a story about courage, but before we begin to read it, I want to say that I think there are two kinds of courage in this world, and that children do not always remember this, and do not always distinguish between them. There is a sort of bold daring, such as lions and tigers possess, by which people can face perils, and fight enemies when their blood is hot. With this sort of courage the thought of right and wrong has nothing to do. A gladiator in a bull fight has this sort of courage. But there is another kind which we call *moral courage*. Moral courage makes us ready to go into danger, to bear pain bravely and to run any risk for the sake of doing what is right, for the sake of defending the weak and ill-used. This courage springs from a sense of duty. Those who have *moral courage* set their minds bravely on doing what is right; they are not bold just for the sake of getting their own way, or of showing how strong and valiant they are.

Now for the story, which may help to show what I mean. In a large day-school a boy named Robert Picton had become the leader of his school-fellows. He was a strong burly fellow who won in the races and the games, was always ready to fight, and thought himself a hero when he knocked down a boy who had offended him. This sort of spirit had spread through the school, and the other boys longed to be as brave and as fine a fellow as they held Robert Picton to be.

One day a new boy, Harry Wellman, came to the school. It was soon found that he could run races and play games as well as Robert could. The younger lads liked him because he was good-natured, and did not ill-use them, and it looked as though Robert would have to give up his place as leader of the school to this new-comer.

Now it was noticed that Harry Wellman never fought, and it was whispered about by one boy to another, as a matter of great surprise, that Harry was never seen to get into a passion and lose his self-command. Robert who was jealous, and looked upon the new-comer as his enemy, resolved to prove to the school that Harry was a coward. He went up to him in the play-ground one day, knocked him roughly, and growled out between his teeth, "Here you sneak, it is time for us to have it out! Fight me if you dare!" The other boys, who were scattered about the ground, stopped their play, and rushed up to the place. One told another what had happened, and there was a great shout of "Fight him, Harry! Fight him!"

Harry's blood boiled; his face flushed; he longed to knock Robert down and begin the fight, which he doubtless could win; but he knew it was wrong and kept his hands tightly clenched. There was a minute's silence, and then broke out the cry of "Coward!" As Harry turned away the crowd gathered round their old leader shouting "hurrah" with all their might. After this Harry was shunned by his companions. No one would play with him. If he tried to join in the races he found himself left standing alone. Sometimes his old followers came to him and urged him to declare himself willing to fight Robert, but when they saw that he would not they also left him alone, and some of them even muttered "coward" in his hearing, as he passed by. Which of those two boys, do you think, was most like a hero?

Now hear the end of the story. In the country town in which the school stood, a fire broke out one night. The engine rattled down the street and a terror-stricken crowd of people gathered together and watched how the flames were spreading rapidly from house to house, though the firemen were all at work as hard as they could pouring water on the burning buildings.

It happened that as Robert Picton and Harry Wellman stood near together, a woman, almost frantic with grief, came hurrying up to Robert, who looked so strong and bold, and, pointing to one of the upper windows, besought him to save her child. Robert turned away. His courage was not equal to that task. Harry sprang forward, rushed through the smoke which almost hid the doorway and the stairs, and disappeared from sight. News of what had taken place spread quickly through the crowd. A great hush fell on the excited people, and as the moments passed while they stood eagerly watching the house in which the baby lay, they began to lose all hope that either it or the brave youth who was trying to save it would ever be seen again.

Suddenly, out through the blinding smoke, soaked with water from the firemen's hose and blackened from head to foot, came Harry. Hastily he put the baby into its mother's arms and disappeared in the crowd; but not before some one had recognised him. You will believe that next day the school boys who had scorned Harry as coward knew him for a hero. Perhaps they began to see that it required really more courage, and courage of a better kind, for Harry to force himself to do what he thought right though he was laughed at and despised, than it would have done to fight Robert with the knowledge that, if he won, he would be once more the leader of the school.

Do you not think it is true that there is a grand kind of courage and also a poor imitation of it? The real heroes and the happiest people are those who keep in mind the thought of what is *right* for them to do, and then do it at all costs. It is moral courage that will make us all—men, women, and children—brave enough to fear no danger and trouble to ourselves while we are doing our duty; that will make us strong always to speak the truth; to put a stop to what is wrong and stand firmly resolved to help on what is good and true.

So it is *moral courage* that is at the root of all fine character, and if we want to be like true heroes—God's heroes—when we are men and women, we must try, while we are boys and girls, to cultivate that grand kind of courage; not the bold daring that will gain for us our own way or prove how strong we are in body, but the courage that will help us to do every day just what we know to be right, however hard the task may be.

Frances E. Cooke.

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LONDON, MARCH 17, 1900.

Great and unexpected pressure on our space has compelled the postponement of our Leader until next week.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE LATE DR. MARTINEAU.

Sir,—As executor of my father, the late Rev. Dr. James Martineau, I shall be glad if anyone who has received letters from him will kindly send them to my sister, Miss Martineau, 35, Gordon-square, London, W.C., as contributions for the use of his biographers, at their discretion. The letters shall be returned to the recipients.

Basil Martineau.

3, Eldon-road, Hampstead, N.W.
March 13.

THE FREE UTTERANCE OF OPINION.

Sir,—Mr. Moy Evans's suggestion that those of us who signed the memorial to Lord Salisbury yielded to a "temptation to take sides with the minority" seems a very unworthy aspersion on men, some of whom, at least, he ought to hold in honour. May I tell him that to some of us—probably to all—this finding ourselves in a minority on such a question of England's Imperial conduct is a pain that bites and stings every day and every hour? The "temptation" is continuous to be silent and to smile with the crowd.

For the rest, I trust and am convinced that you will not be deterred from uttering your own convictions on all matters that touch the national conscience, or from giving audience to responsible correspondents on either side. You are not placed in the Editorial chair to trim your sails to the breeze of popular opinion, whether Unitarian or any other, but to maintain an honourable tradition by setting an example of clear, modest, and courageous utterance of what your understanding and your conscience hold true. Neither do you speak for any but yourself, nor do we memorialists speak for any but ourselves severally and individually. The suggestion by Mr. Evans that we seek to represent the views of the religious body of which we are members, is gratuitous and untrue.

At the present moment a greater evil, if possible, than even the war itself overshadows us as a people. Far and wide the endeavour is being made, and too successfully, to suppress the utterance of opinion. So far as that succeeds, we lose the most sacred heritage of Englishmen. Thank God! here and there we still find a journal, if not a platform, where unpopular opinion may have its say. If the rights of the free Press and the free platform be finally crushed, farewell to the liberties of Englishmen.

Richard A. Armstrong.

Liverpool, March 14.

THE UNITARIANS HAVE NOT PRONOUNCED AGAINST THE WAR.

Sir,—My friend, Mr. Hargrove, amazes me. I have read and re-read the first sentences of his letter in the hope that I had not taken his meaning. But no, the implication is clear. He seems to regard it as one of the triumphs of his memorial that I who have not signed it should be involved in whatever blame may attach to those who have. That, sir, is the reason I, and others, protest so warmly against it. I submit that one's brother ministers, instead of being glad, should be most reluctant to take any step which should seem to involve those who disagree with them. That is what has happened, as Mr. Hargrove himself bears witness in his opening sentence. This memorial, with its long list of ministerial names, has been widely received as representing the general attitude of our body towards the war. "So the Unitarians have pronounced against the war" was one of the remarks heard at a club the other day. As a fact, the Unitarians have done nothing of the kind. The memorial represents the opinion of not one-half of our ministers, and, since no layman has signed it, it does not represent lay opinion at all. I appeal to Mr. Hargrove, as a lover of justice, to tell us plainly whether he is glad or sorry that more of us who disagree with him should appear before the world as the accomplices of his views and that, in consequence of action taken by him and others, the impression of our complicity should have gone forth into quarters which our disclaimers cannot reach. It is, alas! but too true. How many readers of the memorial in the newspapers or elsewhere know the proportion which the long list of names there appearing bears to the total number on the ministerial roll? Nine persons out of ten jump to the conclusion that we are practically all in it! Should not the foreknowledge of this false impression have been regarded by the memorialists as a grave objection to the publication of their memorial and not, as Mr. Hargrove's first sentence implies, a point to be emphasised in its favour? The way in which the others have thus been involved is, I believe, identical with the process known in party intrigue as "dishing" your opponents. Surely it must have been unforeseen! Surely not one of the bearers of these honourable names could endure to think of himself as the party to such an act! Let them, therefore, make us amends and not twit us, as Mr. Hargrove has done, with being in the same box with themselves.

Sir, if this memorial were as well calculated to promote peace in South Africa as it is to stir up strife within our own borders I could look upon it with a more complacent mind. During the past week many letters have reached me, both from laymen and ministers, proposing that we should get up a counter memorial to Lord Salisbury. I have no doubt it could be done; indeed, it is temptingly easy, but the temptation is one to which it behoves us to say, "Get thee behind me, Satan; thou savourest not the things that be of God." Such action would merely accentuate a note of strife, the silencing of which will, I trust, be regarded by the original memorialists as the next in order of their public duties.

L. P. Jacks.

Birmingham, March 13.

THE WAR IN SOUTH AFRICA.

Sir,—I have a great respect for many of the ministers who have signed the requisition to Lord Salisbury, and have no doubt they are actuated by conscientious motives; but I expect a large number of the signatories have little knowledge of the state of affairs in the Transvaal previous to the war, and only signed because they were asked to do so by brother ministers in whom they had confidence. Have the authors of the memorial really considered what would be the result if the overtures for peace were to come from our side? Have the Canadians, the Australians and other Colonies, as well as the Volunteers and Yeomanry, given their money and risked their lives merely that matters should continue as they were before the war began? No, the overtures must come from the Boers; they forced the war upon us, especially the Orange Free Staters with whom we had no quarrel, and must take the consequences.

The settlement now must be effectual to prevent a recurrence of war, and this can only be done by disarming them and putting them under British rule.

Joseph T. Preston.

Finchley, March 13.

Sir,—No one, I think, will accuse you of unfair treatment in favouring one side; but many agree with me that The Inquirer is not the proper medium for discussing party politics. This point, that the war is just or unjust, you deny to be "party politics;" but the majority will surely be against you, as they will also differ from your opinion that the ministers' memorial *was* perfectly clear as being issued without reference to their congregations. The majority of people (outside Unitarianism) think otherwise, and I submit justifiably so. No one denies them the right of free speeeh, as you submit, but we ask that they make it clear to all that they do speak simply for themselves.

You are not aware that ministers have interfered with political opinions. Turn to your own columns, to the utterances of John Page Hopps, and of the ministers at the recent London and South Eastern Provincial Assembly Meeting. I certainly do *not* deny "even to these gentlemen the right of forming and expressing their political opinions," at the right time and place—which is *not* at a religious gathering, nor in the pages of The Inquirer.

You say "The Inquirer may for a time have to bear the hostility or the cold neglect of some old friends." That, sir, is not the point at all. If it begun and ended there, our remedy would be easy and clear. You seem to be altogether blind to the fact that those who come and join you from other Churches already suffer much for their, shall I say, "rashness" in so doing—looked at askance by former friends, in part socially ostracised, suffering in business and income alike (unless already sufficiently strong and wealthy to be heedless of such matters). Pointing to our friends the able theological articles in The Inquirer, we are all of a sudden pulled up by its rampant party radicalism, and this compromising (to us) memorial of the ministers, so that if these things are to be considered as part and parcel of what "Unitarian" stands for, there will be nothing for it but for us who vainly protest, not to drop The Inquirer, but to sever once for all our connection with that body, who misled us by their misstatements that they had no creed or confession of faith. The author of the unpublished long letter,

Hugh James.

Wandsworth Common, March 13.

Sir,—Perhaps, after all, it would have been better if The Inquirer had closed its columns against any reference to South Africa. For one thing, it is hardly fair to poor ministers to give them facilities for increasing their troubles and reducing their salaries. Of course, it is quite true that a Christian minister is, by his very vocation, a follower of Christ, "the Prince of Peace," and a teacher of his loving Gospel; but if, instead of contenting himself with saying that prettily in sermons and in poetry on Sunday, he tries to apply it in actual life and to a case in point on Monday, without "consulting the congregation," let him look to it. His freedom is not as perfect as he imagines, and there are penalties.

One man thinks that the war we have provoked is only the climax of our marauding and harrying for nearly a century; another man thinks that we have been forbearing friends. One talks of the commission of England's greatest crime (and in that agrees with the civilised world); another talks of the discharge of England's God-given task. One points to the slaughter of innumerable Republicans, and says, "Look at these men and boys who were defending their hard-won and beloved country against truculent robbers"; another pronounces a blessing on Imperialists who are God's ministering servants. All this is very puzzling. But the greatest puzzle of all is—that it is the Christian minister who is true to his calling, and who speaks up for Christ and his teachings, who is punished, and that if he dares to meet his friends to plead for peace, he finds that the people who applaud the "fighting for freedom" in Africa, are as ready to stone him or crucify him as their spiritual ancestors were to stone or crucify another friend of peace 1900 years ago. It is, indeed, "a mad world, my masters!"

J. Page Hopps.

Among the further letters we have received on this subject, we have to acknowledge with sincere thanks several of cordial encouragement, both from those who agree with the views we have expressed, and from those who differ.

Mr. N. M. Tayler, of Hampton-on-Thames, writes:—

"I have not come to your conclusion about the Transvaal War. I think it is right on the part of the British Nation, and I am not aware of any sufficient reason for it on the part of the Transvaal and Free State peoples. My impression is that the men at the head of their Governments have very much deluded them in several respects. Nevertheless, I thank you for discussing the matter and allowing it to be discussed. It is quite as much a part of religion for a nation to be righteous as for individuals; the former necessarily follows from the latter."

The Rev. D. J. Williams, of Merthyr Tydfil, writes questioning the very positive assertion of Mr. Moy Evans last week as to "the majority of Unitarians," but adding that even though we should prove to be in a minority it is our duty fearlessly to speak out.

THE INDIAN FAMINE.

Sir,—In common with many others, I am deeply stirred by the sad condition of things in India. The famine is already very terrible, and is daily growing worse. It is now practically certain that the suffering is to be more severe and widespread than three years ago. The facts that come to us through the most reliable sources are simply appalling. An area of 450,000 square miles, containing a population of 60,000,000 people, affected! Some regions stricken that never suffered before! More than 4,000,000 persons already receiving relief!—which means that unless the relief is continued they must all perish. And the tide of distress rapidly rising! If there ever was a time when the civilised world, but especially the people of England, ought to be roused to pity and generous help, surely such a time is now.

At the time of the famine, three years ago, public sympathy was deeply moved, and a large sum of money was raised. Not nearly so much as was needed; and yet enough so that a vast amount of suffering was prevented, and several millions of lives were saved. But the need is greater now than then. Hence the amount of relief-money raised in England this year ought to be larger. But, alas! will it be? A Mansion House Fund has been started. But as yet it amounts to a mere pittance compared with the demand. The tragedy of the situation lies in the fact that this call from India comes at a time when the sympathies and the generosity of England are flowing in another direction—that of relieving the suffering caused by the war. Thus the far greater distress in India is crowded out of public thought. This puts all the greater responsibility upon those of us who know the facts. It seems to me to be the duty of every Christian man, and every lover of his kind, to call public attention to this more vast and more terrible Indian suffering, and to see to it that no other appeal, however worthy, shall make the nation forgetful of this.

I write especially to ask, Would it not be well for our liberal churches to take the matter up, and make a special united effort to do what we can? I know that in London we have on hand our great Bazaar, an important matter, with which I am in heartiest sympathy. But this need not dull our ears to the cry of India in her distress. Other denominations around us are moving. One of the smallest, the Friends, I see have already raised a fund of some £2,500, which its missionaries are administering. Three years ago the English Unitarian churches raised a famine fund and sent it on for our Brahmo Somaj brethren to administer. It was not large, but it was something. We all know how gratefully it was received, and how much good it did. Of course, if we prefer, we may merely let things take their own course, leaving such of our people and our churches as see fit to give, to do so through the general channel of the Mansion House Fund, as a few have already done. But this means that we shall not do nearly so much, either as individuals or as churches, to meet the great need, as if we take up the matter together and make a definite and united effort.

It is well to remember, too, that the money raised by our churches, three years ago, accomplished a double good; it not only did its full work in feeding the starving, but it also gave much encouragement and moral support to our Brahmo brethren; it brought them and us a little nearer together, and it helped the people of India to see that English Unitarian sympathy is a thing of deeds. It will, of course, be the same again if we now take up the matter and raise another fund and send it over to be administered under the supervision of the Brahmo Somajes and Mr. Williams.

Readers may be interested to know that I have laid this suggestion of a special appeal to our churches informally before the Indian Committee of the British and Foreign Unitarian Association, and while no official action has been taken, as none was asked for, the idea of such a general appeal has the Committee's hearty sympathy.

I do not wish to put stress upon any particular form or plan of procedure. The main thing is to arouse our churches and our people to do all in their power to alleviate the terrible suffering caused by the famine. If it is best to do it through the channel of the Mansion House Fund very well. But at least shall we not try to stir up every individual Unitarian and every liberal church in these islands (yes, and every Sunday-school—for it would be of immense moral value to all our children to enlist them in such a work), to do something, and as much as possible through *some* channel. I simply suggest the plan of raising what we are able by a united effort, and in our own name, and letting it be administered by agencies in India selected by ourselves, because I believe that such a course will produce the best results.

Highgate. J. T. Sunderland.

[We are requested to state that the funds administered by the Indian Com-

mittee of the British and Foreign Unitarian Association are not available for relief purposes, but that the Chairman of that Committee, Mr. Ion Pritchard, will be glad to receive donations to a special fund, which will be forwarded to our friends of the Brahmo Somaj, in Calcutta, to be administered by them in relief of the appalling sufferings caused by the famine. All donations, which should be sent to Mr. Pritchard at Essex Hall, Essex-street, Strand, W.C., will be acknowledged in these columns.—Ed. Inq.]

THE LEICESTER CONFERENCE.

Sir,—With reference to travelling facilities for persons attending the Conference at Leicester, I have to state that the railway companies have for the first time consented to issue return tickets at the cost of a single fare and a quarter, available from April 2 to 7 inclusive, to all ministers, delegates and visitors who may present a form of certificate at the booking-office. These forms will be posted early in the ensuing week to those who have favoured me with their names and addresses, and, on the receipt of a stamped addressed envelope, I shall be glad to send a copy to any other friend who proposes to be present.

Charles Fenton.

26, Thurleigh-road, Balham, S.W.
March 14.

THE LONDON BAZAAR.

Sir,—I shall be much obliged if you will allow me to ask your readers to *lend* me any specimens of Old English needlework they may have been careful enough, and affectionate enough, to preserve. I have undertaken to form a Loan Collection of Samplers and other Early Needlework, to benefit the funds of the Bazaar, the whole to be exhibited in an off-room from the main hall, with separate admission money; I am wishful to make it a high success; and if fellow-Unitarians all over the country will be so good as to entrust me with any treasures they may have of the sort, I know there will be no chance of failure. I have written to many private friends, who have generously responded, not only by loans of their own, but by asking other private friends for theirs; but there is a larger public still, equally generous I am sure, if I can only get them to know what it is I desire. My present promises extend from flowered bed-hangings belonging to Oliver Cromwell, to the finest and tiniest disc of cambric, embroidered with the owner's name and carried in a watch-case. The Samplers proper date, as yet, as far back as 1769.

To enable me to prepare a descriptive catalogue (in which lenders' names will appear), I would esteem it a great favour if loans can be sent to me here on or before Tuesday, April 3.

Jennett Humphreys.

5, Oak-grove, Cricklewood, N.W.

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MIDLAND CHRISTIAN UNION OF PRESBYTERIAN, UNITARIAN, AND OTHER NON-SUBSCRIBING CHURCHES.

The annual meetings were held at the Old Meeting Church, Birmingham, on Monday, the 12th inst., and throughout the day were well attended. The proceedings were opened by the singing of a hymn, and prayer offered by the Rev. James C. Street. The minutes of the previous annual meeting being taken as read, the secretary read the Committee's report.

It presented three points of particular interest, having reference to Stratford-on-Avon, Wolverhampton, and the financial position. At Stratford-on-Avon at the strong desire of the people a minister has been appointed, with the acquiescence and help of the Union and the B. and F.U.A. Under the leadership of the Rev. E. B. Betham, things promise extremely well for this earnest and vigorous congregation. For Wolverhampton there is a scheme on foot which is much more nearly commensurate with the presumed possibilities of that town than any hitherto tried. With the proceeds of the sale of the old property the trustees have bought a plot of land in a favourable residential suburb; and on it have set up the iron schoolroom. A remaining sum of £175 they have agreed to devote to the erection of an iron church, the Union promising to devote a sum up to £250 for the same purpose. Then, in conjunction with the B. and F.U.A., it is hoped to provide a salary of £200 a year for a minister. Given the right man, under the new conditions, there is good reason to anticipate that liberal religion will at length be adequately represented in this important centre. Lastly, the financial situation is anything but cheerful. The detailed figures were presented in the treasurer's report, which was read immediately after the Committee's. The excess of ordinary expenditure over ordinary income for the year is £171 1s. 7d. In spite of that the balance-sheet reveals a balance of £398 18s. 5d. to the credit of the Union. That is due to the fact that the legacy of Mr. Charles Cochrane—*i.e.*, capital—has been utilised for current requirements. That is altogether unsatisfactory, and a process which cannot be continued long, especially as £250 of the £470 so received is ear-marked for Wolverhampton. The great need is for new and increased subscriptions, to the obtaining of which a determined effort is to be made. One gentleman has promised to raise his subscription to £10 on condition that nine others will do the same; three others will increase theirs to £5 if seventeen more will join them. The report further chronicled the alteration in the name of the Union by the introduction of the words "Presbyterian and Unitarian" in the title; and paid a tribute to the memory of the late Rev. H. Hill, of Banbury.

The President, in moving the adoption of the reports, announced that it was his wish to retire from the office, not from any lack of interest, but because, having held it for four years, he considered it would be advantageous to the Union, and especially if a layman could be found to succeed him. At the express wish of the Committee, however, in view of the crisis in the Union's fortunes, he agreed to be nominated for another year, and was, of course, gladly elected. In the conversation which followed, the Rev. James C. Street suggested the formation of a Twentieth Century Fund of £10,000, to be devoted to the strengthening of existing churches and to forward movements. As might have been expected the suggestion was received with many smiles and some cheers on account of its audacity, for Midland Unitaria has persuaded itself that it is miserably poor. Some, however, dare to hope that a seed has fallen into soil that will prove unexpectedly rich. The two succeeding resolutions respectively thanked the officers and Committee for their services during the past, and elected them for the ensuing year. Then the President moved from the Chair a recommendation from the Committee:—

That this Union, while incorporating the words "Presbyterian and Unitarian" with its official title, disclaims any intention whatever of urging the adoption of either of these names upon the churches of the Union, or of limiting the benefits of the Union to churches thus designated.

He explained that it was submitted on the ground of fears which some persons entertained that the change which had been made might indicate the beginning of a sectarianising process, fears which he himself by no means shared.

The Rev. J. Wood, in seconding the motion, said that one of the largest subscribers to the Union was a Congregationalist.

Mr. T. Grosvenor Lee thought the matter, having been settled in September, it would be better not to pass this injudicious rider, which seemed to him to take away with one hand what they had given with the other.

The Rev. J. C. Street said the resolution would do no harm, and would give satisfaction to those who did not wish to see a sectarian name associated with the title of the Union.

Mr. H. New thought the resolution unnecessary.

The President said that he considered the resolution logically unnecessary, but the world outside only knew that they had changed their name, and might think they were going to change their policy. Therefore he thought the resolution allowable as a disclaimer of any change of policy.

Mr. Vickery (Shrewsbury) did not see how the resolution was to have that effect unless it were added to the already long title of the Union.

The motion was passed by a considerable majority.

The ministers and delegates were entertained to luncheon by the Old Meeting Congregation at the Great Western Hotel. The total number present, including some friends, was ninety-one. The Rev. Joseph Wood, who presided, proposed "The Queen." In doing so he referred to the admiration and love which her people have for her; and spoke of her foregone holiday that she might remain in their midst in the hour of trouble, and show her sympathy with her wounded soldiers. Whatever views, he said, they might hold as to the righteousness of the war, they all rejoiced in the demonstrations which had been made of loyalty to the Throne during the last few months. The toast was drunk with enthusiasm, and the National Anthem sung. "The Visitors" was next proposed, and responded to by the Revs. J. T. Sunderland, M.A., and John Byles. The Rev. L. P. Jacks expressed the thanks of the guests for the hospitality of the Old Meeting friends, and Mr. T. K. Scruton, the senior warden, replied.

The afternoon Conference was preceded by a short devotional service, and then the Rev. J. T. Sunderland, M.A., delivered an address on "The Place of Enthusiasm in Life and in Religion." It was rather a

fine sermon than a paper opening the way to a discussion, and the President voiced the general feeling when he said that it would have been most fitting to sing another hymn, join in prayer and separate. Mr. Sunderland pointed out the supreme importance of enthusiasm in life, of which it is the motive power for all that is best, to which it gives joy and beauty. He flung aside the blighting ideal of the indifferentist and cynic, declaring that the soul lives on admiration, and though it may lead to fanaticism, enthusiasm is more likely to mark a large than a small mind. To the pitiable conception of the function of criticism that it is rightly engaged in picking holes and finding fault, he opposed the true, that it should be appreciative, help us to understand the beauty and power of the thoughts enshrined in literature and art, hold up high ideals, and make the best ideal prevail. To awaken enthusiasm is to give new meaning to the soul, in the lowest as well as the supreme occupations of life. To realise the ideal we must idealise the real. There are few extraordinary things to be done in this world; but many common things may be made extraordinary by being glorified.

Turning to religion, Mr. Sunderland showed how enthusiasm had marked the beginnings of Christianity, the Crusades, the Reformation; how in modern times it characterised the work of Wesley and of Moody, the Foreign Missionary enterprise of the orthodox bodies, and the Ritualist movement. Passing thence he combated the hypothesis that it is only to be found in connection with crude and low forms of religion, and that religion as it becomes intelligent and reasonable loses its hold on the heart. Man can be as earnest over the best things as over the second best. The religion of light and love is capable of commanding as deep an enthusiasm as the religion of darkness. True, it may be less wide, less ungoverned, less liable to run into fanaticism, but it will be as deep and unfailing as the living spirit of God. In a period of change and transition, as the present is, time may be necessary in order to adjust it to man's new environment. But already it is to be seen in Art, Science, Philanthropy, where it is not the product in any sense of superstition, but of the inherent value of the immanent ideas. Not less will that prove to be the case in religion; indeed, the signs of it are showing. It is the great need of the Free Churches, which are the issue of a movement whose progress through the long past is marked by tears and blood. Mr. Sunderland closed with a many-sided appeal to his audience to value and cultivate this Divine fire, this inward presence of the living God.

Several points of interest were suggested in the ensuing discussion, but as they are all secondary in the minds of the hearers, and have perhaps passed away, leaving the more clear the impression of the address, they need not be detailed.

About 200 persons sat down to and thoroughly enjoyed the ample tea provided in the schoolroom by the Old Meeting congregation.

The day's proceedings ended with an impressive public service in the church. It is always inspiring to worship in this noble building, especially when the service is worthy of it. The Rev. Joseph Wood conducted the devotional part, and the Rev. John Byles preached from the text, "The Kingdom of Heaven is at hand" (Matt. iv. 17), on the signs which mark its coming.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

THE annual meeting of this Society was held on Tuesday week at Leigh. In the afternoon service was conducted by the Rev. M. R. Scott, of Ainsworth, and the sermon was preached by the Rev. C. C. Coe, of Bournemouth.

At the business meeting Mr. W. Taylor Jones, of Whitefield, was elected president, Mr. Thomas Harwood, of Bolton, Chairman of Committee, the Rev. J. J. Wright, vice-chairman, Mr. Frank Eckersley, treasurer, and the Revs. R. T. Herford and J. Harrison, secretaries.

The meeting expressed its sense of the loss sustained through the death of Mr. T. H. Hope, of Atherton; and also by the death of the Rev. G. Ride, of Chorley, and cordially welcomed into the district the Rev. M. R. Scott, of Ainsworth. The thanks of the meeting were given to the Leigh congregation for their hospitable reception.

The report stated that the Mission existed to promote the cause of pure and simple religion by establishing and maintaining centres of worship and work where no barriers of dogma should prevent fellowship in the service of God and man. It was founded forty years ago, and on these lines it had been worked ever since with an amount of success chiefly conditioned by its financial resources. Within recent years the receipt of several large legacies altered considerably the financial position. The effect of this increase was twofold. It had enabled the Mission to carry out a policy of substantial help on a scale not previously possible. On the other hand, it had created the impression that the Mission was very rich and did not need support. Accordingly the receipts from annual collections and subscriptions fell off, and the amount so obtained last year was less than one-third of the whole income, and not one-fifth of the whole expenditure. It was to this point that the Committee invited the serious attention of the friends and supporters of the Mission. The policy which had been adopted at Horwich and Leigh had been very costly, as the Committee fully expected it would be. But they did not regret it, nor thought that the capital funds of the Mission had been wasted. On the contrary, the Committee pointed to the admirable work which had been done at Horwich and Leigh under improved conditions as a proof that the policy adopted was sound and wise. Annual grants had been made to five other congregations, the latest addition being that of Chesham. To meet claims amounting last year to nearly £700, it has been necessary to draw largely on capital, with the obvious result of diminishing the interest on the investments, and thus forestalling the income of future years. The Committee were by no means disposed to shirk their responsibility in the matter. They had invited each of the assisted congregations to make some special effort to raise an independence fund. In every instance this suggestion had been taken up. They asked the self-supporting churches to increase the amount of their annual contribution.

The TREASURER'S statement, including a balance due from the previous year of £161 3s. 11d., showed an expenditure of £880 17s. 3d.; receipts from collections £112 18s. 9d., and from annual subscriptions £56 14s. 0d. From investments £234 10s. 0d. had been received, and £287 15s. 4d. had been taken from capital. A balance of £188 7s. 5d. remained due to the treasurer.

In the evening a public meeting was held, the chair being taken by Mr. J. W. BARLOW, and addresses were given by the Rev. C. PEACH, representing the Manchester District Association, the Rev. C. C. COE, Mr. RICHARD ROBINSON, representing the Liverpool District Missionary Association, and the Rev. A. H. DOLPHIN, the minister at Leigh.

LEWIN'S MEAD DOMESTIC MISSION, BRISTOL.

THE annual meeting of the subscribers to this Institution was held on Monday evening, March 12, in the new Mission Hall, Lower Montague-street, under the presidency of Mr. PHILIP JOHN WORSLEY J.P.

The Rev. A. N. BLATCHFORD read the Committee's report.

The Report stated that the year had been a most eventful one in regard to the experiences of the mission. The mission had sustained a loss through the resignation of their missionary, the Rev. J. Wain, who had so successfully filled the office for ten years. A resolution of appreciation of his work had been passed, and the Rev. A. Lancaster, minister of the Old Road Congregation at Middleton, near Manchester, had been appointed his successor. They were indebted to the courtesy of the Middleton congregation for setting Mr. Lancaster free, so that he was able to enter on his duties at the mission on the first Sunday in the New Year, the Sunday following Mr. Wain's farewell Sunday evening service to his old friends in Bristol. For Mr. Lancaster the Committee felt confident they might bespeak the heartiest welcome from all the workers at the mission and from those within its influence. The sanctity and the necessity of the work remained unaltered, while they indulged the strong hope that the work would be carried successfully forward in the time to come, as it had in the past. The Committee recorded their conviction that in all its agencies the work of the Mission went satisfactorily forward, though in the process there must needs be observable the ebb and flow of effort. It was not to the same friends that they could for ever look for personal or material help, for the subscription list significantly told them how friends had been passing away from them during the year. The treasurer's account showed an adverse balance of about £16, although the year commenced with the sum of £22 in his favour. Such was accounted for by the wholly exceptional deficiency in the amount of the last annual collections, by the expenditure of about £25 for the necessary repainting of the new buildings—now in good repair—and by the considerable decrease in the list of subscribers and donors through the deaths of old and valued friends.

MR. J. KENRICK CHAMPION, hon. treasurer, read the detailed financial statement.

The Rev. A. LANCASTER read the missionary's report. The Rev. J. Wain had written a report, and this Mr. Lancaster read, also adding a few words of his own. In his report Mr. Wain referred to his work during the year, and offered suggestions for the aid of his successor. He also thanked all those friends who had given him any aid in his work in Bristol. Mr. Lancaster expressed his sincere gratitude for the hearty reception given him and his wife. At the conclusion of his report, he spoke of the great usefulness of domestic missions, and remarked that the work they did at Lewin's Mead Mission was but a drop in the ocean, yet without such drops the ocean would never be filled. They

continued in the work in hope and confidence, asking only for the unstinted support of friends of the mission, both old and new, being confident that this and steadfast purpose would receive Heaven's blessing.

The Chairman, in the course of a short address, remarked that it was barely three months since they last met there, and since then there had been a great revolution in the affairs of the mission. On that occasion they met to say farewell to Mr. Wain, and now the time for their annual meeting had arrived. It was a happier thing to be wishing well to an in-coming missionary than to an out-going one. He remembered five generations of missionaries there, and he hoped Mr. Lancaster's spell might last his lifetime. They could not help but remember that the life of a missionary was a very arduous one, and they could not expect a missionary to devote more than a certain number of the years of his life to such arduous work. Mr. Wain was with them ten years, and he hoped Mr. Lancaster would be with them for a good spell, and that at the end of his work there they would have to feel even more indebted to him than to Mr. Wain. He then moved, and the Rev. Dr. Warschauer seconded, the adoption of the reports and accounts, which were duly passed.

Resolutions were also passed, thanking the Rev. Dr. Warschauer and the Rev. A. Lancaster for preaching the annual sermons in aid of the Institution on Sunday, formally welcoming Mr. Lancaster, and appointing the Committee for the year.

A cordial vote of thanks to the Chairman closed a very pleasant and hopeful meeting.

PROVINCIAL LETTER.

YORKSHIRE.

It has always been the misfortune of West Riding Unitarianism, that one of our most important and influential congregations, one which ought to be a centre of light and leading, is altogether out of the centre, being situated on the southern border of the county, and belonging as much to the North Midland District as it does to Yorkshire. I am afraid, to move Sheffield is beyond the power even of faith; otherwise, and supposing myself to have the faith, I would plant Upper Chapel, and the city which belongs to it, somewhere about Selby; so our Yorkshire Society would be after the fashion of an ellipse, all within converging to the two centres, and receiving from them help and sympathy in return for confidence and support. It is certainly far from being the case now, and the reason is not simply a geographical one. When Mill-hill celebrated its Jubilee awhile ago, all Yorkshire ministers were invited, but few or none were present. I do trust it may be otherwise when Upper Chapel has its celebration in the autumn, and that we shall feel that the cause is common to us all. Our congregations are independent of each other, the poorest, as long as it is self-supporting, wholly independent of its wealthiest neighbour—I pity the man who dare dispute it — but we are one body, with a common history, common principles and a general agreement in doctrine: we are forced together, too, by pressure from outside, being all of us alike under the ban of the Trinitarian churches, and suffering under suspicion of soul-destroying heresies. It is the sorest pity that we are not more united among ourselves, that each congregation is absorbed in its own concerns, indifferent to the doings of others, and jealous of an interest which might be taken for patronage. What a good thing it would be for us if the Bicentenary of Upper Chapel were made use of for a demonstration of the real unity of our Yorkshire churches, and the opportunity taken to show how thoroughly we sympathise with this old Presbyterian congregation when it meets to thank God for the graces and mercies of two hundred years of its story.

I must beware of writing anything which might read as if I had the right to either praise or criticise the very independent folk of this great town, which was the capital of Hallamshire when Leeds was probably best known as "a village in the neighbourhood of Kirkstall Abbey"; but I may venture to say that so far as I know by report there is no more thriving congregation in our body. With a minister who manages to do the work of two men without neglecting anything of his duties as pastor or tutor, a minister's wife whose name is known in our churches for her energy and intelligence, and a people who proved their resources and their good will by the grand reception given to the last Triennial Conference—with all these there is no need for outside approval, even if it were to come from one more competent than myself to bestow it.

Of the Upperthorpe Chapel I may speak more freely, as one may praise the daughter while only venturing to pay due respect to the mother. This congregation was founded in 1859, and was dependent for long time on Upper Chapel. With a courage which sets a much needed example to other places—for it is frequently the case that congregations are very jealous of independence all the while that they receive and reckon on financial support from outside—this congregation has freed itself of subordination to the mother church, and during last year received but £23 in subscriptions from members of the Upper Chapel friendly to the cause. It is a pleasure to read the balance-sheet for last year, for it gives proof both of economical management and self-denying effort. A single item one would like to see different, and, without finding fault with anyone, may I venture to say that "the labourer is worthy of his hire," and his hire should be in proportion to the services rendered, and it will be good economy on the part of the congregation to make sure of keeping so good a man as Mr. Ellis. I should say this remark is made entirely on my own initiative. If it is impertinent, I beg pardon in advance of Mr. Ellis and his people.

It is under consideration to build class rooms and vestry on vacant ground adjoining the chapel. It seems that "all are convinced of the necessity" of the alteration and addition contemplated; but such schemes must perforce be set aside when the income-tax is at a shilling in the pound. Many things, even more necessary, must await the time when war and rumours of war shall have passed away, and the impoverishing effects of even successful warfare have come to an end.

Among other institutions of this church is a "Young People's Religious Union," which holds weekly meetings, and "a religious service conducted by the members themselves." It is hoped that this will help the members "to prepare themselves by serious thought on great themes for religious work and useful citizenship." I need write no more of this, as Mr. Ellis is to read a paper on the subject at the approaching Conference.

To come nearer home. It has always been my policy, when once a minister was settled in a place to do my best to support him. Whatever might be my own judgment of the selection made by the congregation, I entertained some hopes, which I expressed in these columns, that a new era had dawned at Dewsbury, and that the church there would be both independent and thriving. But the promise of spring withered in the bud, and before autumn we were all compelled to acknowledge that "the last things are worse than the first." It is not for me to apportion the blame, certainly it was not all on one side. But whosesoever the fault, the consequence is the same. In all the vicissitudes of the last twenty years—and Dewsbury in twenty years has made far more matter for Unitarian history than Mill-hill in two hundred and twenty—things have never, I think, been so low as just now.

Well, we must expect such disappointments. St. Paul had to meet with the like, and the Union Committee is not as deserving of success as the Apostles were. At present the Committee have complete charge of the chapel, and are supplying it from Sunday to Sunday, nor is there any likelihood of the appointment of a minister till the situation undergoes a change.

Holbeck, too, is without a minister, through no fault of its own. The loss of Mr. Mathers, a life-long member and generous supporter of the church, followed by the departure of Mr. McDowell for Boston (U.S.A.), was a grievous blow. But when the right man is found—he must be a good worker in church and school, with broad sympathies and intellectual tastes—when such a one is found, the difficulties will soon be at an end.

At Bradford they are now meeting for worship at the new Channing Hall, while the chapel is undergoing much-needed repairs and decoration. We shall look forward to re-opening services which will give a seal to the good work which Mr Jones and his congregation have been carrying out at so great an expense both of work and money.

But the best news we have to give from Yorkshire is that of the settlement of Mr. Rawlings at the metropolitan city. We went over to his welcome on New Year's Day, and were cheered by the fervour of the proceedings and the sight of so many bonny young people about the place. We all hope that minister and people may soon be formally reunited with the Union from which they have been so long separated.

Scarborough is losing Mr. Thomas to the great regret of many of the congregation, to whom (I quote from a young man's letter just received) "he endeared himself as a personal friend, as well as by his pulpit utterances." For his sake I do not regret the change, but it will be difficult to find a successor. Indeed, in my experience of our churches, there has never been such a dearth of capable men to take charge of our congregations, great and small. I am glad to see that Mr. A. H. Worthington, the able and energetic lay secretary of Manchester College, is about to read a paper on "The Future Supply of our Ministers," at the Leicester

Conference, and no more important subject can be brought before us.

Charles Hargrove.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—The annual reunion of the members of the Christian Unitarian Church was held on Monday evening, in the Trades Council Buildings. Over 600 persons were present. Mr. Cruickshank presided, and was supported by the Rev. Alexander Webster, Rev. A. Brown, Dr. Mitchell, Mr. John Keir, and others. The Chairmen expressed their pleasure at the presence of Mr. Brown, a minister of another church in the city, and said that as to their own affairs, the financial condition was healthy, but they suffered from the unsatisfactory state of their church buildings. The Rev. A. Brown said that he knew himself what it was to suffer for unpopular opinions. He believed in the liberalising of theology, and welcomed as a fellow-labourer every man who wanted to change the current of Scotch opinion and make it larger, more humane, and more divine than it was. He and subsequent speakers paid a high tribute to the work Mr. Webster had done as chairman of the School Board ; and Mr. Webster, in his speech, acknowledged the very cordial relations that subsisted between himself and the members of the Board, two of whom were present at the meeting. He then presented a writing desk and purse of sovereigns to Mr. Spiby, in recognition of his services as treasurer of the church, and Mr. Spiby responded.

Ainsworth.—Special sermons were preached on Sunday, March 4, by the Rev. M. R. Scott, and anthems were sung by the choir. Collections were made on behalf of the North and East Lancashire Unitarian Mission, amounting to £8 0s. 4d., which is greatly in excess of previous collections. A subscription list has also been opened. On Thursday, March 8, the Rev. M. R. Scott gave a lecture in the Walshaw Wesleyan Mission Chapel, on "Robert Burns," being invited by the members of the Mutual Improvement Society in connection with the Mission. There was a good audience, who listened with great attention and very evident interest.

Ashton-under-Lyne.—The third annual sermons were preached by the Rev. T. Bowen Evans, M.A., of Heywood, in the Mechanics' Institute last Sunday. The collections realised £13.

Belfast Domestic Mission.—A report of the annual meeting of this Mission we must hold over until next week.

Boston.—The trustees of the Spain-lane Chapel held a meeting on Sunday morning last. Miss Hill and Miss Taggart (representing the Postal Mission) and Mr. Bryan, of Nottingham (representing the North Midland Unitarian Association), were also present. It was decided to continue the services in the chapel for another three months, with the hope that in the meantime a permanent minister might be appointed. In the evening Mr. W. L. Schroeder, B.A., senior student of the Home Missionary College, Manchester, preached to a good congregation, about eighty persons being present. His address was much appreciated. After the service a few friends adjourned to the schoolroom to hear a few words of encouragement from the delegates, and also to witness a pleasant surprise, in the shape of a presentation of an enlarged framed photo of Miss Bontoft to that lady. The presentation was made by Miss Taggart, on behalf of Miss Sharpe, in a few well-chosen words. It was also decided by our younger friends to form a society to be called "The Unitarian Circle," and thus ended a very pleasant and, we hope, profitable day.

Croft.—A very pleasant social meeting was held in the schoolroom on Tuesday evening, 6th inst., when the members of the congregation met to do honour to the organist, Miss Monks, who, after twenty years of service, in consequence of her marriage, had removed to Leigh. After tea the Rev. W. Mason, on behalf of the congregation, gave a hearty welcome to Mr. and Mrs. Ridyard, and wished them many years of happiness. He then presented to Mrs. Ridyard (late Miss Monks) a beautiful tea service, consisting of teapot (with inscription), sugar basin, and cream jug.

Manchester: Pendleton.—The first annual meeting since the settlement of the Rev. Jenkyn Thomas was held last Saturday week. Mr. Robertson occupied the chair ; and the report and financial statement were presented by Messrs. Howarth and Robinson. The total receipts from all resources during the year amounted to about £370, and the balance-sheet showed a small sum in treasurer's hands—an extraordinary feature in the history of the church. The attendance at the Sunday services has been good during the year, and since last October week-night religious services have been held regularly. These services are conducted by the members of the church, and have been fairly successful.

Newton Abbot.—On Sunday week the Rev. F. T. Reed preached in the Public Room, and gave an able vindication of the right of Unitarians to be accounted Christians. The sermon was fully reported in the *East and South Devon Advertiser*.

Swansea.—A dramatic performance, given by Mrs. Cleeves and friends, took place in the schoolroom on Monday evening. There were about 200 present, the room proving too small for the occasion. A substantial sum was realised towards the Bazaar Fund. As seen in the advertising columns, the bazaar will be held on Wednesday and Thursday, April 18 and 19. The Rev. W. Tudor Jones delivered two lectures during the month, one on "Instinct," at the Royal Institution of South Wales, Swansea, and the other on "How the Mind Grows," at the Town's Free Library, under the auspices of the Corporation of Swansea.

Yarmouth.—A meeting was held in the schoolroom of the Old Meeting, on Thursday week, to welcome the Rev. C. D. Badland, M.A., the newly-appointed minister. After tea Mr. W. Kett presided, and a contingent of friends from Norwich and Ipswich added to the success of the meeting. The Rev. E. M. Daplyn, who was unable to be present, sent a letter of encouragement. Mr. I. M. Wade, of Norwich, in moving a vote of hearty welcome to Mr. Badland, said he was exceedingly glad that there was now a chance for the revival of Unitarianism at Yarmouth. It showed by that meeting that they were not always to be at ebb tide, though they had appeared lately as if in danger of being left high and dry on a sandy beach. He had known Mr. Badland from the time he was a student in London, and had respected him as long as he had known him. If the congregation did not improve under his care the fault would be theirs, not his. They stood alone in the town to teach and preach what they believed to be the truest form of Christianity. They searched the Scriptures, but did not find the Trinity there nor in Nature nor in Reason, and they altogether failed to understand the Athanasian creed. They had a message to deliver based on the Gospel of Christ, let them firmly hold the fort and stand to their guns, and just according to their zeal and faithfulness to their principles would their day of strength be. They founded their faith on Scripture, Nature, and Reason—these three united must bring them somewhere near the truth. The resolution was seconded by Mr. G. T. Brown, and cordially adopted. Mr. A. M. Stevens, of Norwich, on behalf of the Octagon congregation, then extended a hearty welcome to Mr. Badland into the district. The Rev. C. D. Badland, in acknowledging the welcome accorded to him, said they stood for freedom, using the best name they could get. He concurred in the hope expressed that his stay in Yarmouth might be of long duration, and that he might do the best work he could. With reference to pulpit opinions, he hoped he would never abuse the privileges of what had been called the coward's castle, but it was only a coward's castle when cowardly use was made of it. As to the work in the town, he claimed the right to exercise his privileges and duties as a man and citizen. If the people did not come into their church they must go outside its walls and endeavour to persuade them to come in. Last Sunday Mr. Badland began a course of evening lectures on "The Theological Changes of the Last Century."

York.—The annual meeting of the St. Saviourgate congregation was held on Sunday, March 4, after evening service ; Mr. E. F. Lewin presided, and the Rev. Henry Rawlings was also present. The committee's report was of more than usual interest, and contained a summary of the decision in the recent Chancery case. Mr. J. W. Beal was again appointed secretary, and Mr. William Johnson treasurer, and the new managing body has been so arranged as to include some of those who were formerly of the opposition.

DEATHS.

Cook—On the 7th March, at his residence, Esplanade, Waterloo, Liverpool, on his 81st birthday, Henry James Cook, J.P.

Hibbert—On the 6th March, at her residence, Briar Cottage, Worsley-road, Swinton, Rachel Leigh, widow of James Valentine Hibbert, in her 78th year. No cards.

Short—On the 9th March, at Cannes, A.-M., in her 79th year, Amelia Anne, widow of the Rev. J. Lettis Short, late of Bath. No cards.

Our Calendar.

SUNDAY, March 18.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. Harold Rylett.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. Frederic Allen, and 7 P.M., Mr. Thomas Elliott.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. H. Jones, B.A.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Herbert Rix, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn. Minister's Class for Children, 12.30. Collections for Mansford-street Mission.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Worth of Life." Evening, "Doubt and Belief."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. Lucking Tavener,

Stoke Newington, The Green, 11.15 A.M, and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. Rev. J. Toye, and 6.30 P.M., Mr. J. C. Pain.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. Copeland Bowie, "The Abiding Truths of Religion."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M, Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M.

Canterbury, Blackfriars, 11 A.M.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6,30 P.M., Rev. J. H. Woods, M.A.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Rev. A. Cobden Smith.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Things which Doubt cannot destroy."
Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.
Manchester, Strangeways, 10.30 A.M. and 6.30. P.M.
Margate, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. Barnhill.
Oxford, Manchester College, 11.30 A.M., Rev. C. B. Upton, B.A., B.Sc.
Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.
Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.
Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. Barnhill.
Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. Voysey.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.
Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'Connor, B.D.
Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.
York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. Rawlings, M.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—March 18th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Book of Job."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 18th, at 11.15, J. A. HOBSON, M.A., "Capitalism in South Africa." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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H. P. Greg, M.A.	Rev. S. A. Steinthal.
Rev. P. M. Higginson, M.A.	A. H. Worthington, B.A.

(See other Advt.).

BUILDING AND ENDOWMENT FUND.

The Governors *Appeal for £25,000* for the cost of the *School Buildings* and for *General Endowment.*

List of donations already promised :—

	£	s.	d.
Sir J. T. Brunner, Bart., M.P. ...	3000	0	0
Sir Edwin Durning-Lawrence, Bart., M.P., and Miss J. Durning Smith	1000	0	0
An old friend of Mr. Barker's ...	1000	0	0
Mr. William Colfox	500	0	0
Mr. Charles W. Jones	500	0	0
Anon., per Rev. H. E. Dowson ...	250	0	0
Mr. John Harwood	250	0	0
Miss Valentine	250	0	0
Mr. William Long	250	0	0
Mr. G. H. Leigh	250	0	0
Mr. P. H. Leigh	250	0	0
Miss L. S. Leigh	250	0	0
Mr. F. Monks	250	0	0
Mr. Alfred Holt	250	0	0
Mrs. and Miss Holt	200	0	0
A Friend	100	0	0
Mr. Wm. Haslam	100	0	0
Mr. J. P. Thomasson	100	0	0
Mrs. Hollins	100	0	0
Mr. Hy. W Gair...	100	0	0
Mr. J. W. Scott	100	0	0
Dr. and Mrs. Vance Smith ...	50	0	0
Mr. Robert Harrop	50	0	0
Rev. P. M. Higginson, M.A. ...	50	0	0
Mrs. Wells	25	0	0
Mr. A. W. Worthington, B.A. ...	25	0	0
Mr. Harry Rawson	25	0	0
Mr. Jas. H. Brooks	20	0	0
Mrs. Alfred Lawrence	10	10	0
Dr. Martineau and his daughters	10	0	0
The Misses Gaskell	10	0	0
Mr. James Arlosh, M.A.... ...	10	0	0
	9,335	10	0

Donations may be sent to any of the Governors, or to the Treasurer,

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Moorfield, Swinton, nr. Manchester;

or the Hon. Sec.,

A. H. WORTHINGTON,
1, St. James's-square, Manchester.

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Arrangements

FOR THE

SEVENTH TRIENNIAL CONFERENCE

TO BE HELD AT

LEICESTER,

On APRIL 3rd, 4th, 5th, and 6th, 1900.

ORDER OF PROCEEDINGS.

TUESDAY, April 3rd.

3.30. Reception at the Great Meeting Schools by the Leicester Committee.
4. 0. Address by the President and Welcome to Foreign Delegates.
5.30. Tea at the Great Meeting Schools, East Bond-street.
6.30. Communion Service in the Great Meeting, conducted by Rev. J. Estlin Carpenter, M.A., and Rev. C. C. Coe, F.R.G.S.
8. 0. Service at the Temperance Hall, London-road, conducted by Rev. H. Gow, B.A. Preacher, Rev. Chas. Hargrove, M.A.

WEDNESDAY, April 4th.

At the Temperance Hall, London-road (two minutes' walk from the Midland Railway Station).

10. 0. Devotional Service, conducted by Rev. E. L. H. Thomas, B.A.
10.30. Address by Rev. Stopford Brooke, M.A., LL.D. Subject, "James Martineau."
11. 0. Conference: Chairman—Mr. E. Clephan, J.P.
Paper by Rev. J. Edwin Odgers, M.A.
Subject, "The Historical Development of our Freedom and Faith and the Importance of its Study."
Discussion opened by Rev. Walter Lloyd.
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Conference: Chairman—Mr. H. P. Greg.
Paper by Rev. John Ellis.
Subject, "How best to organise the Religious Life of our Young People."
Discussion to be opened by Rev. John Byles, Rev. J. J. Wright, and Miss Edith Gittins.
Paper by Mr. A. H. Worthington, B.A.
Subject, "The Future Supply of our Ministers."
Discussion to be opened by Mr. Richard D. Holt and Mr. Russell Scott.
8. 0. Conversazione at the Museum Buildings, New Walk.

THURSDAY, April 5th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. J. H. Weatherall, B.A.
10.30. Papers without Discussion. Chairman—The Rt. Hon. the Earl of Carlisle.
(1) By Rev. P. H. Wicksteed, M.A., on "The Fear of God and the Sense of Sin"
(2) By Mrs. Humphry Ward, on "Gospel Interpretation—a Fragment."
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Business Meeting. The President in the Chair.
Resolution regarding the late Dr. Martineau, proposed by Rev. S. A. Steinthal, seconded by Rev. R. A. Armstrong.
Report of Committee.
New Rules and Roll of the Assembly.
Election of Officers and Committee.
Report on Ministerial Pensions: Resolutions by Mr. J. Cogan Conway and Mr. David Ainsworth.
8. 0 Public Meeting. Chairman—The President, W. Blake Odgers, Q.C.
Subject, "Signs of Progress in Christendom."
Speakers—Rev. J. Page Hopps, Rev. L. de B. Klein, D.Sc., Rev. Joseph Wood, Mr. F. Maddison, M.P.

FRIDAY, April 6th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. E. W. Lummis, M.A.
10.30. Conference: Chairman—Mr. T. Grosvenor Lee, B.A.
Paper by Rev. L. P. Jacks, M.A.
Subject, "The Conduct of Public Worship."
Discussion to be opened by Rev. Brooke Herford, D.D., Miss Clephan, Rev. C. H. Wellbeloved, and Rev. Edgar I. Fripp, B.A.

Tea will be provided each day between 5 and 6.30 P.M., at the Great Meeting Schools, East Bond-st.

Arrangements have been made with the Railway Companies for the issue of Return Tickets at reduced rates.



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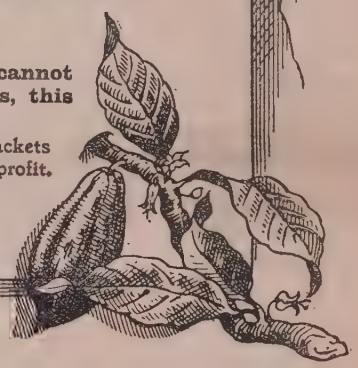
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A CONCERT

IN AID OF THE FUNDS OF

THE LONDON UNITARIAN BAZAAR

WILL BE GIVEN BY

Miss Winifred Robinson

AT THE ABOVE HALL ON

THURSDAY, March 29th next.

Vocalist: Madame Carrie Blackwell. Violinist: Miss Winifred Robinson. Violoncellist: Mr. Ivor James. Mr. Sedgfield's Glee Party. Ladies' Orchestra, conducted by Miss Winifred Robinson.

Doors open 7.30. Commence 8 P.M.

Tickets as follows:—Stalls, 5s. (numbered and reserved), by letter from Mr. A. H. BIGGS, 2, King's Bench-walk, Temple, E.C.; Side Stalls and Gallery, 2s. 6d. (unreserved); Back Seats, 1s. (unreserved), from the above, or from the Bazaar Secretaries at the Churches, or at Essex Hall.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, April 24th, 1900. The President, CHARLES W. JONES, Esq., J.P., of Liverpool, will take the Chair at Four P.M. Any NOTICES OF MOTION by Members should reach the Office on or before April 11th.

In accordance with Rules 9 and 11 Nominations for the COUNCIL or for the EXECUTIVE COMMITTEE for 1900-1901 should reach this Office not later than *Saturday, March 31st, 1900.*

W. COPELAND BOWIE, Secretary.

Essex Hall, Essex-street, Strand, London, March 15th, 1900.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING will be held at STAMFORD-STREET CHAPEL on WEDNESDAY, 21st March, at 8 o'clock, when J. F. SCHWANN, Esq., J.P., will preside.

Tea will be provided at 7, to which subscribers and friends are cordially invited.

UNITARIAN CHURCH, SWANSEA.

Minister—Rev. W. TUDOR JONES, F.R.G.S.

The Congregation intend holding a BAZAAR, at the SHAFTESBURY HALLS, on WEDNESDAY and THURSDAY, April 18th and 19th next.

The object of the Bazaar is to pay off an old debt of £300 existing upon the Church Property.

Any contributions, either in Articles for Sale or in Money, will be gratefully received by Mrs. TUDOR JONES, Ferndene, Rosehill-terrace, Swansea, or the Hon. Treasurer, Mrs. REID, The Knoll, Swansea.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD Deansgate.—Saturday, March 17, 1900.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3013. NEW SERIES, No. 117.] LONDON, SATURDAY, MARCH 24, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE appeal published in last week's INQUIRER for donations to a special Indian Famine Fund, to be administered by our friends of the Brahmo Somaj, has met with an immediate and very gratifying response. Miss J. Durning Smith's characteristically generous gift of £500 at once insures that the fund will be abundantly helpful, and we are thankful to know, as may be seen from the list of donations appended to Mr. Ion Pritchard's letter in another column, that £600 can be at once sent out to Calcutta. Our friends will not, however, conclude from this that further donations are not required. The famine is so widespread and so dreadful in its results, that it is impossible for us to give too much towards its relief.

THE Rev. S. Fletcher Williams early in the year paid a second visit to Madras, extending over seven weeks, during which he preached every Sunday evening to large congregations in the Brahmo Upasana Mandir, delivered four weekly lectures on Shakespeare in the Museum Theatre, placed at his disposal by the Government, and gave other lectures and addresses, including a lecture on "Dr. Martineau's Religious Philosophy." To the *Hindu* of Madras Mr. Williams contributed an article on "God Manifest in Man," and his various lectures and addresses have been well reported in the papers, the lectures on Shakespeare appearing *in extenso* in the *Madras Standard*. At the conclusion of the visit Mr. Williams proceeded to Calicut, for the purpose of visiting various Brahmo centres, and the *West Coast Spectator*, of Feb. 18, speaks enthusiastically of the impression he has made, of "the steady yet thrilling stream of his oratory," of his lofty thought, "combined with the profound earnestness of a godly man." On Wednesday, Feb. 14, the Theists of Calicut presented an address of welcome to Mr. Williams, containing warm expressions of gratitude to the B. and F.U.A. for their work in the distribution of literature throughout India, and through the personal services of their representative. The address concluded as follows :—

Truth is neither of the East nor of the West, and in you and your fellow-Unitarians in the West we recognise a force that is binding East and West together by the golden thread of a Universal Truth that underlies all creeds and all religions. Our own efforts towards bringing out that Truth are feeble and our difficulties are many ; and occasions such as the present, when we can sit at the feet of a good and learned man and hear words of wisdom and comfort, are therefore peculiarly cheering.

Once more offering you our tribute of affection and gratitude and praying that the Wise Ordainer of the Universe will grant you a long and pleasant sojourn in this land,

We remain, Reverend and Dear Sir, Your humble brethren in God, Members of the Calicut Theistic Association.

REFERRING to the silence of the National Council of Evangelical Free Churches on the subject of the war, Dr. Guinness Rogers writes in the *Independent* :—

Perhaps even this "wisest and sanest" body was not the best qualified to pronounce upon the merits of the political questions which the war involved. The exact measure of blame, for example, which is to be attached to Mr. Chamberlain, Mr. Cecil Rhodes, and Sir Alfred Milner on the one hand, and to the two Presidents and Dr. Leyds on the other, could hardly have been made a subject of profitable discussion in a Free Church assembly. But on the other hand that assembly might with great advantage have spoken counsels of moderation, urged on both parties the duty of mutual tolerance, and done something to remind the world of those higher considerations which are so apt to be forgotten in the din of controversy and the clash of arms. Dr. Mackennal did this in his opening sermon, which certainly is one of the most admirable utterances which has been given on the subject. It is the calm expression of a devout man who feels how abhorrent every incident of the war is to his Christian conscience and his Christian sympathy. He does not undertake the defence of the Boers, nor does he proclaim his adherence to Tolstoi's version of Christianity, still less does he idealise the Boers and become their apologist, but he puts before us the high ideal of national policy which Christianity would suggest. It is certainly better to have deliverances of this kind than to have Christian ministers making strong contradictory statements and each severely criticising the other. Moral influence of this kind is all that even a Free Church Council could have been expected to exert.

WHILE the National Council made no pronouncement on the burning question, a memorial to Lord Salisbury was privately offered for signature, on the distinct understanding that the Council was in no way committed to it. The memorial was as follows :—

To the Most Noble the Marquis of Salisbury, K.G.—We, the undersigned ministers and delegates attending the meetings of the National Council of Evangelical Free Churches at Sheffield, respectfully urge that, in view of the results of recent military operations in South Africa and of the fact that British territory is now practically freed from Boer invasion, the time has arrived when Her Majesty's Government may honourably announce the terms of settlement which they intend to demand. And your memorialists earnestly submit that such terms, while safeguarding the rights of the Outlander inhabitants of the Transvaal, should not be destructive of the independence of the two Republics.

Signatures were invited by the Rev. Dr. Clifford, Rev. Silas K. Hocking, Rev. J. Hirst Hollowell, Rev. Dr. W. J. Townsend, Mr. John Mather, and Mr. Alfred T. Davies. It was afterwards announced by the President that the name of the Council had been withdrawn from the memorial, and those who signed would be described merely as ministers and members of various Nonconformist Churches.

BOOK TABLE AT THE LEICESTER CONFERENCE.—The British and Foreign Unitarian Association and Sunday School Association have made arrangements for a supply of their more recent Publications to be on sale at the Temperance Hall, London-road, where most of the meetings are to be held. The Book Stall at the Sheffield Conference in 1897 proved to be of considerable interest to country friends, as well as successful from a business point of view. The Stall will be, as before, under the charge of Mr. Hare, of Essex Hall.

AFTER all, what is speculation to practice? What does God require of us, but to do justly, to love mercy, and to walk humbly with Him? The longer I live this seems to me more important, and all other questions less so. If we can but live the simple right life,

"Do the work that's nearest,
Though it's dull at whiles :
Helping, when we meet them,
Lame dogs over stiles."

—*C. Kingsley.*

"CROMWELL'S STATUE."

England, newly, richly gifted,
With unwonted gladness glow!
Let thy heart, enlarged, uplifted,
In exulting song o'erflow!
Triumph now, as re-enthronèd
Towers thy mightiest man of might—
As thy hero, long disownèd
Gloriously regains each right.
Not alone thy loftiest lover
Hath thy heart's true love won back:
That true love thou dost not cover;
Voice and sign it doth not lack.
List! how loudly it is spoken!
Look! how proudly it is shown!
Doth not this majestic token
Tell how grandly it hath grown?
Triumph, as this statue standeth
Right amidst thy Holy Ground,
Where thy memory most commandeth,
Where thy glories most abound;
Where is best set forth thy story,
Where most grandly speaks thy Past,
Where repose thy sons of glory,
Whence he was so basely cast.
Here behold him re-instated!
Here the Lord Protector greet!
Here his greatness renovated
Heedfully revolve, repeat!
Count his deeds and trophies over,
With his English heart confer—
Hail thy liveliest, lordliest lover
In thy mighty Oliver!

How the Lord Protector towereth
O'er the vulgar herd of Kings!
How his greatness theirs o'erpowereth!
How his fame their fame outrings!
How he wrought thine exaltation,
Spread thy sway, upraised thy name,
Set thee high above each nation,
France employed and Spain o'ercame!

Let thy heart's true love run over
In a still diviner stream—
Hail in him thy loftiest lover,
Greet thy Protestant supreme!
How the yoke of priests he spurnèd,
How the sway of Rome abhorred!
How to lift thy soul he yearnèd,
Earnest seeker of the Lord!
Christ's own freeman, how he longèd
That blest freedom to extend—
Fellow freeman sorely wrongèd
How he gloried to defend!
Mark those noble tears that streamèd
O'er the "slaughtered saints" of God—
How the remnant he redeemèd,
How he stayed the oppressor's rod.
Grandly were those wrongs redressèd,
Grandly was that rescue wrought;
Milton's voice sublime expressèd
All that Cromwell felt and thought.
What time hath that time transcended,
When thy sovran Soul of Light
With meet utterance attended
On thy mightiest man of might—
When to him it was assignèd
Thy high will to testify,
Who of all mankind combinèd
Lore most large, thought, speech most high?

Nor forget that sea-King glorious
Who so strongly strove for thee,
Whose high heart and arm victorious
Spread thy might and majesty.
O'er this splendour of thy story,
England, into glad song break
Link in fellowship of glory
Milton, Oliver and Blake—
Not in equalness—transcendent
Towereth Milton's soul sublime;
His the glory most resplendent
Of that age as of all time.
Cromwell then his light uncovers,
Blake his noble presence grants—
All of England fervent lovers,
All transcendent Protestants.
Of that time fresh heed be taken!
May this statue stir thy soul,
All her inmost life awaken
All her depth and height unroll!
May'st thou yet the gifts inherit
Of that solemn age sublime,
Not unmingled with the spirit
Of this wider, tenderer time.

Thomas Hornblower Gill.

A JEWISH TRIBUTE TO DR. MARTINEAU.

In the *Jewish Chronicle* of Jan. 26, a sermon in memory of Dr. Martineau was published, preached at the Synagogue, Upper Berkeley-street, on the previous Sabbath, by the Rev. Morris Joseph. The following passages are taken from the sermon:—

"If five years ago an expression of homage to this great master of religious thought was not out of place in this synagogue, it is eminently appropriate now that he is no more. For his life was one long battle for the truth, for religious truth; and that, unless we have forgotten the principles which have made us a congregation, that is the cause which is dearest to us all. Nay, conscience was his guide, his law; he 'reverenced' it 'as his king.' And what has not Israel dared and suffered for conscience' sake? Yet more, he gave himself heart and soul to that task of ennobling men's thoughts about God, which constitutes the life-work of our race. He strove to bring one step nearer the Messianic day when all men 'shall cast away their idols to the moles and to the bats,' and turn to the true God with one accord—the day upon which the thoughts of the ancient Prophets were longingly fixed, and to which, under their inspiration, we are still looking forward. And so he was our comrade, fighting in the same holy cause, one of the greater Israel, one of the mighty company of the world's elect whom God hath taken hold of with His right hand.

"It is this thought that especially moves us to regard his death as a personal loss. His fine character, his single-hearted devotion to the truth and the right, his humility, his large-mindedness, which came with the force of a practical lesson to myself on one of the few occasions on which I conversed with him, his lofty independence, which led him to relinquish his first ministry because it would have made him a pensioner of the State—this was full of charm and inspiration. But what concerns us chiefly as a congregation is the zeal he evinced for the living God, for our God.

. . . .

"Here and there, amid the turmoil of voices babbling about divine things, we discern one with the live prophetic ring, one that echoes the clear, convincing tones of a Moses and an Isaiah. Here and there, amid the surging crowd, we descry the figure of the seer, whose soul, scorning lower planes of thought, soars eagle-like straight to the sun. Such a soul was his of whom I am speaking. Never was there a man more impatient of the mere conventions of religion. God had talked with him from Heaven, and therefore he could not make for himself idols of silver or gold. He had heard the Sinaitic voice; and who, having heard it, shall trifle with the play-things of a pagan world? The altar of earth—that was the medium of his worship. A lowly heart, bred of an overmastering sense of the Infinite—that was his tribute to the living God. "Thrice holy," cried the universe to him as with an angel's voice, and he reverently adored a grandeur that he could not fathom. And yet nothing stood between him and the Supreme. In the true Jewish temper he felt that as a son of the All-father he could commune with the paternal heart without mediating aid.

"That this is no untrue account of the man is patent to everyone who knew him, however slightly, or followed his work. Implicit faith enveloped him like an atmosphere, and those who came near him breathed it in, with all its invigorating effects upon the spiritual life. But, child-like as was his trust, he was a manly champion of the truth. He was essentially a religious reformer. If with his philosophic mind he compelled the respect of Science for the great verities of Religion, his historic knowledge helped to dispel many of the superstitions that had found their way into his ancestral faith. No man of the century has done more to lead Christian thought back to that primitive religion which was hardly distinguishable from Judaism. And yet, never was there a more ardent believer. He was not a greater foe of superstition than of religious vagueness. For him, the Divine was very real. He fought against 'ideal substitutes' for the Supreme, against such a conception as the 'stream of tendency which makes for righteousness,' no less strenuously than against the Trinity and the Incarnation. But, ardent believer though he was, he knew how to put belief in its true place. Early in life he insisted upon 'the moral innocence of mental error.' No one, he held, was to be accounted a sinner because he could not fashion his creed after a certain pattern. Like our own great teachers, he maintained that what counts with God is not belief, but life.

. . . .

"He has 'seen of the travail of his soul, and is satisfied.' Has his life no word of exhortation for us? Ah, yes. '*Wir heissen euch hoffen*'—'we bid you hope'—such is the message, the poet tells us, of all such great spirits. 'Work on'—this also they say. If we have the truth, let us hold it fast, and publish it, never wearying, never despairing. We Reformers—let us stand firm; the principles we upheld in bygone years are as living as ever. We Israelites—let us stand firm; the ideas for which our fathers died are as sacred, as precious as ever. Still the world has to come near to the living God, the God of the Decalogue, the Infinite Spirit of the universe, whom idols, both old and new, can only dishonour, the thrice holy Being whose glory fills the earth. Let us stand firm, then; let us be strong and of good courage. And as for him who has gone to his rest, to him we may fitly apply this Rabbinic paraphrase of the prophet's cry:—'Open ye the Heavenly gates that the righteous Gentile that keepeth the truth may enter in.'"

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

people is a tremendous task, and every lover of humanity should count it a privilege to help in the solution of a great problem for which our whole country is responsible." R. Moore.

THE PHILOSOPHICAL JOURNALS.

Among many excellent articles in the January number of the *International Journal of Ethics* there is one which is of special interest to theologians and ministers of religion. It is entitled "The Ethics of Forgiveness," and is from the pen of Dr. Hastings Rashdall, the eminent Broad Churchman of Oxford University. This able paper also possesses additional attraction for our readers, from the circumstance that it was read before the "Martineau Society" in Manchester College. In very much of Dr. Rashdall's very thoughtful philosophical writing there is a near affinity between his views and those of the great teacher after whom the above society is named; but in this particular essay Dr. Rashdall travels along lines of reflection and argument, through a great part of which Dr. Martineau would, we think, have been unable to accompany him. One leading object of the paper is to overthrow what is called "the retributive theory" of punishment, and to replace it by what Dr. Rashdall calls the "educational theory."

In our author's view, "punishment and forgiveness, when they are what they ought to be, being alike the expression of love, the mode and degree of their combination will likewise be only the application of the general precept of love to the circumstances of the particular case"; and this principle of love is so interpreted as to make the expediency and legitimacy of punishment and forgiveness in each particular case depend entirely on considerations of "social well-being." It is true that Dr. Rashdall also says that in the social welfare or good he assigns "a paramount place to moral well-being." But the weak point in Dr. Rashdall's ingenious reasoning appears to us to lie in this, that he does not seem to see that if we make the ultimate justification of punishment and forgiveness to depend entirely on the social results which follow from them, we run a serious risk of weakening and undermining reverence for the supreme claims of the moral ideal by making our necessarily imperfect judgments about the conditions of social well-being supersede the intuitive perception of the absolute claims upon us of veracity and justice. The association of the ideas of suffering and punishment with the ideas of sin and crime rests upon the immediate experience of each man's self-consciousness that a wilful violation of the absolute claims of the moral ideal carries with it essentially the pain of self-condemnation and remorse as well as the physical and mental penal consequences which inevitably follow upon wilful wrong-doing. Accordingly, one important object which society has in view in apportioning punishment to criminals is to give social expression to the deep inward consciousness that sin and crime necessarily involve the exclusion of the sinner or the criminal, until he repents, from the pleasures and satisfactions which attend conscious harmony with the eternal Moral Law, or with what the religious man calls God's self-revelation in the human soul. It is perfectly true that it is Divine Love which eternally associates sin and crime with punishment; but, we take it, the very aim of this Divine Love would be in part frustrated if the legitimacy of punishment and of forgiveness were made to rest ultimately upon an appeal to the requirements of social welfare.

The following paragraph of the paper, in which Dr. Rashdall applies his theory of forgiveness to the orthodox doctrine of the Atonement, shows how faint is the dividing line which separates Dr. Rashdall's view of this dogma from that commonly held among us:—

When we look upon punishment and forgiveness alike as different ways of producing a moral result, when we have got rid of the notion that punishment can be either demanded or justified except as a means of producing an effect, or that forgiveness can be legitimate except where forgiveness will do the work of punishment, there will be an end of theories which represent the work of Christ as some mysterious device for cancelling past guilt or remitting a penalty which might justly have been inflicted. The atoning efficacy of the life and death of Christ will have to be found in their actual moral effects—the actual effect made upon the human soul by Christ's teaching about God's Nature and God's Will, by the influence of His character, and by the conviction that in that human love of Christ there is a revelation of the Divine.

The current number of *Mind* well sustains the usual high level of this chief representative of British philosophical thought. In a paper on "Criteria of Truth and Error," Professor H. Sidgwick directs his criticism especially against Mr. Spencer's ultimate test of a true proposition—namely, the inconceivability of its opposite, and he contends that, however conclusive this test may be when applied to the necessary principles of mathematics, it quite fails when used, as Mr. Spencer uses it, to prove the reality of the external world as separate from the perceiving mind. The veteran exponent of the philosophy of evolution will not, we think, find much difficulty in defending himself from the Cambridge professor's assault. There is also a very elaborate and important article by Mr. F. H. Bradley, entitled "A Defence of Phenomenalism in Psychology," in which he attacks in his usual trenchant style the views of such thinkers as Dr. Stout, the editor of *Mind*, and of Professor A. Seth, of Edinburgh, who will no doubt soon enter the lists in defence of their own position. We are glad to see that Mr. Bradley refers to our friend Dr. Mellone's able work on "Philosophical Criticism and Construction" in a way which shows that he has thought the book well worth careful reading. In another article, on "Green's Refutation of Empiricism," Mr. H. V. Knox, of Oxford, makes a vigorous onslaught on Green's "Absolute Idealism," and shows that it contains as many inherent inconsistencies as Green himself so diligently hunted out in the Sensational Idealism of Hume.

The *Philosophical Review* for January contains a brilliantly-written paper on "Conscience," by Professor Frank Thilly, of the University of Missouri, who also contributes an article on "The Moral Law" to the *International Journal of Ethics*. In both papers Professor Thilly advocates a utilitarian interpretation of ethics, but, like Professor H. Sidgwick, he holds that there is *one* rational intuition on which all ethical reasoning rests. Why, he asks, are we bound to care for the welfare of our fellows? To this question, he says, "No answer can be given. *We have struck the bed-rock of ethics.* The imperative 'Love thy neighbour' is categorical. This is the fundamental law of morality. This is the principle for which we have been seeking, from which all morality springs." There is also in this number an instructive and readable paper on "Contemporary French Philosophy" by M. Fr. Paulhau. Among "Reviews of Books" is one lengthy notice of Dr. Ward's "Gifford Lectures" by Professor Eliza Ritchie, and a very thoughtful estimate of Hugo Münsterberg's "Psychology and Life" by one of the Editors, Professor Creighton. The numerous summaries of important philosophical articles in other journals, which forms the distinctive feature of the *Philosophical Review*, add much to its interest and value for the students of current philosophy.

Charles B. Upton.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

THE MINISTERS' MEMORIAL.

Sir,—Certainly not one of us who signed the memorial could have dreamed that we were committing those who did not sign it to complicity with our views. If the fear of doing this is to restrain us, we shall all together be reduced to silence, or must limit our utterances to such commonplaces as "War is evil," "Peace is desirable." No single minister can speak or write, or sign a petition, or do anything else good or evil, without involving his own congregation and his brother ministers to the extent that people who know nothing about us may take him as a representative of others. Everybody whose opinion is worth having must know that the ministers' memorial does not mean that "Unitarians have pronounced against the war," and no one but a fool will suppose that those who have refused to sign agree with those who have signed. So Mr. Jacks may rest assured that he will not be accused of joining with us in "deploring the war" or "urging negotiations for peace." If I had it in my power I would make it known as widely as the memorial has been made known that the signatories were somewhat less than half the number on our Ministers' Roll; though I don't believe anyone supposes the contrary.

What I confess, and do not regret, is that Mr. Jacks is involved in the charges of intellectual and moral feebleness against his brother ministers. People will not say "So Unitarians are against the war" because 150 of us have expressed our desire for peace; but if they accept Mr. Jacks' view they will say "What fools Unitarian ministers are! Why, half of them, including some of their leading men, have been signing 'a meaningless document,' convicting themselves 'of want of moral earnestness and common sense'—petitioning the Government 'to end the conflict by asking and

accepting the Boers' terms of peace'! One may safely judge the whole lot by such a big sample!'"

My letter was simply a warning that if we take to calling one another names, the accusations we make will recoil upon ourselves. My friend Mr. Jacks disagrees with me. He is as good a man as I am, and he may be in the right and I may be in the wrong. If I were to call him and Mr. Solly and the like un-Christian, false to their professions, preachers of strife and bloodshed, I should be blackening the character of our whole ministry, and should myself share in whatever ill-fame I had brought upon them. Let us differ—we cannot help it, and we have no wish for uniformity of opinion—but let us manage to speak with respect of one another. Charles Hargrove.

Sir,—I find that it is widely supposed that all the ministers who did not sign the circular concerning the war are violent Imperialists, desiring to seize at once both territory and gold-mines which belong to others. I believe that many who did not sign would very willingly have done so, had the circular included a word about disarmament. I, for one, could not view with satisfaction any compact with the Boers on our initiative which, while leaving to them every inch of territory and every ounce of gold they now possess, permitted them to make their land one vast store-house of war material, compelling us to maintain, as Mr. Solly has ably pointed out, a large army on the frontier. It seemed to me that some mutual arrangement as to the armaments which each side might keep up within a certain distance of the frontier would be a most necessary and important stipulation. And would it not have been worth while to insist that henceforth the Boers should treat the black natives with less cruelty and with more consideration? But the question for all of us now is, not who signed or did not sign the circular, but what shall we do at Leicester? Is it not possible for us with more united voice to accept some resolution against the threatened total extinction of two little free nations which notwithstanding all their faults are surely entitled to some place in our regard? Or, if such a resolution be deemed too dangerous for us in our divided state of feeling, could we not all join in the demand that our Government should now tell the Boers and all the world what the British terms of peace really are? Must we be as dumb as the Free Church Council? J. Collins Odgers.

Bury, March 21.

Sir,—I have no wish to take part in the strife of tongues; but as a cloud of misunderstanding has been raised around the Address to Lord Salisbury which was signed by me, among others, it seems only right to point out a few facts. The Address expresses no opinion whatever about the causes of the war, and pronounces no censure upon anyone. The only terms of a settlement which it suggests are that the integrity of British territory should be assured, and that justice should be accorded to British subjects resident in the Transvaal. For the rest, it suggests the spirit in which terms should be settled, and the object which should be primarily sought. The object is the promotion of "relations of kindness and goodwill between the English and Dutch races in South Africa." The spirit is given almost in the words of Lord Salisbury and Lord G. Hamilton. The former said at the Guildhall Banquet (according to newspaper report), about a month after the beginning of the war, "We seek no goldfields, we seek no territory; what we desire is equal rights for all men of all races, and security for our fellow-subjects and for the Empire." The latter said at Ealing—I believe on Nov. 1—"The contest could have but one issue—our success. When that success was attained, and the terms which we proposed as victors to the vanquished were known, then foreign nations would, he believed, change their feelings towards us. Then they would see that the main cause which forced us to embark on this conflict was not a desire for pecuniary profit or territorial aggrandisement."

I am still reluctant to believe that many Unitarians are opposed to this wise policy, which the memorialists have desired, in their humble way, to support; but it is becoming increasingly evident that the Government will need all the support that can be given to it to prevent its being influenced by vindictive and reckless councils. The Memorial says nothing of the particular methods by which the desirable result is to be obtained, and probably very different opinions are entertained among those who signed it. It is for statesmen to settle the most judicious terms; but to prevent misapprehension, I may say for myself that I do not see that we can now ensure good government and permanent peace if we stop short of annexation, while I think that under that condition the most liberal home-rule should be granted, and every care should be taken to deal generously with the Dutch population.

My friend Mr. J. T. Preston objects to something which is really in the Memorial, and does not think that overtures for peace should come from our side. That is a point on which we may differ without excitement. I think that the proclamation of our terms, in broad outline, could not do any harm to us or to our colonial brethren, and might have the effect of weakening the war party in Pretoria, and so hastening the advent of peace, and perhaps also of conciliating the goodwill of foreign Powers. To go on fighting, if by making known our moderation we could bring the war to an end would surely, as it appears to me, be both unwise and wrong. James Drummond.

Oxford, March 20.

[This correspondence must now close. —Ed. Inq.]

THE INDIAN FAMINE.

Sir,—Would you allow me to draw your attention to the fact that our ally from America, Rev. J. T. Sunderland, is pleading for the cause of God in India, and is able to do it in a column and a half of your last issue, whilst, on the other hand, some three columns or so of that same issue moot our own cause—*i.e.*, our credit or our discredit in knocking at the door of the Foreign Office. Whatever our views of the war, we do not argue them on empty stomachs. War or no war, all the same an awful horror—slow starvation and death—is at work in a land with whose religious condition we are deeply concerned.

With the question of special or general channel for Unitarian contributions I am not concerned. But this I would—namely, that more were done by us to stir ourselves up and to stir one another up in sending all the possible relief that can be sent to a land where every one of our shillings will keep a native alive for a week.

Is there one household of our faith that discusses the war in South Africa and does not open its hand and uplift its heart to "deal its bread to the hungry"?

As is the need, so should be the heed.

Belfast, March 18. R. J. Orr.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.

Sir,—Referring to the appeal of the Rev. J. T. Sunderland in last week's Inquirer, on behalf of the immense number of sufferers from famine in India, I wish to say that, as chairman of the Indian Sub-Committee of the B. and F.U.A., I have very gladly undertaken to receive and forward to the Brahmo Somaj donations sent to me for this purpose.

I shall ask the president, Mr. A. M. Bose, in consultation with the Rev. S. Fletcher Williams and the Calcutta Committee, to undertake the administration of the Fund.

I believe the money will be carefully and impartially distributed over a wide area by means of the small missions of Brahmo Somaj workers, many of whom were employed by the Government at the time of the last famine to distribute relief. I desire now to acknowledge receipt of the undermentioned sums.

Ion Pritchard.

Essex Hall, Essex Street, London.

	£	s.	d.
Miss J. Durning Smith...	500	0	0
Mr. F. Nettlefold ...	20	0	0
Mr. A. W. Worthington	1	1	0
Mr. G. C. Rider... ...	0	5	0
Mrs. Dobson	10	0	0
Mr. W. Nicholson ...	0	5	0
Mr. E. Chitty	20	0	0
B.	0	5	0
Mr. H. B. Melville ...	1	0	0
Mr. J. Troup	10	10	0
Miss E. Mahler	2	2	0
Miss J. H. Gairdner ...	0	5	0
Mr. G. W. Chitty ...	10	0	0
Rev. V. D. Davis ...	1	1	0
Mr. Ion Pritchard ...	5	0	0
Mrs. Temple	2	0	0
Mr. W. Colfox	25	0	0
Mrs. Carson	1	1	0
Mr. G. S. Woolley ...	10	0	0
Mrs. J. Glyde	1	1	0
R. M.	0	10	0
Miss Philpot	0	10	0
Miss S. J. Gregg ...	0	10	0
Mrs. and Misses Burgess	2	0	0

LONDON SUNDAY SCHOOL SOCIETY.

Sir,—We are endeavouring quite early this year to make satisfactory arrangements with regard to the homes for the children sent away by the Country Holiday Movement, and I venture to make an appeal through your columns to friends in the country.

In order that our work may be carried on efficiently, it is essential that ladies in the country should make themselves responsible for the cottage homes. The children will not be properly treated unless the ladies carefully examine the accommodation provided. On the other

hand, they have to remember that the work of the cottage mother is not an easy one. The children from London are sometimes delicate, and are a great responsibility. More often they are noisy and mischievous (long days, with nothing to do but enjoy themselves, tries the character of even the best boy); the cottage mother needs patience and wisdom. The lady must act as general referee in these matters, and without such assistance the cottagers get discouraged. Often a few words pointing out that the work is that of the good Samaritan (for such it really is) tides the difficulty over and peace is made.

For help of this kind I now make an earnest appeal. Will any ladies living in the country be willing to undertake the work of finding cottages and looking after the children for a few weeks during this summer? Even if at some distance from London the Committee would possibly be willing to overlook the payment of increased railway fare, for the children do better in the parts quite away from any town. Annie J. Lawrence.

23, Campden House Chambers, Campden-hill, London, W.

THE CHILDREN'S COLUMN.

"If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me:
But whether a tinker or whether a lord,
Whatever my station may be,
Determined to play second-fiddle to none,
I'll climb to the top of the tree:
Let who will be second, the first I'm determined to be!"

Do you sing that as a round or catch? We did when we were children. It is a capital little verse, and you had better all remember it and try to carry it out.

At first sight you may say, "What a selfish fellow, and how conceited, to think that he must always be first! other people want to be first, too." But that is just the beauty of it: one being "first" does not prevent others being first; it is a prize open to all. If the cobbler really made himself a first-rate cobbler, all the other cobblers could be first-rate ones also; and no tinker that mended that old kettle in the best possible way would, in the least, prevent any other tinker doing the same. Every workman who loves to do good work, and cares for the credit of himself and his trade, can be a first-rate workman. It is very much to be wished that in every class there were more people like that cobbler and that tinker. What of boys and girls with *their* work? Do they all determine to be the best of all scholars, the best of all boys and girls? What of that boy who is in such a hurry over his translation that he doesn't take the trouble to fetch the dictionary, and makes a guess at the words? How about those girls who forget or neglect to learn their poetry, and when it comes to their turn to say a few lines, cannot do it, or (worse still) hold the book beneath the table, and *read* the lines they should have learnt? Not only boys and girls, but grown men and women often do their work only with a view to *getting through* it, and not because they love it and love to do it well. Sometimes a housemaid who can hardly get through her work on ordinary days can get it done in half the time when she wants to go out. Children who scamp their lessons on common days will try and work hard if there is a prize to be won.

But there is *always* a prize to be won. The prize is the knowledge you gain. What use are those few lines of poetry to you if you *read* them on the sly, instead of having them in your mind to repeat? But if you learn well, and care for what you learn, and make it a part of you, it will remain by you always; and when you are ill, or blind, or away from books, or old, you will have a store of things in your mind which will be your companions in lonely hours.

When there is a prize to be won it is "worth while" to take trouble, and to work hard, and to try to be "best"; but as there is always a prize ahead—of being "best"—it is always worth while to work hard and well; and there is nothing that is worth doing at all that is not worth doing *well*.

We all know how provoking it is, and how troublesome, when work is ill done: when the rooms are not well cleaned; when your boats are left dirty; when the dinner is badly cooked; when the plumber mends one pipe, and leaves a leak in another; when the carpenter does not make the doors and windows shut well; when the stitching in your clothes comes undone. All this sort of work is *dishonest*; when we send for someone to do the work, and pay them for it, we expect to have it *really* done, and not scamped; it is also *deceit*, because they pretend and wish you to think that they have done the work properly. It is the same with the children and their lessons; it is dishonest to do less than their best, and to try and escape being found out by something not quite straightforward and above-board—in fact by some *deceit*. We all understand that a man who gives false weight or measure, in trade, is a dishonest, cheating person; but we do not always see ourselves in the same light when we do bad work, or incompletely do what we ought to do well. In the Book of Micah (vi. verse 11) occur these words: "Shall I be pure with wicked balances, and with a bag of deceitful weights?" In the old town of Nürenberg there is still shown to visitors a large cage in which, in former days, the people used to be shut up who used false weights and measures, and when shut up in the cage they were taken to the river and ducked.

There was a little girl who came every week to me for a drawing lesson. She was very fond of her drawing, and on the whole did well, but she was very random, and often spoiled a good drawing by carelessness. But still, hope always revived; and when she was to begin a fresh drawing she rushed into the room, flung off her jacket and hat, pushed back her hair and sat down, saying "Now! this is to be a *little gem!*" And that hope made her work so well and brightly and spurred her on so well, that though, perhaps, the "little gem" never came, still she tried her best, and her intention was the same as the cobbler's and the tinker's, to be "best," and to do best work.

A mother who came to say good-night to her little girl in bed, found that when she had told her to mend her night-gown she had "cobble-stitched" it; and when the mother remarked on it the child crumpled it up in her hands to hide it; but her mother told her that she should always have her clothes so neat as never to be ashamed for them to be seen. Yes, but not only that, they should be *well* mended even if no one ever saw them. What does God do? Does He not dress every place, however solitary, with lovely grass and flowers, or ice and snow—even where no eye ever looks? Does not He love good work and show us that He makes all things beautiful for the pure love of beauty and order? Is not His work "best," and are we not to be perfect as He is perfect?

"Whatever our station may be," let us do our own work in the *best* way, and "climb to the top of the tree," and not be dragged down to anything lower by companions, or ridicule, or bad advice.

There is one shoemaker that I know that uses such good materials and makes such good boots that the only difficulty is ever to wear them out; and they get out of shape and look battered whilst they are still quite sound. He does all the work himself now because he could never find any man that did the work well enough to satisfy him. I think that is partly why so many people can't get work—that they do it so badly.

Now, children, you will not be like the bad worker, but will try to do "best" work, to make "little gems"; and to mend your old kettles so that they will hold the water for as long as possible.

Gertrude Martineau.



PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Modern Italy: Story of the Nations. By Pietro Orsi. 5s. (Fisher Unwin.)

Will Women Help? By F. J. Gould. 1s. (Watts and Co.)

The Housing Question. By A. Smith. 1s. (Sonnenschein.)

Was it Right to Forgive? By Amelia E. Barr. 6s. (Fisher Unwin.)

A Voice from South Africa. By Mrs. Lewis. 2d. (Bemrose and Sons, 23, Old Bailey.)

Martineau's Study of Religion. By R. A. Armstrong. 1s. 6d. (Clarke and Co.)

Scribner's, Bookman, Review of Reviews, Woman at Home.

The Inquirer.

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LONDON, MARCH 24, 1900.

Professor Godet, Dean Farrar, Dean Fremantle, Professor Adeney, and Dr. Marcus Dods; and there are other vigorous and capable writers, including the Rev. Bernard Snell and Dr. John Hunter.

Dr. Forsyth, who has a place in the series, repeats the views more fully expressed at Boston and in the October *Contemporary*—views with which we dealt in The Inquirer of Nov. 18. He urges again that "the Cross is penal," and that we must get back to "the religious principle of expiation," if we would realise "the essence of its value for the soul and the real secret of the Church's action on the world." But while several other writers emphasise the fact that there has been from the first a wonderful power in the passionate preaching of redemption through the cross of Christ, and that throughout the world this has been the secret of missionary success, they are by no means agreed as to the interpretation of the fact, and in several cases there is a striking divergence from the lofty assumptions of Dr. Forsyth's position.

It is a great gain that all the writers admit the purpose of the Atonement to be, not to reconcile God to man (for which there is no need), but man to God; and this, in spite of the Fourth Article's "*to reconcile the Father unto us*," which Dean Farrar says, "may be capable of being rightly explained." There is also a general agreement that the death of Christ should not be isolated from his life, though here the divergence of view as to the meaning of both life and death is most marked. Thus Dr. Forsyth, insisting that Christ suffered on the cross the penalty of sin, holds that his life of obedience cannot be separated from his "expiatory death."

His whole person was expiatory in its ultimate function and supreme work. It was on this ground that He forgave sin during His life. Each miracle cost, and was preceded by, a small Passion. His sorrowful existence was an expiation. All His sufferings were death in advance, deaths manifold, chastisements of sin, and in their nature expiatory. He was inwardly in deaths often before He died the outward death.

Professor Harnack, on the other hand, finds the great purpose of both the life and death of Christ in the conviction brought home to sinners of the Divine compassion and love. The conception of God as a wrathful Judge is indeed false, yet it naturally arises from terror and despair in the sense of guilt. Christ, says Professor Harnack, led his disciples to the Father, and revealed God as eternal Love. God has not to be turned from wrath to love, nor has anything to be paid or sacrificed in order that He may love and forgive. But the sinner has to be convinced of this. To give men a truer conception of God, which would make Him their Redeemer from sin, was the work of Christ, and that is the fundamental idea of the Atonement.

When the Holy One descends to sinners, when He lives with them and walks with them, when He does not count them as unworthy but calls them His brethren, when He serves them and dies for them, then their terror of the awful Judge melts away, and they believe that the Holy One is Love, and that *there is something mightier still than Justice—Mercy*. It is in relation to these human conceptions that we have specially to regard the death of Christ. His death is thus the culminating point of the service which He rendered for sinners during His mission. This service had the single object of convincing sinners that forgiving Love is mightier than the Justice before which they tremble. If they believe this they are reconciled, and in this manner is the God of punitive justice reconciled. They now know God as their Redeemer, but they also know Jesus Christ as their Reconciler.

Professor Sabatier, again, speaks of the life and death of Christ as a sacrifice, because of his perfect love; but it was self-sacrifice for his brethren's sake, as the supreme instance of redeeming love.

Expiation, regarded in this way as an act essentially moral and human, relates itself to the universal law of the moral world, a law that rules us all and always, and which determines that those who love shall suffer in themselves a part, greater or less, of what is suffered by those whom they seek to save. The world becomes delivered from the burden of its sin and misery by the innocent and devoted love of those who charge themselves with it. The mother suffers for her erring son, and reclaims him by that suffering. That is the general law of redemption by love. However supernatural and unique the way in which we represent it, the expiatory work of Jesus is neither isolated nor incomprehensible. It is related to the law which it reveals and compels us to accept, that all love pays a ransom proportioned to its intensity and devotion. The sacrifice of Christ is the great redeeming sacrifice because, while this love is only partial amongst the best of other men and full of reserves, His love was perfect and His gift of Himself absolute.

Thus Jesus "remains the Chief in Redemption and the Conqueror of sin and death," but those who come after him and learn of him the secret of self-sacrificing love fill up the measure of "the sufferings of Christ," and do their part towards the perfect redemption of mankind.

Dean Fremantle goes even a step further in contemplating possible changes of thought, and yet returns to the sentiment of the Cross.

It is possible, indeed, that future generations may not need these explanations, and that the sense of God's Fatherhood and His indwelling or immanence may become so habitual to those who have been brought up under the influence of a truer and simpler Christianity, that mercy and forgiveness will be presupposed from the first, and the whole stress of the Christian life be laid on the following of Christ. But we can hardly assume this. Through all these nineteen centuries the first great need of burdened souls has been to know that God has pardoned them, and to be assured of this, not by word, but by the sacrifice of the Cross. It is a great thing to Christian teachers to know that they can preach the Cross without any misrepresentation of the justice and the love of God.

Mr. Snell utters an earnest plea, that the teaching of Jesus himself should be the standard by which all theories of the Atonement must be judged. The teaching of Jesus was revolutionary. He unveiled the love of the Father, and thereby extinguished the ancient error of the need of sacrifice to propitiate the Deity. As to the necessity for his sufferings, Mr. Snell's view is thus expressed:—

In the world we know, unless Christ had suffered, we should never have gained,

I say not an adequate, but an approximate idea of His devotion and love. *That* was the culmination of His lifelong obedience, the supreme proof of His fidelity to the Father. *So* He finished the work, which was given Him to do—the manifestation of the love of God; so He became the Mediator, perfect through sufferings. Doing the will of God *to the end*, He made the complete sacrifice. His cross was the climax of a lifelong sacrifice, and in the light that streams from it Christ's Gospel is glorified.

And finally Dr. Hunter sets the doctrine in the clear light of modern thought, as determined by the conviction that there has been an ordered evolution of human life in things spiritual as well as physical. In "the purer and more spiritual religion of the future" the old doctrine of Atonement will have no place. "To be one with God is the Atonement which is the profound and vital need of humanity, and the making of humanity one with God—the process of realising the Divine ideal—is the work of the Atonement." "In the life of Jesus, we see, as in a visible parable, what it is for man to be one with God. He is the historical representative of that perfect union of the human and Divine of which the constitution and experience of man have always been the prophecy."

Growth is the law of the world. The sense of sin is not the sign of degeneration, but of a moral uprising. It is, as Carlyle says, "the beginning of all progress," and until it is awakened, man is little more than an animal. What we see, when we look back, is man rising through many struggles to his true life, seeking God by a law of his being. "Nearer, my God, to Thee," "Restless, till I rest in Thee," are words which interpret the conscious and unconscious aspiration and movement of man's whole life upon this earth. Because man is what he is he cannot remain satisfied in the outer circles of being, or endure to be far away from Him who is the Beginning and the End of his life. Toward and into that inner circle of unity between Father and Son he must press and enter, if his life is to be anything but a living death. From this point of view, the Atonement that is a vital need is no making up of a previous strife, but the fulfilment of the Divine idea of man. It is effected through self-development and self-realisation. Man comes to God as he comes to himself; and to come to himself he must come to God.

"There is no other way of Atonement," Dr. Hunter adds, "than the way of obedience—every man's free obedience to the Divine laws of his being and life." To that end God has been always working in human life, for "it is the essential nature of love to seek and to save." The Atonement, therefore, is an unfinished, continuous, and progressive work.

It was not a new and strange work the Beloved Son of God came to do, but the work which He saw His Father doing continuously. The Divine mission of Jesus is not so much an isolated interpolation in human history, as the reflection and revelation of the universal and eternal labour, passion, and sacrifice of God. . . . The entire manifestation of the Son of God, and not merely the death on the cross, was and is the power of Atonement in the life of Jesus Christ. . . . Whatever prophecies there may have been of the Divine Sonship of humanity in the experience of men in the past, it came forth into clear and complete consciousness for the first time in Him who said, "I and my Father are one." It is this perfect realisation of filial union and communion with God that is the central fact of our Christian faith.

Dr. Hunter, as it appears to us, of all the writers in the series, has come nearest to the truth in regard to the doctrine of the Atonement, and his whole article, which appeared in the *Christian World* of Feb. 22, will well repay careful study. The complete series is most significant of progressive thought, and we should have been glad to quote more than we have done from other of the articles; but we are specially grateful for what Dr. Hunter and Mr. Snell have written, so fearless in its outspokenness, strong in a healthy humanity and instinct with spiritual wisdom. Without going any further, either in criticism or in constructive thought, on this great theme of the life at one with God, we leave these echoes of much helpful teaching for the consideration of our readers.

THE FORGIVENESS OF SINS.—II.

THE COST OF FORGIVENESS.

In a first article the attempt was made to define the connection between the Fatherhood of God and the Forgiveness of Sins. It was maintained that one of these articles of belief is required to interpret the other, and that the former, taken in isolation, fails to give an adequate representation of the contents of Christian faith. It was further said that, in order to preserve the redeeming power of the doctrine of the Divine Fatherhood, it was necessary to realise what Forgiveness costs. What follows is an endeavour to justify that statement.

We have travelled so far from any view of the Atonement which obliges us to use the terms of barter and exchange and depicts the Divine Forgiveness as a quasi-commercial transaction, that many may be unwilling to attach any further meaning to such an expression as "the cost of forgiveness." Nevertheless, the phrase will be found to act as something of a safeguard against too complete a recoil from theories which, however great their defects, excluded the shallow and immoral notion of a wholly gratuitous forgiveness. Let us perfectly understand ourselves when we declare that in such a matter as the exercise of Divine Mercy there can be no question of cost. Let us take care that we have not so far made ourselves the victims of a word as to rest in the belief that Forgiveness costs the Father nothing. It is still true that we are "bought with a price."

I defined Forgiveness, when realised in experience, as the restoration of that certainty of the Divine Love, the loss of which is the severest penalty of sin. When we recover our faith in Divine Mercy, we are being forgiven by God. It follows from what was said respecting the conveyance of the assurance of forgiveness that the Divine Forgiveness is mediated. We cannot ourselves convey the assurance to ourselves. The mere declaration of the possibility of forgiveness is of no avail in doing the work of forgiveness. Statements that redemption is practicable have no power to redeem. Forgiveness must become incarnate that it may forgive—*i.e.*, may effect the assurance of forgiveness. The Father is the ultimate Forgiver, but "the son of man hath power on earth to forgive sins." To him is committed the ministry of absolution, of setting his fellows free from the burden of distrust in Divine Love.

For our purpose, then, we must turn from the recipient of forgiveness to the mediator or revealer of it. Having seen what passes in the consciousness of the forgiven, we examine what is involved in the experience of the forgiver. We may recall what passes when one who has wronged a fellow-man is forgiven by him whom he has wronged. The injurer desires forgiveness; he cannot, of course, receive it otherwise. He craves the assurance of pardon. How is his craving satisfied? No mere expression of forgiveness on the part of the injured will satisfy it. The bare recital of the words of pardon brings no sense of pardon. There must be conveyed to the mind of him who asks for pardon the certainty that he of whom he asks it understands precisely the meaning of the request. He must show that he comprehends the need that prompts the offender to make it. It must be made clear to the burdened conscience that the forgiver realises the weight of the burden and where it presses. He does not forgive if, while he utters the language of pardon, he shows that he is ignorant of the painful condition from which relief is sought.

Now we only realise the pain of another when we have made it our own. Not until we have so made it our own are we in a position to help to its removal. We cannot perform any service of consolation unless we have made real in our own consciousness the grief we would assuage. It is not otherwise with the Forgiveness of Sins. Just as he who would lighten the grief of another must grieve with him, so he who would loosen the burden from another's conscience must feel the sense of the burden as though it weighed upon his own. As, therefore, every desire for forgiveness springs from the pressure of an inner distress, so every response of the forgiver issues from one by whom that distress has been realised and shared. Every act of forgiveness is accompanied by suffering on the part of the forgiver. The Divine Forgiver, therefore, will be the Divine Sufferer.

It has been explained that the greatest pain which accompanies the conviction of sin is the sense of estrangement from God, the wreck of faith in His Love. He, then, who would ease us of this pain must share it with us, must realise in himself in some degree the poignant anguish of divorce from the living God. It is for this reason we cannot feel really forgiven by the man whom we have wronged, if we see that he is blind to this consequence of our misdoing and has no conception of what it means to us. He may be reconciled to us in so far as he wishes us no ill in return for our wrong, but he cannot

reconcile us to God if he is unaware that we feel the need of it. Only he can reconcile us to God who realises the pain of estrangement from Him. The disease must be understood ere the healing can begin.

Furthermore, the healer is he who perceives the true virulence of the disease; if this is hidden from him his healing work is imperfect. Now, sinful men cannot of themselves gauge the full extent of the seriousness of their sin, they cannot unaided realise the whole meaning of that separation from Divine Holiness which it involves. They are conscious of pain, but its source is but dimly descried. For this reason no man, relying upon himself alone, can ever perfectly convey assurance of forgiveness to another. Who, then, can perfectly convey it? Obviously, he who perfectly understands the need and the source whence it springs. And this can only be one in whom perfect holiness and perfect love are met together. For it is only perfect holiness that understands the fulness of union with God, and only perfect love that can penetrate to the utter need of the unholy who miss that union, and register in its own bosom the stripes whereby they are healed. He who knows no sin is made sin on their behalf, that they may become the righteousness of God in him.

Christian faith has ever truly associated the Cross of Christ with the Forgiveness of Sins. There it has seen the climax and epitome of those "many things" which it behoved the Christ to suffer ere he entered into his glory. The significance of the Cross is not that it purchases our forgiveness, but that it reveals to us what forgiveness costs the Forgiver. The Holy One, perfect in love, cannot enter into communion with sinners except at the price of suffering. For immediately his love divines their state of alienation and provokes him to deliver them from it; but he cannot deliver them until he has so far identified himself with them that he feels their state as his own. He must feel their burden weighing upon his own shoulders. He must know, by the power of a measureless sympathy, all that is involved in the sense of estrangement from God, so that he shall even cry in the moment of its perception, "My God, my God, why hast thou forsaken *me?*" This is, indeed, the essential death-hour of the Holy One, the consummation of his sacrifice. For in making his own this sense of alienation he parts with that sense of union which is the very life of his holiness.

He parts with it that he may take it again and bring within it those on whose behalf it was laid down. They know that he was not forsaken, though for their sakes it behoved him to realise that experience. They know that he did not rest in death but rose again, bringing life and immortality to light.

The suffering of Christ is the sovereign means of conveying the assurance of the Forgiveness of Sins, because it is the most perfect means of bringing home to us what forgiveness costs. The Cross is the revelation of the price at which every redemption is secured. In its light the heart of the Father discloses out of what depths are born His unspeakable mercies.

It may now be clear why the statement was ventured that the declaration that God is a Father does not represent "the whole sum of Christian teaching." It cannot do so while the Fatherhood lacks explicit definition. As long as it remains undefined we are at liberty to put into the notion what we will. The New Testament knows nothing of an undefined Fatherhood. No one "knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal Him." God is "the God and Father of our Lord Jesus Christ." Here is its definition, and here its protection against elements that dilute and destroy it, for only in this way is made clear that the core and marrow of the doctrine is the Forgiveness of Sins.

Ambrose Bennett.

THE PRINCIPLE OF NON-RESISTANCE.

Sir,—I agree with Mr. N. M. Tayler, both in his dissent from your conclusions as to the Transvaal war, and in his gratitude to you for discussing the matter and allowing it to be discussed. But I am not now offering to take part in that discussion. I am writing rather to invite you to express yourself with equal explicitness on the abstract question which underlies this and many similar controversies, and which is pointedly raised by several of the utterances to which you have lately given special prominence. Are you on the side of Dr. McKennal, the Society of Friends, and Miss F. E. Cooke, or do you hold, with the majority of Englishmen, that there can be such a thing as a righteous war?

Even those who question (as I do not) the propriety of ministers and religious papers taking a side in political struggles will not dispute the propriety, and indeed the absolute necessity, of their trying to give clear guidance on this vital point of elementary ethics. For one thing, it is bound to crop up in some shape or other every week in every Sunday-school in which there is any serious attempt to adapt the teaching to the every-day practical needs of the scholars.

So much is this the case that I shall consider myself to be putting practically the same question in a simpler and more concrete form, if I ask you whether you approve of the moral inculcated by your popular and esteemed contributor, Miss Cooke, in the "Children Column" of your last number. Would you, yourself, tell a class of boys that Harry Wellman was right in declining to defend himself against the unprovoked attack of a boy of his own age? Would he have been equally right in declining to strike a blow on behalf of a smaller boy who looked to him for protection? [It is possible that you may see an important difference between these two cases, though I confess that I do not, because I know of no code of ethics which requires a man to love his neighbour better than himself.]

You will understand, of course, that I am not asking whether the boy was right in obeying the dictates of his conscience, but whether his conscience was rightly instructed. And please also understand that in order to make the case identical with that of a quarrel between independent nations, I assume that there was no person in authority to whom Harry could complain, and from whom he might expect protection. Most people who have not forgotten their schooldays will admit that this assumption is by no means a far-fetched one. It is, or used to be, matter of common knowledge that to expect the masters of a large school to act as policemen and judges in the ordinary quarrels of the playground would be very much like referring an injured nation to the Concert of Europe.

Note also that my question refers to things as they are. I am not asking whether a state of society is conceivable in which there would be no necessity, and therefore no justification, for the use of force, but whether the boy who, or the nation which, now and here, resolves to act consistently on the principle of non-resistance is likely to advance or to retard the Kingdom of God.

Should your answer to this question be in accordance with that of your contributor, I shall be tempted to inquire further, whether our Sunday-school teachers ought to be warned against eulogistic references to Alfred the Great, William the Silent, Washington, John Brown of Ossawattomie, or President Lincoln? And lastly, whether you are prepared to censure Mr. Page Hopps and his friends for calling on the police to clear the rioters out of Exeter Hall the other day? R. K. Wilson.

P.S.—It has nothing to do with the above letter, but if your space permits I should like to add a word of gratitude to Mr. Sunderland for his letter on the Indian Famine, and to the chairman of the Indian Committee for his satisfactory response thereto. My only regret is that action could not have been taken earlier, as there may be many who, like myself, would have been glad to subscribe as Unitarians through Mr. Ion Pritchard and Mr. Fletcher Williams, but have already sent what they had to give through other channels.

[We are quite willing to answer Sir Rowland Wilson's questions. We are not aware that either Dr. McKennal or Miss F. E. Cooke would say that there cannot be such a thing as a righteous war. We certainly do not hold that opinion. As the world has been growing up from the animal to the rational and the humane, war has been often inevitable, and a genuine war of liberation or of self-defence in a good cause, or in protection of the oppressed, we hold to be righteous. This, perhaps, will answer for the boy as well. We should say he was right to refuse to fight for personal ascendancy in the school, which is a very different thing from fighting (if it could not be avoided) in defence of a smaller boy. A brave man may refuse to resent personal insult by violence, though he would fight to the death in the cause of outraged innocence.—Ed. Inq.]

To Correspondents.—Letters, &c., received from the following:—F. A. B.; J. B.; J. M. C.; F. W. D.; H. D.; J. M. E.; J. S. G.; A. H.; J. H.; W. H.; E. V. J.; H. R.; C. J. S.; G. V. S.: T. W. S.

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MANSFORD-STREET CHURCH AND MISSION.

The eleventh annual meeting was held in the Mansford-street Church on Thursday evening, March 15, Mr. Charles W. Jones, President of the British and Foreign Unitarian Association, in the chair.

Mr. Stanton W. Preston read the Committee's report.

The report noted with satisfaction an increase in the number of congregational members, and a growing appreciation of the religious services. A Young Men's Club in connection with the church and mission had been established by Mr. Classon Drummond, who had fitted up two rooms in the Blyth-street premises for the purpose, where discussions and readings could be held, papers and magazines be seen, and bagatelle could be played. There were already forty subscribing members, and it was expected that the club would pay working expenses. The Provident Fund had again increased by £100 on the previous year, £614 having been received from 770 subscribers. The Committee recorded their appreciation of the services of their late treasurer, Mr. Holland, whose death had been a serious loss to the Society; Miss L. Jones had been good enough to undertake the duties. The Committee pointed out that in spite of liberal donations there was still a deficiency and a debt owing to the treasurer. Nearly £80 had to be paid in ground rent and rates. Increased support was urgently needed.

Miss Louisa Jones presented the treasurer's statement, showing a deficiency of £15 0s. 11d., with an expenditure of £417 9s. 1d. Subscriptions amounted to £263 18s., donations to £61 3s., grants from London District and B. and F.U.A. £50, collection at Rosslyn Hill Chapel £43.

Mr. W. J. Clark, in the absence of Mr. Classon Drummond through indisposition, read the congregational report, which showed great activity in the schools and in various activities throughout the week.

Mr. J. G. Foster presented the accounts of the congregation.

The Rev. W. G. Cadman then read his report, in which he said that, in spite of disappointments and discouragements, the year had been one of distinct progress. The closing of insanitary houses in the vicinity had caused a good deal of difficulty to the inhabitants, and some of their meetings had suffered in consequence. Yet the premises had never been so well used as at present. Their success in retaining elder scholars had rendered the young men's club, "The Preston Club," possible, and they were greatly indebted to Mr. Classon Drummond for its projection and establishment. The male adult class in the Sunday-school numbered twenty, and was a separate institution, meeting in one of the club rooms. A superintendent for the afternoon school was greatly needed, to set the minister free for other work.

The report also contained the following passages:—

While referring to the subject of "Thrift," it may be mentioned that a committee, of which your minister is a member, has for more than a year been sitting in Bethnal Green, to collect information of various kinds, and to adopt plans for encouraging thrift. Of late it has especially sought to promote co-operation between visitors and other workers among the people, on the one hand, and the officers of the great Friendly Societies, on the other, with a view to extending the operations of these societies.

It is unfortunate that so many, to whom thrift is of the utmost importance, fail to make provision for sickness till they become too old to do so. For this reason it is sought to open and extend Juvenile Branches of Foresters, Odd-Fellows, Rechabites, and other registered orders. Our schools would be put to admirable use if they offered homes for Lodges and Courts, free of expense or at a nominal rent, so as to dissociate them from the licensed premises where most Adult Societies of the kind at present meet. This would be as purely philanthropic as our Provident Society and Band of Hope work.

The Chairman, in moving the adoption of the reports, expressed his pleasure at being present, and commented on various points in the reports. The lack of teachers was chronic, but they should take some comfort in the thought that it meant they had a large number of children. The critics of their work in those missions sometimes complained that they were departing from the original intention of the founders, which was home-visitation of the poor. But he believed that if Dr. Tuckerman could come back and see their splendid buildings and the beneficent agencies at work in them, he would say, "That is what I intended."

But they still built upon the one foundation of personal ministry in the home. That was the part of the work that did not appear; but in their great Liverpool mission he was sure there was as much devoted home-visitation as there ever had been. Such a mission must start not with a building, but with a man, and if possible a man with a good wife. Then as they went about among the poor, the people would come to them, they would have small meetings in their house, and it would have to be enlarged, and as the work grew their buildings would increase; and whereas at first the missionary was supposed to persuade people whom he had wakened to fresh religious earnestness, to go back to churches with which they had been associated, it was soon found that the people would not be sent away, they wanted the ministrations of the friend who had helped them, and so services had to be held at the Mission. In addition to the home-visiting they could not provide too much healthy interest and recreation for the people, and too much stress could not be laid on the religious education of the children. The kind of teaching possible in the day-school was not religious education, that must rest with the teachers specially qualified, and a great responsibility was laid on their ministers.

The work of the Sunday-school was, therefore, of the utmost importance. He regretted that more of their young men did not take up the work. People complained that the bicycle was responsible for a good deal of the unwillingness to undertake such work on Sundays. The bicycle, he believed, was one of the greatest regenerators of the age; but he suggested that young people should ride in the early hours in the summer mornings—the most delightful hours of the day—and then they would have plenty of time to devote themselves to that unselfish work.

The Rev. Edgar Daplyn seconded the resolution, and expressed his admiration for the men who could devote themselves to that work. He was greatly impressed by the persistent faithfulness to which the report bore witness. The personal influence of a religious man was the great regenerating power; that power made itself felt through all the agencies of their mission, for the bettering of people's lives. Such an annual meeting was useful, as giving supporters an opportunity of learning how much admirable work was being done, and also for encouraging others to come and take part in the work, for the opportunities were limitless. And then there was the need of more generous financial support.

On the motion of Mr. Ion Pritchard, seconded by the Rev. F. Allen, the officers and Committee were appointed.

Mr. W. S. Preston then moved a resolution congratulating the Committee and Mr. Cadman on their work, but urging the need of a larger measure of support. From close personal acquaintance with the work, he spoke of its admirable quality. Their ideal was to make the mission a "church-home," and they largely succeeded. He appealed to young men to come forward as teachers, and to relieve Mr. Cadman of the duties of superintendent. They would find ample reward in the interest of such work. In conclusion, he spoke of the financial difficulty, which ought to be met.

The Rev. V. D. Davis seconded the motion, and a vote of thanks to the Chairman, moved by Mr. E. B. Squire, brought the meeting to a close.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The annual meeting was held in Stamford-street Chapel on Wednesday evening, Mr. J. F. Schwann in the chair, and there was a good attendance of the friends and supporters of the Mission.

The report of the Committee, which was read by Mr. A. A. Tayler, congratulated the subscribers on the solid progress made, and on the satisfactory balance-sheet, but pointed out that additional expense might soon have to be incurred, while several generous supporters had been lost through death, whose vacant places must be filled. Special reference was made to Dr. Martineau, Sir Philip Manfield, Mr. Stephen Busk, from whom a legacy of £50 had been received, Mrs. Colfox, Dr. R. T. Plimpton, and the Rev. Robert Spears, who became minister at Stamford-street in 1861.

Mr. C. F. Pearson presented the treasurer's accounts, showing receipts amounting to £451 10s. 9d., and a balance of £10 7s. 10d. in hand; but repeated the warning of the Committee's report that the balance would not continue, but would be very much the other way at the end of the present year unless substantial new subscriptions were received.

The Rev. F. Allen then read passages from his report as minister, having first referred to a message he had received from Miss Preston, who was kept from the meeting by ill-health, being absent for the first time for very many years from the annual meeting.

The report dwelt especially on the value of the Provident Bank, the accounts of which showed 24,661 visits paid and £845 16s. 3d. received, while more valuable even than the amount saved were the relations of sympathy established between the collectors and the people of the district. Thirty-two families had made use of the Summer Cottage at Raynes Park, and a number of children from the Sunday-school had enjoyed country holidays by the help of the London S.S. Society. The work of the Mothers' Meeting, the Young Women's

Club, the Boys' Own Brigade, the Band of Hope and Mercy, the Children's Happy Evenings, and other activities were recorded. The annual Rummage Sale in November had produced £31 17s. The report concluded with an earnest appeal for "Faith and Works."

The Chairman, in moving the adoption of the reports, spoke of the most excellent devoted work they recorded. It was not a work of yesterday, for that chapel represented a religious movement in that neighbourhood which went back as far as 1666, and there was at the present time as much of the vigour of youth in it as ever. The report of the Sunday-school showed an average morning attendance of 80, and in the afternoon 175. That was work which required energy and perseverance, but there was great reward in it, when they saw how the after-lives of the children were influenced. As to the parents, in such a district as that, where the people were exceedingly hard-worked during the week, they did not find them attending the Sunday services as much as they perhaps wished; but they might, nevertheless, feel that they often had the sympathy of the people, though they were not always present, but were resting at home or in the sunshine outside. The Social and Literary Union did not seem to have been as successful as they wished, but they must remember that the technical classes held in the neighbourhood would have a great attraction, and were doing a similar most admirable work for the people. He had himself been interested in such work for twenty-five years, and in his own district at Wimbledon had inaugurated such classes, first in a small house, until now they had a great institution with 1,000 or 1,200 young people in attendance, under the control of the Surrey County Council. He specially commended the work of the Provident Bank. The personal relations established, without intrusiveness, were of the greatest value, and other beneficent work naturally grew out of it. In connection with a Bank at the neighbouring University Settlement, a relative of his had taken up the care of crippled children, finding out what they could do; a number of them had been taught boot-making, and they were now making boots for the army; the same lady interested herself in the recreation of the girls, and a hockey club was being started for them. It was very satisfactory to see how that mission was taking hold of the life of the young people; there was no better work than such as they were doing, and he expressed the warmest sympathy of the supporters of the mission with all the workers there.

The Rev. W. G. Tarrant seconded the motion, and referred to the various old congregations represented in that institution. While there would have been no real failure even if the chapel, under changed conditions, had been closed, yet they were glad to know that there was still a work to be done in that district, which would long be a residential quarter for working people. Their thought and their religious ideals were suited to the people, to their temperament and way of thinking. They were optimists in regard to human nature. Their teaching made towards the development of manhood and womanhood, and it was pleasant to see the young people trained in the schools becoming the working staff of the place. They were taught to be themselves, with reverence and trust in the Eternal, and to live virtuous and helpful lives.

Mr. J. T. Preston moved the appointment of the officers and Committee, with Messrs. C. F. Pearson and W. S. Tayler as treasurers, and A. A. Tayler and A. H. Biggs secretaries. He was glad to see that a balance of £25 had been placed towards a repairs fund, which he thought should be established by every congregation. At Unity Church they had had such a fund, and had spent from time to time from £500 to £600 in connection with their church building without any special calls, which were often the cause of trouble in congregations.

The Rev. T. E. M. Edwards seconded the motion, expressing his sympathy with the work.

Mr. S. S. Tayler moved a resolution of congratulation to the Rev. F. Allen and the other workers at the Mission, and thanks for their willing and persevering work. He referred to the coming of the Rev. R. Spears in 1861, when there were very few people left at the chapel, and how his indefatigable zeal had filled the chapel, and found further scope in connection with the Carter-lane Mission. They must be thankful for the large amount of good work now done by the technical classes and polytechnics. The special work done by their Mission was of the utmost importance, and must have their warmest sympathy.

The Rev. Harold Rylett seconded the resolution. Referring to the Boys' Brigade, he said he hoped the emphasis would be laid on making the boys into soldiers of the Cross, and that on those young lives would be impressed the paramount importance of going about doing good. As to attendance at the services, he strongly felt that the kind of influence a man exerted was of more importance than the number of people who came to hear him preach. There was more eloquence in his life and practical work among the people than in any sermons he could preach from the pulpit. They ought cordially to support all educational work carried on by public authorities, and let their own efforts fall into line with that. They must not be discouraged, for every bit of good work had good result, even when it was not apparent. What they did, they might be sure was for the uplifting of the world at large.

The Rev. F. Allen having responded to the resolution, a vote of thanks to the Chairman was passed on the motion of Mr. C. F. Pearson, seconded by Mr. Percy Preston; and a hymn and benediction brought the meeting to a close.

BELFAST DOMESTIC MISSION.

The annual sermons in connection with the Belfast Domestic Mission were preached on Sunday, March 4, by the Rev. H. Enfield Dowson, B.A., in the morning at the First Presbyterian Church, in the evening at All Souls' Church.

On the following Monday evening the annual meeting of the Society was held at the Central Hall, Rosemary-street, under the presidency of Mr. John Rogers.

Miss Bruce, hon. secretary, read the annual report, which contained the following:—

The Committee have met eight times since their appointment on March 13, 1899, and the relief Committee every week, except during the missionary's absence from home on his summer holiday. They have great pleasure in informing their subscribers and friends that they have found in Mr. and Mrs. Slipper even more earnest and energetic workers than they anticipated. The treasurer of the Provident Fund reports that the sum collected in 1899 is a little larger than in 1898, the number of depositors being the same. Particulars will be given in the annual report. The contributors to the Needlework Guild number thirty this year, and many valuable donations were sent to Mr. C. M. Cunningham, Rostellan, who kindly undertook to receive them. In conclusion, the Committee would again earnestly plead for more generous support. The money required for several purposes during this last year has had to be separately collected, and only those who have to beg know how distasteful the task is.

Mr. James Davidson (in the absence of the hon. treasurer, Mr. M'Fadden) submitted the accounts for the year, which showed a deficiency of £62 12s. 8d.

Mr. G. J. Slipper, the Society's missionary, read an interesting report dealing with his work throughout the year:—

It stated that there had been some progress. It had been a year of strenuous endeavour, and a fair measure of success had attended his labours. It had been his constant endeavour to remove the antipathy that existed in many hearts as to Christian ideals. It had been his lot to experience opposition in his work, which had been free of all sectarianism. Speaking of the condition of the people amongst whom his ministry principally lay, he said their greatest enemy was the curse of strong drink. The Sunday services in the Mission Hall, Stanhope-street, were healthy, and the Sunday-schools continued satisfactory. The teachers were most faithful in the discharge of their work, as also in their attendances. During the year mothers' meetings, children's bands of hope, and choir meetings had been inaugurated, and the introduction of the country holiday fund in connection with the Mission was fairly successful, the number of people benefited thereby being forty-five. The Mission was doing a needful and a useful work, and he made an earnest appeal for helpers in Sunday-school work, and also that of visiting. In conclusion, the report dealt with a common fallacy amongst many that the poor should go about in rags and wear a look of dejection upon their faces. People, he thought, should allow a certain amount of pride even amongst the poor. The majority of the poor hid their poverty very often beneath tidy homes.

The Chairman, in moving that the reports and statement of accounts be adopted, thanked the Committee for asking him to preside. He thought they would admit, after the excellent report they had heard, that the Mission had not been lacking in its usefulness. It had been established nearly half a century, and during that time they had had hard-working, energetic, and excellent missionaries, but from the thoughtful and interesting address they had just heard from Mr. Slipper he thought they would all admit that they had rarely one so energetic as that gentleman.

The Rev. Dr. Mellone, in seconding the resolution, said that owing to events during the winter, to which he need not refer, all charities had suffered, and even the hospitals and the Society for the Prevention of Cruelty to Children had been anxiously concerned about the falling-off in their subscriptions.

The Rev. H. Enfield Dowson, in reply to a cordial vote of thanks for his services

on the previous day, said that he thought there was no more truly Christian work than that done by the excellent Mission, of which they had just heard. He longed to see the work of the domestic missionaries—the work of social elevation of the people, the work of Christian life among the poor done as their missionary was doing it. He asked that the spirit of self-sacrifice which animated many in reference to the present war might be thrown into the work with more grit and more power to endure hardness.

Rev. Douglas Walmsley moved a resolution expressing their interest in the work of the Society, their sympathy with the missionary, Mr. Slipper, and their warm appreciation of the value of Mrs. Slipper's services.

Rev. J. A. Kelly seconded the resolution, and Mr. Slipper responded.

Mr. Alexander Clelland moved, and Rev. W. J. Davies seconded, a resolution thanking the volunteer workers for their assistance during the year, and Dr. Sidney Brice Smyth for the professional care which he freely gave in the service of the sick poor.

A resolution relating to the members of Committee for the coming year was passed, on the motion of Rev. R. J. Orr, seconded by Rev. Alexander Ashworth.

A vote of thanks to the Chairman, and the pronouncing of the benediction, concluded the proceedings.

THOMAS PARGETER'S OF FOXCOTE CHARITY,

The trustees of this Charity held their annual meeting (being the thirty-third annual meeting) on the 19th inst., at the offices of Messrs. Harding and Goode, Waterloo-street, Birmingham, when all the trustees were present—namely, the Revs. Henry Eachus, E. D. Priestley Evans, E. P. Hall, B.A., L. P. Jacks, M.A., H. McKean, J. Hardinge Matthews, A. H. Shelley, A. W. Timmis, and Joseph Wood.

The Rev. A. H. Shelley was elected chairman, and the Revs. A. W. Timmis and J. Hardinge Matthews were appointed to act as auditors for the year. Mr. F. H. Jordan was re-elected treasurer. The secretary, Mr. Charles Harding, was also re-elected.

Only two vacancies having occurred during the past year amongst the annuitants, the same were filled up by the election of suitable candidates selected from a very large number of applicants. The number of annuitants on the books of the Charity at the end of the year were 105. Of these, ninety-seven are in receipt of £20 a year each, and eight £16 each—the latter sum being paid in the cases where sisters are annuitants at the same time.

The trustees have been enabled materially to increase the number of annuitants in consequence of liberal gifts which have been made by friends from time to time to the Charity, and also of the annual donation of £100 which has been contributed for some years past anonymously to the funds, and directed to be applied as income. These gifts are expressed to be in recognition of the value of the Charity and its objects, and are an example which it is hoped may be followed by others who are in a position to add further to the funds of the Charity. The number of applicants, however, is still exceedingly large, and is constantly increasing. Applicants must be fifty-five years of age and upwards, and in the selection of annuitants preference is given to those candidates, being otherwise eligible, who have received the education and occupied the position of gentlewomen.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—In connection with the Reading-room and Literary Society, a lecture was given last Wednesday by the Rev. J. C. Odgers, B.A. (of Bury), on "The Shakers," and gave a very interesting account of the opinions, customs, and mode of living, based on a personal visit to their settlement at Shirley, U.S.A. The lecture was well attended. The Rev. J. A. Lauria, M.A. (vicar of Ainsworth), presided.

Ballyhemlin.—During the winter a series of educational lectures to the general public have been given by the Rev. C. Thrift. The attendance has averaged over 200. The concluding lecture was given on Monday evening on "South Africa and the Boers," and was illustrated with many lantern photographs illustrating Boer life and methods of warfare. Patriotic and other songs were rendered by Revs. C. Thrift, R. M. King, and Miss Gray, and selections on the gramophone by Mr. W. P. Allen brought to a close a very successful session.

Birmingham: Fazeley-street Mission.—The annual meeting was held on Monday, March 19, the Lord Mayor presiding. A fuller report of the meeting we are obliged to hold over until next week.

Bradford.—Chapel-lane Chapel, which has been thoroughly renovated and tastefully decorated, was re-opened for public worship last Sunday, and there were large congregations at both services, the edifice being crowded in the evening. The preacher for the day was the Rev. E. Ceredig Jones, M.A., who discoursed in the morning on "The Value of Religious Worship," and in the evening on "Our Religious Home." The choir of men and boys was ably assisted by Miss Bertha Rigg and Mr. Vincent Ward, whose services greatly enhanced the beauty of the worship. The musical items included Farmer's "Te Deum in D," "God is a Spirit" (Bennett), "Angels ever bright and fair" (Handel), "I waited for the Lord" (Mendelssohn), "In native worth" (Haydn), "Blessed are they" (Sullivan), and "Love Divine" (Stainer). A substantial collection was taken towards the renovation fund.

Brighton (Appointment).—The Rev. H. M. Livens, of Bolton, has accepted an invitation to become minister of Christ Church, in succession to the Rev. Alfred Hood.

Clifton.—The Junior Working Party, which was started last October as a means of uniting the young people of the church in a common undertaking, held a successful sale of work on March 14, the proceedings being opened by Mrs. Roscoe with a few happily chosen remarks. The result was very encouraging, £35 being handed over to the general funds of the church. Mrs. Warschauer, the originator of the enterprise, was presented by the members of the Working Party with a handsome fur rug, in recognition of her efforts. A course of public lectures on "The Evolution of Greek Thought," delivered by Dr. Warschauer, has been attracting good audiences.

Flowery Field, Hyde.—A very successful Bazaar was held on Thursday, Friday and Saturday of last week, to raise £1,500 as a sustentation fund for the church, which was erected by the late Mr. Thomas Ashton. On the first day the bazaar was opened by Mrs. Ashton, the Rev H. E. Dowson in the chair. On the second day the Hon. Mrs. de Beaumont Klein was the opener, Mr. Harry Rawson, J.P., in the chair. Mrs. Klein, who very kindly took the place of her mother, Lady O'Hagan, who was in South Africa, engaged in nursing work in the north of Cape Colony, said that if her mother could have sent a message to them, she was sure that her one word to them all would have been the word of the hour—"Duty." Bazaars might seem to have little to do with the discharge of duty; indeed, they were supposed to be devised as a means of catching people who could not otherwise be caught. If every member of the church did his duty regularly and faithfully in connection with the work of the congregation, no bazaars would be needed, the necessary means would be found without them Yet bazaars had an undoubted value apart from the money raised. They caused people to make more personal efforts, they brought friends together and taught them the divine art of social co-operation. They reminded them of the truth that the life of a religious body is not merely a Sunday affair, but implies a constant contribution of the best of self to the service of others, that service of man which is here below the real measure of the service of God. She had great pleasure in declaring the bazaar open. On Saturday the Mayor of Hyde was the opener, in the absence of Mr. J. F. L. Brunner through illness, the Rev. W. L. Tucker in the chair. The result was a clear £1,000 after paying expenses. The congregation is raising a Twentieth Century Fund of 1,000 crowns, which with a subsequent sale of work in the winter, it is hoped will complete the £1,500 required.

Guildford.—The Ward-street Literary and Debating Society happily pursues its prosperous career. Mr. John Donkin, to whose generous enthusiasm appeal is never made in vain, opened the session, and was followed by Dr. F. Lawson Dodd, who gave an admirable lecture on "The Biglow Papers." Mr. W. R. Skeet, of Woking, gave an antiquarian address of peculiar charm, and the next evening was delightfully devoted to the exhibition of new and original limelight views of South Africa, and many other places, by Mr. Wilson Bristow, of Wandsworth.

Kirkcaldy.—On Wednesday, March 7, a recital was given by Mr. R. C. H. Morrison, as one of the efforts being made to further reduce the debt on the church. There was an attendance of over eighty, and Mr. Morrison's recital, which included selections from Rudyard Kipling, Jerome, R. Buchanan, Ian Maclaren, and other writers, was much appreciated.

Liscard.—The congregation of the Memorial Church have suffered a sad loss in the death of Mr. Harold Johnson, who died on March 12, at the early age of twenty-nine, and was cremated on the following Friday, the service being conducted by the Rev. J. M. Lloyd Thomas. Mr. Johnson, who was the son of Mrs. Emily Johnson, one of the staunchest members of the congregation, had been for some years in Canada, but since his return home have thrown himself heartily into the work of the church, and at the time of his death was secretary of the Wednesday Evening Society. Failing health and the prospect of early death he faced with manly quietness. The deepest sympathy is felt for Mrs. Johnson and her surviving children.

London: Hackney.—On Friday, 16th inst., a meeting of the congregation of the New Gravel Pit Church, Hackney, was held in the schoolrooms adjoining the church, to receive the annual report of the Committee and accounts for the past year. The treasurer, Mr. A. T. Collier, who presided, congratulated the congregation on the appointment of their new minister, the Rev. R. H. U. Bloor, and the satisfactory condition of the various institutions connected with the church. Subsequently the annual reports of the Sunday-school and Friendly Society were also presented.

London: Highgate.—A large party of friends from neighbouring churches assembled at Highgate on Thursday evening of last week. The occasion was twofold—firstly, to afford an opportunity of meeting the Rev. J. T. Sunderland, the newly-appointed minister, and secondly, by way of a revival of the united social gatherings of the members of the various North London Unitarian Churches. The large schoolroom was well filled, nearly 200 persons being present. Amongst the visitors were the Revs. Dr. Mummery, Dr. Hicks, W. Copeland Bowie, T. E. M. Edwards, W. Wooding, Dr. Odgers, Mrs. Bayle Bernard, Miss Tagart, Miss Teschemacher, Messrs. J. T. Preston, Mackey, Sudbery, and others. After the reception of the guests, adjournment was made to the church, where a few short speeches were given. Mr. Withall, the church treasurer, in explaining the purpose of the meeting, said that to their own congregation the past year had been one of considerable anxiety. It was only a few weeks since they had in their own quiet way celebrated the first anniversary of the death of their late revered pastor, the Rev. R. Spears, and it was only a few months ago that they had erected to his memory the marble tablet placed on the church wall. That tablet it was hoped would serve, not only to remind them of the unbounded enthusiasm of their late minister in a great cause—the cause of a pure and simple religion—but also as an incentive to generations yet to come. The death of Mr. Spears had created a blank not only in their own church, but in the religious life of the world. As regards themselves it was their duty to find a successor, and they had invited the Rev. J. T. Sunderland to come over from America and minister to them. This he had consented to do, at least for a time, and that evening they had the pleasure of according to Mr. Sunderland a hearty and united welcome.

The Rev. J. T. Sunderland said that he must first of all thank everyone present for their cordial greetings. Whether his stay at Highgate be long or short it was premature to say, but he felt sure that evening that he had laid the foundation of many friendships. He was glad to have the opportunity of working in London. As one who had looked at London from afar off for many years he could say that the influence of their city for good or for ill was felt all over the world. In matters of religion London should take the lead, and their own beautiful faith ought to be nowhere more strongly rooted than in the great metropolis of the world. He would, therefore, count it an honour to have some share in their work. As to the meeting that evening he could not speak too highly of the importance of such united gatherings on the part of churches. Although justly proud of their religious independence, Unitarians must not be too independent socially; they must bind themselves together, they must extend the hand of fellowship from church to church, and the best way of doing so was by means of such meetings in which they were then taking part. The Rev. W. C. Bowie said he felt sure that Mr. Sunderland could not have been more fortunate than in coming to Highgate. They had there a church in which were a number of earnest men—men who worked for their church, and that was a great thing. It happened not infrequently that the ladies of a congregation formed the dominant power; but he was pleased to think that at Highgate some of the staunchest workers were of his own sex, who would give to their minister a ready and resolute assistance. During the evening organ recitals were given by Mr. Williams, and songs were contributed by Miss Teasdale and Mr. Rush, and light refreshments were served.

London: Islington.—On Tuesday evening Dr. G. D. Hicks delivered the last of his lectures on the "Kantian Philosophy," the series having been extended from six to nine lectures, in order that the subject might be properly unfolded. Several visitors were present, besides the usual members of his class. The heartiest applause greeted the lecturer as he resumed his seat. At the close of the usual interval for conversation, a formal vote of thanks was moved to Dr. Hicks for the able and thorough manner in which he had discharged his voluntary task, and was carried in the warmest manner after being supported by various members. It is earnestly to be hoped that these lectures may reach a larger public in a more permanent form. As one of the speakers remarked, the study of philosophy which he had been led into had removed many mental difficulties he had long experienced, and while it had swept away many old conceptions, it had for him established the foundation of faith upon a surer basis.

London: Stamford-street.—On Monday last the chapel was filled to overflowing with friends and neighbours, on the occasion of the marriage of Miss Clara Brooker, who has been connected with the congregation from childhood, and is deservedly popular as an active and zealous worker at Stamford-street. The chapel was beautifully decorated with arum lilies, spiræa, ferns and other plants and flowers, the service being conducted by the Rev. Frederic Allen, by whom an appropriate address was given. On the previous day, at the conclusion of the afternoon school, Mr. Allen, on behalf of a large number of subscribers, presented Miss Brooker with a very handsome silver-plated tea and coffee service on an oak tray, accompanied by an address of appreciation and good wishes. Short speeches were given by Messrs. F. Welch, W. H. Abraham, and S. Kirby, expressing the indebtedness of all, and Miss Brooker gave her sincere thanks to all for their kindness to her. A hymn and the benediction closed the proceedings. In the morning of Sunday a presentation was made by the 1st Company of the Boys' Own Brigade to the Rev. Frederic Allen, consisting of an illuminated address (signed by all the members of the company) and an ebony stick with an inscription thereon, in recognition of the interest taken and services rendered by him as chaplain to the company. Mr. J. C. Ballantyne (captain) presented the gifts on behalf of the boys, and Mr. Allen, in replying, thanked all very heartily for their great kindness to him.

Lye.—On Sunday evening, March 11, a tablet to the memory of the late Mr. Charles Cochrane, which has been placed in the chapel, was unveiled. The tablet is of white marble, and bears the following inscription:—"In memory of Charles Cochrane, justice of the peace; born May 3rd, 1835; died May 11th, 1898. True in spirit, earnest of purpose, pure in heart, a worthy benefactor of this church." Service was conducted by Rev. I. Wrigley, who preached from the words: "Righteousness is immortal," and spoke of Mr. Cochrane's noble character, his great generosity and genuine modesty, his earnestness of purpose and loyalty to conviction. Mr. A. W. Worthington, J.P. of Stourbridge, also gave an address, in which he referred to the fearlessness with which Mr. Cochrane had identified himself with an unpopular faith, and the great indebtedness of that congregation to his munificent kindness. Mr. Worthington then unveiled the tablet and read the inscription. Mr. Jeremiah Pardoe and Mr. Wrigley expressed the thanks of the congregation to Mr. Worthington. In the course of the service, "O Rest in the Lord" was sung.

Manchester: Strangeways.—In connection with the Guild, the Rev. T. P. Spedding, of Rochdale, recently visited the school and lectured on "The Holy Land in the Present Day." The lecture was of a most interesting character, and was illustrated with nearly a hundred beautiful lantern pictures taken by the lecturer. The Rev. Charles Peach also paid us a visit the other Sunday afternoon and told us all about the Great Hucklow country and its attractions, and the proposed new Holiday Home for the Sunday Schools of the Manchester District Association. Many interesting lantern pictures were shown, and a collection was made for the funds of the Holiday Home.

Manchester: United Devotional Service.—A special service under the auspices of the M.D.A.P.U. Churches, the second held this winter for the congregations in and about Manchester, was held in Cross-street Chapel, on Tuesday evening, March 13. The attendance was an improvement on that of the earlier meeting, and of a character to encourage the efforts of the Devotional Service Committee. It was a great pleasure to hear again the earnest tones of the Rev. S. A. Steinthal's voice as he led the devotions, and the direct, simple and beautiful address of the Rev. J. Byles, whose subject was "The Face of Jesus Christ," will be remembered for a long time. The Monton Church choir led the singing.

Todmorden.—An announcement of the opening of the extended school buildings by Sir E. Durning Lawrence, Bart., M.P., on March 31, will be found in our advertisement columns. The cost of the alterations has been £1,500, and the school premises are now among the largest and best adapted to their purpose in the denomination.

Walthamstow.—The Sunday-school has now been in existence a little over two years, and special anniversary services were held on Sunday last. Mr. Charles A. Ginever conducted the morning service, and in the afternoon the Rev. W. G. Tarrant, of Wandsworth, addressed a good gathering, over ninety children and between thirty and forty adults being present. In the evening the Rev. Frederic Allen, of Stamford-street Chapel, preached to a congregation of over a hundred, the majority being adults, and but for the very inclement weather many more persons would have been present. The special hymns, chant and anthem, "Forward be our Watchword," were heartily sung, and the instructive and interesting addresses were listened to most attentively by children and adults, and much enjoyed.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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OUR CALENDAR.

SUNDAY, March 25.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "No where to lay his head." Evening, "The 23rd Psalm."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. JONES, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. CARLIER, and 7 P.M., Rev. W. STODDART, B.A.

Stoke Newington, The Green, 11.15 A.M., and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. J. CLARKE, and 6.30 P.M., Mr. E. C. SAPHIN.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "The Divine Appeal to Reason."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. GARDINER PRESTON.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. H. WOODS, M.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Mr. JAMES ROUNCE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. JAMES ROUNCE.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. RAWLINGS, M.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—March 25th, at 11.15, Dr. WASHINGTON SULLIVAN, "Goethe's 'Faust.'"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 25th at 11.15, HERBERT BURROWS, "No. 5, John-street." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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Arrangements

FOR THE

SEVENTH TRIENNIAL CONFERENCE

TO BE HELD AT

LEICESTER,

On APRIL 3rd, 4th, 5th, and 6th, 1900.

ORDER OF PROCEEDINGS.

TUESDAY, April 3rd.

3.30. Reception at the Great Meeting Schools by the Leicester Committee.
4. 0. Address by the President and Welcome to Foreign Delegates.
5.30. Tea at the Great Meeting Schools, East Bond-street.
6.30. Communion Service in the Great Meeting, conducted by Rev. J. Estlin Carpenter, M.A., and Rev. C. C. Coe, F.R.G.S.
8. 0. Service at the Temperance Hall, London-road, conducted by Rev. H. Gow, B.A. Preacher, Rev. Chas. Hargrove, M.A.

WEDNESDAY, April 4th.

At the Temperance Hall, London-road (two minutes' walk from the Midland Railway Station).

10. 0. Devotional Service, conducted by Rev. E. L. H. Thomas, B.A.
10.30. Address by Rev. Stopford Brooke, M.A., LL.D. Subject, "James Martineau."
11. 0. Conference: Chairman—Mr. E. Clephan, J.P. Paper by Rev. J. Edwin Odgers, M.A. Subject, "The Historical Development of our Freedom and Faith and the Importance of its Study." Discussion opened by Rev. Walter Lloyd.
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Conference: Chairman—Mr. H. P. Greg. Paper by Rev. John Ellis. Subject, "How best to organise the Religious Life of our Young People." Discussion to be opened by Rev. John Byles, Rev. J. J. Wright, and Miss Edith Gittins. Paper by Mr. A. H. Worthington, B.A. Subject, "The Future Supply of our Ministers." Discussion to be opened by Mr. Richard D. Holt and Mr. Russell Scott.
8. 0. Conversazione at the Museum Buildings, New Walk.

THURSDAY, April 5th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. J. H. Weatherall, B.A.
10.30. Papers without Discussion. Chairman—Mr. Charles W. Jones. (1) By Rev. P. H. Wicksteed, M.A., on "The Fear of God and the Sense of Sin." (2) By Mrs. Humphry Ward, on "Gospel Interpretation—a Fragment."
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Business Meeting. The President in the Chair. Resolution regarding the late Dr. Martineau, proposed by Rev. S. A. Steinthal, seconded by Rev. R. A. Armstrong. Report of Committee. New Rules and Roll of the Assembly. Election of Officers and Committee. Report on Ministerial Pensions: Resolutions by Mr. J. Cogan Conway and Mr. David Ainsworth.
8. 0 Public Meeting. Chairman—The President, W. Blake Odgers, Q.C. Subject, "Signs of Progress in Christendom." Speakers—Rev. J. Page Hopps, Rev. L. de B. Klein, D.Sc., Rev. Joseph Wood, Mr. F. Maddison, M.P.

FRIDAY, April 6th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. E. W. Lummis, M.A.
10.30. Conference: Chairman—Mr. T. Grosvenor Lee, B.A. Paper by Rev. L. P. Jacks, M.A. Subject, "The Conduct of Public Worship." Discussion to be opened by Rev. Brooke Herford, D.D., Miss Clephan, Rev. C. H. Wellbeloved, and Rev. Edgar I. Fripp, B.A.

Tea will be provided each day between 5 and 6.30 P.M., at the Great Meeting Schools, East Bond-st.

Arrangements have been made with the Railway Companies for the issue of Return Tickets at reduced rates.

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THE SIXTY-SIXTH ANNUAL MEETING will be held in THE LORD MAYOR'S PARLOUR, On TUESDAY, MARCH 27th, 1900, at 3 P.M.

Chairman—Rev. S. ALFRED STEINTHAL.

Speakers—Charles W. Jones, Esq., J.P. (President of the British and Foreign Unitarian Association), Rev. Joseph Wain (late of the Bristol Mission), Rev. S. H. Street, B.A. (of the Renshaw-street Mission), and Rev. J. W. Bishop (of the Willert-street Mission).

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Opening of the Sunday-school Extensions by Sir EDWIN DURNING-LAWRENCE, Bart., M.P., on March 31st, 1900. Service in the Church at 3 P.M., Preacher, Principal GORDON, M.A. Opening Ceremony at 4. Tea at 4.30.

Evening Meeting at 6.30, Chairman, Mr. JAMES CRABTREE. Addresses by Sir Edwin Durning-Lawrence, Principal Gordon, Revs. J. J. Shaw, B.A., T. B. Evans, M.A., Arthur W. Fox, M.A., and others.

On Sunday, April 1, Commemorative Services in the Church. Morning, 10.45 A.M.; Evening, 6 P.M. Evening Preacher, Rev. S. ALFRED STEINTHAL. Afternoon at 2. Service in the School. Addresses by Messrs. James Crabtree, W. H. Sutcliffe, and J. W. Crossley.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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Next week's "Inquirer" will contain a full Report of a great part of the National Conference Proceedings, to be completed in the following week. Orders for extra copies should be sent in good time. The Conference Committee will subsequently issue separately an official Report.

NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard begs to acknowledge the receipt of the following sums, and also to say that it would be a convenience if donors to this Famine Relief Fund would kindly send in their contributions not later than April 10. Mr. A. M. Bose and the Rev. S. Fletcher Williams were advised last week of the subscriptions being raised, and a first draft of £500 has been forwarded :—Amounts already acknowledged, £624 6s.; Rev. J. E. Carpenter, £5; Mr. W. Albery, 10s.; Mrs. J. Cooke, £3 3s.; Mr. T. Harwood, £10; Mrs. E. J. Nettlefold, £20; Miss H. E. Higginson, £1; Mr. J. Arlosh, £2 2s.; Mrs. R. C. Jones, £1 1s.; Mona, 5s.; Mrs. Priestley Smith, £1 1s.; Mrs. Woodall, £5; Mrs. F. B. Moore, £3 3s.; Mrs. Bartram, £1 1s.; Mr. John Harrison, £10; Mrs. E. Oram, Sen., £5; M. A. B., £1; Mr. H. W. Gair, £105; Mrs. Boyle, £2; Miss Davonport Hill, £5; Mr. H. J. Morton, £1 1s.; Mr. E. Clephan, £5; Miss Armstrong, 10s.; Miss J. P. Ellis, 5s.; Miss E. M. Lawrence, £20; Wase Wing, 10s. 6d.; Mr. E. W. Shannon, £1 1s.; Mrs. A. W. Worthington, £1; E. B., 5s.; Mr. J. Laycock, £2; Mr. D. Martineau, £5; Mr. W. Parmenter, £1; the Misses Lambert, £2; Rev. R. B. Drummond, £1 1s.; Miss Warren, £10 10s.; Brian and Marjorie, 10s. 6d.; Drayton, 5s.; L., 10s.; X. B., £1; Mr. Wadsley, £2 2s.; the Misses Jones, £2 2s.; Miss C. Slatter, £1 1s.; Mr. W. Slatter, £1 1s.; Miss White, £2; Mr. Cuddeford, £1 1s; Mr. J. Winser, £2 2s.; Mr. T. F. Ward, £1 1s. Total, £871 11s. Further donations should be sent to Mr. Ion Pritchard, Chairman, Indian Subcommittee, Essex Hall, Essex-street, London, W.C.

THE work of writing the life of Dr. Martineau has been entrusted by his children to Dr. Drummond, Principal of Manchester College, Oxford, and Professor Upton, who were fellow-students in the College, and for the last twenty-five years have been intimately associated together as teachers on its staff. As old students of Dr. Martineau's, and afterwards for so many years his colleagues, Dr. Drummond and Mr. Upton are eminently fitted for their task. The record and interpretation of Dr. Martineau's philosophy will naturally be Mr. Upton's share of the work, he having succeeded to Dr. Martineau's chair in Manchester College, and having long enjoyed the privilege of the most intimate converse with his former teacher on those high themes. No one could have a deeper sense of the sacredness of the trust placed in their hands than these two friends and disciples of our great teacher, and by no one could we hope that it would be more earnestly and reverently fulfilled.

THE first article in the March number of the *New World* is a warmly appreciative account of Dr. Martineau, by the Rev. A. W. Jackson, of Concord, whose "Study of the Life and Work of Dr. Martineau," a book on which he has been engaged for many years, is now in the press. The article in the *New World* is written with knowledge as well as enthusiasm, but it was on Jan. 11, not on the 12th, that Dr. Martineau passed away, and Mr. Jackson cannot have heard of the death of Mrs. Leyson Lewis, or he would not have said, having referred to the boy Herbert, that "five other children survive him."

THE Special Services Committee of the British and Foreign Unitarian Association have arranged with the Rev. Stopford A. Brooke, M.A., LL.D., to preach at the Unitarian Church, East Hill, Wandsworth, on Sunday morning, April 8, and at Essex Church, The Mall, Kensington, on six Sunday mornings, from May 27 to July 1 inclusive. We are glad to learn that Mr. Brooke is again restored to health. His course of six lectures on the poetry of Robert Browning at University College, London, will begin on Thursday evening, May 3.

THE Programme of the National Conference at Leicester announces two meetings not strictly belonging to the Conference. The meeting on Tuesday afternoon of "Ministerial Fellowship" is only for the ministers concerned; but on Thursday afternoon there is to be a meeting of the Essex Hall Temperance Association in the Lecture Hall, to consider Lord Peel's "Report of the Royal Commission on Licensing." The Revs. R. A. Armstrong, Dr. Drummond, S. A. Steinthal, J. T. Sunderland, W. C. Pope, J. C. Street, C. J. Street and F. Allen are announced as to be present and take part in the proceedings.

THE recollection of what has taken place at former meetings of the Conference leads us to make the following suggestions in view of the devotional services with which each morning at Leicester will begin :—That friends should not forget the hour at which these services begin, that those who wish to take part in them should be in their places in good time and in quietness, that people should not come straggling in while the service is going on, and that those who are assembling outside during the half-hour of the service should refrain from loud conversation just outside the doors. These morning services are a great opportunity easily marred by a little carelessness, and we would beg that this may be earnestly borne in mind.

WE publish in our present issue two letters, one from a well-known layman, the other from an equally well-known minister, with reference to a suggestion made last week by the Rev. J. Collins Odgers, as to a possible resolution to be offered to the Conference on the subject of the coming settlement in South Africa. We should have been thankful if it had been possible for the Conference, as representing the body of our churches throughout the country, to make a clear and strong pronouncement on this subject, but we are not aware that notice of any such resolution has been given, and we do not suppose that the President would allow the discussion of any resolution of which due notice had not been given.

WE announced last week that there will be a bookstall at the Leicester Conference, under the charge of Mr. Hare, of Essex Hall, at which the most recent publications of the British and Foreign Unitarian Association and the Sunday-school Association will be on sale, and also a number of other books of liberal religion

MEADVILLE THEOLOGICAL SCHOOL.

both English and American. Among the publications of the B. and F.U.A. will be found a re-issue of Charles Perry's "Spiritual Perspective," which we specially commend to Postal Mission workers; Mr. Armstrong's "Back to Jesus"; Mr. Wicksteed's Essex Hall Lecture, "The Religion of Time and the Religion of Eternity," and the Essex Hall Year Book; The S.S.A. will offer "The Helper" for 1900; Mr. Tarrant's "Our Faith"; Miss F. E. Cooke's "Story of J. G. Whittier," which has come opportunely for this Conference, as her charming little biography of Dorothea Dix came for the Sheffield Conference; a cheap edition, at 1s. net, of Miss Gertrude Martineau's "Outline Lessons on Morals," and a little book of "Addresses to Children," selected from the Children's Column of The Inquirer. Among other publications will be found Dr. Sadler's "Sermons for Children"; Mr. Byles's "Legend of St. Mark"; Mr. Walter Lloyd's "Story of Protestant Dissent and English Unitarianism"; Mr. Armstrong's "Martineau's Study of Religion," which is noticed in our present issue; Dr. Drummond's "Epistles of St. Paul." And of American books, Dr. M. J. Savage's "Life Beyond Death," and "Our Unitarian Gospel"; Mr. C.F.Dole's "The Theology of Civilisation," &c. We may also add that there will be some remaining copies of The Inquirer's special Martineau Memorial number on sale.

The *Literary Year Book and Bookman's Directory*, for 1900, published by Mr. George Allen (price 3s. 6d.), is full of information serviceable not only to those who are practically engaged in literary pursuits, but to all who are interested in books and their authors. It contains a directory of authors, with names and addresses and mention of the books published during 1899 (with some others), including nearly 3,000 names and occupying over 100 pages. There are also lists of artists, publishers, booksellers, bookbinders, periodical publications, &c., and useful information as to copyright, the correction of proofs and other mysteries. The list of libraries includes a good account of the British Museum reading-room and the conditions of its use. The Obituary and the "Events of the Year" run from February, 1899, to the end of January, 1900, so that the former includes the names of Martineau and Ruskin. The calendar includes a large number of names and dates of authors, but it is puzzling to find two entries close together—"Nov. 15, Cowper b. 1731," "Nov. 26, Cowper b. 1631"—and for the present year it would have been well also to note on April 25, Cowper d. 1800. There is a selection of critical notices, which seem out of proportion, if not out of place, in such a volume. From a sketch of the year's work we learn that in 1899 as many as 7,567 books were published.

Present Day Papers, edited by J. Wilhelm Rowntree (Headley Bros. 6d. net), is a monthly issue by members of the Society of Friends, containing articles which we are glad to commend to our readers. The February number contains an article by M. Catharine Albright on "Meetings for Worship," and a short article by Miss F. E. Cooke on "William Penn." The March number contains an article by Mr. J. W. Graham, Principal of Dalton Hall, Manchester, on "Ruskin and Quakerism," and an article on "Self-Realisation," by Henry B. Binns.

Mr. A. J. Mundella, the secretary of the National Education Association, points [illegible] the Education Code for 1900, which will become law in a few days, unless it is successfully opposed, strikes a disastrous blow at the "higher grade" elementary schools. The special grants for "specific" subjects are abolished, the ordinary education grant is withheld from most of the children over fourteen years of age, and the maximum amount obtainable by schools for boys is reduced. These reductions are made under cover of a reform which substitutes a single (or "block") grant for the six or eight miscellaneous grants previously offered. The substitution of one grant for many may be a desirable educational reform, if it be provided, as in the Scotch code, in such a way as to encourage advanced teaching. But in the block grant now proposed for England and Wales, advanced teaching is discouraged, and much of the grant which now maintains it will be abolished. The friends of educational progress should use their influence to obtain a revision or rejection of these reactionary proposals.

The Unitarian congregation at Sydney, New South Wales, are anxious to discover an able, earnest, devoted young minister prepared to undertake the work of preacher and pastor of their church. The Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, is in a position to supply information to any minister who would like to go out to Australia.

London Unitarian Bazaar.—The Executive Committee have decided to end the Bazaar week with a dance and conversazione to be held on Saturday, May 5, at the Holborn Restaurant. The dance is to be a Cinderella, from 7.45 p.m. precisely, and is to be held in the King's Hall, the conversazione being in the Crown Room. The price of tickets for the dance and conversazione is to be 5s. each, including refreshments. The Committee appeal to all loyal friends of the movement to take tickets for themselves and to induce others to do the same. It would greatly facilitate arrangements if those who desire tickets would apply as soon as possible. Tickets can be obtained from either of the undersigned:—F. Lawford (hon. treasurer), 40, Antrim Mansions, Haverstock-hill, N.W.; Ronald Bartram (hon. secretary), "Fern Lea," Kelross-road, Highbury, N.

PRIVATE BAPTISM.

"Just in time! ah! God is good,
For the infant died as I marked his brow
With the blessed sign of the Holy Rood,
And his spirit is with the angels now."

Just in time! And suppose you late—
Not every parson could run that race;
Were the infant damned?—
"We leave his fate
To God's uncovenanted grace."

Dare you to tell me, Reverend Friend,
Heaven's crowns hung on your vestry pegs?
And the covenant mercies of God depend
On the length and strength of a parson's legs?

H. A. A. Joy.

THE LEICESTER CONFERENCE.

Sir,—I am one of those who thankfully accept your decision to close the correspondence which has lately occupied so much of your space.

But, in view of our closely approaching Conference, it must be apparent to your readers that a passage in our good friend, the Rev. J. Collins Odgers's letter touches the position of those who attend that Conference very nearly indeed.

I would suggest that he may have overlooked the fact that we really go to Leicester, and speak and vote there, as *representatives* of congregations, and not as individuals. A definite programme, too, has been drawn up and published by the Committee, and delegates elected for the discharge of that programme. I would submit that we have no mandate to speak, or to vote, on matters outside the already specified business of the Conference. Our congregations have not deputed us to act as their political spokesmen.

Even if our friends convened a separate meeting at Leicester on matters beyond the authorised programme, it is but right to remember that the general public would not be alive to the distinction, whilst such action would certainly savour of an attempt to fasten on the Conference expressions of opinion which the Conference had had no opportunity of adopting, or rejecting.

Ambrose N. Blatchford.

March 26.

Sir,—I have read with much interest the letter of Rev. J. Collins Odgers in your journal of the 24th inst. He says: "Is it not possible for us with more united voice to accept some resolution against the threatened total extinction of two little free nations?" and he adds, "What shall we do at Leicester?"

Surely it will be better not to discuss the Boer question at the Leicester meeting? The gathering at Leicester is a representative one. Ministers and delegates go there to represent their congregations at meetings where certain topics already announced will be discussed. These topics have been declared for more than three weeks, and I believe delegates have been appointed since. The programme has been carefully prepared by the Committee, and I submit these delegates have no right to represent their congregations on any other topics newly added to the programme at the eleventh hour.

Edward Bromley.

Bedford-row, London, W.C., March 27.

Mr. Fenton writes to say that friends leaving London on Tuesday to attend the Leicester Conference will find special carriages attached to the train leaving St. Pancras at noon.

No man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor, weak, and imperfect as it is, can make you to be. Live up to your present growth, your present faith. So and so only, as you take the next step straight forward, as you stand where you now are, so only can you think the curtain will draw back, and there will be revealed to you what lies beyond.—*Phillips Brooks.*

THE MIRACLES OF THE PERSIAN BAB.

IN a former article I compared the Transfiguration of Ali Muhammad the Bab, as it is narrated by an eyewitness of the occurrence, with the Transfiguration of Jesus as it is described in the Gospels, and the conclusion to which I was led was that, notwithstanding the ecclesiastical bearing of the Gospel narrative and the obviously figurative character of the detailed story, yet, judging by analogy, there was in all probability some real event either physical or mental or both, some fact or some illusion, which originally gave rise to the narrative and which was afterwards added to and improved into that parabolic shape which has come down to us.

I think I may say that the general result of studying the rise of the Babi religion—that remarkable Oriental religion which has arisen in our own time—is to lead one away from the purely mythical position, and to convince the student that in the rise of Christianity also the stories of miracles, even the most figurative and poetic, generally arose from veritable incidents which occurred in the life of Jesus.

Passing by the legends of the cradle and the school, which are of no great significance, the first miracle we meet with in the Life of the Bab is the Healing of the Chief Constable's son at Shiraz. The Bab, immediately after his "Manifestation," made the pilgrimage to Mecca; on his return thence, lingered for a short time at the port of Bushire, and then went back to his native town of Shiraz. There, by the influence of the clergy who throughout his ministry bitterly opposed him, he was imprisoned for six months. At the end of that time a pestilence appeared in the town, and the son of the chief constable "fell sick and came nigh to death's door." Whereupon "Abdu'l-Hamid (the chief constable) besought the Bab, who prayed for him and he recovered. When Abdu'l Khan beheld such evidence of spiritual power, he believed, and said to the Bab: "Depart whithersoever your holy inclinations may lead you, and I, so far from hindering you, will assist you in every way that lies in my power." And so the Bab escaped from the prison at Shiraz and fled to the more friendly town of Isfahan.

The miracle falls, perhaps, under the fallacy of *post hoc, ergo propter hoc*, to which it is possible that certain of the Gospel miracles in which the healer came into no personal contact with the healed also belong; but my point is that whether we take that view, or hold that even in these cases faith had its healing function, in all probability a real incident nearly always lies behind the narrative, and we ought not rashly to join those critics who seek to dissolve them away into pure myth or allegory.

The next miracle follows immediately after this of the Chief Constable's son and has a curious parallel in the Gospel story.

When the Bab found that he was free, he called his disciple Aka Muhammad Huseyn, "and gave him fifty tumans, saying, 'Go to the market-place, and there buy three horses with such-and-such marks and distinctive qualities; and when you have bought them, take them to the Mausoleum of Hafiz, and bring word to me.'" The history goes on to narrate how the disciple went to the market-place, and to his amazement found a man with three horses exactly such as had been described, and the price of which was exactly fifty tumans.

The incident is magnified by the Babi historian into a miracle, but it is sufficiently obvious that the whole affair was merely a prudent pre-arrangement, and that nothing was further from the Bab's mind than the working of any sign or wonder. It belongs to a class of miracles of which we have a somewhat similar instance in the Gospel story: I mean the sending of the disciples into the village to find the colt "whereon no man ever yet sat." I well remember in my childhood being taught that Christ's knowledge that the colt would be found tied there, and that the owner would address his query to the disciples and be satisfied with the reply which Jesus put into their mouth—that all this was a proof of supernatural knowledge, and formed a manifest miracle; and in the older commentators that view may still be read.

On this journey, from Shiraz to Isfahan, occurred the miracle of the Transfiguration, upon which I have previously commented. At Isfahan the Bab was received in a friendly way by the good Governor, Minuchihr Khan, and concealed by him for four months in his own palace. At the end of that time the Governor died, his death having been foretold by the Bab nineteen days before its occurrence. Another prediction which he made at about this time was of disaster which should happen to the Deputy-Governor, who was unfriendly to the Bab—a prediction which was sometime afterwards fulfilled. Many prophecies of this kind are narrated in the story of his ministry, but they are mostly sufficiently transparent, the prediction being of a general nature, and the fulfilment being such as only wonder-loving Easterns would regard as having any supernatural significance.

After the death of the friendly Governor of Isfahan, the Bab was betrayed by the Deputy-Governor, and secretly sent to the capital. On the way he was permitted to stay for a night at the house of two believing brothers in Kashan, and there a curious miracle occurred, of which we have two instances in the Babi history, but no parallel, I think, in the New Testament—the temporary deprival suffered by learned people in the presence of the Bab of all control over their learning.* The one case can, I think, be explained from physical causes; in the other the essential details are obscure.

Arrived at Teheran, the young prophet was not permitted to have an audience with the Shah, but was immediately placed under a guard of soldiers, and conducted first to Tabriz, a journey of 300 miles, and thence to the fortress of Maku. Throughout the whole of this journey intense excitement and enthusiasm was exhibited on the part of the populace. The soldiers who held him in custody sold threads of his garments, and drops of the water he had washed in to the general public, such things being regarded as charms with healing virtue. The atmosphere is just such as we find indicated in the Gospels, when "they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

In such emotional surroundings it is not surprising that numerous miracles were worked. The door of the room in which the Bab had been imprisoned unlocked of its own accord (*cf.* Acts xii. 10); a soldier who attempted to use force to him was seized with dreadful cramps; a letter was answered before it was read or even opened; the horse on which the Bab rode, though it was the leanest and sorriest jade that could be found, was never tired and outstripped all the rest; and so forth. Perhaps one of the most notable miracles performed upon this journey was the healing of a leprous child, "whose head was so covered with scabs that it was white down to the neck." The guards would have forbidden her to approach, "but His Holiness prevented them, and called the child to him. Then he drew a handkerchief over its head and repeated certain words; which he had no sooner done than the child was healed. And in that place about two hundred persons believed and underwent a true and sincere conversion."*

I have taken pains to ascertain from medical men of standing whether faith on the part of the patient could effect such a cure, and the verdict seems to be that the causative chain between mind and nerve, nerve and blood-vessel, blood-vessel and circulation, circulation and skin-condition, is such that it is just possible some kinds of skin-disease might be affected by mental process, but certainly not cured with this alleged rapidity. However this may be, whether it was a case of faith-healing or one of the many cases of *post hoc*, there cannot, I think, be a doubt that the incident narrated in the "Tarikh-i-Jadid" is historical. May not, then, the leper-cure of Mark i. 40-42 be also historical, the "straightway" being in both cases a very natural exaggeration?

Shortly after this, and on the same journey, a case of fever was cured by drinking tea from the Bab's cup. In this case the patient was an enthusiastic believer, of whom the Bab had desired a certain service, which the disciple was prevented from undertaking by his illness; and it is easy enough to understand how such a man might by such means have recovered, sufficiently at any rate to be able to go upon the errand which his master required of him.

On the last stage of this journey to Maku, while the Bab was resting at Tabriz, another miracle of healing occurred which recalls a somewhat similar miracle recorded in the New Testament.

The Bab was taking his afternoon tea in a garden adjoining the house where he was confined, when

One Mash-hadi Ali by name entered the garden in a state of great trouble, saying, "Three of my family are sick, and I despair of the lives of two of them, since there is no hope of their being restored to health; but the third, whose recovery appears possible, I pray you to heal." "Be of good cheer," answered His Holiness, "all three will get well." After a while the man departed, but next morning he came to me, saying, "On arriving at my house I beheld all three sitting up in perfect health, as though they had never been ill." This man became a sincere believer, and was

* "The Tarikh-i-Jadid." Translated by E. G. Browne, pp. 36, 215

* Ibid. P. 221.

converted, and set himself to perform humble and devoted service.

The story reminds us forcibly of the healing of the Centurion's son, and it should serve as a check upon the tendency shown by some critics to make a selection of the healing-miracle, eliminating as unhistorical those in which the patient was at a distance when the miracle was performed. However, we may explain the occurrence, and explanations no doubt are possible, that the incident occurred as narrated cannot reasonably be doubted. The story is given in the "Tarikh-i-Jadid," on the authority of Muhammad Ali the Martyr, a constant attendant upon the Bab, and an eye and ear witness of the event in question.

During the imprisonment of the Bab at Maku and at Chirik the miracles appear to have ceased; but the miraculous re-appears after his death, for it was as impossible for the followers of the Bab as it was for the followers of Christ to believe that God would "suffer His Holy One to see corruption," and we read how when the bodies of the Bab and his favourite disciple which had been cast into the moat were at length removed and taken to a distant place to be buried, "several persons charged with the transfer and burial of the bodies, on proceeding to the place where they lay, saw that absolutely no change had taken place in them, but that they were still perfectly sweet and fresh, as though they had fallen asleep. One or two of those entrusted with their removal were so overcome with fear and astonishment at this sight that for some time they suffered from an acute fever."

Several other more or less trivial miracles are narrated elsewhere of the Bab, as for instance the conversion of a metal pipe-cover into gold at his touch, and the production of a purse of gold when demanded of him by thieving soldiers, although it was well known to his disciples that he had no money (compare Peter's fish and piece of money); but those which I have given above, taken from the "Tarikh-i-Jadid" are at once the most typical and the best attested.

Such signs and wonders spring from many causes. Sometimes from coincidence, sometimes from malobservation, sometimes from the after-exaggeration of disciples, sometimes (perhaps) from the misunderstanding of figurative language, though I repeat that on the whole the effect of a perusal of the Babi histories is to convince me that less stress must be laid upon this last-named source of miracle-stories than has sometimes been done. As to the wonders of healing, I am convinced that when allowance has been made for all such sources of error, a certain residuum remains — a wonderful healing power manifest in Jesus, manifest also in the Bab, referable in both cases to obscure but perfectly natural psychical powers.

One thing, in conclusion, I must in justice to the Bab explain. Like Jesus of Nazareth, he cared little for miracles. Mulla Mirza Muhammad, one of his earliest disciples, compiled a bookful of miracles worked by the Bab and his disciples, but found, when he had completed his task, that the Bab in nowise regarded these wonders as a proof of his mission, and did not wish the account of them to be published; whereupon he destroyed the book. Only one miracle the Bab regarded as evidence of his divine mission, the miracle (as he regarded it) of his own inspiration; and this leads one to believe that by far the greater number of his miracles (as also, surely, of the miracles of Jesus) were created by the minds of the disciples, not by the will of their Master. Herbert Rix.

LITERATURE.

THROUGH NATURE TO GOD.*

We have received two recently published works by Professor Fiske, the smaller of which is an important appendix to his well-known books "The Idea of God" and "The Destiny of Man," and the larger a miscellaneous collection of essays.

"Through Nature to God" is a title which might be given to the trilogy of which this is the conclusion. Although intelligible by itself, this third part will hardly find its full significance unless the reader is already familiar with its forerunners. It consists of three papers, whose titles serve to show the grave nature of their theme—"The Mystery of Evil," "The Cosmic Roots of Love and Self-Sacrifice," "The Everlasting Reality of Religion." They are intended to round off into a certain completeness Fiske's restatement of natural religion in the light of evolution.

"The Mystery of Evil" is designed, we are told, to supply some considerations which, for the sake of conciseness, were omitted from "The Idea of God." The constructive portion of this essay depends on the proposition which stands at the head of Part VI., "Without the Element of Antagonism there could be no Consciousness, and therefore no World." If this be so, without the contrasting conscious states of pain and sin there could be no joy or goodness. We are called on to observe that progress is brought about in Nature first by choice of joy instead of pain, secondly by the choice of ethical good instead of ethical evil.

"Moral evil is simply the characteristic of the lower state of living as looked at from the higher state." "In the process of spiritual evolution, therefore, evil must needs be present. But the nature of evolution also requires that it should be evanescent. In the higher stages that which is worse than the best need no longer be positively bad." "Unless our eyes had been opened . . . so that we might come to know the good and the evil, we should never have become fashioned in God's image."

It would be unreasonable to ask, in these regions of thought, for strict demonstration. All that can be looked for is some suggestion by which reason may be brought to the aid of faith. Faith may certainly find encouragement here, not only in the central idea, which is developed with lucid phrase and vivid simile, but also in the contagion of the writer's own faith. But there are flaws in the logical texture of the argument.

Now and again a looseness of expression, not in itself reprehensible, but ill-suited to such a theme, offends the attentive reader. "If an individual antelope falls below the average of the herd in speed, he is sure to become food for lions." Were this true, there would soon be but one fixed rate of speed for antelopes, and probably but one antelope to possess it. "Morality comes upon the scene when there is an alternative of leading better lives or worse lives." Logic forbids that the words "better" and "worse" should have here a moral colour, but Professor Fiske has not in any exact way defined the sense in which he uses them. So he speaks—on the same page, and again in the passage quoted above—of "higher" and "lower" states of living, without precise statement of what is meant by "high" and "low."

These faults are only incidental, and can easily be repaired. There is, however, a serious difficulty inherent in the very nature of his argument, which Mr. Fiske has not been at pains to detect and solve. If it be true that good and evil are merely relative, and exist but by contrast, so that "in a happy world there must be sorrow and pain, and in a moral world the knowledge of evil is indispensable," how can it also be true that evil is evanescent? States, stages, kinds, degrees of evil may disappear and be succeeded by others, but if evil itself should disappear it can only be by the simultaneous annihilation of goodness. The world can only cease to be moral *plus* immoral by becoming non-moral—by the destruction or absorption of the ethical idea. Upon this hypothesis "the final triumph of righteousness" and "the final triumph of unrighteousness" become synonymous, since each entails the utter destruction of both combatants.

But is it true that good cannot be without evil? Professor Fiske says: "The alternative is clear—on the one hand a world with sin and suffering, on the other hand an unthinkable world in which conscious life does not involve contrast." But this is not an exclusive alternative. There is room for a world in which all men are good and happy, and conscious of their goodness and happiness by dint of conceiving badness and unhappiness, which yet do not, except in idea, exist in that world. Professor Fiske hopes for a time when "the fact of evil will lapse into a mere memory, in which the shadowed past shall serve as a background for the realised glory of the present." If such a time, when evil is but a monster of the imagination, be possible, the *actual* existence of evil has still to be justified. I say "justified" rather than "explained," for I believe that the mystery of evil more often presents itself as the problem of pain than as the problem of sin. It is, moreover, in this form that it exhibits the greater obstinacy towards Professor Fiske's solution, and distresses the theist with an ethical difficulty. Are we to say that in a company where all are glad, and none has any thought of misery in his mind, *none* are glad? Surely joy as a state of consciousness may exist without the reflection "I am joyful," which implies the complementary concept of misery. But if not, a good man would rather forego his joy than purchase it at the cost of another's misery; we would destroy misery if we could. The problem is that God does not destroy it. We feel that it is necessary to "justify the ways of God to man," and as a justification of pain this essay seems incomplete.

The second paper supports, in opposition to Huxley's declaration that the "cosmic process has no sort of relation to moral ends," the thesis that "the cosmic process exists purely for the sake of moral ends." Professor Fiske's position is not,

* "Through Nature to God." By John Fiske. Macmillan and Co. 1899.
"A Century of Science and other Essays." By John Fiske. Macmillan and Co. 1899.

however, so flatly contradictory to Huxley's as the words seem to show. The later writer is using the term "cosmic process" in a more extended sense. Huxley meant that natural selection is so far from being an ethical process that it shocks our ethical sensibilities. It is no contradiction of this undoubted fact to urge that our ethical sensibilities and conceptions have themselves been evolved in a process of which one stage was natural selection. There is nothing original in the main argument of this paper. It begins with A. R. Wallace's discovery of the new stage in organic evolution when variations of intelligence began to be more profitable to one of the higher primates than variations in body. It proceeds, without mentioning Professor Clifford, to expound his theory that the function of conscience is the preservation of the race as a race. It dwells on the altruistic institution of maternity, which is called "the derivative source from which all other kinds" of altruism "were by slow degrees developed," and takes occasion to speak of the author's "own special contribution to the Doctrine of Evolution"—namely, the part played in the genesis of the human race by the lengthening of infancy. (One of the Essays in "A Century of Science" is also devoted to this head.) The matter and moral are, in fact, those of Henry Drummond's "Ascent of Man," given with neater workmanship in smaller compass. It need hardly be recalled how much Professor Drummond owed, in the shaping of his theory, to Fiske's earlier works.

The third paper is an admirably displayed chain of reasoning to show that there is a scientific balance of probability in favour of the truth of the central postulates of religion. Professor Fiske speaks of three—a God with a human element in Him, human immortality, the ethical significance of the unseen world—but this analysis of the religious instinct is independent of the course of his argument, and may be amended, if the reader will, without affecting his conclusion. Taking the response to external stimuli as the most fundamental characteristic of living things, the essayist shows how evolution, in terms of this characteristic, is made up of successive adjustments of "inner relations" to "outer relations." The "inner adjustment" has always been an adjustment to an external reality. Now we have already co-ordinated the development of conscience and the religious instinct with, say, the modification of a pectoral fin into a wing or fore-leg, as a step in organic evolution. The original, and, it seems to me, brilliant and sound corollary is added that this adjustment also is an adjustment to an external reality.

So far as our knowledge of Nature goes the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has coexisted with the whole career of mankind, has a real existence; and it is but following out the analogy to regard that Unseen World as the theatre where the ethical process is destined to reach its full consummation.

Among the collected essays the most notable are that which gives the book its title, a short survey of science during the nineteenth century; an address on "The Scope and Purport of Evolution," which assigns their several trophies to several prominent workers, and contests Haeckel's proposition that evolution has an atheistic tendency; a speech on "The Part played by Infancy in the Evolution of Man"; an interesting sketch of "The Origins of Liberal Thought in America"; two pleasant chapters on "The Bacon-Shakespeare Folly" and "Some Cranks and their Crotchets," and eight other pieces, four of which are biographical. Together they make a book with a character of its own, whose acquaintance one may be pleased to make, and to refresh with occasional visits.

E. W. Lummis.

AN INTRODUCTION TO MARTINEAU'S "STUDY OF RELIGION."*

The second of Messrs. James Clarke and Co.'s "Small Books on Great Subjects" was Dr. Martineau's "Faith the Beginning, Self-Surrender the Fulfilment, of the Spiritual Life," containing four of his sermons, published in 1897; and it was a happy thought to add to the same series this little book of Mr. Armstrong's, in which are reprinted the articles contributed by him to The Inquirer, from Jan. 14 to March 3, 1888, giving "a brief analysis and exposition" of Dr. Martineau's "Study of Religion," then just published.

The articles are reprinted, with such slight alterations as the lapse of time and the death of Dr. Martineau rendered necessary, and to the seventh chapter on "Pitfalls of Philosophy" Mr. Armstrong has added an interesting note on the implications of Fore-Knowledge and Free-Will.

Of the three great works, in which Dr. Martineau summed up the thought and study of his life—namely, "Types of Ethical Theory" (1885), "A Study of Religion" (1888), and "The Seat of Authority in Religion" (1890)—Mr. Armstrong writes in his Preface:—

> Each work is unique in its kind. The first is the most powerful and competent reply that has been made to the advocates of the Utilitarian and Determinist theories of morals. The second takes up the ethical position of the first and extends it to a vindication of Theistic belief incomparable, in my view, in force and scope. The third combines with a restatement of the grounds of Theism, the most trenchant criticism in literature of the Roman Catholic and Protestant positions, and an examination of the original documents of Christianity abreast of the most advanced Continental scholarship.

To religious inquirers at a certain stage, probably the most illuminating and helpful of all Martineau's writings is "The Seat of Authority," and it is less weighted with the technical language of philosophy than the "Types" or the "Study." But it has not the concentrated unity of the prior essays. And, distinguished as was the critical scholarship of Martineau, it is not of the same authority as his philosophical thinking. Many will go with him the whole way in his great Theistic argument, yet part company with him sharply in his New Testament criticism. To such a man, for example, as the late Richard Holt Hutton, the "Types" and the "Study" seemed almost perfect arguments, while he could not fail vehemently to dissent from many chapters in "The Seat of Authority." Tennyson, too, enthusiastic about the "Study of Religion," was deeply disappointed by the latter work. The most commanding strength of the great teacher was undoubtedly concentrated in the "Study of Religion." That is his supreme positive contribution to religious philosophy. While I personally go with him in much of his last great volume from which many will dissent, I must still hold "A Study of Religion" to be his greatest constructive contribution to human thought.

In the eight chapters of his little book, Mr. Armstrong follows out the main lines of Dr. Martineau's great argument, giving, as our readers will remember, a most lucid exposition, from which those who are not able to undertake the study of the work itself will gain a clear conception of the foundation truths of religion, as interpreted by Dr. Martineau; and it may well be that readers of this little book will be encouraged under its guidance to grapple at least with some portions of "A Study of Religion" itself.

After an introductory chapter come sections on "What is Religion?" "From Ethics to Religion," "Can we really know?" "The World Maker," "The Fountain of Holiness." In these the two chief foundations of Dr. Martineau's Theism, the demand of the human understanding for a Living Cause behind phenomena, and the demand of the human conscience for a Living Righteousness behind the moral law, are clearly set forth; and then follow two concluding sections on "Pitfalls of Philosophy," and "Shall the Soul Die?" In the Preface Mr. Armstrong mentions the third argument which he has added in his own book, "God and the Soul," the argument from "the perception by the emotional nature of man of a Living Love behind things sublime and beautiful—an intuitive sense of a Divine Presence in Nature such as that of which Wordsworth is the prophet"; of this he says:—

> It seems justifiable and not unimportant to record that, in the last conversation which I was privileged to hold with the great teacher (in February, 1897), he gave a most generous and cordial recognition to to this contention, asserting that in his view the argument from this intuition was of parallel force and rank to the arguments from causality and conscience.

And the Preface concludes:—"With a reverence and gratitude which words cannot measure to him whose thinking has illuminated all my path, I send forth this booklet as a lowly tribute to his memory."

With this we cannot refrain from quoting also the concluding sentence of the book, which Mr. Armstrong has added to the last article on "Shall the Soul Die?" as here reprinted:—"Now that the slim and noble figure and the beautiful countenance lit with the very light of heaven have passed for ever from our vision, we can only register our fervent thankfulness that this great teacher was permitted by Him, in whose hands are the lives of men, to put forth this mighty argument for all that makes the world a temple and the soul a shrine, while still, in spite of the load of years, the eye of his spiritual vision was undimmed and his intellect had lost naught of its subtlety or grasp."

* Martineau's "Study of Religion": An Analysis and Appreciation, by Richard A. Armstrong. James Clarke and Co. 1s 6d.

"IN TUNE WITH THE INFINITE."*

A book with this title seems to commend itself to all who are conscious of

* "In Tune with the Infinite." By Ralph Waldo Trine. London: George Bell and Sons. 3s. 6d.

the jarring notes that come in from every side to mar the harmony of life. In an early chapter, the author reminds us that "the great central fact in human life is the coming into a conscious, vital realisation of our oneness with the Infinite Life, and the opening of ourselves fully to this Divine inflow; that just in the degree in which we do this do we actualise in ourselves the qualities and powers of the Infinite Life, and make ourselves channels through which the Infinite Intelligence and Power can work." This thought, which from different points of view he enforces throughout the volume, he illustrates very beautifully by a parable of a pond, which, so long, and only so long, as it drew its water from a great reservoir among the hills lay, pure and clear, embosomed in richest verdure, and fed by its overflowing streams the neighbouring lands. One is reminded of Theodore Parker's simile of the great mill-wheel at West Roxbury, which was turned by the mountain stream.

A special point to be noticed in Mr. Trine's treatment of his subject is that he never fails to recognise the *two* agencies, Divine and human, and the freedom of the personal will by which, as "individualised spirits," human beings can make, as they choose, their own Heaven or Hell. "In Tune with the Infinite" is a book full of inspiring, strengthening thoughts. We are reminded of the power of the human will, how its regulation and directing lie in our own hands; of the marvellous, often unrecognised, influence of our thought forces and mental states on those around us—forces and states which it lies with us to cultivate rightly; and of the ever-increasing illumination and intuitions which may be ours through the Divine inspiration.

Great stress is laid on the power of thought and will over the physical, as well as the moral and spiritual, nature of each individual: on the evil results of harbouring in the mind habits of distrust, fear, envy and tendencies to worry. Some readers, perhaps, may not wholly sympathise with the author's views when he enters upon the topic of "Spiritual Healing"; but all must appreciate the general teaching of a book which impresses so earnestly the conviction expressed in the well-known words of Dr. Martineau:—"The helping graces of Heaven descend and meet the soul intent to rise."

The pages abound with beautiful passages, and numberless quotations might well be made.

These are among the closing words:—

As one comes into and lives continually in the full conscious realisation of his oneness with the Infinite Power and Life, then all else follows. This it is to come into the realisation of heaven's richest treasures while walking the earth. This is to bring heaven down to earth, or rather to bring earth up to heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings for joy; fears and forebodings for faith; longings for realisations. This it is to come into the fullness of peace, power, and plenty. This it is to be in tune with the Infinite.

MISS COOKE'S "WHITTIER."*

"*His* poems we can understand. He's like folks—Whittier is." Undoubtedly the old farmer, from whom that saying is quoted, was right; but the simplicity of Whittier's character, and of his writing, does not tell the whole secret of the strong hold many of his poems have on our affections. To the simplicity must be added the open vision of a pure heart, a directness of spiritual insight and a noble moral fervour, which set some of his poems in a place apart, and give him a rank not altogether determined by the quality of his literary gifts.

For this reason, while the elders treasure many of Whittier's poems, it is specially good for our children to grow familiar with the best that he has written, and at the same time to know the man himself. To this end they can have no better guide than Miss Cooke, who, in her story of Lloyd Garrison's life, had already given a charming picture of the Quaker poet, and now in this little book has told the story more completely.

The first awakening of the Quaker farmer's lad to the delights of poetry, the first visit of Lloyd Garrison, the steadfast purpose with which the young man made his way into the world of letters, the simple heroism of his devotion to the anti-slavery cause, his experiences in those troubled times, and after the victory was won, the peaceful happiness of his closing years and his growing acceptance as a poet—all this is told by Miss Cooke, with fullest sympathy with the spirit of Whittier's life, and in that delightful manner with which our readers are happily familiar.

For a class of elder children, or a home-reading circle, it would be a very pleasant task to go through this little book, at the same time making a study of some of Whittier's poems; and from all lovers of the Quaker poet this story of his life should receive a cordial welcome.

* "The Story of John Greenleaf Whittier." By Frances E. Cooke. Sunday School Association. 1s. net.

JOHN RUSKIN.*

In making selections from "Fors Clavigera," Miss Wurtzburg has aimed at "opening its message to all sorts and conditions of men for whom it may be practically inaccessible by reason of its difficulty, length and costliness." Many such will be grateful for her careful and devoted work. Ruskin's ethical and social teaching is here brought into clear relief, and to the selections is prefixed the "St. George's Creed." After a preliminary section, there are three main divisions—Ethic, Economic, and Didactic. The book is issued by Mr. Allen in the form familiar to readers of Ruskin's own works, and will well repay earnest study on the part of those who desire to understand his social as distinguished from his art teaching.

Mr. Spielmann's book is more popular in its contents, giving a pleasant sketch of Ruskin's life, and many interesting particulars of the author's intercourse with him, especially in connection with the *Magazine of Art*. The book includes an article on "The Black Arts, a Reverie in the Strand," which Ruskin wrote for Mr. Spielmann, and there are also a large number of illustrations, including more than a dozen reproductions of portraits and busts of Ruskin and facsimiles of his writing.

* "Readings in John Ruskin's 'Fors Clavigera,' 1871-1884." Edited by Caroline A. Wurtzburg. George Allen. 2s. 6d. net.

"John Ruskin: A Sketch of his Life, his Work, and his Opinions, with personal Reminiscences." By M. H. Spielmann. Cassell and Co. 5s.

THE INWARD LIFE.

From Dr. Martineau's "Seat of Authority in Religion."

It is the singleness of this *life in God* that gave its uniqueness to the personality of Jesus; referring back all his experiences to the infinitely Perfect, all his sorrows to the eternal blessedness, all his disappointments to the living Fountain of hope. The deluding impressions of a drudging and suffering world were habitually checked and transcended by a recovered contact with the one and only Good. Stealing out before the dawn, or lingering on the hills into the night, he quenched in the silence the wrangling of disciples and the importunities of the crowd, and received, in answer to his prayer, a fresh share of the Love which overarches and must penetrate the world. Lifted, in these meditative moments, to the Divine point of view, he apprehends the essences of things, sees them no longer as they are, but as they are meant to be; and is doubly touched, with a true joy in them, as far as they give forth their intended nature entire and unspoiled, and with a deep longing, where it is left in the dark, or marred in the conscious light, to bring it to the birth or redeem it from its death. The whole hierarchy of created beings, in ascending types from the grass of the earth to the angels of heaven, was sacred and lovely to him as the depository and vehicle of the Divine thought, which could always be read in their possibilities, and only in voluntary agents be missed in fact. Amid the forms of unconscious life, too simple to go astray and appointed only to detain the air and dews and mould them into leafage and blossom, what gladness flashed from his eye and broke from his lips as he looked and said, "Behold the lilies of the field." In the instinctive creatures, moved hither and thither to what they need by an infallible thought that is all done for them, with what a heart-leap of delight did he read for them the providing care which they knew not, when their wings were heard overhead and their shadow floated along the grass, and he exclaimed, "Behold the birds of the air; they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them!" In the more manifold nature of the little child, still in the playtime of his waking impulses, each with its right to have him as it comes, but intended by revelation of its ordered place to rise from instinctive to divine, how genuine is his embrace of their free innocence, and how pathetic his hinted prayer that, through the guardian angels of life, it may pass unstained into voluntary holiness! In whom else, among the regenerators of the world, do you meet with this tender enthusiasm for natures that are *less than moral*, this sympathy with impulse still at large and waiting for the discipline of thought and will? Their characteristic has usually been a stern and suspicious attitude towards the realm of nature below the sphere of grace, nay, even a disposition to deny the beauty of the world and the blessedness of human life, and designate them together as a howling wilderness; and, on the strength of this theory, to disparage literature, art, science, and all the products of the "natural man" as "carnal" and foreign to the children of God.

Instead of shrouding the real earth beneath this dark pall hiding it from

heaven, instead of despairing of any good but by escape beyond humanity, Jesus looked for it nowhere else, and lived on the earth as already bathed in heaven. The illusion of asceticism had no hold on him: there was nothing to kill out and abolish in any nature: in all that was God-given he beheld only what was good, so soon and so long as it kept its appointed place. To him the pure and spiritual was not beyond the material, but within it, ever seeking to clothe itself in form and colour, and breathe out its thought in waves of sound. The outer folds of things seemed to fall away before him, and lay their meaning bare; and hence he so often saw in those around him a light of good, a shade of ill, which they knew not themselves; and by a hint, or even a glance, touched the one with hope, and softened the other with shame and tears. No disguise, of decorum or indecorum, availed to hide from him the doublings or the simplicity of the soul within.

CENTRAL POSTAL MISSION AND SUMMER EXCURSIONS.

Sir,—Many people have already been inquiring whether there will be an excursion this year.

It has been decided that no arrangements can be made for this year, but we are planning something for the following year 1901, in England or Wales.

May I ask the excursionists of last year and former years if they will kindly send some contributions to the Postal Mission stall at the forthcoming Bazaar on May 1? We should very much value their help in this matter.

Articles or money will be gladly received by Mrs. Morton, 11, Exeter-road, Brondesbury, N.W., on behalf of the Postal Mission.

M. Lucy Tagart.

March 26.

PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Paradise of Dante. Edited by Israel Gollancz, M.A. 1s. 6d. (J. M. Dent and Co.)

Westminster College, Cambridge: An Account of the Opening, and Its History from 1844. Edited by A. H. Douglas. 1s. (Cambridge University Press.)

The Voice: Its Physiology and Cultivation. By W. A. Aikin. (Macmillan.)

In Time of War. Poems by R. Chenevix Trench, D.D. 6d. (Kegan Paul.)

Ethics and Religion: A Collection of Essays. Edited by the Society of Ethical Propagandists. 5s. (Sonnenschein.)

The Paraclete. By W. Clark, M.A. 3s. 6d. (T. and T. Clark.)

English Illustrated, Cornhill, Sunday Magazine, Good Words, New World.

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THE CHILDREN'S COLUMN.

A POET'S CHILDHOOD AS DESCRIBED BY HIMSELF.

Most children know, and perhaps dislike, some of Wordsworth's poems. When I was a child I detested "The Pet Lamb," and could not see any sense in "We are Seven." Now I admire him as one of the greatest English poets, who has taught us to perceive a deeper meaning and beauty in Nature. He has given us in poetry an account of his own childhood, which, perhaps, may be interesting to children. He was born in 1770, in the beautiful Lake District, among mountains and streams, waterfalls and lakes, and learnt to love them when he was quite a child, before he had learnt to think about them. He became a very grave and serious poet, but his childhood was a merry one with plenty of healthy play, which he thoroughly enjoyed. He says of himself and his comrades, "We were a noisy crew." They bathed, and boated, and skated at night, and wandered freely about the beautiful country in their sports. The child-poet entered heartily into all the fun. And yet as children may, he felt the beauty that was about him, and the presence of a solemn and mysterious living power in Nature. Wordsworth thought that such feelings were natural to children, and that he afterwards became a poet because he did not lose them when he grew up.

He was allowed a great deal of liberty at a very early age. He says:—

Oh, many a time have I, a five years' child,
In a small mill-race severed from its stream,
Made one long bathing of a summer's day;
Basked in the sun and plunged and basked again.

He had got rid of the trouble of clothes, and ran about on the sand, and pushed through "groves of yellow ragwort" like "a little naked savage." How delightful it must have been. I suppose there was some one to take care of him, but he does not mention it.

Before he was ten he used to wander about the hills alone for "half the night," setting snares for woodcocks, and visiting them to see if any of the birds were caught. And "sometimes," he says (I wish it had been only once), he took the bird from another boy's snare. But he felt that it was wrong: his conscience was not silenced. He writes that

When the deed was done
I heard among the solitary hills
Low breathings coming after me, and sounds
Of undistinguishable motion, steps
Almost as silent as the turf they trod.

And so the little boy, not ten years old, alone on the great hills in the stillness of the night, crept home afraid and ashamed of what he had done. Perhaps it was the last time he did it. But his words read as if he afterwards, more than once, did the same thing again, when the "strong desire o'erpowered his better reason." In time he overcame such temptations, and grew up to be a very onesth man.

On another occasion, one summer evening, he took a small boat without leave, and rowed out alone into the lake. "It was an act of stealth and troubled pleasure." As he drew further from the shore, the summit of a large mountain rose into sight above the low hills near at hand. It seemed to the boy poet, troubled in his mind by his own wrong-doing, as if it was some huge dark object rising up of its own accord, to watch him, and striding after him. He took the boat back and went home. But he could not for a long time get rid of the fear of some dim power about him. So this brave boy, familiar with the objects about him, and loving them with boyish love, was made a coward by his conscience.

A brave boy he was. That is shown by his dangerous climbs among the mountain crags after birds' nests.

He says that he had "hung above the raven's nest by knots of grass and half-inch fissures in the slippery rock." He was a brave boy. But he also had the feeling of a poet. For while he was hanging alone onto the precipitous rock at no small risk of his life, it seemed to him as if the clouds and sky and the sound of the wind were all wonderfully changed. It made so deep an impression upon his mind that he remembered it distinctly many years afterwards. He felt, though he did not then think much about it, as if Nature was alive, and mountains and clouds were his living companions. And indeed the life of God is in them, and we may feel very strongly that He is with us when we are alone by the great sea or among the solemn mountains.

The boy Wordsworth felt that, When he went out skating on the lake with other boys after dark, joining heartily in their noisy games, he yet sometimes drew aside from "the uproar;" or else, when they went flying before the wind and the shadowy banks and solitary cliffs seemed to come sweeping through the darkness, he would dig his heels into the ice and stop short. And he noticed how the earth still appeared to move for a time, and "stood and watched" till all was tranquil as a dreamless sleep,

He felt as if there were souls in lonely places, and living powers, or "presences" as he calls them, haunting him among his boyish sports. Nature was not dead for him, but alive. And many have learnt from him to feel the life of God in Nature. We cannot altogether understand and explain it. But we may feel it in our minds and have a great peace and delight in it; feeling a great strong loving presence about us.

Not all children, or all grown-up people either, feel in that way. There are very good and sensible men for whom all this would have very little meaning. We are not all made the same. But some children, more perhaps than people think, are in a small way like the boy Wordsworth. And if any of you who read this "Children's Column" at all share his feelings, I want to say two things to them. They are not to be conceited about it. Our doings matter a great deal more than our feelings. And, on the other hand, they should not be ashamed, if they like to go quietly into some beautiful place better than playing football. The enjoyment of Nature, that children may have, may be a great and sacred delight to them at the time, and a great blessing to them all their lives.

C. D. Badland.

To Correspondents.—Letters, &c., received from the following:—E. B. B.; F. B.; A. A. C.; C. L. C.; M. C.; N. C.; J. D.; T. G. L.; W. A. L; J. W. P.; L. G. R.; G. V. S.

The Inquirer.

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LONDON, MARCH 31, 1900.

THE COMING WEEK.

In looking forward to the meetings of the National Conference at Leicester during the coming week, there is one thing of which we may be confident, for the experience of Liverpool, Birmingham, Leeds, London, Manchester, and Sheffield has been uniform in that respect. There will be the delight of a great gathering, the stimulus of numbers, the strong sense of unity in spirit, and renewed consecration to a great and holy cause. And there will be as before the refreshment of brotherly intercourse, the greetings of friends long separated in distant fields of labour, and abundant conference not only at the times and on the stated subjects set down upon the programme, but in the frank confidence of more intimate talk among those who are pledged to the same high service and in many different ways are engaged in a common work.

Of the actual programme of the Conference we hope nothing but good. There will be one thought in every heart, and it will find fitting utterance, for Mr. STOPFORD BROOKE is to speak on the "Life and Influence of Dr. MARTINEAU," and a memorial resolution will be moved by Mr. STEINTHAL, and seconded by Mr. ARMSTRONG. At the service of Communion, most fittingly held on the first evening, there will be a special season of holy remembrance, in which the hidden fellowship will be deepened with those who in former years brought their faith and courage and affectionate sympathy to the meetings of the Conference, but now have passed into the great Silence, which yet is eloquent of the life with GOD; while the devotional service with which each morning begins will afford the opportunity of striking the right key-note for the discussions which are to follow. The special subjects to be discussed are of vital interest to the whole body of our churches. No one is better fitted than Mr. EDWIN ODGERS to insist on the importance of a right understanding of our Freedom and Faith, and it is peculiarly fitting at the end of a century of religious life that we should be asked to consider its historical development, and the lessons it has taught of the principles on which Free Churches must be founded, and their ideal of religious fellowship. Mr. ELLIS is to deal with a very practical question, and will speak from the experience of a proved capacity on "How best to organise the Religious Life of our Young People." Of no less urgency is Mr. A. H. WORTHINGTON'S subject, "The Future Supply of our Ministers," while Mr. JACKS'S paper on "The Conduct of Public Worship" deals with what must be of perennial interest and of the first importance to all churches. As at the Sheffield Conference a paper without discussion was read by Mr. CARPENTER on "The Place of Immortality in Religious Belief"; so at Leicester we are to have two papers, one by Mr. PHILIP WICKSTEED on "The Fear of GOD and the Sense of Sin," the other by Mrs. HUMPHRY WARD on "Gospel Interpretation." When further it is remembered that Mr. HARGROVE is to preach the Conference sermon, that Dr. BLAKE ODGERS is President, and that at the public meeting the speakers are to be Mr. PAGE HOPPS, so well known in Leicester, Dr. KLEIN, Mr. WOOD, and Mr. F. MADDISON, M.P., it will be realised what good ground there is for confidence in the abundant success of the Conference.

To one other matter of great interest and importance we have not yet alluded. The first meeting of the Conference at Liverpool in 1882 is specially memorable for the paper read by Mr. HARRY RAWSON on "Ministers' Stipends and Augmentation Funds," which concluded with a proposal for the foundation of the Sustentation Fund, and was followed immediately by the late Sir HENRY TATE'S generous gift of £1,000, which most happily secured the success of the effort. At Sheffield Mr. COGAN CONWAY read a paper on a cognate and equally pressing question, "The Superannuation of Ministers," and in our present issue will be found the Report of the Special Committee on this subject, which is to be presented and considered at the business meeting of the Conference next week.

What the resolutions are, which are to be moved on this Report, we do not yet know, but they could not be in more sympathetic hands than those of Mr. COGAN CONWAY and Mr. DAVID AINSWORTH, and we may be sure that the subject will receive most earnest consideration. There is undoubtedly scope for a Ministers' Superannuation Fund, the foundation of which might signalise the Leicester meeting of the Conference; but we cannot in any way anticipate the discussion which is to take place, and can now only commend the Report to the attention of our readers.

DR. MARTINEAU'S NATIONAL CONFERENCE LETTER.

DR. MARTINEAU'S great effort at the Leeds Conference in 1888 will be still vividly in the minds of all who were present on that occasion, but there will not be so many of our readers who remember the letter which, through Mr. David Ainsworth, Chairman of the Committee, he addressed to the first meeting of the Conference held in Liverpool in 1882. The letter not only touches now the chords of reverent memory, but may well stir us to renewed consecration to the lofty ideal of religious life which it sets forth, and we therefore here reproduce the main portions of it:—

"At a crisis when many heads are dizzied and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the Christian Congregation as the most beneficent of human institutions—the best guardian of the sanctities of life and the asylum of its sweetest affections. Among those who are alienated from it there are doubtless some who may sustain themselves in a higher atmosphere, and many who intellectually occupy a level above its average teaching. But, on a wide comparison of the population within the churches and that without, the former, I am persuaded, will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character.

"When I look at any choice example of this institution, and ask myself what have been the real springs of its power, I find them in three conditions:

"(1) That its members unite purely for Fellowship and Growth in the Christian life and mind.

"(2) That, in its external action, it bears down with Missionary zeal on the Paganism and irreligion and neglected suffering which it sees around.

"(3) That on other Churches it looks as on confederates, moving upon different lines in the same sacred warfare.

So that these three—namely, Sympathies of Godliness within the congregation Aggression on Sin and misery without; Loyal Affection for comrades under other banners—are the animating principles which make even a small Christian Society a leaven of moral health to a neighbourhood ten times its size.

"The first condition embraces two aims, of Fellowship in the Christian mind, and Growth in it. Among persons various in age and position these two are unequally felt, and for their furtherance should resort, I think, each to its own methods. All the Public Services are the proper medium and aliment of Fellowship; while for Growth provision should be made by Special Classes and Fraternities, which each member may accept or decline. The people as a whole need a kindling voice to interpret and deepen their common trusts and settled affections; the minister,

as an individual, needs scope for fresh convictions of duty and lights of thought; and it is not well that either need should be made absolute, to the prejudice of the other. It is indispensable to provide, not only for such training of the young in moral and spiritual truth as may bring them to the Christlike mind, but also for acquainting all willing learners with the present aspects of theological knowledge. But it is one thing to open congregational classes in which the grounds of conflicting opinion may be systematically explained; it is quite another to disappoint an assembly of thirsting souls, that come to drink from the fountain of life, with dry criticisms or philosophical abstractions. And so with respect to current questions of social reform and political obligation—*e.g.*, temperance, war, &c. It is inevitable that every faithful man should make a conscience of his belief upon these things; but he cannot on that account, if he be the head of a society where beliefs and consciences differ, assume more than his individual right of free action and persuasion within the circle that sympathy gathers round him. If in early life I had distinctly conceived the rule here laid down, I should have avoided some mistakes. And I could earnestly wish that my younger brethren might reverence their office, more than I have done, as representing the collective piety of a mixed congregation.

"The second condition assumes, what experience has at last brought home to us, that no Christian Society can subsist upon its own internal relations alone, and, like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom, that the Missionary spirit is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Were there is no sorrow felt for those to whom God is dead, and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of God or 'enthusiasm of humanity'? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work. It ought not to satisfy us that we institute and equip Mission stations in parts of our large towns that need them most. Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from the outside let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope. Our Town Missions would be a doubtful blessing to us, if we made them an excuse for surrendering an essential function of every Christian Church. I remember nothing more cheering in the contemporary history of our churches than the admirable experiments of Mr. Beard in Liverpool, and more recently of Mr. Hopps in Leicester, for extending the circle of religious sympathy to classes that too rarely feel its embrace. From my heart I honour the faith and courage evinced in these efforts, and wonder what we have been about that they have not sooner been born within us, and more widely wakened us to our duty.

"When I speak of the Missionary spirit as a Christian characteristic, I mean the attitude of a religious soul towards an unreligious, of devout faith towards no faith, of clear-visioned conscience towards moral blindness, of a beloved son towards an orphaned outcast; and I do *not* mean the attitude of one school of theology towards another. The difference of the two relations is surely plain. Where the interval between myself and another is moral and spiritual,—where he lives by righteous rule and I by chance passion,—where he is strong and calm and bright, and I am neither master of myself nor in the hands of a Divine deliverer,—there is at the heart of both a secret consciousness of their real position: he yearns to lift me up; I feel that he is above me: I am prostrate in my weakness before him, and easily persuaded to stretch forth the hand of dependence. My conscience invests him with an authority which silences the vain pretence at equality, and places me with docility at his feet. It is otherwise where the interval is one of mere intellectual judgment as between two thought-out theologies. Each has a self-preference which is without response in the other; and neither has, by natural or Divine right, any Master-function relatively to the other. The presumptive equality between them is perfect; and I can never usefully study and compare them, except with the belief that I have as much to learn as to teach; and that what has sustained the life of many wise and saintly souls cannot be without its hidden store of truth and good. Hence (let me confess) I could never take, and could never approve, a Missionary attitude towards any of the differing churches of Christendom, or help feeling repelled by Missionary approaches on their part. It is easy to avoid such reciprocation of arrogance without lapse into doctrinal reticence or indifference. Let questions of theology and morals be investigated, like all other questions, on pure grounds of evidence, and dealt with, not by the Advocate, but by the Judge; or, if this rule be too severe, let the Advocate's part never be taken except in reply, in order to rectify polemical distortions and restore the balance disturbed by party zeal. In all other cases, the third condition should come unreservedly into play: the various faiths of Christians around us should be treated with deference, as allies in foreign dress. Leave to the schools definitions of doctrine: let Churches address themselves, with one heart though in many tones, to the redemption of human life from guilt and sorrow. In the presence of great duties, under the inspiration of high affections, men are always drawing nearer to one another: in the eagerness of argument and the encounter of clashing beliefs, they are usually parting further from each other; and for one error that is struck down by the blow of controversy, a score will silently vanish because unable to breathe the air of a new age. Either every church is bound to attempt the conversion of every other, or else all must live together in the harmony of mutual respect, and commit whatever is special in their cause to the arbitrament of time and the widening of thought. We all see Divine things 'through a glass darkly'; but sure I am that my doctrines cannot be right unless *that* Church is dearest to me which is most deeply rooted in the love of God and of richest fruits in the love of man."

THE NATIONAL CONFERENCE AT LEICESTER.

The Guide Book to the National Conference, which has been issued to ministers and delegates, in view of the meetings at Leicester next week, contains not only a useful map of the town (of which the scale, not noted in the map, is six inches to the mile), indicating the various places of meeting, but also an interesting "Historical Sketch," which recalls the close association of Leicester with many of the great events and some of the greatest names of our national life.

Of the old Roman days there are still remains, not only in the name, but in fine pieces of tesselated pavement and in an interesting fragment of wall masonry near St. Nicholas Church. In Anglo-Saxon days, we are told, Leicester was the seat of a bishopric, and of a Royal Mint, which remained until the time of Henry II. The old Castle, which has now shrunk into an Assize Court, was in the Middle Ages a stronghold of the Earls of Leicester, of whom Simon de Montfort is the chief to be remembered, while the line of the great Earls ended when Henry Bolingbroke, son of John of Gaunt, became King of England.

Among the most interesting associations are the following:—

Parliaments were twice held in Leicester during the fifteenth century, the plague on one occasion rendering Westminster dangerous; its gabled High-street saw the entry of Richard III. at the head of his army on his march to Bosworth Field; Cardinal Wolsey breathed out his despairing farewell to life's vain ambitions in the guest-chamber of Leicester Abbey; Lady Jane Grey was familiar with its streets and proffered hospitalities, and the unhappy prisoner, Mary Queen of Scots, more than once passed a night within its walls. Its sturdy Puritanism made a gallant stand against the Royalist forces in 1645, when Charles I. and Prince Rupert besieged it, and the Mayor's Parlour of the old Guildhall, which still remains, became the scene of a protracted discussion and final refusal to comply with the King's demands, resulting in the bombardment and sack of the town, with much bloodshed and violence. Leicester was, however, re-captured by Cromwell and Fairfax a fortnight afterwards, King Charles having fled at full speed through its streets after the Battle of Naseby two days earlier.

The spirit of inquiry and dissent in both political and religious matters has been a tradition in this town and locality from very early times. Robert Grosstête, Archdeacon of Leicester in the days of Simon de Montfort, raised his voice against Papal assumption and the corruption of the clergy. In the fourteenth century Wycliffe's preachers, stirred to zeal by the great Reformer at his neighbouring rectory of Lutterworth, carried on the crusade in its streets and open places, until denounced and brought to penance in St. Margaret's Church; and in the gloomy days of Queen Mary the crown of martyrdom was won by Latimer of Thurcaston, a village four miles north of Leicester.

Of the great names of English Nonconformity, those of George Fox, Bunyan and Wesley appear in the annals of Leicester, while towards the close of last century, Dr. Carey, afterwards noted as a Baptist missionary, preached for some

years in the Harvey-lane Chapel, working during the week as a shoemaker; he was succeeded by Robert Hall, who at the beginning of the present century was widely known as a most eloquent preacher.

The story of the "Great Meeting" and its younger sister church, as told in the sketch, we will here reproduce. It seems that as early as 1680 a society of Presbyterians had been formed in Leicester, as a result of the Act of Uniformity of 1662. The sketch speaks of the ejected as "Presbyterian Clergy," but there were of course large numbers of Independents among them. From the society of 1680, which at that time worshipped in a small building on the west side of the town, the present Great Meeting congregation is directly descended, and its story is thus told:—

In 1708 the Presbyterians built themselves a handsome chapel in Bond-street, then called Parchment-lane, naming it the "Great Meeting," the first brick building of importance in Leicester, and still our honoured place of worship. At the time of its erection, the chapel in its green graveyard stood close to the confines of the town, in a sparsely-built neighbourhood, semi-rural, with orchards and gardens divided by fences and mud walls. Adjoining was the old "Butt Close," an acre or two of ground granted by Queen Elizabeth to the youth of Leicester for practice with the long bow, and which still gives its name to the narrow thoroughfare just beyond the chapel. A day-school seems to have been attached to the Great Meeting at its foundation; and in 1783 the first Sunday-school in Leicester assembled within its precincts, three years earlier than the simultaneous opening of eleven Sunday-schools on July 23, 1786, by a combined movement of Church and orthodox Dissent, which claimed to have originated them in this town. Among the early recollections of many of the elder members of our present congregation is the bevy of neat white caps and "tippets" in the corner of the chapel gallery. The present school buildings, also used largely for mission purposes, were erected in 1859, and form one block with those of an earlier date.

In the year 1866 the chapel underwent great alterations by the addition of a chancel and the re-seating of the interior, but its main outward features are still identical with those of its earliest years.

The roll of ministers of the Great Meeting is a short one, for no less than 112 years were occupied by the services of two of them, the Rev. Hugh Worthington and our well-remembered and beloved pastor, the Rev. Charles Berry, who each filled its pulpit for fifty-six years. With the words of the latter, written by request and afterwards inscribed upon a brass tablet placed upon the original pulpit, when it was removed from the chapel in 1866, we will close this brief sketch:—

"This pulpit was in the Great Meeting-house, Leicester, from 1708, the date of its erection, to 1866, when great alterations were made. During that period the following were, in succession, the ministers of the chapel:—

Rev. Mr. Green.
Rev. Mr. Gee, died 1730.
Rev. James Watson, 1730—1741.
Rev. Hugh Worthington, 1741—1797.
Rev. Robt. Jacombe, 1797—1803.
Rev. Charles Berry, 1803—1859.

The Rev. Drs. Doddridge, Jennings, Priestley, Toulmin, Belsham, Barnes, and other eminent divines, have preached in it. 'Man dies, matter decays, truth is immortal.'"

To complete the record of ministers of the Great Meeting, the following names must be added:—

Rev. Charles C. Coe, for five years co-pastor with Mr. Berry, 1855—1874.
Rev. R. Laird Collier, 1874—1876.
Rev. John Page Hopps, 1876—1892.

The Rev. Henry Gow, B.A., entered upon his ministry in the Great Meeting, March 26, 1893.

In 1866 the Free Christian Church was formed. It met originally in the Temperance Hall, removed to Wellington-street in 1875, and has within the last few months left this for Narborough-road, an entirely new neighbourhood on the west side of the town. The schoolroom only is at present built, and is used for both service and Sunday-school; but a church is shortly to be erected on the adjoining land.

The following is the roll of ministers:—

Rev. W. Mitchell, 1866—1870.
Rev. A. F. Macdonald, M.A., 1870—1877.
Rev. J. J. Wright, 1877—1879.
Rev. J. C. Lunn, 1879—1882.
Rev. J. Moden, 1882—1886.
Rev. W. Agar, 1886—1897.
Rev. W. Whitaker, B.A., 1897—.

THE SUPERANNUATION OF MINISTERS.

The following report of the Committee on the Superannuation of Ministers is to be presented to the National Conference at Leicester, on Thursday, April 5:—

It will be in the recollection of the ministers and delegates that at our last Triennial Conference Mr. Cogan Conway read a paper on "The Superannuation of Ministers." In that paper he pointed out the evils which at present flow from the absence of a fund for enabling ministers to retire from active service in the ministry when they are past their work. He urged that there is a solemn duty resting on our group of churches to furnish some provision for the old age of men who have devoted their lives to its service, in most cases for remuneration so small as to preclude the possibility of their making such provision for themselves. Such assistance would be in no sense eleemosynary, but would rather be in the nature of deferred pay. And he put the case of an aged minister who has no private income to support himself and his wife when his stipend ceases: he is naturally reluctant to resign his pulpit. His congregation, who still love and respect him, will take no step to cause him to resign. Yet the life of the congregation is withering up: the young people wander away to other chapels where the services are brighter and more attractive, and where they are called upon to take their share in active work.

In Lancashire and Cheshire, it is true, there is a *Widows'* Fund, the operations of which in those two counties to some extent meet the evil. But no one who is not the minister of a congregation in Lancashire or Cheshire can become a member of this society: nor indeed have the ministers resident in those counties any *right* to join it: it is in fact a private society administering its own funds in its own way.

There is also the well-known Ministers' Benevolent Society, which carries on a most beneficial work, but from its very nature it cannot give a right to benefits, and therefore does not exactly meet the case in view.

At the close of the discussion on Mr. Conway's paper the following resolution was passed:—

That this Conference recommends that earnest attempts should be made by congregations and individuals to increase their subscriptions to the Ministers' Benevolent Society, and that a Committee be appointed to confer with the directors of the Ministers' Benevolent Society, and take such action in relation to the superannuation of our ministers as they consider desirable; and that the Committee consist of Messrs. John Harwood, David Martineau, Frederick Nettlefold, David Ainsworth, Edwin Lawrence, M.P., J. Cogan Conway, W. Blake Odgers, Q.C., Frank Taylor, Charles Fenton, and such gentlemen as they may invite to join their number.

Some of these gentlemen subsequently did not see their way to serve on this Committee—the remainder now present to the Conference the following

REPORT.

Your Committee have held several meetings, and considered many schemes and suggestions. At an early stage of their deliberations they had the benefit of a consultation with some of the officials and managers of the Ministers' Benevolent Society, who afforded them valuable assistance. Your Committee desire to say at once that they have from the first been anxious that no scheme which emanates from them should in any way clash with the useful work done by this Society: an anxiety which they are sure will be shared by the ministers and delegates. But at the same time your Committee feel that the needs of the case will not be met merely by increasing the funds and widening the scope of the operations of this society. For it is a Benevolent Society: and a Benevolent Society, as such, confers no rights on its members. It gives to those whom it seeks to benefit no clear and indisputable claim to any fixed annuity. And this your Committee feels is an essential part of any scheme which is to command the co-operation of so independent and self-reliant a body of men as our ministers. The desire of your Committee (which your Committee feel sure is also the desire of our ministers) is to help those gentlemen to help themselves—to call on them to contribute as much as each can to the necessary outlay—giving them in return an absolute right to a certain benefit at a certain date.

Your Committee accordingly conferred with eminent actuaries, connected with three of our best-known Life Assurance societies: and eventually, after rejecting many more ambitious schemes, they have decided to recommend to the National Conference the following scheme:—

The Equitable Life Assurance Society is willing to insure any of our ministers on the following terms:—The minister must pay premiums according to the tables in the schedule to this report from the commencement of the insurance till he attains the age of sixty-five. Then all payments from him will cease, and instead he will receive an annuity of £52 a year till his death, and on his death his representatives

will receive £250. If he dies under the age of sixty-five, his representatives will receive the £250; but in this case the Society will pay no annuity. The insured will have, of course, an absolute right to these benefits, provided he pays his premiums regularly. And a fund must be raised to assist him to pay these premiums, so long as he remains a minister on the roll of the Conference. In those cases in which the premium did not exceed £20, the Committee propose that half the premium should be paid by the minister, and half out of the income of the fund. But where the premium exceeded £20, the fund would pay £10 and no more, leaving the minister to pay the remainder. This would encourage early insurance.

Your Committee estimate that for this purpose either a sum of £20,000 or an assured income of £600 is necessary. Should the scheme prove a success and its operations become more extensive, more capital may become necessary; but for the first ten or fifteen years they believe that the figures named would be adequate. And they believe that with so desirable an object in view as the provision of an annuity, however small, for our aged ministers, there would be no insuperable difficulty in raising the necessary funds.

It would be easy, should the promises of donations justify such a step, to rearrange the figures so as to secure to every minister insuring under this scheme an annuity of £104 after the age of sixty-five, instead of the meagre minimum of £52 a year. A table of premiums on the basis of £104 a year is also added. If this were adopted, it would probably be necessary for the trustees of the fund to contribute, in some cases, to the extent of £15 a year. But for the present your Committee is content to submit to the Conference the more modest plan suggested above, in the earnest hope that it may be approved and adopted: as they feel certain that some scheme of the kind is urgently needed among our churches.

All communications in reference to this report should be addressed to J. Cogan Conway, Esq., Brooklands, Ringwood.

Nov. 23, 1899.

THE FORGIVENESS OF SINS.

Sir,—Many of your readers will join with me in thanking Mr. Bennett for the articles, so careful, so suggestive, so full of moral sensitiveness, by which he has kindly answered the questions I ventured to put after reading his letter on the religious influence of the personality of Christ.

Still, after giving Mr. Bennett's views serious consideration I cannot concur with them; and as the subject is important, I beg permission to give the reasons of my dissent.

According to Mr. Bennett the forgiveness of sins is the most essential part of religion, because "everything centres round the primary fact of Sin."

But how can sin be a primary fact? To my mind, sin can only be a secondary fact, a consequence. The primary fact for me is my interior ideal of goodness and righteousness, which I regard as the expression of God's purpose concerning me, as the Divine revelation in my conscience of my true destination. I cannot call an action or a desire sinful, if I do not compare them to and judge them by the light of the moral ideal in my soul. It is only when I have pronounced an action or a desire to be contrary to the moral ideal that I can brand them as sin; and it is only when I have begun by loving in some measure the moral ideal, that I can suffer and grieve at having by action or by desire placed myself in wilful opposition to its beauty and holiness.

Mr. Bennett does not seem to have noticed that his own language implies the necessity of something previous to the fact of sin. "If there be a God," he writes, "who enters into spiritual relations with His creatures, then the existence in man of anything that hinders or destroys these relations must be the central fact in his experience." But must there not be first of all in man a knowledge of and a craving for these relations with God, or how could man attach such a mournful importance to the hindrance or destruction of those relations?

It follows that it must be a mistake to deduce the belief in the Fatherhood of God from the belief in the forgiveness of sins. "We must not say," writes Mr. Bennett, "He is the Father, and therefore He forgives; we must say, He is the Father, because he forgives." What! build our belief in God's goodness upon the forgiveness of sins, and not on the beneficent law of our being, of which sin is but the transgression? No, no; we must start further back and say: God is the Father, because He has destined us to a pure and noble end, to righteousness, love, and consequent happiness. It is the firm belief in our moral ideal which is the great generating cause of our belief in the beneficence of the almighty and inscrutable Power whom we call God.

If I have not this antecedent belief in God's kind purpose with regard to mankind, how can I ever form the notion of or conceive the wish for the forgiveness of sins. The forgiveness of sins? Whatever it means specifically, must it not imply the removal of some cause of separation between God and me? But if I do not believe in the Fatherhood of God, if I do not believe that God is good, why should I care about separation from Him, from a Being who may be indifferent or hostile to me? Or, again, the forgiveness of sin must imply the removal of some obstacle to the realisation of my destiny. But if I do not know anything about that destiny, if I am left in doubt as to whether it may not be an abject or wretched destiny, why should I care about the obstacles that may oppose its realisation?

But when I believe first that through God's benevolence my appointed end is the holiness and happiness of my being, then I am prepared to earnestly desire that any obstacle, which by my fault and frailty, I may have created for myself should be removed; and I am also prepared to believe that the beneficent Power which has purposed my good, is willing that any such obstacle should be removed from my path, and that any separation should cease between Himself and his poor erring creature. The way is therefore open to me for some conception, desire, and hope of the forgiveness of sins, in whatever sense the oppression may be understood.

It appears to me a legitimate conclusion of this first article, that not Sin or the Forgiveness of Sin, but the divine Ideal of Goodness and the Fatherhood of God are the primary facts of religion.

James Hocart.

BIRMINGHAM: FAZELEY-STREET MISSION.

The annual Congregational meeting of the Church of Messiah Mission, Fazeley-street, took place on Monday, March 19. The Lord Mayor (who was accompanied by the Lady Mayoress) presided, and the meeting was a crowded and thoroughly enthusiastic gathering. The reports of the various institutions connected with the Mission were read by the different secretaries, and were of a most satisfactory character.

It was reported that the congregations on Sunday evenings were excellent, and at times overflowing, and all drawn from the surrounding neighbourhood. The Sunday-schools had upwards of 500 scholars, and through want of accommodation many had to be turned away. The children's service was an especially successful feature of the school. The boys' club had reached its highest point of prosperity during the year; the girls' club numbered upwards of 60 members with a high average weekly attendance. The Band of Hope, both junior and senior branches, had been vigorously carried on, and had advanced in numbers. The Band of Hope sick club had done a useful work in helping members in times of sickness, and forming provident habits among its members. The Benevolent Society had been active in its special work of visiting sick and absentee scholars, and was a typical illustration of the desire of the poor to help the poor. The recreation class for girls under fourteen years of age had an average attendance of 120, and the poor children spent very happy hours in marching, musical drill, recitation, and singing interspersed with games and stories. The cripple class had been in existence for seven years, and gathered the afflicted little ones from the slums of the neighbourhood weekly for a bright hour. The gymnasium class had maintained its popularity and efficiency. The systematic drill had done much to steady the rough boys full of undisciplined energy, and to teach them obedience and control. The junior and senior cricket clubs, and the cycle club had proved of great services as sources of health and pleasure and good fellowship between teachers and scholars.

The mother's meeting was a specially useful agency of the mission, the number of members being 157, representing various classes of social life among the poor. The Saturday night temperance meetings and concerts had attracted hundreds of working men and women from the allurements of the public-house, and had proved a stepping-stone to the higher ministries of the Mission. A large number of men brought in through the agency of the Mission had been formed into a brotherhood of workers, and were ready to undertake anything to further the interest of the Mission. The various thrift clubs had been increasingly used by those frequently hovering on the brink of poverty.

The ministry of fresh air, in providing holidays for children and adults, and the Window Garden Society had continued their beneficent work. The large amount of home visitation had assisted in the alleviation of the sadness and friendlessness of the poor in the district.

The Lord Mayor testified to his interest in the Mission, and heartily congratulated its members on the years of successful work. He pointed the high moral of cleanliness as an essential condition of health and happiness, and showed how it was possible, though admittedly difficult, to obtain and maintain it in such a congested district as that of the Mission. In driving this home to the minds and the hearts of the people, he regarded such organisations as the

Mission as a most valuable agency, and he therefore rejoiced in its success in promoting the physical, social, and moral well-being of the people among and for whom it labours. St. Bartholomew's Ward, in which the Mission works, is known as one of the poorest neighbourhoods of the city, but the cheerful side may always be found by those who will visit the Mission at Fazeley-street. The one peculiarity of the Mission is that it attracts such a large number of men, and here Mr. Pipe had solved a great difficulty.

Mr. T. H. Russell (President of the Mission) said that in listening to the reports read by the different secretaries, apart from the evidences of untiring energy and devotion on the part of the workers, there were three things that struck him—(1.) The spirit of self-help breathing through them; (2.) The cheerful condition of the finances of the different societies, all showing a balance on the right side; (3.) the interest of teachers in their scholars as shown by the arrangements made for spending the Saturday afternoon holiday together, thus establishing very kindly relations.

The Rev. L. P. Jacks said he had just come from a meeting where they had been put to their wits end to know how best to help the drooping state of various churches. It was, indeed, an inspiration to come to such a splendid gathering, so full of life and enthusiasm.

Councillor J. S. Nettlefold said whenever visiting the Mission, though he might come depressed, he always went away feeling that it had been a tonic to him.

Votes of thanks to the Lord Mayor and Lady Mayoress brought the meeting to a close.

MANCHESTER DOMESTIC MISSION.

The annual meeting, presided over by the Rev. S. A. Steinthal, was held in the Lord Mayor's parlour, Town Hall, Manchester, on Tuesday afternoon. There was a very large and representative gathering. It was the largest annual meeting held for many years past. The Chairman read the following letter from Alderman Harry Rawson:—

Eccles, March 27.

Dear Mr. Chairman,—Until last evening, I had quite expected to attend the meeting to-day of the friends and supporters of the Manchester Domestic Mission. But a sudden attack of cold confines me to the house. I should have been glad to renew the expressions of my unabated confidence in the principles on which it was founded, and my high appreciation of its work, never more effective than at the present time. Of the numerous beneficent agencies in the city, few have been so long established. It is almost startling to realise that you will receive to-day the sixty-sixth report of its proceedings. Of the philanthropic and excellent men who took a prominent share in its foundation, few, if any, remain. Perhaps I can, better than anyone else, recall the time, because, as an apprentice, I assisted in setting up the type of the first report, and remember seeing the first missionary, John Ashworth, at my employer's place. Indeed, I have known, more or less, every one of his successors. But though none of the original promoters may yet be living, their plans have been perseveringly conducted by a long line of Committees and subscribers. There has been no sensationalism in their operations—the Mission has never been a proselytising institution—it has sought no sectarian advantages; it has cared for conversions only from intemperance, improvidence, and irreligion. Long before the appointment of official sanitary inspectors, this society's ministers directed the attention of the poor to the value of cleanliness, the importance of fresh air, and the injury to health of defective arrangements of other kinds. I believe they were really pioneers in this matter, and their reports were full of valuable suggestions. Their solicitude for neglected and unfortunate children, their sympathy and help in cases of extreme want, their successful efforts in Sunday-school work and worship as regards all ages—all these and many other labours must have been invaluable in a thousand ways, though always performed so quietly and unostentatiously as to attract an unimportant share of public attention.

Its present most earnest and excellent missionaries have well proved their claim to the cordial approval and support of all who are interested in the mission; and now that, happily, by the munificent donation of some friends, and the untiring devotion of others, it is free from debt, it has a brighter and yet more useful future for its varied and beneficent work.—Believe me, yours sincerely, Harry Rawson.

The Report, which had been printed and circulated amongst subscribers and others, was taken as read.

It was of a most interesting character, and showed that a great deal of uplifting work, of a most varied kind, was being done by the Mission at its two centres, Willert-street and Renshaw-street. The year was started with a deficit of £141, and, in addition, bills became due for work done, alterations, repairs, &c., amounting to £107, making a total of £248; and besides this there was an estimated grave deficit on the year's working. There was a welcome offer of a donation of £200 at the year's end, if a deficit could be avoided on current account. Efforts were made, with the result that all debts are now wiped out, and there is a balance in hand of £49. However, to put the Mission upon a sound and satisfactory basis, from £120 to £150 increase of income is required. The Missionaries' Reports, which were included, showed clearly what a valuable service is being rendered to the community. The institutions are numerous and healthy. The Sunday congregations and Sunday-schools are highly satisfactory, while every night of the week is filled with classes and lectures and clubs of one sort or another. Winter and summer the activities are incessant, and physical, as well as spiritual, well-being is arrived at. A more useful agency with more varied work could scarcely be imagined, and it is surprising that there should be any difficulty whatever in getting any amount of money necessary for carrying it on efficiently.

The Rev. S. A. Steinthal, in introducing the subject of the Report, said there was a balance in hand only because of extraordinary effort and generosity which could not be relied upon yearly. He did not believe it was wise to rely upon spasmodic efforts. They could not be always calling upon their friends, for instance, either to provide or to come to concerts and recitals. Every member ought now to make some effort and some sacrifice which should enable the Mission in future to pay its way. Those who have known its work in the past bear testimony to its efficiency, its thoroughness, and its benefit to the community. Its missionaries were devoted to the true elevation of their brothers and sisters; and surely the subscribers ought to take their share in promoting such a noble enterprise, and giving all the encouragement possible to the men who, amidst many difficulties, faithfully discharge the practical work of the Mission.

Mr. Charles W. Jones (President of the B. and F.U.A.) moved the following resolution:—

That the sixty-sixth annual report be adopted, and that this meeting accord to the missionaries, the Rev. S. H. Street and the Rev. J. W. Bishop, its heartfelt thanks for their earnest and beneficent labours; having confidence in their work, and rejoicing tosee the true Christian spirit manifesting itself in so many and such varied forms of Christian helpfulness.

He referred to the foundation principle upon which the Domestic Missions were originally built, and claimed that although the methods had changed and the work had enlarged, that principle had not been violated—namely, the implanting of religion in the hearts and souls of the poor and ignorant and sinning. People who said recreation was wrong as a part of mission work, did not know anything about it from actual experience. Their object was not to give a list of souls saved, and yet in Manchester and Liverpool and London there were respectable tradesmen who would acknowledge that they, having had parents who neglected them in childhood, were rescued from the gutter by the Domestic Mission. Many people are so short-sighted. They look in at the Mission entertainments, and see well-dressed men and women there, and think that women with bonnets and men with collars cannot be poor people. But they are dressed respectably owing to the influence of such agencies as the Mission. There is as much need for mission work to-day as there was sixty-six years ago. He knew something of the difficulties and discouragements that confronted the missionary, and therefore he claimed for them a large share of sympathy and good will.

The Rev. Joseph Wain, of Trowbridge, seconded the resolution. In his remarks he laid stress upon the desirability of making the Mission buildings as beautiful and bright and attractive as possible. He had visited the Renshaw-street Mission that morning, and had been disappointed with the accommodation and arrangement of the building. Manchester people ought to be able to provide more efficient Halls than that. They should be altogether different and better than the homes of the people—having bright pictures, providing sweet music. He knew from experience what a strain it was upon the missionary's feelings to go into squalid homes where wretchedness and want and vice abound. He knew not only of the missionary's success, but also of his failures—yet not absolute failures, for he believed that every good seed sown must spring up and grow somewhere and at some time. He gave some of his personal experiences while himself a missionary at Bristol, and urged that all those present should go and make themselves personally acquainted with the work of the Mission, and also take a special interest in some given family.

The Rev. S. H. Street, in acknowledging the resolution, said it was good to know that the missionaries had the sympathy and confidence of the subscribers. Though there were difficulties and disadvantages attending their work, there were also compensations. He gave a few word pictures of his own district, and showed that although it was by no means one of

the very poorest parts of Manchester, there were peculiar inducements for the men to frequent the public house, and for the children to spend their evenings in the street. The efforts of himself and his fellow-workers were mainly to get the young people into the Mission and stir up some ambitions within them, some yearnings for more knowledge, and desire to equip themselves for higher positions in society. There were many beer houses in the district, and in order to provide the men with a counter attraction, the *Cosie Nooke* was established, so that they might have a sort of club life on temperance principles. The effort had proved of great value, though it was clear that it could never be self-supporting. There was an important way in which the business men of Manchester might help them, and that was by letting them know of any openings they had for boys. Many a boy connected with the Mission was qualified and anxious to make his way in the world, but the difficulty was in helping him to get a start.

The Rev. J. W. Bishop also responded, and spoke of the character of his work at Willert-street. His appeal for sympathy and help was graphic and touching, and went home to the hearts of those who heard him. The missionary, he said, was policeman, relieving-officer, and minister in turns; and though some had expressed fears lest the work of the Missions would have to be curtailed through want of funds, he was more than convinced that if only the members of their churches could see for themselves how appalling was the evil which the Mission had to combat, they would at once determine that the work should be increased, and gladly subscribe the money needed for the purpose.

On the motion of Colonel Pilcher, seconded by Mr. S. B. Worthington, the Chairman, officers, and Committee were elected for the ensuing year.

On the motion of the Rev. S. A. Steinthal, seconded by Mr. Barker, a hearty vote of thanks to the Lord Mayor was passed, for the use of his parlour; and on the motion of the Rev. D. Agate, seconded by the Rev. C. Roper, a vote of thanks was accorded to the Rev. S. A. Steinthal for presiding over the meeting.

The proceedings then terminated.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Blackpool: Banks-street.—On Wednesday week a tea-meeting and social entertainment took place in the old school-room adjoining the church, and was well attended. The Rev. D. Davis, who presided, after expressing gratification at the large attendance, and appreciation of the kindness of the host (Mr. Houldsworth), offered a hearty welcome to visitors and friends from other churches, and said the occasion was especially interesting to many friends present, as it was the last social gathering they could have on that building. The building was old, and in many respects unfit for further use, and was about to be superseded by a new, larger and more commodious one. This, they hoped, would be opened in a few weeks time. The estimated cost of the new building is £600, and of that £370 had been raised.

Boston.—On Sunday evening the service was conducted by Mr. Pratt, of London, who preached to a good congregation on "The Problem of the Book of Job."

Cullompton.—The spring meeting of the Devonshire Ministers' Conference was held here on Monday last. At the afternoon Conference the following were present:—The Revs. J. Barron (Tavistock), J. S. Mathers, M.A. (Plymouth), F. T. Reed (Moretonhampstead), T. B. Broadrick (Bridgwater), J. Worthington, B.A. (Taunton), and Major-General Jacob (Tavistock), President of the Western Union. A public tea was subsequently held in the schoolroom, followed by a public meeting in the chapel, presided over by Major-General Jacob. The speeches were interspersed with vocal and instrumental music.

Darlington.—On Sunday week a Martineau memorial service was conducted by the Rev. A. Harvie.

Deal.—On Tuesday, March 20, a meeting was held at the Free Christian Church, to offer a welcome to the Rev. Thomas Shakspeare, who has undertaken the ministry here. The Rev. S. G. Preston, of Hastings, conducted the devotional part of the meeting, after which Mr. E. Chitty, of Dover, took the chair, and spoke some very kind words of encouragement to the congregation, and gave a cordial welcome to Mr. and Mrs. Shakspeare. The Rev. W. Copeland Bowie expressed his sympathy with the church, and hoped that it would prosper under Mr. Shakspeare's leading. The Revs. A. J. Marchant, S. G. Preston, and S. Burrows followed, expressing a hope that the church would give their earnest and constant support to the minister. Mr. George Chitty, of Dover, and Mr. E. Mace, of Tenden, also spoke some kindly words. Mr. Dorrington Boyle extended a welcome to Mr. and Mrs. Shakspeare on behalf of the congregation. The Rev. T. Shakspeare, in returning thanks, said that the church existed to foster purity of heart and life, and to help them all to come into communion with the Heavenly Father. That was its divine mission, and they could all help it on by living in the spirit of love and charity. But to that spirit of love and charity they must add the spirit of a wise rationalism and the spirit of Christian fortitude. The meeting, which was bright and encouraging, was closed by hymn and benediction. Prior to the meeting, Mr. Edward Chitty entertained the friends at a tea at the Beach House Temperance Hotel.

Derby.—The Friar-gate Chapel Literary and Musical Society brought its seventeenth season to a close on Tuesday week, when a social and musical evening was held in the lower schoolroom. The arrangements were carried out by the president of the society (the Rev. J. Birks, F.G.S.), and Mr. H. Jones, the hon. secretary. There was a capital attendance, including members of the choir, Young People's Religious Union, and the football club, who were present as guests of the president. Mr. W. Crowther, who has kindly assisted the society on many occasions, gave a most lucid and interesting sketch of "Charles Kingsley and his Works," and songs and other items completed the programme, which was greatly enjoyed. The anniversary of the Sunday-school was held on Sunday week, when the Rev. J. Birks preached morning and evening. In the afternoon, Mr. S. D. Hall conducted a children's service. Collections were made at each service. On the following Wednesday the Young People's Religious Union held a meeting, at which were present, by invitation, the members of the Gospel Hall Christian Endeavour Society. The Rev. J. Birks presided, and addresses were delivered by the Chairman and Messrs. S. D. Hall and J. Larratt. Mr. Gibson, of the Gospel Hall Christian Endeavour Society gave an excellent address on the topic, "Success in Service."

Huddersfield.—A successful sale of work was held on Wednesday and Thursday, Mar. 21 and 22, in the schoolroom of the Fitzwilliam-street Church, to provide funds for the current year and to meet the expense of a new boiler for the heating apparatus. The sale on Wednesday was opened by Mrs. Joseph Woodhead, of Longdenholme, the Rev. W. Mellor presiding, and there were also present the Revs. A. Chalmers, E. C. Jones, Mr. E. Basil Lupton and others. The Chairman referred to the bazaar of the previous year, which had relieved them from the burden of a troublesome debt, and said that the sale was to keep them out of debt. Mrs. Woodhead, in declaring the sale open, spoke highly of the work of Mr. and Mrs. Mellor in Huddersfield. On the second day the sale was opened by Mr. J. C. Bates, Mr. A. Whitworth in the chair. The receipts amounted to £81 18s. 2d.

Hull.—On Sunday-evening last the Rev. E. W. Lummis, M.A., delivered the first of a series of four lectures on Shakespeare's comedies, having the general heading of "The Grave Beneath the Gay," and including the treatment of the respective plays: *The Merchant of Venice, Much Ado About Nothing, As You Like It,* and *Twelfth Night.* The lecture attracted a very large and attentive audience who much appreciated the great force and insight with which the subject was handled.

Kirkcaldy.—The annual soirée was held in the church on Monday, the 26th inst., there being between seventy and eighty present. After tea the Chairman, in his opening remarks, referred to that being the first anniversary of the occupation of the new church. The Rev. A. E. Parry also spoke. Mr. Kirkhope, the treasurer of St. Mark's Chapel, Edinburgh, in an encouraging speech, referred to the many ties existing between the congregations of Edinburgh and Kirkcaldy. Thereafter an excellent programme was brought to a close by the singing of "Auld Lang Syne."

London: Little Portland-street.—The report submitted at the recent annual meeting shows that the past year has been one of transition; the Rev. H. Rawlings, M.A., having left in October, after more than eight years' ministry at the chapel; his successor, the Rev. H. S. Perris, M.A., not entering on the work until January, 1900. The interval was filled partly by the Special Services Committee borrowing the chapel for six morning services, conducted by the Rev. Stopford A. Brooke. Mr. Perris began his ministry and his superintendence of the Portland Sunday-school and Institute at the beginning of the year, with great hopes of being able to draw the bonds of the chapel and the Institute into closer relation, thus making our only chapel in the heart of London a real centre of free thought and religious life for the immediate neighbourhood. The meetings of the Congregational Society connected with the chapel have, therefore, this winter been made to include a good many very good popular lectures which should also appeal to the members of the Young Men's Club and Institute. The last lecture of the season was given last Wednesday, the 28th inst., by Mr. Perris, on "Napoleon the Great," and several others have been given by members of S.P.E. League on various subjects, and all have been illustrated with lantern views. There is much good work waiting to be done in the Institute, if only volunteers could be found in the autumn to help at the evening clubs and classes, or to teach in the Sunday-school. The congregation are most anxious that, being situated so that many visitors passing through London attend the services in the spring specially, they should receive support from all those interested in making such a central chapel worthy of the good work that is being done in its neighbourhood, and not unworthy of the tradition left to it by the ministry of Dr. Martineau.

London: Stamford-street.—On the 24th, at the Pleasant Saturday Evening for the People, the speaker was Mr. Fred. Maddison, M.P., who gave a stirring and eloquent address on the subject of Total Abstinence, and spoke in strong terms of the inconsistency of the working men, who were loud in their demand for shorter hours of labour, but forgot the claims of the poor women behind the public-house bars, whose hours of work were from early morning till late at night. The Rev. Frederic Allen presided, and a hearty vote of thanks was given to Mr. Maddison, on the proposition of Messrs. Welch and Montford. On a recent occasion Mrs. Ormiston Chant was the speaker, who also sang several songs, as did Mr. John Pilcher, much to the delight of the audience, by whom the P.S.E. are greatly enjoyed.

London: Welsh Services.—It is very satisfactory to report that the earnestness of the friends as Essex Hall during the last few months has been rewarded with real and active progress. Among recent preachers have been Mr. Gwilym Evans, B.A., and the Rev. E. E. Jenkins of Manchester College, Oxford; Messrs. Islan Jones and E. J. Williams, of Jesus College, Oxford; and Mr. Dan Jones and Dr. T. Evans. The attendance was large on each occasion, showing a very satisfactory increase. At the beginning of this year Mr. John Davies (the treasurer of the movement), advanced a sum required to procure a large number of Hymn Books which were much needed at the services. To pay off this debt a Welsh concert was organised, and passed off very successfully on Thursday evening, March 22. Mr. John Evans presided, and in a short address congratulated the faithful band at Essex Hall on their success and good work done, and wished every progress in the future. The Revs. H. Woods Perris and T. E. M. Edwards also gave short addresses, which were full of encouragement, and expressed their desire to see the Welsh Unitarians in London, in a near future, possessing a church of their own. The concert included a number of both English and Welsh songs. There were also recitations and a farce. After an appeal by the secretary for gifts towards the Welsh section of the forthcoming Bazaar, the concert terminated with singing the Welsh National song and chorus, "Hen Wlad fy Nhadau."

Stockton-on-Tees.—On Sunday last Sunday-school anniversary sermons were preached by the Rev. W. H. Lambelle, and a musical and liturgical service was rendered by the scholars. The day's exercises were much enjoyed, and the offertories

showed a gratifying increase. On the following Monday evening Miss Rose, the superintendent, gave a scholars' party in the schoolroom, to which the teachers, church committee, and church-workers were also invited. The programme consisted of music, games, phonograph and refreshments. During the evening a vote of thanks to Miss Rose for her thoughtful kindness, and acknowledging her long-continued devotion to the school, was proposed and carried by acclamation, also a vote of thanks to Mr. Lambelle for his valued services on the previous day. The Sunday-school is now progressing favourably with great promise of good results.

Trowbridge.—The public recognition of the Rev. J. Wain, formerly of Lewin's Mead Mission, Bristol, as minister of the Conigre General Baptist Church, took place on Wednesday, 14th inst. After tea in the schoolroom, a meeting was held in the chapel, Mr. W. Walker in the chair, supported by the minister, the Revs. A. N. Blatchford and F. W. Stanley, Mr. H. E. Bunce (Frome) and Mr. Bushrod (Southampton). After a few opening remarks by the Chairman, Mr. Wain alluded to the work he hoped to be able to carry on in connection with the church, and Mr. T. Brinson, senior deacon, on behalf of the church and congregation, gave him the hand of fellowship, and extended to him a hearty welcome, assuring him of the support and sympathy of the people in his labours. Addresses were given by the several gentlemen named, who made reference to their former acquaintance with the Conigre Church, also the good work done by Mr. Wain in connection with Lewin's Mead Mission, Bristol. Congratulations were presented to the Conigre people on the happy choice they had made in selecting Mr. Wain as their pastor, and the speakers wished him God-speed in his work. Before closing the meeting Mr. Wain paid a tribute to the memory of the late Mr. John Elliott, a faithful worker in connection with the church and in the town. A resolution of sympathy with the family was unanimously passed, and a collection made for the purpose of sending a wreath.

THE LONDON UNITARIAN BAZAAR

A CINDERELLA DANCE and CONVERSAZIONE will be held in connection with the above on SATURDAY, 5th May, 1900, in the KING'S HALL ROOMS, HOLBORN RESTAURANT (Entrance in Newton-street).

Dancing in the King's Hall, 7.45 P.M. precisely. Music in the Crown Room. Tickets 5s. each.

Tickets may be obtained at Essex Hall; from any of the local Bazaar Secretaries; from the Hon. Treasurer, Mr. F. Lawford, 40, Antrim Mansions, Haverstock-hill, N.W., or from the Hon. Secretary, Mr. Ronald Bartram, "Fern Lea," Kelross-road, Highbury, N.

WIDOWS' FUND,

FOR THE RELIEF OF NECESSITOUS WIDOWS OF PROTESTANT DISSENTING MINISTERS.

A GENERAL MEETING of the Subscribers will be held at the offices of the School Union, No. 56, Old Bailey, Ludgate-hill, E.C., on MONDAY, April 2nd, 1900.

The chair will be taken at 2 o'clock precisely.

ROBERT GRACE, Secretary.

BIRTHS.

Peirce—On the 15th March, at Chapel House, Rivington, the wife of Captain William Peirce, s.s. *Horatius*, of a daughter.

DEATHS.

Greg—On the 25th March, at 1, Clifton-place, London, W., Amy Elena, eldest daughter of the late Samuel Greg, of the Mount, Bollington.

Harben—On the 28th March, at 14, Alexandra-road, Hampstead, Charles Henry Harben, aged 59 years. Funeral at Hampstead Cemetery, Saturday, 12.30 P.M.

Johnson—On the 17th inst., of exophthalmic goitre, at Dr. Bury's Nursing Home, Rusholme, Elizabeth, widow of the Rev. Thos. H. Johnson, of Belfast and Manchester, aged 67.

Ralls—On the 23rd March, at East Villa, Bridport, Thomas Ralls, in his 93rd year.

Wright—On the 26th March, at the Larches, Four Oaks, Warwickshire, John Wright, B.A., formerly of Bury, Lancashire, and of Bath, aged 75 years.

Our Calendar.

SUNDAY, April 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. Harold Rylett.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boy's Own Brigade Church Parade, "Be Wise," Rev. Frederic Allen, and 7 P.M., Mr. Edward Capleton.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. Copeland Bowie.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. Brooke Herford, D.D. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Beauty of the Bible." Evening, "Cheerfulness."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, Sunday School Anniversary, 3.15 P.M., Mr. E. J. Webster, and 7 P.M., Rev. F. H. Jones, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M., Mr. Carlier, and 7 P.M., Mr. T. Eliot, "The Yoke of Jesus."

Stoke Newington, The Green, 11.15 A.M., and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. T. Eliot, and 6.30 P.M., Mr. W. Lee.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. Frederic Allen, "Reasonable Religion."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. T. B. Broadrick.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. Herbert Rix.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Rev. A. Cobden Smith.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.

Manchester, Strangeways, 10.30 A.M. and 6.30. P.M.

Margate, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. Barnhill.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Odgers, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. Barnhill.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. Voysey.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. Rawlings, M.A.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 1st, at 11.15, Dr. WASHINGTON SULLIVAN, "Calderon's Wonder-working Magician."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 1st, at 11.15, W. ST. CHAD BOSCAWEN, "Egyptian Ethics." Lecture at 4. Concert at 7.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, 'Peace," opened by Mr. W. Morris. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

MOTHER'S AID.—Wanted, by 14th May, a lady to take entire charge of three girls, eleven to fourteen years old, going daily to school, and to be a companion to two older sisters. Should possess sufficient knowledge of modern education to superintend home lessons, music, be a skilful sewer, and have an accommodating disposition. Age not under 30 years. A Unitarian preferred. Salary to commence at £35 per annum.—Apply, by letter, to Mrs. J. E. Hawkes, Manor Grange, Claughton, Birkenhead

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Subjects.—Religious Knowledge, Classics, Modern Languages, History and Geography, English Language and Literature, Mathematics, Natural Science.

There will be daily morning prayer and a religious service in the school on Sunday. Instruction will be given in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects. The boys will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

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Arrangements

FOR THE

SEVENTH TRIENNIAL CONFERENCE

TO BE HELD AT

LEICESTER,

On APRIL 3rd, 4th, 5th, and 6th, 1900.

ORDER OF PROCEEDINGS.

TUESDAY, April 3rd.

3.30. Reception at the Great Meeting Schools by the Leicester Committee.
4. 0. Address by the President and Welcome to Foreign Delegates.
5.30. Tea at the Great Meeting Schools, East Bond-street.
6.30. Communion Service in the Great Meeting, conducted by Rev. J. Estlin Carpenter, M.A., and Rev. C. C. Coe, F.R.G.S.
8. 0. Service at the Temperance Hall, London-road, conducted by Rev. H. Gow, B.A. Preacher, Rev. Chas. Hargrove, M.A.

WEDNESDAY, April 4th.

At the Temperance Hall, London-road (two minutes' walk from the Midland Railway Station).

10. 0. Devotional Service, conducted by Rev. E. L. H. Thomas, B.A.
10.30. Address by Rev. Stopford Brooke, M.A., LL.D. Subject, "James Martineau."
11. 0. Conference: Chairman—Mr. E. Clephan, J.P. Paper by Rev. J. Edwin Odgers, M.A. Subject, "The Historical Development of our Freedom and Faith and the Importance of its Study."
Discussion opened by Rev. Walter Lloyd.
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Conference: Chairman—Mr. H. P. Greg.
Paper by Rev. John Ellis. Subject, "How best to organise the Religious Life of our Young People."
Discussion to be opened by Rev. John Byles, Rev. J. J. Wright, and Miss Edith Gittins.
Paper by Mr. A. H. Worthington, B.A. Subject, "The Future Supply of our Ministers."
Discussion to be opened by Mr. Richard D. Holt and Mr. Russell Scott.
8 0. Conversazione at the Museum Buildings, New Walk.

THURSDAY, April 5th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. J. H. Weatherall, B.A.
10.30. Papers without Discussion. Chairman—Mr Charles W. Jones.
(1) By Rev. P. H. Wicksteed, M.A., on "The Fear of God and the Sense of Sin"
(2) By Mrs. Humphry Ward, on "Gospel Interpretation—a Fragment."
1. 0. Luncheon at the Assembly Rooms, Hotel-st.
2.30. Business Meeting. The President in the Chair.
Resolution regarding the late Dr. Martineau, proposed by Rev. S. A. Steinthal, seconded by Rev. R. A. Armstrong.
Report of Committee.
New Rules and Roll of the Assembly.
Election of Officers and Committee.
Report on Ministerial Pensions: Resolutions by Mr. J. Cogan Conway and Mr. David Ainsworth.
8. 0 Public Meeting. Chairman—The President, W. Blake Odgers, Q.C. Subject, "Signs of Progress in Christendom."
Speakers—Rev. J. Page Hopps, Rev. L. de B. Klein, D.Sc., Rev. Joseph Wood, Mr. F. Maddison, M.P.

FRIDAY, April 6th.

At the Temperance Hall, London-road.

10. 0. Devotional Service, conducted by Rev. E. W. Lummis, M.A.
10.30. Conference: Chairman—Mr. T. Grosvenor Lee, B.A.
Paper by Rev. L. P. Jacks, M.A. Subject, "The Conduct of Public Worship."
Discussion to be opened by Rev. Brooke Herford, D.D., Miss Clephan, Rev. C. H. Wellbeloved, and Rev. Edgar I. Fripp, B.A.

Arrangements have been made with the Railway Companies for the issue of Return Tickets at reduced rates, in return for forms of certificate which may be obtained by enclosing a stamped addressed envelope to the Hon. Sec., Mr. C. Fenton, 26, Thurleigh-road, Balham, S.W.

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MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The FIFTY-FIFTH ANNUAL MEETING will be held at BOLTON on GOOD FRIDAY, April 13, 1900.

10.45 A.M.—RELIGIOUS SERVICE in the Bank-street Chapel. Preacher, the Rev. H. Enfield Dowson, B.A., of Gee Cross. A Collection will be made in aid of the Funds of the Association.

2. 0. P.M.—BUSINESS MEETING in the Sales' Room, Bowker's-row. Chairman, Mr. Cuthbert C. Grundy (the Retiring President).

5.30 P.M.—PUBLIC MEETING in the Chapel. Chairman, Mr. Thomas Harwood.

Subject of Paper:—"Use, without Abuse, of a Holiday Home Paradise."

Reader of Paper:—Miss Edith Gittins, of Leicester.

An Offertory will be taken at the doors, after the Evening Meeting, in aid of the 20th Century Fund.

Special Train from Stalybridge, *viâ* Manchester. (Cheap Tickets; see later announcements).

VISITORS to the TRIENNIAL CONFERENCE at LEICESTER are cordially invited to attend a PUBLIC MEETING at the TEMPERANCE HALL at 6.30 P.M., THURSDAY, April 5th, to discuss the "*Report of Lord Peel's Licensing Commission.*" Chairman: His Worship the Mayor of Leicester. Speakers: Rev. Dr. Drummond, Rev. S. A. Steinthal, J. T. Sunderland, J. C. Street, C. J. Street, W. C. Pope, and others.

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A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3015. NEW SERIES, No. 119.] LONDON, SATURDAY, APRIL 7, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

WRITING in the midst of the delightful gatherings of the National Conference at Leicester, we can only report this week a part of the proceedings, and even of the first two days, of which we give here some record, the most beautiful and impressive things cannot be reported. We shall publish next week in full Mr. Stopford Brooke's Memorial Address on Dr. Martineau; but we cannot reproduce what went deeper than the words in the tone of its delivery and the spirit of the gathering; nor can we record the deep impression of the Communion service in the Great Meeting, and the Wednesday morning service of devotion. The overflowing kindness of hospitable friends, both of our own and other communions, the gracious courtesy of the Mayor at his reception, the most admirable arrangements both for the pleasure and the effectiveness of the meetings, will be gratefully recognised by all who were present; and altogether we may say that the happy expectations with which we went to Leicester have been more than realised.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Mr. J. R. Wilson, £1 1s.; Miss Estlin, £1 1s.; A. K. R., £1; E. A. D., £1 1s.; Miss Swain, £2; Mrs. Holland, £1 1s.; A Widow's Mite, 10s.; H. B., £2; Mrs. T. L. Browne, £10; Mr. S. S. Tayler, £2 2s.; Miss E. T. Smith, £2; Mrs. R. Moore, £1; Mrs. F. W. Meyer, £10; Airmount, £1; M. and L., £1; Miss Worsley, £1 1s.; Miss Preston, £5; Miss Purdie, 10s.; A. M. R., £2 2s.; Mrs. G. Melly, £5; Mr. Rendall, £1 1s.; Rev. G. Fox, £1; Miss Lambley, £2. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, London, W.C.

MINISTERIAL FELLOWSHIP.—The first annual meeting of the Ministerial Fellowship was held on Tuesday afternoon, before the Conference meetings, in the Temperance Hall, Leicester. The Rev. C. C. Coe, F.R.G.S., presided, in the unavoidable absence of the president, the Rev. H. E. Dowson, B.A. There was a good attendance of members. The report and financial statement were adopted, the balance in hand being £117 10s. Five new members were elected, bringing the total membership to date up to eighty-four. The Rev. C. T. Poynting, B.A., was elected president; the Rev. Dendy Agate, B.A., treasurer; the Rev. C. J. Street, M.A., LL.B., secretary; and vacancies on the committee were supplied by the election of Revs. A. H. Dolphin, H. E. Dowson, B.A., and William Harrison. Mr. A. E. Piggott, F.S.A.A., and the Rev. W. R. Shanks were elected auditors.

THE concert given by Miss Winifred Robinson, on Thursday week, at Essex Hall, in aid of the funds of the London Unitarian Bazaar was, from the musical point of view, a gratifying success, and while we should have been glad to see the hall much more crowded, there was a good audience, which must have secured a substantial addition to the funds. Mme. Carrie Blackwell was the vocalist, and a glee party also contributed three items to the programme. The orchestra, under Miss Robinson's direction, played with great spirit. Mr. Ivor James was the solo violoncellist, and Miss Robinson herself contributed three violin solos, which were very warmly received. The concert altogether was greatly enjoyed, and the Entertainments' Committee are again to be congratulated on what they have achieved.

AN INVOCATION.

O COME, when we aspire
To make the better choice;
Fulfil, O God, our heart's desire
And bid the soul rejoice.

O come! and wings of morn
Our orison shall take,
When, from the womb of night reborn,
We still with Thee awake.

Come in the vesper prayer
When day's long task is done:
Come, brood upon the hallowed air
From dawn to set of sun.

And in the silent night,
If sleep forsake our eyes,
O come in many an angel flight
Of thoughts that scale the skies.

Come in the scene of strife,
And let us on the field
All through the long campaign of life
Still fight behind Thy shield.

Then desert rock shall own
Thy quickening stroke, O God,
And living waters from the stone
Shall well beneath Thy rod.

Unseal the mystic fount,
Nor let our lips be dumb;
Speak with us in the holy mount—
Come, sacred Presence, come!

ROBERT WILSON.

NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN

AND OTHER

NON-SUBSCRIBING OR KINDRED CONGREGATIONS.

THE Seventh Triennial Meeting of the Conference opened at Leicester on Tuesday afternoon, ministers, delegates, and other friends being received at the Great Meeting Schools in the afternoon by Mr. Edwin Clephan, J.P., and other members of the reception committee. At four o'clock Mr. Clephan took the chair, and in a few cordial words welcomed the members of the Conference to Leicester, after which Dr. W. Blake Odgers, Q.C., the President, having acknowledged the welcome, delivered his address.

THE PRESIDENT'S ADDRESS.

Ministers and Delegates,

Once more we meet in conference as representatives of the Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Churches. And it is my duty to open this our seventh Triennial Conference by delivering a Presidential address. In such an address it is usual, I believe, for the speaker to call attention to the events which have occurred since the last Conference—or rather to such of them as he deems of special importance to the group of churches whose representatives he is addressing. If that be my duty, then there is one event which has happened during the last three years which is of paramount importance to our Free Churches. We have lost the man who was our leader. On January 11 of this year died James Martineau; and his loss, to my mind, overshadows in importance all other events which have affected especially our group of churches since we last met at Sheffield.

We have lost our leader, James Martineau, the greatest thinker, theologian, and philosopher among us—may I not say, the greatest thinker, theologian, and philosopher of his age? I am no philosopher, no theologian. I cannot speak of his work and influence in such matters; others must do that. But I can give expression to my own esteem and affection for the man who in such kindly manner received me at his house in Gordon-street when I was a lad at University Hall. I know how dear he was to the congregations that listened to his sermons and to the students who gathered to his lectures. We all grieve to think that we shall see no more that lofty brow, that genial smile, that noble presence. But his writings remain to us; we shall lovingly

cherish his memory, and prize the principles which he laid down.

Speaking, however, as your President in this the first official utterance since his death, it is right that I should dwell especially on the great service that Dr. Martineau rendered to this National Conference. I refer to his famous speech at Leeds, when he laid before us his Organisation Scheme. I remember well the intense interest with which that large audience sat spell-bound while Dr. Martineau, who had then just passed his eighty-fourth birthday, spoke on and on, with force unabated and clearness unsurpassed. I remember well the impression that that speech made on all of us, how he convinced us all of the necessity of husbanding and organising our forces, of improving the education and increasing the stipends of our ministers, and uniting ministers and laymen in organised work for the common cause.

And let no one imagine that Dr. Martineau's scheme was abortive, or that his great speech produced no tangible result. The contrary is the fact. It is true that with the details of his scheme we do not all agree. Some of us thought that in his speech he too much ignored our existing organisations, and too little recognised the good work that was actually being done. But with the motive and spirit of his speech, with its aim and object, we were all in accord. That something should be done and done at once, and that it should be something on the lines of Dr. Martineau's scheme, we were all convinced. Accordingly after a full discusssion, a committee of sixteen gentlemen was appointed "to submit the scheme contained in Dr. Martineau's paper to the churches, societies, associations, &c., to collect opinions thereon, and to call a meeting of the Conference at some future date." This committee reported to a Special Conference held at Nottingham on March 6, 1890. At that meeting important resolutions were carried, which have borne good fruit and done much to amend the constitution and increase the efficiency of our district associations. In the first place, boundaries were re-arranged, so as to secure that practically the whole of England should be covered with local associations, under which all, or nearly all, our churches might be grouped. In the South-Eastern Counties, where no district association existed, the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties was formed—an assembly which, with the aid of its two excellent ministers-at-large, Rev. T. W. Freckleton and the Rev. T. E. M. Edwards, has done so much to support the isolated and outlying congregations in the Home Counties. The creation of this assembly, and the good work which it has done, is entirely due to the movement initiated by Dr. Martineau's great speech at Leeds.

Another good result sprang from the same cause. It was found that our district associations had every variety of name, and also every variety of constitution. In a few cases it was necessary to alter the name of a local association to some more comprehensive title, so as to embrace all churches included in the title of this Conference. And this was gladly done. Next, it was felt to be urgently desirable that each local association should represent the congregations within its district; that is, that its committee or other governing body should consist of representatives elected directly by those churches. Some of our local associations had already a representative constitution of this kind. All the others—I believe without exception—adopted such a constitution before the next meeting of this Conference. And now in all our English district associations the principle of representation of churches has been adopted; for which again we primarily must thank Dr. Martineau.

One other reference I will make to his great speech at Leeds. No one who was present and heard that speech will ever forget the emphasis with which Dr. Martineau pronounced these two sentences:—

> If anyone, being a Unitarian, shrinks on fitting occasions from plainly calling himself so, he is a sneak and a coward. If, being of our catholic communion, he calls his chapel, or its congregation, Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors.

It is perhaps necessary to refer once more to this famous passage, because there has been a tendency in some directions, amid the chorus of laudatory comments on Dr. Martineau's life and work, to speak of him as though he were a member of no denomination, far above petty sectarian differences of opinion, and as one who declined to label himself a Unitarian. He objected most sturdily to chapels and trusts and congregations being labelled "Unitarian"; for that, he thought, would fetter posterity. But he never objected to any individual saying "I am a Unitarian." He never objected, on fitting occasion, so to describe himself. In the last year of his life, he sent a contribution to the Permanent Chapel Building Fund, which the London Unitarians are now raising to build new chapels in the metropolis.

I well remember that one of the first bits of work I had to do, when I was placed upon the Book Committee of the British and Foreign Unitarian Association, was to read the manuscript of Dr. Martineau's Preface to Mr. Hall's translation of Professor Bonet-Maury's "Early Sources of English Unitarianism." Why this was given to me I know not; what I was to do with it, I cannot think. I know I had sense enough not to touch or alter one word of it. But I can remember to this day, that clear, neat, upright writing which we all knew so well. And, above all, I was greatly struck by one powerful and beautiful passage in that Preface, the value and importance of which has not, I think, been generally recognised.

Dr. Martineau had been dealing with the various events and trains of thoughts which Mr. Bonet-Maury and others had suggested as sources from which English Unitarianism had sprung. He proceeds thus:—

> But there is one unorthodox influence so powerful and so extensively diffused as almost to supersede inquiry into the personal pedigree of English Unitarianism—I mean, the English Bible. It is difficult for us to realise the startling effect of throwing open to Europe, in its vernacular tongues a Sacred Literature vehemently contrasted, in matter, in form, in spirit, with the ecclesiastical stereotype of Christianity.

[Dr. Odgers, having further quoted this striking passage at length, proceeded to speak of the controversy of Dr. St. George Mivart with the Roman Catholic Church, and then concluded his address as follows.]

And here I will venture to say one word in contravention of an opinion recently expressed by this Conference. At our meeting at Sheffield, in April, 1897, a resolution was carried, the latter portion of which ran as follows: "That in the opinion of this Conference no settlement of the Education Question can be regarded as satisfactory and final which does not provide that only secular education shall be, directly or indirectly, paid for out of public funds." I know that the members of the Free Churches will listen with patience to a man who ventures to express opinions with which they disagree. I am emboldened, therefore, to tell you that, in my humble opinion, that resolution was a mistake. I think it is a sad confession of weakness, if men who call themselves Unitarian Christians are driven to such a last resort as purely secular education. Surely, there is some other solution of the religious difficulty—if a religious difficulty still exists. Let the education given in our Board Schools be unsectarian, let it be independent of all ecclesiastical control; but surely, it need not be secular! What harm can there be in our children being taught the Lord's Prayer or the Twenty-third Psalm? If it is right that the children in our Board Schools should study the lives of Socrates, Milton, and Washington, and learn from them lessons of self-sacrifice and patriotism and devotion to duty, then, surely, it is right and proper that they should study also the life of One who was greater than all these. From what source can lessons of devotion to duty and self-sacrificing love be better learnt than from the life of Christ?

But, however we may differ on this point, there is one thing on which the churches represented here to-day are all agreed. To us, the Book of Revelation is not closed. We do not shut the door in the face of modern thought or modern science. We welcome man's ever-widening knowledge of God's truth: we welcome it in matters of religion and duty as much as in matters of astronomy or engineering. We do not erect a rigid wall of dogma to exclude new light and new truth, and then pretend we have within its pale all that now is, or ever has been, or ever shall be necessary for salvation. We do not disregard the teachings of the past. We look back to the face of Jesus Christ: we study his words, and strive to obey his precepts. And from other voices of the days that are gone—from prophets, apostles, and martyrs—we learn lessons of which the world is still in need. Nor do we neglect the teachings of the present; for in these days, too, there are many voices which proclaim God's holy truth. But we also look forward to the future. We crave more light; for knowledge grows from more to more. Now "we know in part. But when that which is perfect is come, then that which is in part shall be done away."

At the conclusion of his address, Dr. Odgers offered on behalf of the Conference a welcome to delegates from other countries. They should have been glad, he said, to welcome representatives from many countries, had it been possible, but they had actually with them Professor N. P. Gilman, of Meadville, Pa., whom, with Mrs. Gilman, they were delighted to welcome to their gathering. Mr. Gilman,

who was Professor of Sociology at Meadville, and working editor of the *New World*, came to them as delegate from the National Conference of Unitarian Churches in America.

Professor Gilman, in responding to the welcome, said that he felt it a great honour and privilege to bring to them the greetings of the American National Conference. He and Mrs. Gilman had not felt that they had come to a foreign country. If home was on the other side of the Atlantic, they had now come to the old home, of which they were always proud and happy to think. Though they had been greeted on their arrival by the East wind with which they were so familiar in Boston, there had been no East in the welcome they had received in the homes of friends. Speaking of American Unitarian affairs, he said that, having been for the last five years 700 miles from Boston, he had not seen much lately of work at the centre, but he had been at the recent National Conference at Washington, and while they missed the leaders on whom they formerly relied, Hedge, Clarke, Bellows, and the chief of their present leaders, such men as Everett, Collyer, Toy, Savage, had been absent from that meeting, he had been struck by the number of extremely able young men present and taking part in the meetings, and he was convinced that whatever might be the present condition of their churches, their future was secure. He felt that there was now promise that at last Unitarianism might be the gospel of the people for the people, by the grace of God. At Meadville, which was the only strictly Unitarian theological training school they had, they were now better equipped with men than ever, and had recently received a number of generous gifts, and expected to be still better provided for in the near future. Of the *New World*, also, they had good hope that an ample endowment fund would be shortly provided, so that it would be independent of a subscription list, and would be firmly established as a great review, interdenominational, free, and liberal. In carrying out the purpose of the review, they hoped for the hearty co-operation of the scholars and ministers among their English brethren.

On both sides of the ocean they were striving as never before for the fundamental unity, and in great part they were finding it in the unity of social reform, which again must be based on the unity of the spirit of which Dr. Martineau was the great exponent. They in America had been deeply moved by his departure. While some of their thinkers could not accept his metaphysics, and others did not follow him in his ethics as a system, none could resist his spirit, or the example of his great and beautiful life.

At the conclusion of Professor Gilman's address, the company adjourned for tea in the lower school-rooms, and at 6.30 the Communion Service was held in the Great Meeting. The body of the chapel was completely filled, the congregation overflowing into the gallery. The service was conducted by the Rev. C. C. Coe, a former minister of the chapel, and the Rev. J. Estlin Carpenter, the address being given by the former.

SERVICE IN THE TEMPERANCE HALL.

At eight o'clock service was held in the Temperance Hall, where a very large congregation assembled. The service was conducted by the Rev. Henry Gow, B.A., Sullivan's anthem, "Send out the light," being beautifully sung. The sermon was preached by the Rev. Charles Hargrove, M.A., of Leeds.

THE SERMON.

OUR WORK FOR THE COMMON CAUSE.

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." —1 *Cor. i.* 10.

So wrote Paul to the little community at Corinth, which he had won for Christ by eighteen months assiduous preaching. It was only three or four years they had existed as a Christian Church, and already there were divisions among them. Paul had his adherents, and Peter and Apollos each had theirs, and there were those who made a party name even of him whom all owned alike, through whose gospel they had all been won to God. So the Apostle beseeches, argues, exhorts, effaces his own personality, and abates the dignity of his office, if haply he may win them back to unity, that they might call themselves henceforth after no other name but Christ's, and all call themselves by his name: "We are Christ's, and Christ is God's," the sufficient bond of a perfect union. Paul's entreaties availed little; true we hear no more of these particular parties against which he so earnestly protested. But only a generation later, under leaders more willing and less reputable than Apostles, the spirit of party still was rampant, and the divisions of this Church were, as Clement tells us, the grief, the scandal, and the danger of Christianity at large.

Years went on, and the world became Christian. Rome turned to worship the Christ she had mocked, and the nations once subject to her, and barbarian tribes who had maintained a fierce independence of her sway, all together bowed before the same Lord and called themselves by his name. On this all Churches were agreed, that the counsel of Paul was not his own, but spoken by the Holy Spirit, and to be received as the very word of God; and in this all Churches were alike, that they were more or less divided within and at strife with one another. Heedless of the meaning of Paul's exhortation, even while they worshipped the letter of it, Christians distinguished themselves from Christians by assuming party names, or by imputing them to the disrepute of those to whom they were opposed. "I am of Paul, and I of Apollos, and I of Cephas," might be taken as the motto of ecclesiastical history. The principle of division and discord is ever present; while only the persons, whose names are used or abused to sanction it, vary from age to age. And to-day, when the Christian Church stands upon the threshold of the twentieth century since its founder's birth, to-day the divisions are more numerous than they have been before; sects form themselves apart, less savage against one another than of old, but not less determined each of them to maintain its seclusion; nor less earnest, more than one, in the proclamation of itself as the only proprietor of the ordinary means of grace and sole custodian of divine revelation.

"In one spirit were all baptised into one body," writes St. Paul. "I believe in the communion of saints," is the earliest confession of Christian faith, and that communion the Nicene Creed explains to be the "one Catholic and Apostolic Church." Such is the theory of Christianity; but history gives us no choice except either to recognise as One Communion those who refuse all communion with each other, or to choose among the many bodies a single one which shall alone have the right to take to itself the title "Church of God," by which Paul designates the Christian community of his day.

To the latter alternative many have inclined; it seems so simple and so logical, and offers a solution of all religious difficulties by the acknowledgment of a living authority, arbiter of differences, and guardian of revealed truth. Only the Facts are against it,—the Works by which faith is shown and proved, without which the boast of true faith is vain; these are not of any one Church, but are found in every Christian body, and distinguished as Christ's the Society of Friends equally with the Little Sisters of the Poor.

We are forced, then, to this conclusion, inept as at first sight it may appear, that "we who are many," not many individuals merely, but many in opinion, in faith, and in practice, that we are all somehow "one body." Some call themselves, or are called, after the names of men—Calvinists, Arminians, Wesleyans, Socinians; some get their names from a conspicuous tenet they agree to affirm or deny, as in our own case, who cannot escape the Unitarian name, however reluctant we may be to be so labeled; others are named by their form of government, Congregationalists, Episcopalians, Presbyterians; and others from places with which they are chiefly connected—Rome, or Greece, or England. What are these, all of them, but varied forms of the old party names—Paul and Apollos and Cephas, over again? And now and always are some who try to escape all sects by owning no other name than Christ's, and yet do not and cannot succeed. For they are still what they are, whether they avow or whether they deny the name. The English Evangelical, the Italian or Spanish Roman Catholic, the liberal Unitarian—each would use the Christian name as his own; but each uses it in his own peculiar sense, and by no means will agree to that intended by the others. And we are forced to admit that there is no legitimate party of Christ now, any more than there was in Corinth; and if any insist upon the name, our answer is Paul's own, "Is Christ divided? If any trust in himself that he is Christ's, let him consider this again with himself, that even as he is Christ's, so also are we." The name is common to us all; yet does it so apply as not to heal our differences or unite us before the world.

For in truth, what Paul demanded was too much for human frailty, and the very terms of his expostulation betray the exorbitance of his entreaty, "When one says, I am of Paul; and another, I am of Apollos; are ye not men?" Even so, dear saint of God, yet thou thyself not exalted above human infirmity! We are men, and impossible is it, as all history has shown, that we should ever be "of the same mind and the same judgment," and there be no division among us. We are, indeed, men; and it means that the bulk of us are short-sighted and ignorant, and liable to error, and prone to obstinacy, and

vanity, and self-assertion, and confident of ourselves and our opinions. Our virtues as well as our vices divide us against one another; our learning sides with our ignorance to perpetuate dispute. In vain has the way of compromise been tried. It has never been large enough to include all, and of necessity must exclude those who believe in a definite historic revelation from which nothing can be taken, and to which nothing can be added. Equally in vain has it been tried by the assertion of divine authority, to compel all into one fold, for there always have been and will be multitudes who do not and cannot submit their judgment, though it is in the name of God their fellows adjure them.

There are divisions among us, as there were at Corinth; they are many and deep and wide, and, as it seems at present, hopeless of filling up or of bridging over. Attempts have, indeed, been made in our day to draw closer together the various Churches which come under the common designation of Evangelical Dissent. For whatever success has rewarded the persistent efforts we are thankful, and we rejoice that the good work done by our brethren is made easier and more efficacious by their union. But how little hope is there of any drawing together of the older Churches, or of more than a bare toleration being secured by those who are, like ourselves, further off from the general agreement! Shall we, in a hundred years hence, have come to an agreement? Shall we all belong to one Church, or all recognise as good and wise the variety of Churches? Shall we all partake of the same outward sign, of the same inward grace common to all?

Nay, I venture to prophesy that in a thousand years hence the same great divisions will cleave the Christian world as now. For it is by nature, as well as by thought and training, that men are Catholic or Protestant, High Church or Evangelical, Unitarian or Orthodox.

But I am no prophet, and my prophecy is of no worth. I take the facts of to-day and to-morrow—facts quite independent of our judgment on them, whether we approve them as natural and salutary, or condemn them as a violation of God's purpose. And I ask—What can we do? What should be our attitude towards the Churches divided against one another, and united only against us?

Against them we cannot unite, for they compel our sympathy and respect so that we must needs wish them God-speed in their work, even while they stand aloof from us and bid us keep our distance. If now and again we are stirred to wrath by some grosser act of intolerance or injustice, and are tempted to denounce their false doctrine and bigotry, we are speedily brought to reason by the consideration of our own remissness and their energy, and the curse our lips were fain to utter is changed into a blessing. For we are as liable to error, as prone to self-assertion and dogmatism as they are; and are they not in zeal for God examples to us, in labours for the common weal our rivals, in learning no whit our inferiors? We can in no wise affect to despise the fellowship we are refused, nor make light of that communion of saints from which we are excluded. The loss to us is very serious, the pain of it is sorely felt by many.

Shall we, then, sue for reunion, and humbly desire conditions of peace? But we know them already, and we know them to be such as it is impossible for us to accept. For our convictions are not subject to choice, that we can form them at command, or alter them to suit even our spiritual interests; nor do we deem it lawful to withhold expression of them for the sake of greater usefulness any more than for the sake of gain.

We must needs, then, remain Dissenters from orthodox Dissent, and Protestants against popular Protestantism; the minority of a minority, tracing back a thin and doubtful line of ancestry till we find ourselves firmly grounded in the Unitarian declaration of the great founder of Christianity: "One there is who is good—if thou wilt enter into life, keep the commandments."

But have we no office in the Church Universal? Is there nothing we may do for Christendom and mankind? no truth committed specially to our keeping? Must we resign ourselves to be, as the Gibeonites, "hewers of wood and drawers of water unto all the congregation," but never presume ourselves to claim "part in the Lord," or right of worship in the common sanctuary? Ours to serve in Parliament and on Town Councils and Committees, to look after the health and welfare of the people at large, but to hold back our hands from the Ark of the Covenant, and admit ourselves unworthy of religious fellowship? No! a thousand times no! We will not stay to count heads, or waste time in bewailing deserters, or hesitate lest our voice sound a childish treble when raised against the mighty chorus of Churches unanimous in nothing else but to condemn us. We have our part in Christendom, our witness to bear for the integrity of the Universal Faith.

The late Lady Margaret Professor of Theology at Cambridge once wrote to me:—"The body to which you belong, and yourself, therefore, as one of its representatives, has a work to do for the great common cause. Whether acknowledged by others or not, it contributes its share to the fulness of Christian progress." I cherish the words as coming from one whose orthodoxy has never been called in question, and whose sound judgment and deep learning have won the universal respect of Bible students. Yes, we have a work to do, not for our own communion only, as if to increase in numbers and influence were an end in itself, but for "the great common cause," for the advancement of truth and righteousness on earth.

Nor can it, I think, be doubtful what our special department of work is. It is not to argue and show the falsity of doctrines from which we differ. It is our misfortune that now and again we are forced into controversy, and are driven to attack those whose position we would gladly leave in peace; but this is not our business as a Church. We are militant indeed; but our warfare is not against our brethren and their cherished beliefs, but against the world and its insidious spirit—against the greed of gain, the love of pleasure, the reckless competition, which are the ruin of men's souls. Our negations come to the front because there is so vast a majority opposed to us, and we are bound to make clear why it is that we stand apart and submit to be lonely and few amid the hosts of Christendom. It is our misfortune more than our fault that the name by which we are known has lost its true significance of belief in the Unity of God, and has come to imply disbelief in the Trinity. But there is no strength in negation, nor bond of union, nor principle of growth; and I am persuaded that the weakness of our group of churches proceeds mainly from this: that we deny more than we affirm, that the thought of what we do not believe is always present to our minds, and what we do believe is to very many dubious and vague.

Yet it is faith alone which is life and power. The profession of opinion makes a school of philosophers or politicians; the conviction of truth as the illumination and salvation of souls constitutes a Church. The grain of sand may be very like a grain of mustard seed, of the same size and weight and colour, but the difference is one of kind. It is alive the tiny seed, and has in it therefore almost infinite potentialities; the sand can have no future but to be divided and worn down to finer atoms, or at the best to remain as it is undisturbed from age to age, it cannot grow. What is our inner life, our faith as a Church? Or are we a heap of sand, not seed at all?

What do we believe? What do we teach?

We have no profession of faith like other Churches; and if we were prepared to adopt one, it would not be accepted from me, or even from one of far greater authority among us. It would have to be a joint production, and the attempt to frame it would prove once more how great among us is the love of freedom, and how small the agreement in doctrine.

Assuredly I will not propose to you a creed or confession, nor will I venture even to state what articles of religion they may be on which we can be supposed for the present agreed. But one thing I venture to affirm without fear of contradiction.

WE BELIEVE IN GOD.

"Of course we do!" Yes, of course, because as Homer witnessed of old, "all men stand in need of the gods," and writes Cicero, "since a steadfast unanimity continues to prevail among all men without exception it must be admitted that the gods exist." We dissent from the all but unanimity of Christians, we cannot dissent from the unanimity of the human race. We believe in God, nor are we called upon to justify our faith as reasonable, or find old arguments or new in its favour. We are sufficiently founded on the old maxim, *Securus judicat orbis terrarum*, the round world is not agreed in vain.

But who or what is God? For still it is true, as Cicero said was the case in his time, "that there is no question on which there is such marked disagreement, or opinions so various and so opposite." Yet thus much we may safely say, that each man's conception of God is the measure of his own capacity of thought and feeling, and that the highest conception ever formed by mortal mind falls short of the truth as far as the finite is short of Infinite. For the supreme God is One than whom no greater can be conceived; One who has all perfection we can imagine, and who is all that the wisest and best of men can be, and is more than all. One, therefore, who is good and just and mighty and wise, who knows and thinks and wills and loves, but all in

some incomparably higher way, transcending our highest flight of thought. One, too, who is concerned with us and our doings and sufferings; for not to know were ignorance, not to care were indifference, and these defects of ours cannot be in the All-Perfect. "We too are his offspring," and our hearts cry out for him, and if an earthly father heeds his children's cry, how much more shall the Father in Heaven attend our call and provide for us even before we know our wants or think to make them known to Him.

Nor does it detract in any way from the awful significance of this truth, that all are agreed upon it. God is: God knows: God cares—all who calls themselves Christians, all among us who make any profession of religion admit so much. But if only one man in all the world knew and believed it, the fact would still subsist and would be all important: that the belief is shared by the human race strengthens our conviction of its truth, but neither adds to nor takes away from the infinite fulness it implies.

It is the One Truth, Universal, Eternal. It always was, always will be; is everywhere true. If intelligent beings inhabit Mars, or planets which revolve round other suns than ours, it is as true for them as for us, concerns them equally with us. It was true ten million years ago, when the earth was a fiery globe; it will be so ten million years hence, when it speeds its lone way still, a dead satellite of a cold sun. God alone has neither past nor future, but is. God alone is not here, not there, but One in all place as in all time. It is the Truth, in the contemplation of which man, too, soars above the limits of Time and Space, and all other truths are lost to his view as stars, which, however bright they shine in the darkness, lose themselves and disappear in the light of the rising sun. It is the One Truth on which men are agreed, who disagree on all things else.

How vastly different men are among themselves! In features, complexion, character, stature of mind and body, in customs and clothes, and every respect under which we regard them, they are unlike. But under all is the same broad food-producing earth, and over all arches the same star-lit heavens. So, too, is it with their religions. Doctrines and forms are many and ever varying, and those held most sacred by some are ridiculed by others, those held to be absolutely essential to-day were unknown of old: men cannot believe alike, cannot even pray together. But the same Providence has care of all, sending his rain and causing his sun to shine on just and unjust, on orthodox and misbeliever; the same God is over all, claiming for himself all sincere worship, under whatever name it be addressed.

I would deny nothing, dear brethren, which any of you cherish as helpful to the spiritual life. I would diminish nothing from the importance of any doctrine we commonly hold by as Christian men. But I do assert the supreme importance of this fundamental truth, which denied all is lost, the world becomes an immense self-acting machine, history a meaningless succession of phenomena, and the individual a mere by-product of forces which ignore him.

And this truth is in danger among men, always indeed has held its own with difficulty, and been recognised only when disguised. In old time they worshipped a multitude of divinities, with the One God dimly discerned in the far distance, or not discerned at all. Now, too, as a High Church Bishop tells us, is "there a secret and half-conscious danger in the Church of making an exaggerated Trinity, danger lest the Father should be removed out of sight, out of mind, out of reach, and the Son take his place."* There is danger lest he who taught us to pray to the Father, and trust and love Him above all, should himself (by our fault, not his) hide the Father from us, and take the place of the God he revealed, danger lest three Gods take the place of One.

The Gospel according to Paul contained doctrines which have been the subject of endless dispute, but this was the beginning of his preaching and the end of all his theories, "the good tidings that ye should turn from vain things to the living God." Never has the Christ had so devoted a servant, so enthusiastic a lover, but never with him is the face of God hidden or His sole glory obscured. The consummation of all things is the subjection of all to the Son and of the Son to the Father; and even now as we are Christ's, so Christ is God's. And "as the head of every man is Christ," *i.e.*, as Christ is supreme over all men, "so is God the head of Christ." I am not quoting these as Unitarian texts, or seeking to put any other interpretation upon them than what I believe all will admit, nay, that of the Apostle himself—"that God may be all in all," within us and without us, close to us as the air we breathe, intimate as our own souls. Oh! for some revival of that old experience, "As the hart panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" And again, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." Experience rarer, it seems to me, in these times than it was of old, but still cherished among us, and we might almost dare to say the peculiar treasure of our small society.

"Let another praise thee and not thine own mouth: a stranger and not thine own lips," says the Hebrew proverb; and, therefore, I gladly accept the witness of one who was an entire stranger to us and denied the possibility of "really cordial intercourse" between such as we are and men of his own views. "In many Unitarian writings," said the Vicar of St. Mary's, Cambridge, some years ago, "just as in some Unitarians I have known, there is a passionate earnestness of devotion which is most striking—a sense of awe in the presence of God. The hymn 'Nearer my God to thee' is an illustration of this. When we recognise this reverence we may well desire to emulate them in it."

That hymn is the chief contribution of Unitarianism to Christian hymnology, and there are not a few of like kind which have been accepted from us for the use of all the Churches. The fact is more eloquent than any words. It points out to us how we, few and insignificant, may serve and help and defend the cause of true religion. Ours to witness for God, to fear Whom is the beginning of wisdom, to see Whom is the consummation of desire, God the first and the last, from Whom all things proceed, and to Whom all things return, in drawing near to Whom all the discipline of life's pleasures and pains finds its meaning, God Whom all need, and in the worship of Whom all are united, even though they try to keep apart.

For all that worship is a drawing nearer to God, who is spirit, in spirit. And those who draw near to God must needs draw nearer to each other. Bodies may keep to different places, lips may repeat divergent formulas, but souls praying truly are moving to the same centre, even though they come from far distant points of the great circumference, and seem to be tending in opposite directions. This is the true communion of saints, this is the essential unity of the Catholic Church throughout the world. The only communion and unity which is possible at present, or perhaps ever will be possible while we worship on earth. And for this communion in spirit, this unity in God, we witness among the Churches, and pray with those who will not pray with us, and preach with Peter that "in every nation he that feareth God and worketh righteousness is acceptable to him."—Acts x. 35.

* "The Parish Priest in the Town." By the Bishop of Truro.

WEDNESDAY'S PROCEEDINGS.

The proceedings on Wednesday began with a devotional service at ten o'clock, in the Temperance Hall, conducted by the Rev. E. L. H. Thomas, B.A., and this was followed by a memorial address on Dr. Martineau by the Rev. Stopford Brooke. That beautiful address we shall be privileged to publish in full next week.

Mr. Edwin Clephan, J.P., then took the chair, and the following paper was read by the Rev. J. Edwin Odgers, M.A.:—

THE HISTORICAL DEVELOPMENT OF OUR FREEDOM AND FAITH AND THE IMPORTANCE OF ITS STUDY.

The subject on which I am asked to address you is "The Historical Development of our Freedon and Faith, and the Importance of its Study." To deal with so large a subject in so short time is in itself no easy task. The mere story is a long one, and the lines of it are somewhat broken. Faith and freedom have seldom marched exactly *pari passu* in history or in consciousness. The difficulties which attend the independent investigation of Nonconformist history are by no means inconsiderable. The litigation which led to the Dissenters' Chapels Act of 1844 generated an air of suspicion in many quarters which has not yet been blown away; and anyone who is inquisitive about trusts and covenants is regarded as a man who probably wants to reconstruct history for some party purpose, or who is wishful to endanger some vested interest. Documentary evidence is not readily accessible. Dr. W. A. Shaw, in his work on the "Church during the Civil War," tells us how he hoped to make collections for the history of the period from the registers and records of the old London churches; but, says he, "I quickly found that my wish was hopeless of attainment, and I dropped it in despair." We have some excellent chapel histories; my opportunity will not have been wasted if I can prevail upon the present representatives of the old Nonconformist congregations, not merely to preserve, but to print documents; not wasted, indeed, if I can awaken a little historic interest in some of my friends to whom the fact that they statedly worship in a Presbyterian, a General Baptist, or perhaps an Independent chapel, seems to mean no more than if one should say, "You

live in a house once occupied by a Wesleyan."

It is sufficiently obvious that the arrest of the Reformation on its intellectual side brought on its appropriate Nemesis in the form of doctrinal division and revolt. It is not so readily perceived that the political settlements of national and territorial Churches, consequent on the renunciation of Papal supremacy, produced their inevitable results in restlessness and inaction. The State, whether embodied in an English king, a German duke, or a Swiss municipality, professed to take over bodily all the jurisdiction that had hitherto been Papal or ecclesiastical. The opposition roused by this assumption, and by consequent practice, has been more operative than any produced by dogmatic differences in the ecclesiastical history of this country. It is the same revolt, whether an Elizabethan Puritan complains of the Queen's injunctions, or a clergyman of our Reformed church pours contempt on the Judicial Committee of the Privy Council in our own day. The assumption led, directly, to the Tudor-Stuart theory of the divine right of kings: indirectly, to the divine right of bishops. The opposition to it was embodied in Puritanism, with its two forms, Presbyterianism, demanding a National Church with some power of self-determination and self-reformation; and Separatism, abjuring all relation to State or parish, and seeking to establish a theocratic polity, wherever two or three of like mind were gathered together.

Henry VIII. took up his functions as Supreme Head of the Church and Clergy of England with great seriousness. In his theory, this was no new departure; he connected it, now with the claim that the Monarchy of England had always been of the nature of empire, and now with the consecration that accompanied coronation. When he put his power into commission, Thomas Cromwell was his Vicar-General; he devolved upon him the visitatorial powers of the Supreme Head—*i.e.*, a jurisdiction superior to that of archbishops and bishops. He regarded these dignitaries as the most aggressive of the popes had affected to regard them. They were persons upon whom the Œcumenical bishop devolved a *partem sollicitudinis*, a share of the anxiety which was truly all his own. The mind of Henry in the matter is clearly seen in the licence whereby Bonner was appointed Bishop of London, which devolved upon him certain functions from the Supreme Head during its own good pleasure. This same theory holds in the time of Edward VI.; the young king is spoken of in this style: "Supreme Head on earth of the Church of England and Ireland, from whose kingly power all authority of decision and jurisdiction of every sort, as well ecclesiastical as secular, flows as from a supreme head, the fount and origin of all official functions within our kingdom." This language occurs in a commission addressed to Cranmer, and by it he is allowed to continue to exercise the jurisdiction of his primacy; "the royal munificence," it says, "inclining an ear to his humble supplication, indulgently recognises his precarious position," and renews his licence.

After the Roman-Spanish rule of Mary, the supremacy was invested in Elizabeth as Supreme Governor, not Supreme Head, but by an Act which revived the powers of the Supreme Head Act of Henry VIII., with the addition of a reserve of power to the Crown, and unlimited powers of visiting, reforming, correcting and amending, which might be (and were) devolved, not to a Vicar-General, but to a High Commission Court. The "reserve of power to the Crown" not only kept all initiative in the Queen's hands, but it enabled her to paralyse the efforts of bishops and Parliament alike. She stayed for nine years the issue of the Articles of Religion to the Church, because she "would not suffer these things to be ordered" by Convocation or by Parliament, on the ground that they belonged to "Her Majesty's Royal authority of supremacy of the Church of England." She legislated for the Church by Injunctions, which the bishops were to enforce. Many of them, old Marian exiles like Jewel and Pilkington, deplored their own helplessness. They wanted to evangelise the country, like Latimer in the days of Edward VI. What the queen wanted was external uniformity, as little preaching as possible, and *laissez-faire*. I must not pause to debate the question how far she was justified by political considerations. I would only point out that all the types and forms of early nonconformity were determined by the throttling of the life of the Church by the State, the shutting down of regulation upon every surviving impulse of the spirit of the Reformation. In the early years of Elizabeth's reign, the policy of uniformity and no options led to the Vestiarian Controversy. Certain ministers scrupled the surplice and called it a "conjuring garment of the Pope's church." The bishops admitted that the wearing of this vestment or that was a thing in itself indifferent: God neither commands it nor forbids it. "Then why enforce it?" said thirty-seven London ministers who were in prison for noncompliance: "What authority can make necessary that which Christ has not made necessary in his Church?" The bishops did not relish the answer they had to give. "The zone of things neutral and in themselves indifferent is the scene of the ecclesiastical legislation of the Protestant State. All such right of action is, in this country, vested in the Queen; she can at will enforce a thing, and then it is taken, in the view of a loyal subject, out of the category of things indifferent." "Nay," said the ministers, "no earthly power can alter the nature of things which God hath not commanded nor forbidden." Out of this emerged the first permanent principle of historical English nonconformity.

The party of further reformation was not content to be idle; if the bishops would not lead them, they would do something to make the Church a living thing in their own parishes. If the impulse did not come from the top, still a foundation should be laid at the bottom for a National Church according to the scriptural model, as they conceived it. Hence the movement in the direction of what Robert Brown afterwards called "Reformation without tarrying for any." The first aim was to set up a "godly discipline" in each parish, and the main part of the organisation for this purpose was the association of Elders with the minister to form a parochial presbytery, such as survived in the Kirk session of a Scottish parish. The plan was not novel. It was one special way in which the Reformed Churches of the Continent had wrested from the State some power of social and moral jurisdiction. Not without many a struggle; for the Reformed State claimed to say who did or who did not belong to the Reformed Church; it admitted to, or excluded from, Communion. Calvin fought for years against the right of the Council of Geneva to order the administration of the Sacrament to whomsoever it pleased. Unless we understand the meaning of this claim of the Church to moral jurisdiction—its desire to deal with the scandalous and the impenitent within its own circle—we shall misjudge the whole Disciplinarian movement and its extreme form in the Separatist Churches. Discipline was an admitted necessity for a Reformed Church that was to be something more than an appanage of the State. The first Puritans caught holding a conventicle (Plumbers' Hall, 1567), deplored that "no discipline, according to the word of God, was brought into the Church" by the Edwardian reformers. The Edwardian reformers had already deplored it, and the Church of England goes on deploring it every Lent unto this day. Every Ash Wednesday it repeats their words written in 1549, "Brethren, in the Primitive Church there was a godly discipline" . . "until the said discipline may be restored again, which is much to be wished": so we read in the Commination (where, however, the particular discipline referred to is only penitential).

Though many of the clergy were credited with the intention to "erect up their several presbyteries in their own parishes," I do not know that such a presbytery was ever formally constituted except in the case of Wandsworth in 1572. But the literature in which the principle of parochial presbyteries is set forth and defended, stamped the whole party with the names of Disciplinarian Puritans, Presbyterians, or "the Consistorian faction." The writings of Cartwright especially are noteworthy as enforcing that appeal to Scripture as final and positive law which was to be essentially characteristic of Puritanism. He pushed his argument against all subsidiary authorities and all consideration of usage or expediency in Church matters, to the point of denying the existence of any neutral zone and any things indifferent in religious observance. The Bible gives us a Scripture pattern of a Church. All that is not therein prescribed is human invention, and must be rejected; and all that is, if not prescribed, yet mentioned in the New Testament in connection with the Church, is an essential of the Gospel model. Hence the Church must have all the officials named in the Pauline Epistles. The exaggeration of Cartwright's views threw the cause of the self-determination of a living Church and its power to provide for its own exigencies of administration into the hands of his opponents. The side of reasonable liberty was represented by Whitgift, the most unscrupulous and thorough-going of Elizabeth's episcopal instruments, and by Hooker, whose immortal work of "The Laws of Ecclesiastical Polity" created the best tradition of the English Church.

But Presbyterianism came to stand for another thing: for a point of doctrine much more operative than the abortive scheme of parochial Elderships; not theological doctrine, for, as an early writer on the Articles tells us, there was no difference between the Conformist and the Nonconformist on any matter of religion until the Puritans put forth their strong Sabbatarian views. Voluntary associations of the clergy for mutual counsel and for the encouragement of preaching had sprung up in many counties. They were favoured by several bishops, and Grindal the Primate saw nothing but good in them. He refused to be the Queen's instrument in suppressing them; but suppressed they were. They were called prophesyings (the New Testament word for preachings). Not till after they were suppressed, when some of the associated clergy continued to meet in a contraband way, was there (as I think) any ground for suspicion that an attempt was being made to hold *classical meetings* of presbytery. But if the clergy may not meet, if four or five of them may not come together for a special service, the question arises,—Have they no rights? What is a presbyter? Is he only a servant of a Lord Bishop, a person with a devolved charge, and a responsibility to those only who are set over him in the State ecclesiastical? Appeal was made to the New Testament, where the words Bishop and Presbyter or Elder, if not used quite interchangeably, yet occur, it was maintained, in such a way as never to suggest that there was a whole difference of order between them. When St. Peter calls himself an elder, does he mean that he was inferior in order to a primitive bishop? Further, it was contended, if in the second age a bishop had a pre-eminence over associated elders, it was only as *primus inter pares*. Hence the doctrine of the *parity of ministers* which began to be preached

at Cambridge in 1587-8; hence the doctrine of the Presbyterian Churches of the present day that there are only two orders, those of presbyter and of deacon. This Presbyterian doctrine was immediately met by the enunciation of High Episcopal doctrine from the lips of Bancroft, who maintained that a bishop is in order other than the presbyter; that his office is of divine right, and is of the essence of the Church. This doctrine, very sparsely espoused during the first twenty years succeeding its first appearance, was destined, as you know, to a high and mischievous career during the eventful years 1620-1640. But already in 1604, the year of the Hampton Court Conference, James I. had pronounced against the Presbyterianism of his youth, and taken the Episcopate into some sort of partnership, in his celebrated phrase, "No Bishop, no King!"

The more or less conformable Puritans had never contemplated any step that should place them outside the Church of England. They held to a National Church and to a parochial organisation. If they dreamed of measures for reforming Church government, their main desire was to bring the bishops into association with their clergy, instead of their being, as they seemed then to be, agents of a secular power ruling the Church *ab extra*. The case was far other with the Separatists, who carried their idea of reformation "without tarrying for any" a great deal further. They applied to the existing Church the test of the Scripture model, and declared it to be wanting in all the requisites of a true Church. It had neither truly appointed ministers, nor a truly gathered and covenanted people. Its congregations were a mixed multitude, not a communion of saints. Its clergy were appointed by outsiders, not called by the Church out of its own fellowship. Every true Church, on the contrary, is a Church planted and gathered. The particular Church, not a National Church or an association of Churches, is the Church of the New Testament. It inherits the promises; it is, in its measure, the body of Christ. Its members, united by a mutual covenant, are members one of another, and with them rests the power of admission and exclusion. They must keep a watchful eye, and purge the Lord's vine of all dead and unfruitful branches. Hence the perpetual reiteration in Separatists' literature of that early claim of the Reformed Churches to the right of excommunication. The Separatist, the Independent, and later the Baptist, demanded nothing of the State but liberty for the like-minded to constitute themselves by covenant into a Gospel Church. The Presbyterian clung to the idea of a National Church, with a hierarchy after a more primitive model, and such local organisation as should make the particular Church co-extensive with the parish. Hence we see why the Independent was, in the later time, content with Toleration; and why the Presbyterian complained of being made a Separatist against his will, and clamoured for Comprehension.

One generation takes us to the England of the Long Parliament. I am not going to dwell on the conditions of the Church under the rule of Laud, or trace that spread of high sacerdotalism in conjunction of Arminian doctrine which almost totally transformed the character of the Establishment. But I must note that under the mild rule of Laud's predecessor, Archbishop Abbott, there was a preparation in many quarters for the state of things which meets us under the Commonwealth. Many clergymen who scrupled entire conformity were engaged as lecturers in parish churches, sometimes by arrangement with a non-preaching incumbent, sometimes by corporations or by trustees. Weekly lectures were carried on (much like the public part of the old prophesyings) by the co-operation of ministers of a particular town or neighbourhood. Thus a number of clergy and laity were kept attached to the Church, but still as a party of reform. Laud and the bishops of his school endeavoured to suppress the lecturers, insisting that no one should preach who had not, before doing so, read the whole of the Church service, robed in a surplice. And further, during the same period there must have been many efforts at applying existing theories to existing circumstances. John Robinson's Church, which went to Leiden and thence to America (the Church of the Pilgrim Fathers) was a gathered Church within the parish congregation of Scrooby; and I surmise that John Cotton had a "Presbyterated" Church at Boston, Lincolnshire, whence, through him, Boston, Mass., derived its name.

The "Thorough" policy of personal rule in Church and State brought both to the ground at the feet of the Long Parliament. Laud, who would always rather fight than not, defiantly nailed his colours to the mast in the Canons of 1640, which exasperated the Commons and made Baxter a Nonconformist. Anglican writers often speak as if the Parliament had met in a heat of revengeful passion, and at once proceeded to destroy the Episcopate in the interests of Presbytery. I believe the Presbyterian clergy had no expectation at all of the extreme measures which were to ensue, and certainly there had not been any propaganda in favour of a Presbyterian Establishment. Before the abolition of the Episcopate was determined (September, 1642) the future management of the Church had been matter of much discussion in both Houses. The Commons discussed the plan of administering the Church by a lay commission for each county. The Lords debated a scheme—which would have satisfied the English Presbyterian then, as it might have done twenty years later—that of a reduced Episcopacy, and the association of ministers with the bishop in a standing committee for the diocese. This scheme, known as Archbishop Ussher's, was supported by Archbishop Williams of York. How probable it is that such a scheme might have been carried, how improbable it is that there was an organised Presbyterian or other party that would have opposed it, is obvious from the language of Sir E. Dering. "Mr. Speaker, there is a certain new-born, unseen, ignorant, dangerous, desperate way of Independency. Are we for this Independent way? Nay, Sir. Are we for the elder brother of it—the Presbyterial form? I have not yet heard any one gentleman within these walls stand up and assert his thoughts for either of these ways."

When war broke out, the tide ran hard against Parliament. It appealed to the Scots for help and they made their own terms, including union in the League and Covenant, uniformity of Church government in the two countries, and abolition of the Episcopate. The members of both Houses took the Covenant; the Westminster Assembly of Divines was called from its work of revising the thirty-nine Articles, to draw up a Presbyterian scheme for England, and a directory of worship. The Scottish army entered England, and the result was Marston Moor. But nobody in England was in a hurry to carry out the ecclesiastical side of the compact. Nobody cared for Presbyterial Church government; it had the worst of faults, it was un-English. The Dissenting Brethren (the five Independents in the Westminster Assembly) fought every detail in the scheme, and Parliament fenced with every plea of urgency put forth by the Scottish Commissioners. In 1645-6 a good number of English counties were mapped out into classical Presbyteries, but I doubt if the organisation ever got into complete working order, save in London and Lancashire, and, perhaps, Shropshire and Essex. In many other cases we have the names of parishes and ministers arranged according to districts and classes, but no record of any activity, except, perhaps, an ordination. London, which had been thoroughly indoctrinated by the Scottish clerical Commissioners, was the seat of High Presbyterian doctrine, running to the length of the *Jus Divinum* of Presbytery, and the demand (of which we have noticed the significance) that the State should grant to the ministry the power of excommunication. But Parliament was still indifferent. It had checked any overweening assumption on the part of ministers by giving a great preponderance in numbers to the lay Elders in every classis; and it left the Presbyterian structure without its culmination in a General Assembly, by making itself the court of final appeal from the subaltern bodies. The impression one gets from reading the extant minutes of the classis is this: that there is some wholesome moral discipline exercised and some ecclesiastical propriety enforced; that the ministers were afraid to attempt much without the support of their lay Elders; that the laymen attended very badly; and from them the doubt spreads to the ministers, whether it is worth while to carry the thing any further. London and Lancashire went doggedly on to the eve of the Restoration; but in other places the classis dwindled away, or gave place in time to a better thing. And this better thing was the Voluntary Association of Ministers, of which Baxter and his neighbours set the pattern in the Worcestershire Agreement of 1653. These Associations were of ministers only, much on the model of the Prophesyings. The associated ministers were at liberty to organise their own parishes as they would, but the brother of the Congregational way was told by Baxter that if he would have a gathered Church, he must gather it from his own parish and not from his neighbours'. Many other counties put forth similar agreements, exhibiting however some differences in detail—*e.g.*, the profession of faith of Cumberland and Westmorland is highly Calvinistic, while that of Worcestershire has no Calvinism in it. Both are supposed to be only detailed paraphrases of the Apostles' Creed. In one place you have a church which has a close mutual Covenant and actually re-baptises those admitted to membership (and this not a Baptist Church); in another you have only a promise to submit to the teaching and guidance of the minister, and on his approval the member is introduced into the Church. It must be remembered that the associated ministers were a State clergy. It is certain that in spite of differences there was a brief period of harmony and good understanding. Colonel John Gorges writes to Henry Cromwell in 1657, saying that the associated ministers of Somerset are joined in so firm a bond of union that "the names of Presbyterian or Independent are not mentioned here."

I suppose it was on practical experience of the Associations, combined with his inspiring notion of the broad communion of a universal Church, that Baxter based his idea of Comprehension—agreement in a few essentials, and permitted diversities of operations, which will manifest more and more the working of the same spirit, as they deserve the increase which it can give, and thus lead from personal conviction to Catholic communion. The Scots had been against tolerating Independents in this country at all; they retorted on the pleadings of Nye and his fellows by asking whether their plea for Toleration extended to the Baptists; and, according to Baillie, they could never get a straight answer. The simplest and most thorough-going statements as to Toleration at this time come from no ecclesiastical source, but from the "new model army"; which, while protesting that it seeks not to overthrow Presbyterianism, demands that "such who, upon conscientious grounds, may differ from the established forms may not for that be debarred from the common rights, liberties,

or benefits belonging equally to all as men and members of the Commonwealth while they live soberly, honestly, and inoffensively towards others, and peacefully and truthfully towards the State." But the Army had some reason to be annoyed with the high-handed Presbyterians of London, and, moreover, it was raising in its midst a large crop of "gifted brethren," who were thorns in the sides of settled ministers. In the eyes of the "Grace-taught" soldier, as in those of George Fox, the incumbent of the steeple-house was but a priest and a cumberer of the ground. The clergy were frightened by awful tales of the heresies and blasphemies of Ranters, Levellers, and Quakers, and denounced them in County Attestations. They had just the same anxiety as Luther had about the Anabaptists, and wondered if a measure of freedom must always be a disclosure of Protestant disunion. Under these circumstances the associated ministers grew closer together towards the end of the Commonwealth period. Their differences were more and more obliterated. Many of the Independent leaders had renounced the extremes of Separatism; and the Savoy Declaration of 1658 assured the Presbyterians that their Congregational brethren were not only sound in the faith, but were taking broader views of religious fellowship than their fathers had done. But by this time Cromwell was dead, and all further development was stopped by uncertainty as to the future, and divergence of political views.

Cromwell's own views of toleration had been expressed in the Instrument of Government (1653): "That such as professed faith in God by Jesus Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth) shall not be restrained from, but shall be protected in, the profession of the faith and exercise of their religion, provided this liberty be not extended to Popery or prelacy, nor to such as, under the profession of Christ, set forth and practise licentiousness." Hereupon, Baxter tells us, the orthodox party said that the words "faith in God by Jesus Christ" should mean nothing less than the fundamentals of religion; and he was appointed a member of a committee of divines to draw up a statement of fundamentals "to be as a test in this toleration." Then follow his often quoted words: "I would have had the brethren to have offered the Parliament the Creed, the Lord's Prayer, and Decalogue alone as our essentials or fundamentals; which at least contain all that is necessary to salvation; and hath been taken by all the ancient Churches for the sum of their religion. And whereas they still said "a Socinian or a Papist will subscribe all this," I answered, "Then so much the better and so much the fitter it is to be the matter of our concord." What does this mean? Not that he was indifferent to further points of doctrine, not that he cared nothing for theological refinements; he spent his life among them; but that, as he explains, it is always better to take a man into, than to leave him out of, your religious polity. Begin by making him an outlaw, and you lose all influence over him. Make the essentials such as he can readily admit, or his acceptance of what you impose becomes a mere form which he will probably treat disingenuously. Make them uniform for all, so that there may be no distinction at the outset between him and the man who subscribes more than he, such as would make him a second-class burgher in the Kingdom of God. And there is behind this, Baxter's extraordinary faith in the right-mindedness of man. Start him with correct premisses and he must surely arrive at correct conclusions, especially if he may have the privilege of a few minutes' conversation with Richard Baxter.

Baxter had faith in the practical union of moderate men. He tells us exactly this in speaking of the associated ministers of Worcestershire. After excepting a few Episcopals and Independents who held aloof, he says: "All the rest were mere Catholics, men of no faction, nor siding with any party, but owning that which was good in all as far as they could discern it, and upon a concord in so much, laying out themselves for the great ends of their ministry, the people's edification." I doubt not that a great number of the ejected ministers were such "disengaged faithful men," as he calls them. I think our religious ancestry runs back to those men whom Baxter afterwards defended as the "mere Nonconformists," "those who had addicted themselves to no sect or party at all, though the vulgar called them by the name of Presbyterians. I am loth," he adds, "to call them a party, because they were for Catholicism against parties." How strong in numbers the moderates were, may be gathered from Baxter's estimate that if the Restoration settlement of the Church had been on the lines of Charles II.'s October Declaration passed into law (a scheme of modified episcopacy with some relaxation of subscription), not more than three hundred ministers would have refused to conform. As it was, the restored bishops and a vindictive House of Commons were bent on making such comprehension impossible, and won a mean triumph in the Act of Uniformity. And Baxter was among the first batch of the ejected.

It was with a consistent fidelity to conviction that the men who, like Baxter, held that the terms and conditions of Christianity itself ought to be the terms and conditions of the Church, refused still to consider that the revengeful interference of the State could make the Church of England into a false Church, and thought it right to attend the worship of parish churches, and after 1670, as a further testimony in the same direction, to communicate in the sacrament. The vicar of Mansfield reports "the Presbyterians do frequent the public assembly here" (1669), and among those who did so were five ejected ministers, two of whom became ministers of the High Pavement, Nottingham. Sharpe, when Archbishop of York, recalled the days when he had administered the sacrament to Baxter, who on one occasion knelt to receive it between Sir Roger L'Estrange, who prepared the case against him which brought him to trial before Judge Jeffreys, and Miles Pranse, who was convicted of perjury in the affair of Sir Edmund Bury Godfrey—an extreme illustration, truly, of his own theory of open and Catholic communion. The breadth of view, the refusal to be made sectarian, which prompted the action of Baxter, Manton, Howe and others in this matter, has seldom been understood or appreciated. It was construed to justify the sacramental test. It was used to point the gibe of the Conformist about the sin of Schism—"if it is not sinful to conform in part, it must be sinful not to confirm altogether." It woke up the old Independent testimony against a false Church, and led to a good deal of controversy among the ejected, and a falling back into two camps again. It was one of the cases in which Baxter, to use his own illustration, put his bare hand into a cleft and both sides closed upon it.

When in 1689 the Toleration Act passed, and the Revolution project of comprehension failed, there was on the part of the moderate Nonconformist the same persistent unwillingness to take up a Separatist or Sectarian position. Some chapels had been built in the country during the brief indulgence of 1672; there was in this, to the minds of the patriarchs of "mere nonconformity," a token of too ready foregoing of the Englishman's birthright in his Church. And when it had to be Dissent, licensed and regulated, there was great unwillingness to hold service at the meeting-house during the public time—*i.e.*, the time of service in the parish church. And the moderate Nonconformist went to both. Thoresby, the Leeds antiquary, enumerates his own four forms of worship: the public (Leeds parish church), the private (Mill-hill chapel), the family, and the secret. When we complain sometimes that the meeting-house is like a barn, that it is hidden in a back street, and so forth, we are apt to forget how often the stones were laid with a sigh of disappointment and a hope that no second generation of religious exiles might worship on the spot; how entirely the work of the minister was conceived as lying within the particular society, what careful shrinking there was from anything like competition with the clergy as to public and parochial functions, and from any assumption that the chapel stood for a purer gospel or a profounder piety than the church!

We cannot wonder that the moderate Nonconformist espoused the idea of a Comprehensive Dissent, if he might not belong to a Comprehensive Church. The Heads of Agreement, due mostly to the pen, and to the discretion of John Howe, which were approved in 1681, contained a scheme for revived association. Presbyterian and Independent were again to cease from using these distinctive names; they were alike to be Protestant-Dissenters (the term used in the Toleration Act), and their associated ministers were to be United Brethren. You will consequently find that the trust deeds of chapels for twenty years from this date devote them to "the worship of God by Protestant Dissenters," sometimes followed by such a clause as "that is to say, Presbyterians or Independents"—a fruitful source of trouble. The Presbyterians were under the impression that in these Heads of Agreement they had conceded a great deal to the Congregationals; but many of the Congregationals had the feeling that, having Toleration, they chiefly wanted to apply their own scheme, and were disinclined to any forfeiture of a point of Independency in the interests of an association they did not particularly care about. Within a year, the United Brethren of London were called upon to intervene in a case which revealed a difference of feeling such as no paper concordat could bridge over. An Independent minister in Cambridgeshire held what we should call revival-services, which were followed by hysterical phenomena, then unfamiliar. With the aid of laymen who were "awakening preachers" he carried on missions; he gathered from other churches, and rebaptised those who had received the baptism of the Church of England. So sure was he that that Church is false, or none at all, that any member of his flock who attended a service therein was visited with censure and, if impenitent, with excommunication. Nothing could be more abhorrent than this from the feeling of the Baxterian; and we are prepared to find that, in the subsequent age of the great Evangelical Revival, the Presbyterian and the Independent are on different sides.

The case of the church I have mentioned leads me to say a word about Covenants. This church of Rothwell, or Rowell, was gathered under the Commonwealth, and its original Covenant bound the members to walk according to a large body of Articles selected by their minister from a book by Francis Junius, Professor at Leiden, and to profess them against all error. I mention this merely to show that the Happy Union was somewhat hampered by the fact that nobody could tell beforehand what the terms of membership of an Independent Church might be. Dr. Doddridge is said to have refused to consider an invitation to an important church in London because he apprehended that its Covenant was such as he could not take. Still, it is marvellous how much practical fusion there was in the country, especially as compared with London—due (1) to county associations, which took the Heads of Agreement as their charter; (2) to the recognition therein of "consent and agreement to walk together

according to a gospel rule" as a usual condition of membership, with the proviso that different degrees of explicitness in such agreement ought not to prevent churches from owning each other as *instituted* churches (notice, there is a careful avoidance of all the old fighting terms throughout); (3) to the fact that some Presbyterian Churches adopted such forms of Covenant as justified their Congregational neighbours in owning them and "sitting down with them" (as Oliver Heywood says) under this clause; such Covenants, in so far as I know them, appear to be very much on the lines of that prescribed in the Worcestershire Agreement.

Such, then, was the *modus vivendi* of those Nonconformist parties whose harmony was seriously endangered, first by the Crispian Controversy, as to High or Low Calvinism, and next by the Salter's Hall Controversy, in which the endeavour seemed to be made to fix upon the Presbyterian the discredit of heresy or indifference as to the doctrine of the Trinity. Of course, all permitted Dissent was subject to the conditions of the Toleration Act: all ministers must sign the doctrinal Articles of the Church of England as a condition of taking out a licence. There had been no outbreak, even, of suspicion, among the Dissenters on this matter, save at Exeter, where the fusion of Presbyterian and Independent in a common cause had seemed most complete. We must not attach too much importance to the victory, if such it can be called, of the Non-Subscribers at Salter's Hall in 1719—as though they had come out upon a conscious principle of religious progressiveness. They resented what they took to be an effort to get a particular "degree of explicitness" imposed as a test of fellowship, and this on a matter of doctrine which had been, within the last few years, treated in a variety of ways, all equally claiming to be Trinitarian and orthodox. And this same temper marks the whole treatment of the doctrine of the Trinity in Presbyterian circles for the next fifty years (1720-1770). There is no fresh start, no working out of a theology from a new central conception of the simple unipersonality of God, or the simple humanity of Christ. But there is continuous resistance of all attempts to make the doctrine of the Trinity more central, more essential, more definite, and more detailed, than it is in Scripture. Moreover, the Arian and Socinian schemes were regarded by their supporters as being nothing but "Scripture doctrines of the Trinity"; and both of these admitted address to Christ in prayer or invocation—while the usage of free-prayer enabled the minister to avoid all violation of his own convictions. But when Lindsey came from the Church, distinctly on the ground that prayer to Christ was "Christian Idolatry," he practically made "*Lex orandi, lex credendi*" the motto of a new departure. Yet surely the spirits of some of our ancestors might complain that we have followed him in raising a doctrine of the ultimate Godhead to "a degree of explicitness" which has sometimes gone beyond our knowledge or our liberality.

The Rev. Walter Lloyd, in opening the discussion, dwelt specially on the subject of our freedom and the source from which it had sprung. Neither the Anglican nor the Presbyterian system under the Long Parliament, he said, had contributed to the development of religious or civil liberty in England, and at the Revolution it was Independency that revived; Presbyterianism knew no resurrection. The Presbyterians practically, in the matter of Church government, came over to Independency. And as to the growth of liberty of thought, the majority always remained orthodox, only the few of more independent mind moved on; that had been the case during last century among the Protestant Dissenters, who had become practically one body of united brethren. The service that morning had begun with a hymn of Milton's, and they had also had a noble address on Dr. Martineau. Those two names ought not to be dissociated. They saw the love of liberty in John Milton, the greatest Englishman that ever lived, and they saw it also in Martineau. He made an important speech in 1838, at an aggregate meeting of Unitarians in London, on "The Right of Free Inquiry," in which he had asked, in reference to a proposed dogmatic statement of belief, "Why drop our anchor here, in seas from which we must be driven, instead of looking out for brighter lands ahead"; and similarly, Milton, in his "Areopagitica," had said that "He who thinks that we are to pitch our tent here, and have attained the utmost prospect," shows that he is far short of the truth. It was to be noted that theological expansion had followed the growth of intellectual liberty. It had been so in the seventeenth century also, and Milton had been influenced not so much by Luther or Calvin, as by the great pioneers of knowledge, such as Bruno and Galileo. Referring to the famous passage in Dr. John Taylor's sermon at the opening of the Octagon Chapel at Norwich, Mr. Lloyd quoted a similar passage in Hartley's "Observations on Man," published some years earlier, in which he spoke of creeds as dying away and giving place to the worship of God in spirit and truth, in which there is neither Papist, Protestant or Calvinist, Trinitarian or Unitarian, Mystic or Methodist, but "We are all Christians, we received this denomination in apostolic times, and ought to seek no other." And, in conclusion, he quoted Dr. Watts (also an Independent): "I cannot make this iron knee bend to a meaner power than Him that made it free."

Mr. S. S. Millin, of the Second congregation of Belfast, spoke of the similar growth of freedom in the Irish Presbyterian Churches, and referred specially to Dr. Kirkpatrick, who early in the eighteenth century had been an ardent upholder of Christian liberty. When the congregation built All Souls' Church, there had been a suggestion to attach the name Unitarian to the church, but he felt that such a step would be a wrong to their noble heritage of liberty, and he had himself moved the resolution that the name should be All Souls.

The Rev. E. I. Fripp said he declined to give up his belief in the Catholicity of Richard Baxter, who was the Newton of liberal religion. The best of his followers had laid stress as Baxter had done on the uniting power of Christian love and prayer. For himself he was weary of the Unitarian controversy, and felt that there were truths much more vital than that of the uni-personality of the Godhead. No self-respecting non-Unitarian could remain a member of a congregation that put the name Unitarian over its doors. They ought not to be content to have a Unitarian Association as their central Ecclesiastical authority, they ought to have a Free Religious Association.

The Rev. J. E. Odgers appealed for the careful preservation and publication of documents connected with the history of Nonconformist Churches, and suggested the formation of a Calamy Society, that might undertake such publications. They wanted light on many historical points in connection with their churches, such as the prevalence of Church Covenants, and he invited those who were interested to communicate with him.

The Conference then adjourned for lunch, after which the chair was taken by Mr. H. P. Greg who, in his opening address, dwelt on the vital importance of the religious education of our children. They were passing through a crisis, a second reformation, for the suppression of clerical domination and the assertion of personal responsibility. Their fathers had fought for religious equality, and had gained it. Now, the fight was for freedom from the materialistic spirit, the military spirit, and the monetary spirit, which engendered indifference to the higher aspirations of mankind. They were the advance guard of a great army, or rather the scouts of that advance guard, whose duty it was to explore the country, that the great army might advance to the Kingdom of God on earth. If the scouts neglected their duty the whole army was delayed. Those who had truly learned to value religion and liberty must at all costs be true, and leave compromise to others. Their object was the Kingdom of God; it must be achieved by walking humbly with God and doing His will. He then called upon the Rev. John Ellis, who read the following paper:—

HOW BEST TO ORGANISE THE RELIGIOUS LIFE OF OUR YOUNG PEOPLE.

I am not sure that this title quite accurately describes my present purpose. What I have chiefly in view is, to call attention to the need for some organisation which shall bind our young people more closely together for religious fellowship and helpful service, and hold them in faithful allegiance to our churches. The "how best to organise," if the need be admitted, must of necessity be left to the determination of a Committee, consisting of those whose abilities, sympathies, and experience especially qualify them for so important a duty.

There are abundant signs, in many directions, of the growing recognition of the fact that our churches are not doing all that it is possible for them to do to foster the religious life of the young; or to make the church a congenial religious home for them; or to send them out into the world enthusiasiastic workers for God, for Truth, for Righteousness. Very significant in this connection was a resolution passed by the teachers in council at the Oxford Summer Meeting, which ran as follows:—

"That we, the members here assembled, feel the immense importance of the young people of our congregations and schools being invited to become members of our churches in a definite way. That when we return to our various centres, we will ask our ministers and members of our congregation to take steps without delay to make arrangements for such invitation to our young people into the church; that our church should recognise its responsibility for these young people; and that its members should use every means in their power to make of it a religious home and a field of useful labour for our young people."

Probably some of you were delegates at the Oxford Meeting and have already brought the important matters, mentioned in this resolution, before your respective churches. I hope you have, and to some purpose. But from the nature of the case, it cannot have received that full discussion in the churches as a whole which it well deserves. We could not have a more frank

acknowledgment of the consciousness that much remains to be done for the religious culture of the young, after the devoted band of teachers have done their best.

These "teachers in council" say to the churches, in effect, if not in words, "We have done what we could, by personal influence, earnest thought, and anxious care, to instil into the minds and hearts of these little ones the principles of religion and the precepts of the Gospel, to deepen the springs of character and inspire their lives with high aims; now do you, fellow-members of the church, who often from your positions of leisured ease patronise and pity us, take these young people, precious lives we have tried to mould, and receive them into a religious home congenial to them—into the body of the living church." Can you resist such an earnest appeal?

Note the significant change that is coming over the minds of our school-workers. They seem at last to have been touched with a finer spirit. Hitherto, the discussions at our Sunday-school conferences have turned on the question how to retain our scholars in the Sunday-school; and the remedy for the failure suggested has generally been to provide more varied opportunities for social intercourse. We have provided all sorts of amusements and recreative agencies, and still have done little to stop the leakage.

Now, whilst allowing amusements their proper place in a healthy life, we are coming more and more to see the importance of subordinating these to the main objects of the church and the Sunday-school, and to recognise that the work of the Sunday-school must be completed in the church. And the problem now is, how, at the earliest moment, to transfer the young people to the church, and enlist their energy and enthusiasm with the agency of the church for the advancement of the Kingdom of God.

We are bound to acknowledge, sooner or later, that there comes a time—even in our Lancashire and Yorkshire and Welsh Sunday-schools—when the youths and maidens, the young men and women, discard the condition of pupilage; when the methods of the school lose their attractiveness for them; when they have an ardent desire to live their own life. It is at this period, when young people are most susceptible to impressions, that we find such a tremendous leakage. The school has ceased to attract them. They have not yet realised the value of worship. The staid respectable formality of the church service fails to win them. Often they get a cool reception by the older members of the religious community to which they belong. They are thought to be too inexperienced to take an active part with their seniors, in spreading the light of truth and the glow of a good life. And so they lapse. They either connect themselves with other religious bodies, where they feel the fervour of devotion, or go to swell the ranks of the mediocre and commonplace. They go out, for the most part, into the world, not even undergraduates in the school of religion—the better for their school days, no doubt—respectable members of society—but without the enthusiasm of religion.

If I have described the situation fairly, you will be ready to admit that there is greatly wanted some organisation to meet the needs of the young people in this transition period—something which shall be not exactly school and not exactly church, possibly a combination of both—through which an earnest endeavour shall be made to deepen the religious consciousness; to cultivate the feeling of reverence; to provide an avenue for generous and unselfish activities—a bridge connecting school and church, over which the young can pass with natural ease and safety.

Perhaps, if I relate my own experience as I faced these considerations it will be helpful in the discussion. With the inspiration of the last conference strong within me, I fell to thinking how I could best direct my energies to increase the vitality of my church. We were well organised in many respects. In addition to the regular services and Sunday-school sessions we had an Adult Class, Literary and Social Union, Band of Hope, Sick and Provident Society, Mothers' Meeting, Ladies' Sewing Society, Dramatic Society, Holiday Fund, and recreative clubs. But there was lacking with all this that strong attachment, on the part of the young, to the church in its main purpose.

After anxious pondering over the matter I resolved to invite a few of the young men to my house to confer with them on the subject. Ten of us met. These young fellows did not know what I had in mind. We talked freely about the religious consciousness, the efficacy of prayer, the Unitarian's idea of God, the aims and objects of the church. Two of the ten had come over to us from the Methodist body; one, who had been a Wesleyan, was disposed to reverent Agnosticism; another was an ardent Socialist; the rest had passed through all the classes of our Sunday-school. I wanted to know how we could help each other to a more vital religion. Those who had been reared in Wesleyanism confessed to the feeling of a lack of close fellowship in the religious life. They missed the self-expression and mutual encouragement which they had before experienced; and those who had been constant companions in our own Sunday-school, much to my surprise, expressed the same view. One and all said how good it was to have had such a frank and friendly talk about these deep things, as we had that evening. They hoped we should meet together again in such a way, for they felt that barriers had been broken down, and they had come nearer to each other than ever they had done before. They agreed to form themselves into a Society for Religious Fellowship and the Cultivation of the Higher Life.

It was at this point that I came into connection with the Young People's Religious Union of America. I had read of the Lend-a-Hand Clubs, the Ten times One Clubs, the Look-up Legions, which had come into being through Dr. Hale's influence; and I knew from the *Christian Register* that the Young People's Religious Union was a federation of these. I wrote for information. The secretary sent me a copy of their liturgical services and a list of topics arranged for the year. This was just what we needed. We decided to organise on the lines of the Young People's Religious Union, and to hold weekly meetings for which members themselves should be responsible. When all was ready I announced from the pulpit that on a certain evening we should meet to inaugurate our Society, and cordially invited all above fifteen years of age who desired to unite for religious fellowship and the cultivation of the higher life to attend. We started with twenty-five members. I emphasised the importance of considering this their own meeting to be conducted by themselves. Of course I should attend as often as I could to add my word, but only as one of them. The meetings must be of a distinctly religious character. The topics chosen must have some bearing upon religious truth, or the formation of character, or social service, and be conducted, not in the manner of the debating society, but with a view to deepening the religious consciousness, or stimulating each other to high and noble purposes. You see it was to no flowery path for fleeting pleasure and social enjoyment to which I called them. The bond was to be the God-consciousness and the desire to be of service to others. Lest you should conclude that such an institution is calculated to turn out religious prigs, let me assure you that these young folks, on other evenings, enjoy the papers and discussions at our Literary and Social Union, occasional dances and concerts, and out-door sports, quite as intensely as anyone else. But they have kept this one evening for religious exercises and mutual edification, and the encouragement of each other to good endeavour, as sacredly as we keep the services of the church to a similar purpose.

We have met on Thursday evenings with very few exceptions, winter and summer, for now two and a-half years. A different member at each meeting undertakes to announce the hymns, lead in a responsive liturgy, occasionally to provide quotations bearing upon the topic under consideration for the younger members to read, direct the conversation, read the prayers and sometimes offer extempore prayer. Other members in turn undertake to speak or read a paper on a prearranged topic, and all are expected to take some part in the proceedings. "In the love of truth, we unite for the worship of God and the service of man, and, as his followers, we accept the religion of Jesus which is summed up in love to God and love to man."

The topics chosen are in accordance with our high aims, and oftentimes, the way in which the young men and women, boys and girls, deal with these, which sometimes would seem to be quite away from their habitual thinking, has been to me a revelation of the latent power for good in our young folks that we too commonly allow to remain undeveloped and unused. We meet for the study of truth, for the cultivation of worship, for encouragement in service. The two first objects have succeeded beyond measure in increasing devotion and attachment to the highest things. The natural fruitage of our efforts in this direction was to be able to present about twenty members, at a service for self-consecration at the beginning of the year, who were welcomed into the fellowship of the church, and who promised heartily to undertake the responsibilities and duties attaching to church membership. Without our Y.P.R.U. it is extremely doubtful whether such a result could have been achieved. To carry out the object of encouraging each other in helpful service we have several committees. A look-out committee, the members of which are expected to introduce new members, and look up absentees; a flower committee, to provide flowers for the table, and after the meetings to take them to the homes of the sick whenever we know of any; a missionary committee, to distribute the Church Calendar and Unitarian literature in their respective neighbourhoods. We find Union members active in service as teachers, at Band of Hope meetings, in the choir, and in ways of usefulness in all our institutions. We have now under consideration plans for brightening and helping the lives of the poor and neglected.

Such is a brief sketch of the origin and work of our own organisation for the young people. I cannot stop to describe at length how it has helped to deepen the religious life of its members, and to make religion a far more living and real thing to them; nor how it has given them a valuable training in conducting religious meetings and expressing their religious thoughts before others; nor how it has deepened their interest in the church, and helped to bring them into the church as active co-workers; nor how it has given them an increased appreciation of our own Unitarian faith, not only on its side of reasonableness and truth, but also on its side of spiritual quickening and practical value in life. But I can confidently say it has done all this abundantly.

Now, when one is asked to say "how best to organise the religious life of our young people," one is naturally disposed to advocate what one has oneself found to be successful. In other churches with other needs different methods from those of the organisation known as the Y.P.R.U. may be necessary. But the Y.P.R.U. idea has this

to recommend it, that it is organised on the lines of the Christian Endeavour Society, which is such a phenomenal success in the Nonconformist churches throughout the world. When you have made allowances for all the cant and hypocrisy and morbid self-introspection often laid to the charge of these societies, you must admit that it means a vast uplift to humanity to have the moral and religious energy of over 3,000,000 young folks directed to good endeavour. From this great movement, as from other great movements, we must perforce stand apart. But there is no reason why we should not adopt what is good in their methods, and adapt them to serve our own needs.

The organisation of the Y.P.R.U., with its weekly meetings, its religious tone, its set purpose to stimulate the young to live a good life, and to indicate ways to activity in human uplifting, appeals strongly to those whom we wish to influence.

Whether we adopt this scheme or not, I hope this Conference will not close before placing on record its recommendation to the churches to seriously consider some plan which will bring our young people, throughout the country, into closer touch with each other. I think we are about ready for this movement. Anyhow, I venture to predict that the World's Convention of Christian Endeavourers, shortly to be held in London, will arouse us to the discernment of our shortcomings in this matter. What leads me to think we are about ready for this movement? Why, the sympathetic response to a circular issued to our ministers a short time ago, asking what was especially being done to bind the young people in religious fellowship in their respective localities. Already I find in many of our churches up and down the country flourishing societies with a common aim and purpose. There are Church and School Guilds, Guilds of Kindness, of Charity, of Temperance, of the Good Samaritan, of the Good Shepherd—the titles of which sufficiently indicate their object—with manuals setting forth their objects in clearly defined terms, hymns, order of service, prayers, and helps for every day.

There are Helper's Unions, Christian Endeavour Societies, Christian Church Societies, Young People's Religious Unions, all on lines similar to the society in connection with my own church. There are week-night Bible classes, week-night services, and ministers' preparation classes, and, perhaps in the majority of our churches there are Sunday afternoon adult classes. The last returns of the Sunday School Association show that there are 8,321 scholars connected with our schools over sixteen years of age—not to speak of the sons and daughters of the wealthier members of the churches and the large army of teachers and other workers not reckoned in these figures. Do not these facts indicate the direction of a most promising forward movement? Let me quote the object of three or four of these guilds, as stated in their manuals, to show you that they are animated with a common purpose. The objects of one of these guilds are:—"To strengthen the religious principles of its members; to stimulate their endeavours to lead good and useful lives; to bind them together in the bond of Christian fellowship; to attach them to and induce them to work for the success and prosperity of their own church and schools." Another declares its object to be:—"To unite in friendly and helpful fellowship the young people of the congregation, the teachers and scholars of the Sunday-school, and any other persons connected with our chapel who may wish to join, and to encourage noble living by kindly services one for another, for the chapel, the Sunday-school, and all whom it may be within our power to serve." Another states its object thus:—"To promote in all its members holiness of life and work for God." And on the front page of the beautiful and helpful "Leicester Great Meeting Guild Manual" the objects are set forth in terms which exactly indicate the kind of organisation I desire to promote in all our churches:—

"The Great Meeting Guild of Fellowship exists for the purpose of uniting more closely members of the congregation and Sunday-school in the deeper things of life.

"We are not enough inclined to speak with each other of the most important part of life. In this guild it is hoped that the members will try to help each other by expressing something of their deeper thoughts and feelings. By monthly meetings at which papers will be read and discussed dealing with our ideals, our duties, and our faith, opportunities for such religious expression will be afforded to all members.

"The guild is further intended to be a religious centre for the various activities connected with the Sunday-school. We have many societies and clubs, each with its own work and aims. The guild will try to unite all such societies together on a religious basis.

"Lastly, the guild will be a body to which the ministers and missionary will look for help in emergencies, as well as in the more ordinary ways of usefulness. The ideal of each member will be to give any help possible to our church and schools, and to strengthen one another for good."

I have taken up four of these manuals as they came first to hand. There is sufficient to show in these that their aims are kindred, and that it would be good for members of such societies to be more closely associated; that it would be an advantage to be connected with a representative body of kindred workers, to which each society could report, and from which it might expect encouragement and help. Such a body of men and women in hearty sympathy with the young people's movement would be ready, through its officers, to convey information where it would be of use; to stimulate activity where there was need for it; and to forward the cause in a variety of ways. It might compile a suitable Hymnal and Liturgy, select a list of suggestive topics, and publish topic helps in our denominational papers. All this, and more, the Young People's Religious Union of America undertakes vigorously.

It seems to me we are in an exactly similar position to that in which our American brethren found themselves a few years ago. There, as here, the churches had made successful attempts to draw their young people together in guilds and clubs in many places. The guild workers felt how much they could help each other and forward the work if they could devise a scheme which should draw them together. They therefore discussed a plan of union at the National Conference of our Unitarian Churches held at Washington five years ago. The outcome of that discussion was the birth of the Young People's Religious Union the following May, with the welcome of the National Conference and the American Unitarian Association. The objects of the Union were then declared to be, and continue to be:—1. To foster the religious life. 2. To bring the young life of our various churches into closer association with one another. 3. To spread rational views of religion, and to put into practice such principles of life and duty as tend to uplift mankind. In the October number of *Word and Work* last year the secretary is able to write:—

"We have to-day 110 branches, with a membership of between three and four thousand. These branches are naturally, most of them, in New England, though all sections of our country are represented, and there are two societies in England."

"Three years have proved the value of this work, for the young people, to the young people, by the young people. Dispirited churches have been revived, services continued for long seasons in pastorless churches, loyalty to the local church and to the denomination strengthened, and the young people trained in all ways for Christian citizenship. Local unions are left perfectly free and hold services monthly, semi-monthly, or weekly, with local or outside speakers, their own or the national topics.

"Four years old! That is not a great age for an individual, nor is it a long time for a society to have existed. Still we have not done altogether badly in our short life. We came to Washington four years ago, 'nothing but an abstract idea,' as Lamb would say. We come to Washington this fall an organised working body, with over 100 unions as our members. We come to hold a meeting of our own, amid the 'councils of the elders,' to discuss our own relations as young people to the greater body of the church. We come this time glad in the feeling that we, too, are a part of the Unitarian Church, with our own peculiar work to do, and already deemed worthy to bear our bit of the burden."

We followed the example of our American friends in organising this National Conference eighteen years ago, and great benefit has resulted to the churches. Can we not follow them with confidence in this work of organising the young?

It is a union with a similar constitution to that of the Young People's Religious Union of America that I advocate to-day. If it lies within the power of the Conference Committee to formulate and promote a scheme of union, I would urge it to do so. If not, it could at least pass resolutions to this effect:—"That the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing and kindred congregations, recognising the great need of religious training for our young people, and the great good already accomplished in some of our churches by guilds and other organisations for that purpose, urges upon all of our churches the desirability of trying to start some form of Young People's Religious Societies."

"That the following persons, who are known to have promoted with success organisations on a religious basis for the young people in their respective localities, be appointed a Committee to consider, and, if possible, to draft a scheme of Union of Young People's Societies."

"That this Committee be instructed, when a constitution has been drafted, to address a circular (embodying the draft constitution) to every minister and superintendent of our Sunday-schools, recommending the formation of religious societies suited to the needs of their young people."

"That a meeting, representative of all existing Young People's Religious Societies, be held at Essex Hall in May, 1901, for the purpose of adopting, or otherwise, the constitution recommended."

I should anticipate great good from such an organised effort as is indicated in these resolutions. I believe a large proportion of the young people of our churches and Sunday-schools would respond to a friendly and sympathetic appeal to consecrate themselves to pure and holy endeavours. We have never yet tested their loyalty. In church life as in national life there are qualities only needing the occasion to call them forward. The heart of our nation has been recently stirred by the magnificent spectacle of the response to the calling out of the reserves and volunteers to engage in the cruel and deplorable war now being waged. The call came to put their lives in jeopardy for their country. It reached the workman at his bench, the clerk at his desk, the farmer in his rural home. And they answered the call, and the workman laid aside his tools, the clerk his pen, the peasant his implement, and, one by one,

through country lane and city street, after pathetic farewells to those dear ones whom they might never again see on earth, joined the throng of those going to the war, cheered on by the voice of the multitude. Hate war and the causes of war how we may, this was a stirring sight. It revealed a latent patriotism which we little expected.

My brethren, make a strong sympathetic appeal to the young people whom we have striven during their tender years to bring up in the nurture and admonition of the Lord, to put their religion to the test, to fulfil its obligations, to follow the ideal, to spend themselves in loving service for the advancement of the Kingdom of God, to unite with the Christian Church in its most sacred objects, and I am very much mistaken if we do not find them ready to respond to the call and to forsake trivial pleasures and pastimes for a nobler work.

Try it, and you will find that what the Christian Endeavour Appeal has done for evangelical orthodoxy, a similar appeal will do for our church life.

Neglect it, and you will neglect a most glorious opportunity for a real Forward Movement for the promotion of the cause of Truth, Religion, and Humanity.

The Rev. John Byles expressed the gratitude they must all feel for the paper, and his sense of the supreme importance of the subject. For himself he increasingly felt that life was the great builder of organisation. If they could get life into the hearts of their young people, they would build up outward activity and character themselves. Christian Endeavour Societies had done a vast amount of good, but they had a weak side. The great need in dealing with the religious life of the young, and of all people, was reality, sincerity. They must dread insincerity, conscious or unconscious. To meet for the avowed object of expressing their feelings, carrying on the process of introspection and then speaking of it, must tend to insincerity. Let them organise their young people, but not to think about themselves, rather for service. That was what Jesus did. "Take up your cross and follow me, nor lay it down till the end is reached." Let them organise, therefore, for service; and of course for service that was religious. He had infinite faith in the religion of children, which they ought tenderly to cherish as a most sacred thing. It must come out of life, which must first be in the hearts of fathers and mothers, ministers and teachers. There was a beautiful little touch in the second part of "Pilgrim's Progress." Christian set out on his journey with a heavy load to carry, and was not rid of it till he had been through the Slough of Despond. But when the boys set off with their mother, Bunyan said: "They fell into tears and cried to go after their father"—no self-consciousness, no big burden, but a father who had gone the right way, and boys who said, "We will go after our father." He commended to them the Harry Wadsworth motto: "Look out and not in; look up and not down; look on and not back, and lend a hand." With such a spirit in their organisation it would be entirely helpful.

Miss Edith Gittins said she preferred the word *develop* to *organise*. It covered all, and had God in it. Their great purpose was that the tender plants in the garden of the Lord should grow according to their own proper nature and show forth an individual loveliness. The world's ways changed, and their ways had to change with them. The good old custom of family prayer had succumbed to the haste and pressure of life; but they must not argue from such changes that the spirit of religion was dead. Its life was exercising a wider influence than ever in the hearts where it was found, and they must supply other opportunities for religious culture and expression, out of some such feeling guilds had arisen in connection with their churches. She deprecated the use of single words to designate guilds, as Guilds of Mercy, or Kindness, or Purity; which seemed to limit the scope of Christian duty. They might say: "Is Christ divided? Put on the whole armour of God." In relation to their young people, one beautiful word of Christ's exactly expressed their need and duty: "I call you no more servants, I call you friends." If with reverence and gentleness they could speak so to their young people, their end would be gained.

The Rev. J. T. Sunderland spoke of the great gain to the life of their churches in America the Christian Endeavour Movement had been, and Rev. W. S. Nichols, vice-president of the Young People's Religious Union, delivered the greetings of his Society to the Conference, and expressed his confidence that such a movement would be as successful and helpful in this country as they had found it in America.

The Chairman, having stated that on his suggestion Mr. Ellis was satisfied to leave the resolution he had suggested in the hands of the Conference Committee, called upon Mr. A. H. Worthington to read his paper on:—

THE FUTURE SUPPLY OF OUR MINISTERS.

When your committee did me the honour of asking me to read a short paper at this Conference on the training of our ministers, or some cognate subject, I hesitated about acceding to the request for many reasons; but finding that the invitation was elastic enough to include the subject set down to my name, and profoundly believing that the future supply of the ministry to the congregations represented at this Conference is one of the most vital problems that they have to solve, I took courage and shut my eyes to the many reasons urging the easier course, and made up my mind to offer my mite towards the solution.

Fools step in where angels fear to tread, and I am no angel. Yet I do not fail to see the difficulties in the way of a frank and real Conference on this question. Fully recognising these, and they are patent to all who have seriously considered it, I nevertheless believe that the discussion should be no futile one, and that if we will fearlessly, with open minds, strive to get at the root of the matter, we may do a real service to the congregations of which we are members.

There seem to me two points on which we should fix our attention. Firstly, what manner of man is wanted for our ministry? Secondly, where and how can they be found? First, then, what is wanted? I desire here to record my profound admiration and respect for the main body of our present ministers, and not the least for those who in small chapels, or in isolated districts, surrounded and hampered by a crowd of difficulties and disadvantages—financial, social, and personal—often almost ostracised from the intellectual, social, and religious circles which by right should welcome them, who still have manfully exercised their ministry as only those could who had received a call to the ministry of Christ and faithfully obeyed it. I have in many ways had the privilege of witnessing the splendid and unselfish service of the ministry of our congregations under conditions the hardships and the disappointments of which none know fully but the ministers themselves and He they serve.

Who am I, indeed, I may ask myself, to offer a word of criticism? and my answer is, I do not and I will not. Still may we not *all* agree that there is much room for improvement, that more toilers in the vineyard are wanted, that the service is one which knows not perfection, and that it behoves us to see if something may not be possible to help in providing more and better equipped servants of the Lord.

I have many near relations and close friends in the ministry, and I am confident that the members of this Conference may in this matter, as in others, strain their eyes for a glimpse of the ideal, and without thought of self, with singleness of aim, endeavour after a nearer and nearer approach to it; and this too, if only the eye be kept on what we are seeking, without offence or wound to any.

What then is wanted? First and foremost men who have received in some measure the Spirit of Christ. This is the call which must come to each one who is to be a true minister, and without which nothing availeth. Next, an educated and cultured ministry. True a prophet is born, not made; and if such be called to our ministry, the education and training given him will, at least, not crush his gift nor prevent him from delivering his message. But we have to do with the rank and file. They surely are heavily handicapped if they are without that all-round education and culture which makes them equally at home in all grades of social and intellectual life. In no calling is this more essential than in the minister's. Will anyone say that, on the whole, a minister so equipped is by virtue of these gifts less qualified even for the poorest chapel or mission? Is the educated clergymen less of a power by reason of his education in the poor country parish, or in the parish in the "East-end" of any great city? Granted that religious zeal and the sympathy born of intimacy are first, trained mental power and knowledge gained only by real and thorough education are a good second. We all have experience, however little our own knowledge or powers, and whatever our social lot, how real and discriminating may be the help of the more highly trained and educated mind. Men and women in all classes will more and more think for themselves; their minds are increasingly day by day reached through literature good and bad, the Press, the club, the school, the society, friends and acquaintances, and in a hundred other ways, by the thoughts and words of other minds. Those who are to lead and guide them to higher things, to protect and to teach them to shield themselves from pernicious and soul-destroying influences, to answer their intellectual doubts, to prove to them the saving power o faith, to teach them righteousness, need to be equipped at all points. Alas! in how many cases may not defects, due to the want of a liberal education, handicap the minister in his work.

There is one more word I want to say as to the kind of men wanted. It must be admitted, I fear, that latterly a smaller and smaller proportion of those entering the ranks of our ministry have come from the families nurtured in the group of congregations in which they are to minister. This ministry must ever be as open and free as our churches, and must ever welcome into its ranks all good and faithful servants of the Lord, who find in it their natural field of work, from whatever communion they come; and how much its power and influence would have been diminished without the vivifying influence of many of those who have entered it from other religious societies, will be realised by a glance through the names on the ministerial roll. But woe to the religious community which does not feel the inspiration of its faith deeply

enough to furnish from within the greater proportion of those who are to lead, to guide, and to inspire it, aye, deeply enough to send from the homes of its more cultured families not a few of the flower of their youth, in whom the great truths which have been and are the life-blood of our community are bred in the bone and part of the very marrow of their souls.

To sum up my first point, I submit, nay, confidently assert, that the men wanted are those touched by the spirit which calls them to the work, humbly and devoutly taking the vow to fit themselves to preach the gospel of righteousness, equipped and armed by a wide and deep culture, and largely drawn from the best material in our own community.

Second: Where and how can they be found, and what means are to hand of helping the call to the ministry to reach them. I have heard ministers and laymen speak as if they thought there was no hope, and even no need, of making any move in this direction. My reply to such a view is, I trust, "the retort courteous"; that I "am in the mind that" there is pressing need, and I firmly believe there is high hope, nay, certainty, if we as a community will only grasp some of that faith which removes mountains. If, on the other hand, we care so little for the cause that we are content to "let things take their course"; to take it philosophically if our sons and daughters are untouched by our or any other religious influence; to confess to one another confidentially that the special influence of our community is dwindling and must continue to do so; to say to ourselves and to one another and to let our sons feel, that it is the last thing we should desire to see them enter the ministry now-a-days—then, indeed, there is no hope.

This brings us to the very kernel of the question. Do we, in the bottom of our hearts, believe that there is work in the world for such a ministry, and that there is no nobler, no higher calling than this? If we do, youths will be found to press forward to reach the mark, and to take upon themselves the burden of the service. It is not a question of looking round for likely young men in Sunday-schools, or the offering of cheap and almost free education, nor the raising of salaries and pensions, nor the offering of any other advantages, though all of these in their place and degree may be useful helps. The problem is deeper. We do not try seriously and strenuously enough to strengthen our own and one another's belief in the sacred calling, and to let the sons of our faith feel our belief, so that if they are blessed by the call they may know that all they hold dearest and nearest will help them to cherish the heavenly gift. Let them feel that at home, at school, at college, at worship, they are in an atmosphere of this belief; and, then, in not a few of the purest and ablest of these young lives will the seed be planted and blossom.

How do we know what may be stirring in the young heart ready to leap into life, if only his home, his master, his friend, be ready to respond, and which may be—oh! how easily—crushed if he feels that his yearning will or would, if known, find a cold reception from those he loves, respects, and confides in.

I think our community sadly neglects the religious education of the young. I doubt if there is any religious community in Christendom which leaves the religious education of its youth, and especially of the youth of its more cultivated portion, so entirely to chance as ours, and is more casual in its measures for providing for the succession of its ministry.

What steps to this end are taken at home and in the chapel? What of the schools? Youth is the impressionable time. Youth goes seeking a call for the knightly vow. How far do we ensure that he shall meet with this challenge to knightly service?

I will venture to indicate some ways in which I think more might be done than is done. First, then, look to your children. Truly has it been said that the children of one generation are the trustees of posterity. Every chapel has its Sunday-school for children who are supposed to specially lack religious instruction and influence at home. Are we sure that all those parents in the congregation who do not think of sending their children to the Sunday-school fail to do so, because they are satisfied that religious instruction and influence is sufficiently provided at home?

How many ministers' classes are there to which the more educated members of the congregation send their children? Here parents and ministers must help each other. If both felt the need and combined to meet it throughout our congregations, a great gap in the religious education of our children would be filled up.

Again, take the school life. In the Public and other schools, the boy will constantly be struck with the difference between what he hears in the holidays at home and at chapel, and what is taught at school; or, perhaps, he feels that the school teaching is not what he is supposed to believe in and is merely a matter of form. How easily all religious teaching and influence may become to him a matter of indifference. That our sons *may* receive deep and lasting religious influence under these conditions, and do so in some cases, must be freely allowed; but, I think, anyone facing the facts must own that indifference is often the result.

If we value the religious influences that have nurtured and guided us, then it behoves us to consider carefully for our sons what the school atmosphere is in this respect. I believe that one of the most vital needs for our community is a great Public school in which the education, physical, mental, and moral, shall be equal to that of the great schools to which our sons are increasingly going, and where, moreover, the religious training shall be on our lines; where our children may feel that they breathe from their teachers and in the school chapel the same religious atmosphere as at home; where the lessons in religion will never be a question of grinding up a number of verses from the Bible, unexplained, or, if explained, yet in a quite different way to what they hear at home; where the school service shall not be partly the repetition of a creed which they know their parents do not believe, or wish them to believe; but where religion shall be taught as they have heard it at their mother's knee and in the family pew.

And such a school we are to have. The far-sighted generosity of the late Philip Barker has founded at Nantwich, near Crewe, in grounds in the heart of a beautiful and healthy district, the Willaston School. Already many other generous friends, and to be followed, I doubt not, by such an army of benefactors as will make Founders' Day at Willaston a memorable red-letter day, are supplementing the original foundation in a way which shows that the need was keenly felt, and that our community, now that the lead has been given, will not turn back till a great school is firmly established fully equipped with teachers, buildings, scholarships be held there, and to lead thence to the Universities and all the other paraphernalia needful, and permeated with the spirit of our congregations. It is a remarkable fact that the same need has been felt among our kindred across the sea, and an inspiriting coincidence that the same year which sees the foundation of our school here marks the birth of her twin sister there. I see that later in the proceedings of this Conference a resolution commemorating James Martineau is to be moved. I trust that in this connection grave consideration may be given to a suggestion that, as a memorial, a fund be raised for scholarships to be held by ministers' sons at Willaston. If from among the succeeding generations of Martineau scholars should spring a succession of ministers not unworthy of the ministry to which he gave his life, then, indeed, would this Conference have raised a fitting memorial. It only remains for you to ensure the success of this school. Buildings, teachers and scholarships will come—I have little fear as to that—will increase and improve and multiply according to the need. Will you send your sons? Is your religion part of your life? Have you found in it your inspiration in all the best and noblest things you have done? Do you desire your children to grow up guided by the same inspiration, worshipping in the same open temple of the living God, and handing them on to your grandchildren and succeeding generations? If yes, then here is a way which I firmly believe will do more than anything else to achieve your purpose. Send your sons to Willaston, and especially those of you who are the salt of our churches, and let a Willaston boy come to mean a boy who will grow up into a man who will be as earnest and as strong in the service of his fellow men as our leading ministers and laymen have been in the past, and who will, like them, find his religious home in our community, and worship in the spirit and in the places from which those who have gone before him have drawn their inspiration. In this school friendships will be formed between boys to be continued at college, which in later life will mean much in our religious and congregational life. An old Willastonian in the pulpit and half-a-dozen in the pew would mean a good deal in the work of a congregation; a group of them in a college, a university, a town—is it too much to dream of a future in which the influence of the successors to the congregations whom we represent would be such as it has never been before? Surely here, if we will use it, is to be a happy hunting-ground for the supply of the ministers of the future. From such soil should spring up the backbone of the future ministry.

To pass on to another point: I think more might be done by parents and ministers to kindle and foster in the young committed to their charge the spirit to which the call to the ministry may come. Who would argue that a parent should press a child to take upon himself the cross of the ministry? It is not like other walks of life. And yet, why should parents, ready enough to suggest, nay, to urge, the idea of medicine, law, commerce, or what not, scrupulously guard against any suggestion of the highest calling, and even show a son whose thoughts may have been led in that direction that they look coldly upon it? It is surely taking a grave responsibility to crush or damp any movement in the young soul that urges him to think of these things. How easily is the spark extinguished which, with a little sympathy, might grow into a flame! Let parents give readily their best and brightest to the service of God, and let ministers seek them out, if haply they may be the means of sowing the seed. If ministers believe in the soundness of their calling, let them see that all those committed to their charge shall feel it also.

I believe that far more of the direct appeal on this subject, especially by our ablest and best ministers, to the youth of our community, is desirable. I do not recollect ever to have heard one of our ministers give the call to the ministry from the pulpit. No doubt the whole life and teaching of the faithful minister is the most effectual call; but the direct appeal in many things just gives the finishing touch which makes the difference between passive yearning and action. On this point I suggest that from time to time some one of our ministers, best fitted to do so, should put his heart into an address directly appealing to our best youths to enter the ministry, which should be available for use by ministers and laymen. If something might be done in this direction by the minister, how much more could he do

in intimate, personal, individual intercourse with the youth of his congregations. When the confidence of a young heart full of aspirations and hopes is gained, is it taking too great a responsibility on his shoulders for the minister to whisper in his ear, nay, strongly urge, the Master's call to follow him and preach his gospel. What is the ministry for, if it is not to give this message and to lead souls to the highest service of God?

Another point I have to urge. Let our sons see that we hold our ministers in honour, that they have our highest respect, that they are ever welcome guests in our social and our home circles; let them and theirs be counted among our friends. That this depends not only on us laymen, but also on our ministers, is true enough; but it is for us laymen to take the first step and to go a great deal more than half way.

How often, I fear, is not the minister forgotten or slighted thoughtlessly on occasions when it is his right to be remembered and honoured and our bounden duty to see that his right is not neglected. What, again, are our sons to think of our regard for our ministers when they find out the amount of his salary and, perchance, the amount of our contribution to it?

My last point is this. We want more method than we have in providing for the ministry of the future. It is left far too much to chance.

It is not enough for us to know the kind of men that are wanted, to have a general idea of the various ways in which the ministry may be brought before possible or probable candidates for it, but to leave the initiation entirely to individual effort and thought. Combination and united action are wanted. If the material is not to be found in our community, if this ministry cannot appeal with convincing force to the purer and stronger spirits amongst us, then, indeed, any combined effort on our part would be but beating the air, and any attempt to organise this search for the right men would be but ploughing the sands. Granted—and, indeed, in this matter we must grant this if we are not to be the victims of despair—granted, that our community must have within it and on its borders the right material, and that the ministry in our churches is a field from which a rich harvest may be garnered; then I say emphatically that there is great need of combined action to find the reapers—reapers chosen and trained for the work, and not drifted into it by a number of accidental causes.

Other religious communities look to this much more carefully than we. They do not leave it to chance. I do not urge, I need not explain, that there should be any imitation of the rigid methods of exclusion and training that others may find advisable.

I do urge, however, that we require some Board or Council, constituted of those who best know the needs and the materials of our community in this, and whose special function it shall be to see that the vocation of the ministry shall come before our youth, and to be ready to advise and encourage, and, if need be, to help them on their way to it. Colleges we have ready to train them, but colleges cannot go out into the highways and byways and compel them to come in. We want a Board selected from our leading ministers and laymen representing all parts of the country; not too small to be representative, and above all not so large as to be unworkable, and to divide the responsibility till it is hardly felt. It should be in touch with some one—if not in every congregation, at least in every district—through whom it can act and by whom it can be kept informed. Such a Board would, I imagine, by such methods as may seem best, including, I believe, some of those I have indicated, see that the call to the ministry should permeate into all the veins of our community and congregational life, and should be prepared to give counsel and help, through its representatives or direct, to any possible or probable candidate. This Conference seems to me precisely the body which might take this matter up. Its committee, by a recent resolution, has been given executive powers. If there is to be such a Board, it will not evolve itself, it requires to be constituted. What body can realise the necessities of the case like the Conference of the congregations whose ministry is to be provided for; where, if not here, will the vital and fundamental importance of the question be realised; where, if not here, are we to look for the motive power and instructed skill to set in motion and guide the machinery?

Unless the Conference does realise the crying need, unless it has faith in the message of our ministry, and belief that there will be men to be found who will be worthy and able to deliver it, then, indeed, our religious influence on our nation is destined to wane. Let us throw down the gauntlet. This question is in our hands; are we going to throw up the sponge before we have fairly entered the lists? I have done my best—transgressing, I fear, the limit of time placed at my disposal—to make my main point, and unless you show that there is no need of improvement, or no possibility, or, admitting the need and possibility, that this Conference can do nothing; then I say it is for you to take up this challenge and for your committee to prepare the scheme of a Board or Council representing this Conference, that shall charge itself with the responsibility of leaving no stone unturned, no means neglected, which offers the slightest chance of providing the requisite number of the right kind of men for our ministry. I believe in striking while the iron is hot, and if my view, that this Conference is the right body for the purpose, meets with general approval, I trust you will instruct your committee to take this matter in hand. I have advisedly not propounded a cut-and-dried scheme—that is a work for many heads of different experience—and even if I were prepared with one, I think this would not be the occasion to consider a first draft: the discussion would be bound to run off on minor points. It is enough now to ask: Is such a Board as I have suggested needed, and are we united and strong enough to found one? Is this Conference the body to establish it?

Yes I answer to all three question, confidently, unhesitatingly, and after chewing the cud of this question with some of the patience of a ruminating animal. We are too careless in this matter; too ready to let things take their course; too prone to see only the difficulties and discouragements. Are we satisfied with things as they are? Do we believe that, without strong combined action, the religious community into which we have been born or received need have no anxiety for the future of its ministry? If we are frank, must we not rather admit that there are growing signs of detachment and disintegration, especially in the circles which have been the very life-blood of our community?

I see a vision of a ministry, more and more largely recruited from the ranks of the best that our churches can offer, in closer and closer sympathy and friendship with those who among our congregations are the pillars of our faith, and I believe that if such a vision can be realised, the detaching and disintegrating forces will find a counter-force stronger than they.

And is there not in this pleasure-loving and wealth-seeking age a greater and nobler work than ever for such a ministry as ours ought to be, made up of men who seek to preach only the *truth*, as it is given to them, with *liberty*, untrammelled by test or creed, striving to make their *religion* the law of their own and their hearers' lives? There is no finer field for any ministry than for ours, but the husbandmen for this work must be of our best, men so inspired that they can inspire others, aglow with kindling fire, armed at all points with the armour of righteousness and knowledge. The call for such men comes from the Heavenly Father; His spirit bloweth where He listeth, and the seed of His word is sown broadcast. Are not we faithful enough to be fellow-labourers? Can we do nothing to clear and till the ground, to lay it open to the breathings of the spirit and to prepare it for the seed?

Mr. Charles W. Jones, in the absence of Mr. Richard D. Holt and Mr. Russell Scott who were to have spoken, opened the discussion, and said that if it was difficult to urge their sons to enter the ministry they might at least send them to Willaston School, and see that they were not always dwelling on the discouragements and disadvantages of the ministry as a profession. He thought they should insist on a higher standard of ministerial proficiency, and also of ministerial support.

The Rev. C. J. Street said that the difficulties of a minister's life were not to be denied. It would be an advantage if their ministry was recruited from their old historical families, nurtured in freedom, and trained from generation to generation in honourable and successful commercial enterprise; but when they remembered the sacrifices demanded, the meagre salary, the precarious tenure, the impossibility of making provision for the future, he was not surprised that they were deterred. Their churches needed also a higher conception of the minister's office, not as priest, but as prophet, with freedom to speak out on all subjects of present-day duty. Too often they were urged to be silent on matters of duty and in national emergencies. It had even been complained that they had united to sign a memorial on such a subject, as ministers. They were forgetting the traditions of their churches. If they believed in a Free Church, let them be Free Church, and practice their freedom. He urged the advantage of the establishment of curacies in connection with their churches, and the importance of a proper training at College in the art of preaching and pastoral and public work, a training now so admirably provided for by the Tate lectureship at Manchester College, and in former years so well given by the late John Wright as missionary tutor at the Home Missionary College, and after him by Dr. Brooke Herford.

The Rev. J. E. Odgers repeated what he had said at the Conference at Sheffield, as to the need of some earlier oversight of intending students for the ministry before they came up before the College Committee. He was very glad that Mr. Worthington had alluded to the subject in his paper. They ought to have an Academic Board for the future supply of their ministers, and it could best be established in connection with that representative Conference. He moved:

That the Committee of the Conference be instructed to take into consideration the formation of a Board to assist in providing for the future ministry.

This was seconded by Mr. A. H. Worthington, and carried.

After a closing hymn and the Benediction pronounced by the Rev. S. A. Steinthal, the meeting adjourned for tea at the Great Meeting Schools.

In the evening the members of the Conference were entertained by the Mayor of Leicester and the Mayoress (Alderman

and Mrs. Windley), at a conversazione at the Museum Buildings and Art Gallery. The Mayoress was unfortunately unable to be present, and her place was taken by Miss Windley. The Mayor, in welcoming his guests, said that he did so the more heartily as belonging to another Christian communion. While not yielding one jot or tittle of his faith, he would be simply ashamed if he could not meet such an assembly of Christian men and women, holding different opinions from himself, in a charitable and Christian spirit. He was glad of the opportunity of reciprocating the many kindnesses and courtesies the members of the Unitarian communion in Leicester had extended to members of other Churches. He then referred to his acquaintance with ministers of their communion, the Revs. C. C. Coe, J. P. Hopps, and Joseph Wood, and dwelt upon the great fundamental truths of the Fatherhood of God and human brotherhood in which they were all agreed. On all other questions they might pray for mutual enlightenment. He trusted their meeting in Leicester would have a far-reaching influence for good.

Dr. Blake Odgers proposed, and Mr. E. Clephan seconded, a hearty vote of thanks to the Mayor for his great kindness, and this was carried by acclamation.

The estimate of numbers present at the reception ranged from 1,200 to 1,500, and the evening was greatly enjoyed.

Our report of the further proceedings of the Conference, including the business meeting on Thursday afternoon, will appear next week.

OBITUARY.

THE REV. JOHN WRIGHT, B.A.

John Wright, as all of his old friends and fellow-workers knew him, had so completely retired from for public life the past twenty years, that many had lost sight of him, and some hardly knew if he were still living. But all who were in the working line of our churches and Sunday-schools in the thirty years from 1850 onwards have never lost their vivid impression of his keen and eager activity, have wished that he would once again come out and take his old place, and would feel the sorrow of another old comrade gone, as they read last week of his death.

He was born April 21, 1824, and his earliest memories as a boy were of living with his grandfather, Richard Wright, at Kirkstead, near Boston, whose wandering life as a Unitarian missionary preacher was one of the memories of the opening century. Richard Wright died in 1836, and the grandson, largely through the kindness and help of the Rev. John Kentish, passed his school life in Bristol and Birmingham, and in 1840 entered Manchester New College in the first year of its removal from York. At College he passed five very happy years, among such fellow-students as Travers Madge, T. E. Poynting, Crosskey, Joseph H. Hutton, Robert D. Darbishire, John Davies, T. L. Marshall, his most intimate friend being Rees Lloyd, afterwards long minister at Belper.

He was a diligent student, took several prizes, passed B.A. in the University of London in 1844, and during all those years was a zealous worker in the Lower Mosley-street Sunday-school and its associated institutions, especially in the Natural History Society—one of the band of student teachers whose names are still a Lower Mosley-street tradition.

In 1844 Mr. Wright became engaged to Anna Johnston, daughter of Mr. Thomas Johnston, of Birmingham, and they were married in the following year, when on leaving College Mr. Wright accepted an invitation to York as assistant to the Rev. Mr. Wellbeloved. There, however, he only remained one year, and then returned to Manchester, where he settled to tutorial work in the family of Mr. Edmund Potter, undertaking Sunday duty at Macclesfield. It was then that, among other teaching work, he had for a pupil Brooke Herford, who was busy out of business hours preparing to go to College. Next year he removed to Macclesfield, where he was minister for seven years, during which time he not only increased the congregation, but raised the Sunday-school from 50 to 230.

He was, indeed, the life and soul of the Sunday-school work, not only in his own large school, from which no less than five young men, trained under his strong influence, afterwards became Unitarian ministers, but throughout the district. In 1845, on his suggestion, the Manchester District Sunday-school Association was established by him in conjunction with Travers Madge. It was warmly taken up by the Lower Mosley-street teachers, and Mr. Wright was secretary from 1847 till 1855. Soon the *Sunday School Penny Magazine* was established, and Mr. Wright was the editor and a constant contributor from 1852 for twelve years. During all that period he was a busy writer, publishing "A Popular Introduction to the Bible," and several sermons and pamphlets. One great pleasure of his Macclesfield life was the formation of a close and lasting friendship with Mr. and Mrs. Samuel Greg, and to this intercourse with them, and the perusal of Mr. F. W. Newman's book on "The Soul," he attributed his mental and spiritual development during this period.

Such earnestness and practical power could not but win for him very high esteem, and in 1853, on the resignation of the Rev. Franklin Howorth, Mr. Wright was invited to the Bank-street Chapel, Bury, where he spent twenty busy years, taking a leading part in the denominational work of the district, and working hard at the organisation of the school and congregation. The congregation was very much strengthened—new and handsome schools were erected, and a large and flourishing day-school was established. At the end of his ministry the congregation numbered more than 800, while a branch school and mission had been established at Heap Bridge.

These were especially Mr. Wright's missionary years. He was almost the originator of the missionary work of the district, the East Lancashire Unitarian Mission being founded in 1858; he was secretary from the formation until 1873. As the work kept increasing, so as to demand more labourers, John Wright was one of the first with whom Dr. Beard took counsel for the establishment of the Home Missionary Board; and when it was started in 1853, he was appointed the first secretary. He continued in this office for several years, and afterwards became one of the tutors, holding the Missionary Tutorship in conjunction with Brooke Herford, the other tutors being Dr. Beard and Rev. William Gaskell. Under the same impulse to make Unitarianism more popular, he was one of the four projectors of the *Unitarian Herald*, the first attempt to publish a weekly Unitarian paper at a penny.

Other work of importance was done by Wright at this period in connection with the Religious School Books Society, which published "Little Walter" and "Scenes from the Life of Jesus," by Mrs. and Mr. Samuel Greg respectively. Of this Society, too, John Wright was secretary. He also contributed to the *Christian Reformer* and the *Theological Review*. He was for some years secretary of the Lancashire and Cheshire Provincial Assembly, and took a leading part in the work of the Widows' Fund, both on the committee and afterwards as its president.

But his ministry was always first and last with him, and his keen, eager directness of style gave him a strong hold upon the people. A strong Unitarian, believing in the body as well as the spirit, and attaching great importance to the name, as the open avowal of the truth, his Sunday evening doctrinal lectures attracted crowded congregations. Often he had to differ from old friends, for he was a good deal of a Radical, more so in theology as his life went on; but he was always fearless and definite in announcing his views, and his deep religious earnestness kept the respect of all. His most mature and valuable work was "The Grounds and Principles of Religion."

From all this, it will be seen how very great was Mr. Wright's energy, accompanied, too, by great willingness and power of organisation. If any new institution has started, it seemed to be the natural thing that he should be asked to act as secretary, and if anyone was associated with him in the office, it was generally John Wright who did the work. The inevitable result was that his health suffered. He was often racked with gout, and it became evident, early in the seventies, that he must limit his range of work.

In 1873 he resigned his pulpit at Bury, which he had occupied for twenty busy years, and accepted the invitation of the congregation at Bath. There he passed seven quiet happy years among people to whom he became sincerely attached. But practically his work was done, and in 1880, finding that neither his own health nor Mrs. Wright's was strong, he decided to leave Bath, and never again undertook permanent service. He and Mrs. Wright had now begun to feel the fascination of foreign travel, which they had had little opportunity of enjoying in their busy earlier years. They made several extended tours in France and Italy, spending more than one winter abroad. They made friends wherever they went, and brought back many pleasant recollections. One renewal of active ministry he had, taking three months' service in the newly-established congregation at Wandsworth, just before the settlement of the Rev. W. G. Tarrant, and then he settled down at the house at Four Oaks, near Birmingham, where he lived to the last; Mrs. Wright died after a somewhat long illness in 1891. This blow Mr. Wright never altogether got over; he was cheerful and happy, surrounded by friends whose

happiness he was never tired of promoting, but something had gone out of his life. In these later years he took a less dogmatic view of religion; preferred not to be styled "Rev."; probably would not have wished to be described as a member of a sect, though his interest in Unitarian affairs was never diminished. He had survived nearly all his contemporaries, felt their deaths keenly, especially the loss of tried friends, such as Poynting, Rees Lloyd and Charles Beard. But to the last he took a warm interest in the world, though he never came out into public life again; and one of his greatest pleasures was in receiving visits from his sons and their families.

MR. JOHN BULL.

The congregation at Weymouth have lost one of their oldest members by the death of Mr. John Bull.

His early years were passed in London; he had interesting memories of Edward Irving and Thomas Carlyle as visitors at his father's house, and treasured letters from other leading literary men of the early part of the century. A man of striking appearance and charming manners and conversation, Mr. Bull retained to the last his keen interest in literary matters and in the problems of the day. He had been a tutor in noble families, and was possessed not only of fine scholarship, but extensive scientific knowledge. He never lost his love of teaching, and many young lives have been the better for the sound foundations of learning they received from him. In religion he was an earnest Theist with a heartfelt reverence for Christ, and delighted in talk in the profoundest subjects of the spiritual life. With his friends he has left very precious memories.

THE CHILDREN'S COLUMN.

Walking in the Dark.

If you were to try to explain what darkness really is, what a difficulty you would have! Imagine some blind man—one, let us say, who had been born blind—asking what you meant by "the dark"; how would you make it clear to him? It is much easier to say what the light is, and to talk about its nature, than to speak accurately about darkness. Although we cannot define or explain it, we all understand very well what is meant by the darkness, and most of us think we know a good deal about it; we have to live in it for about half our lives, and it is one of the things we remember having had to do with from our earliest days. Yet, after all, it is quite strange how little we really know about it, and how seldom we think of it at all. In the first place do we ever find ourselves in *real* darkness? You think it is quite dark when at night the blinds are drawn, the doors shut, and the light put out; but that is a mistake: it is never absolutely dark anywhere on the surface of the earth (except under some very peculiar conditions), for, strange to say, the earth itself sends out a little light, part of that it received during the hours of sunlight; the very walls of our rooms, and the furniture of the houses, send out feeble rays that spoil the complete darkness. Just as it is almost impossible to get perfect silence, so we never experience true darkness in our ordinary lives. Deep down in the earth, say in some mine or underground cavern, it can be found; and if ever you should be placed where it is really dark, the first thing you will notice will be that darkness can be felt. Your eyes will ache so that to shut them will give a great relief, just as the glare on a sunny day often becomes unbearable.

Here is another strange thing we often do not remember: the bottom of the sea is quite dark, because the light cannot get through more than a certain thickness of water; so, as the great oceans cover the chief part of the earth's surface and are generally so deep that they are measured in miles, there is a whole expanse of darkness, about which perchance we very seldom think.

Again, is it not strange to reflect that all space is dark? The stars, the planets, the earth, the sun, all move through fields of darkness. When you have learnt something about the laws of light you will know that what we call the sun's rays are not light in themselves, but only become light when they strike against some object, glance off (so to speak), and strike the eye. Really, then, it is wonderful to think that there is darkness nearly everywhere and light only just here and there.

In old days people were very much in dread of the dark, and all ancient books contain remarks upon it which show that it was generally considered an evil thing. The Bible has much to say about the darkness, and perhaps it would be worth while if you could find out each passage where "darkness," or "dark," is mentioned and write it out.

In one place there is a very beautiful saying: "The darkness and the light are both alike to Thee." That is not only beautiful, but very true; whenever we feel even in the least afraid of the dark, let us remember that to God there is no difference, that the night to Him "shineth as the day," and we are never hidden from Him or out of His care.

I want you particularly to think about what one writer said, and see if you cannot learn from him even though he has been dead so many years. In what is called the "First Epistle of John" it is written: "He that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." You know what happens when you try to walk in the dark—how you stumble and fall, bruise and hurt yourself, miss your way, and do damage at nearly every step. No one would willingly be in the dark if he could help it, and still less would anyone willingly do much walking in such condition. The good man who wrote those words I have just quoted wanted to tell people that for anyone to hate another—to be angry or cross with some brother or sister, friend or companion—was to enter into darkness; that to go on being angry or hating was like attempting to walk in a place where there was no light at all.

And what he said so long ago is true to-day, and true for each one of you. If you let hate or anger come into your heart you shut out the light, that is, you shut out all true happiness, all real joy in life—you shut out God. If you let such evil feelings remain with you, then for just so long as they remain you are like a man walking in the dark: you will get harm and do harm, your way will be hard and unhappy, your life will be miserable, you will not be able to see the friends and treasures which are all around, and, worst of all, you will lose sight of God; for God is Love, and the boy or girl who hates, hates even one, shuts himself or herself away from God.

Now, I am sure none of you want to walk in this darkness, and I expect it is very seldom that you let such a bad thing as hatred or anger come into your hearts; but there are many men and women whose lives are spent in just such darkness, who often wonder why it is they cannot know that God is close beside them and cares for them every day. The darkness has blinded their eyes; they must first love their fellow men, and then the darkness will roll away. Take care, children, that you are not so foolish. Whenever you feel inclined to be angry with people for something they have done that seems to you hurtful or bad, think of the good things they have done also; and remember, too, that you yourself have sometimes done wrong, or made mistakes, or been unkind, so you can well afford to forgive others since others have so often forgiven you. Keep, then, all darkness out of your hearts, and walk in the light.

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NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Blackpool.—The congregation of the Church of the Saviour, Southampton, have sent a letter to the Rev. David Davis, their late minister, expressing interest and pleasure in his settlement at Banks-street, and the wish that health and strength may be granted him, and that the Divine blessing may rest upon all his labours.

Bolton: Halliwell-road Mission.—The first annual congregational tea-party was held at the Mission on Saturday, March 31. Many friends from Bank-street were present, and a few even from the Walmsley congregation, who helped to make the gathering a most gratifying success. About 230 sat down to tea, and there were fully 250 at the subsequent meeting and entertainment, which was presided over by Mr. A. W. Broughton. An excellent programme was rendered, arranged by Mr. Joseph Broughton, the superintendent of the Mission Sunday-school; and addresses were given by the Revs. C. J. Street and N. Anderton. The generous response of the parent church at Bank-street, in providing the necessary funds for the establishment and equipment of the Mission, was referred to, and a hope expressed that the future would see the founding of an independent congregation and the erection of a permanent church building in the Halliwell district. The proceedings, which were most enjoyable and interesting throughout, were brought to a close with a vote of thanks to the chairman, moved by Mr. Thomas Harwood, and seconded by Mr. Caleb Wood, secretary of the congregation. Since the opening of the Mission in December last, the results have been very encouraging. There is now an average attendance of seventy-two at the Sunday-school, which is at present only held in the afternoon, and of 64 at the evening service. The envelope-offertory system of membership has been adopted by the congregation, and fifty-three names are already enrolled. A Band of

Hope and a Mothers' Meeting, under the direction of Mrs. Street, have also been started.

Burnley (Appointment).—The Rev. E. A. Voysey, B.A., of Reading, has received and accepted a unanimous invitation to become the minister of Trafalgar-street Unitarian Church, and will enter upon his duties there on May 6. On Sunday last an interesting and touching ceremony was held in the school. The president of the Manchester District Sunday-school Association, Mr. Cuthbert C. Grundy, had sent a beautiful lamp for presentation to Mr. Peter Bibby, who has been a Sunday-school teacher continuously for fifty-five years, the longest record of any teacher in the district. The lamp was presented to Mr. Bibby at the close of afternoon school. Mr. J. T. Bibby, the superintendent, presided, and Mr. Samuel Holden addressed the school, remarking that Mr. Bibby had been engaged in the noblest work that any man could take up. Men measure success by money or social position, but Mr. Bibby's success was nobler far than any that could be measured by material standards. The presentation was made by Mr. J. S. Mackie on behalf of Mr. Grundy, and Mr. Bibby made a feeling response. In accepting the lamp, Mr. Bibby expressed his thanks to Mr. Grundy for his thoughtful consideration, and to the speakers for their kind words. Though often discouraged, he said, he had not been without his reward. He had had many testimonies to the good that has resulted from his work, and had expected no such recognition as that beautiful gift. Hymn and prayer brought a very impressive incident to a close.

Lynn.—The Rev. John Felstead preached on Sunday week, and his services were much appreciated. On Monday, in connection with the Annual Sunday-school Prize Distribution, there was a tea in the schoolroom, followed by a concert, Mr. Felstead in the chair, when there was a large gathering, the schoolroom being completely filled. The ex-Mayoress of Lynn (Mrs. Bunkall) kindly distributed the prizes. There was a capital programme of vocal and instrumental music and a laughable sketch by members of the Young People's Guild, and Mr. Murton lent a gramophone. A vote of thanks to the ex-Mayoress, the Chairman, and all who had taken part, brought a pleasant and successful evening to a close.

Todmorden.—The extended school buildings were opened last Saturday, service being first held in the chapel, conducted by the Rev. Principal Gordon. The ceremony of opening the new buildings was performed by Sir E. Durning Lawrence, Bart., M.P., to whom a silver key was presented by Mrs. Hawksworth Barker. After tea, of which about 600 partook, an evening meeting was held, presided over by Mr. James Crabtree, when addresses were given by the chairman, Mr. Hawksworth Barker, Rev. A. W. Fox, Dr. J. H. Barker (chairman of the Todmorden School Board), Sir E. Durning Lawrence, Principal Gordon, the Rev. S. J. J. Shaw, T. B. Evans, J. A. Smith, of Cloughford Congregational Church, and others. On Sunday the services were conducted by the Rev. A. W. Fox in the morning, and the Rev. S. A. Steinthal in the evening. Letters were received from Dr. Brooke Herford and Rev. E. Parry, former ministers, and other friends, who were unable to be present, expressing their congratulations and sympathy on the occasion.

PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

They Shall Walk with Me in White. By Ethel Hill. 6d. (Liverpool Booksellers Co.)

Arden Massiter. By W. Barry. 6s. (Fisher Unwin.)

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OUR CALENDAR.

SUNDAY, April 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M and 7 P.M., Rev. Harold Rylett.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Mr. Herbert Rix, B.A

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Brooke Herford, D.D., and 7 P.M., Rev. Edgar Daplyn. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M., Rev. J. T. Sunderland, M.A., and 7 P.M., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 A.M and 7 P.M., Rev. Silas Farrington.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Agony of Jesus." Evening, "The Martyrdom of Man."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. T. E. M. Edwards.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F. H. Jones, B.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M., Mr. Carlier, and 7 P.M., Mr. E. Thompson, "The Angel of the Promised Land."

Stoke Newington, The Green, 11.15 A.M, Rev. W. Wooding, B.A., and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M, Rev. J. Toye, and 6.30 P.M., Mr. A. J. Clarke.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. Wooding, B.A., "Prophetic Failures."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M, Rev. Stopford Brooke, and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. Fisher Jones.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M, Rev. W. S. Nichols.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. Ebenezer Howard.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. J. B. Barnhill.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas.

Liverpool, Hope-street Church, 11 A.M., Rev. A. Cobden Smith, and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.

Manchester, Strangeways 10.30 A.M. and 6.30. P.M.

Margate, Forester's Hall, Union-crescent, 11 A.M., Mr. J. Rounce.

Oxford, Manchester College, 11.30 A.M., Rev. C. B. Upton, B.A., B.Sc.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Mr. J. Rounce.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. Voysey.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. J. Shaw, B.A., of Newchurch.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. Rawlings, M.A.

GOOD FRIDAY.

Essex Church, 11 A.M., Rev. J. E. Stronge.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—April 8th, at 11.15, Dr. WASHINGTON SULLIVAN, Shakespeare's "Hamlet."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 8th, at 11.15, JOHN M. ROBERTSON, "The Meaning of Sincerity." Lecture at 4. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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DEATHS.

Aspland—On the 28th March, at his residence, Wernett Lodge, Gee Cross, Hyde, Arthur Palmer Aspland, eldest son of the late Robert Brook Aspland, aged 63 years.

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NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, the 11th of JUNE, 1900.—In addition to the Examination at the University, Provincial Examinations will be held at University College, *Aberystwith*; University College, *Bangor*; The Modern School, *Bedford*; Mason University College, *Birmingham*; University College, *Bristol*; College and Technical Buildings, Dumfries Place (for University College), *Cardiff*; The Ladies' College, *Cheltenham (for Ladies only)*; The Heriot-Watt College, *Edinburgh*; The Royal Medical College, *Epsom*; The Victoria Hall, for the Yorkshire College, *Leeds*; St. Edward's College, *Liverpool*; University College, *Liverpool*; The Owens College, *Manchester*; Rutherford College, *Newcastle-on-Tyne*; University College, *Nottingham*; The Public Buildings, *Penzance*; The Technical Schools, *Plymouth*; University College, *Sheffield*; Hartley College, *Southampton*.

Every Candidate is required to apply to the Registrar (University of London, Burlington Gardens, London, W.) for a Form of Entry on or before April 25th.

F. VICTOR DICKINS, M.B., B.Sc.,
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and

CONVERSAZIONE

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SATURDAY, 5th MAY, 1900,

in the

KING'S HALL ROOMS, HOLBORN RESTAURANT

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Dancing in the King's Hall, 7.45 P.M. precisely. Music in the Crown Room. Tickets 5s. each.

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will be held on TUESDAY, April 10th, from 3 till 6, at the MEMORIAL HALL, ALBERT-SQUARE, MANCHESTER.

Admission free. Tea 6d. each.

Contributions will be gladly received by the Treasurer, Miss Woolley, Brookside, Kersal; Mrs. G. W. Rayner Wood, Singleton; or may be sent to the Hall on the morning of the 10th.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING at BOLTON, GOOD FRIDAY, April 13, 1900.

10.45 A.M., Service in the Bank-street Chapel.

2 P.M., Business Meeting and Distribution of Souvenirs to workers of long service in Sunday-schools.

5.30 P.M., Public Meeting.

For full particulars see last weeks' issue.

Special Train (L. and Y.) will leave Stalybridge at 9.35 A.M., Manchester (Vict.) at 10.5 A.M. Cheap Fares.

For full and important details see Railway Circulars issued to the Schools.

THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE, will be OPENED on MAY 9th and 10th.

	£	s.	d.
Total cost of scheme	...1,230	0	0
Amount already collected ...	... 970	0	0
Balance still to be raised ...	... 260	0	0

On behalf of the Committee we desire to make an earnest APPEAL to the Unitarian Public for additional Subscriptions to enable us to open the Chapel free of debt.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

OLD PRESBYTERIAN MEETING HOUSE (Non-Subscribing). BALLYCLARE, co. ANTRIM.

A BAZAAR

will be held on JUNE 28th, 29th, and 30th, 1900, in aid of the Restoration Fund.

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JOHN SHANNON, Treasurer, and
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Vol. IX. No. 33. MARCH, 1900.

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Contents.—James Martineau, by A. W. Jackson; The Ideals of Seminaries and the Needs of the Churches, by Frank C. Porter; John Donne, Poet and Preacher, by John White Chadwick; From Paul to John, by J. Warschauer; The Sex-Conscious School in Fiction, by Gerald Stanley Lee; The Decline of the Stars, by Henry S. Nash; William Morris, Craftsman and Socialist, by Francis Tiffany; The Date of the Epistle of St. Paul to the Galatians, by Emilie Grace Briggs; Book Reviews, &c.

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Resolutions

PASSED AT THE

ELEVENTH ANNUAL MEETING.

At the Eleventh Annual Meeting, held at Mansford-street, on Wednesday, March 15, 1900, C. W. Jones, Esq., in the Chair, the following Resolutions were passed:—

Reports read.

1.—Moved by the Chairman, and seconded by the Rev. E. Daplyn.

"That the reports now read be received, adopted and printed for circulation, under the direction of the Committee."

2.—Moved by Mr. Ion Pritchard, and seconded by the Rev. H. Allen.

"That the following Ladies and Gentlemen be the Committee and Officers for the ensuing year:—Mrs. E. B. Squire, Miss E. G. Baily, the Rev. Dr. Herford, Sir E. Durning-Lawrence, Bart., M.P., the Rev. R. H. V. Bloor, the Rev. E. Daplyn, Messrs. W. J. Clark, J. G. Foster, A. F. Grundy, J. R. Grundy, F. Lawrence, H. B. Lee, and E. B. Squire; Treasurer, Miss L. Jones; Secretaries, Mr. S. W. Preston and Mr. J. Classon Drummond; Auditors, Mr. E. B. Squire and Mr. Heald."

3.—Moved by Mr. S. W. Preston, and seconded by the Rev. V. Davis.

"That this meeting, whilst congratulating the Committee and the Rev. W. G. Cadman on the general tone of the reports, would urge the absolute necessity of a larger increase of support by personal help in one or more of the many agencies at work, and by a considerable addition to the funds by annual subscription, thus enabling the Committee to keep the premises in proper repair, without being in debt to their Treasurer."

4.—Moved by Mr. Squire, and seconded by Mr. W. J. Clark.

"That the best thanks of the Meeting be given to Mr. C. W. Jones for his great kindness in taking the chair this evening."

RECENT PUBLICATIONS.

SPIRITUAL PERSPECTIVE and other Sermons. By Charles J. Perry, B.A. Edited by R. A. Armstrong, B.A. Second Edition. 1s. 6d. net.

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(1.) A portion of the Fund, not exceeding one-third of the net amount raised, shall be devoted to paying off debts or charges on, or purchasing the freehold of, some of our chapels and halls in or near London. The particular congregations to receive this assistance, and the amount of the assistance to be given to each such congregation, shall be settled by the Committee of the London District Unitarian Society, regard being had to the efforts made by each congregation to help itself.

(2.) The remainder of the Fund, not less than two-thirds of the whole, will be formed into a Permanent Chapel Building Fund for granting loans towards the purchase of sites and the erection of buildings with OPEN TRUSTS. This Fund shall be vested in a body of twelve Trustees, who shall be nominated in the first instance by the Council of Ministers and Delegates and the Subscribers to the Special Fund. The Trustees shall have a voice in the selection of the site, and shall themselves decide what amount they will advance towards the cost of its purchase and of the erection of the building.

(3.) The sum so advanced shall be a charge on the land and building, and shall be repaid in such manner and subject to such conditions as the Trustees shall in each case deem proper. The Trustees in their discretion may remit payment of interest. The income of such portion of the Fund as is not out on loan, and the interest on any loans, shall either be paid to the Treasurer of the London District Unitarian Society, or added to the capital of the Fund, as the Trustees may in each case determine.

THE FOLLOWING CONTRIBUTIONS HAVE ALREADY BEEN PROMISED :—

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Sir John T. Brunner, Bart., M.P.	1,000	0	0
Sir Edwin Durning-Lawrence, Bt., M.P.	1,000	0	0
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Mrs. Neate, Woking	500	0	0
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Mrs. Alfred Lawrence	200	0	0
Mrs. Nettlefold, Birmingham ...	200	0	0
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The President of the British and Foreign Unitarian Association	100	0	0
Mrs. L. M. Aspland	100	0	0
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Mrs. T. Chatfeild Clarke, Mr. Howard Chatfeild Clarke, and Mr. Edgar Chatfeild Clarke	100	0	0
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Mr. William Colfox, Bridport ...	100	0	0
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Mr. William Gibson	100	0	0
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Mr. Edwin Tate	100	0	0
Mr. S. S. Tayler	100	0	0
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Mrs. Webb	100	0	0
Mrs. Edward Berry	50	0	0
Mrs. Bruce, deceased	50	0	0
Mrs. Alfred Collier and family ...	50	0	0
Mr. H. W. Hill	50	0	0
Miss Ellen M. Lawrence	50	0	0
Miss C. A. Lawrence	50	0	0
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Mrs. C. F. Pearson	50	0	0
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Mr. Russell Scott	50	0	0
Miss Anna Swanwick, deceased	50	0	0
Mr. William Thornley	50	0	0
Miss S. Scholes Wrigley, Windermere	50	0	0
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Mr. Thomas B. Bowring... ...	25	0	0
Mr. W. Wallace Bruce, L.C.C. ...	25	0	0
Mr. E. K. Blyth	25	0	0
Mrs. George Buckton, Oxford ...	25	0	0
Mr. Stanley Chatfeild Clarke ...	25	0	0
Mr. John Harwood, Bolton ...	25	0	0
Mr. and Mrs. E. Handfield Morton	25	0	0
Mr. J. T. Preston	25	0	0
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Dr. and Mrs. Vance Smith, Bowdon...	25	0	0
Mr. C. A. Tate	25	0	0
Mr. James Walton...	25	0	0
Mrs. Wrigley, Windermere ...	25	0	0
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Mr. Edward Chitty, Dover ...	10	0	0
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Mrs. T. Colfox, deceased, Bridport	10	0	0
Mrs. Dobson, Tunbridge Wells	10	0	0
Miss Dunn	10	0	0
Mr. Walter Hall	10	0	0
Mr. Henry B. Lee	10	0	0
Mr. Henry Lupton, Leeds ...	10	0	0
Miss A. V. Mallet	10	0	0
Miss M. C. Martineau	10	0	0
Mr. P. M. Martineau, Esher ...	10	0	0
Mr. J. S. Nettlefold, Birmingham	10	0	0
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Mr. J. J. Rawlings	5	0	0
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Miss Sophia Wallace, Bath ...	5	0	0
Mr. Franklin Winser, Nottingham	5	0	0
Miss Worsley	5	0	0
Mr. and Mrs. T. Worthington, Alderley Edge...	5	0	0
Mr. G. Andrews	4	0	0
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Mr. C. Woolnough	2	10	0
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Mr. Affleck, Gateshead	2	2	0
Mr. H. J. Bakewell	2	2	0
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Mr. J. E. Darbishire	2	2	0
Mr. F. Garrett	2	2	0
Miss H. E. Higginson, Ambleside	2	2	0
Mrs. James Hill	2	2	0
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Mrs. Stanley Jevons	2	2	0
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Mr. James Laycock, Scarboro' ...	2	2	0
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Mr. George J. Notcutt, Ipswich.	2	2	0
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Miss Rangel...	1	1	0
Mr. W. Reynolds	1	1	0
Mrs. Schultz, Rickmansworth ...	1	1	0
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Mr. Charles P. Clarke, Barbados.	1	0	0
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Miss M. Hall	1	0	0
Miss Mary Jones, Windermere...	1	0	0
Mrs. R. Moore	1	0	0
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Mr. and Mrs. H. Rawlings ...	1	0	0
Miss Squier, Dover	1	0	0
Miss Wheeler, Warrington ...	1	0	0
Mr. R. Bertram	0	10	6
Mr. John Francis	0	10	6
A. B., Leeds...	0	10	0
Miss Harriet Baker	0	10	0
Mr. H. E. Blazeby, Norwich ...	0	10	0
A Friend, Sheffield	0	10	0
Mr. John Quintrell, Chertsey ...	0	10	0
Mr. Thomas Cocker, Rotherham.	0	5	0

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Mr. Ion Pritchard ...	20	0	0
Mr. F. W. Turner ...	20	0	0
Mr. and Mrs. T. Pallister Young	15	15	0
Mr. and Mrs. Howard Young	15	0	0
Mrs. Pritchard	10	0	0
Mrs. Swale...	5	0	0
Mrs. Titford	3	3	0
Miss Titford	2	2	0
Mr. and Mrs. Thornhill...	1	1	0
Miss Warwick	1	1	0
	93	2	0

Unity Church, Islington, List.

Mr. Alfred Wilson ...	25	0	0
Mr. Hugh Martineau ...	21	0	0
Mr. C. P. Roberts... ...	10	10	0
Mr. Samuel Hall	10	0	0
Miss Scott	3	3	0
Mr. John Spiller	3	3	0
Mr. Pickford	3	0	0
Mr. Herbert Chamberlain	1	1	0
Mr. Finch	1	1	0
Mr. Mackey	1	1	0
Mr. F. L. Sargent ...	1	1	0
Mrs. Strohmenger ...	1	1	0
Mr. J. Waters	1	1	0
An Eastbourne Friend ...	1	1	0
Mr. Kemshead	0	10	6
Mr. Meiszner	0	10	6
Mr. Rodger	0	5	0
	84	9	0

Wood Green Unitarian Society.

Mr. Rickards	10	0	0
Mr. Sudbery	10	0	0
Mr. King	5	5	0
Miss Aspden	5	0	0
Literary and Dramatic Club	4	0	0
Mr. Jolly	3	3	0
Mr. Wrigley	3	3	0

Wood Green (continued):—

	£	s.	d.
Mrs. Bolton	3	0	0
Mr. W. J. Cowan	2	2	0
Mr. H. B. Holding ...	2	2	0
Mr. J. Mummery... ...	2	2	0
Miss Whenman	2	2	0
Dr. Mummery	2	0	0
Mr. Child	1	1	0
Mr. and Mrs. Cowlin ...	1	1	0
Mr. Ryley	1	1	0
Mr. John H. Whenman ...	1	1	0
Mr. Bibby	0	10	0
Mr. Marshall	0	10	0
Rev. W. Stoddart... ...	0	10	0
	59	13	0

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Mr. and Mrs. W. H. Collart	3	0	0
Captain McKenzie ...	2	10	0
Mrs. McKenzie	2	10	0
"Two Friends"	2	2	0
Mrs. Ellacott	2	0	0
Mr. H. Bowcombe ...	1	1	0
Mr. P. E. Cunradi ...	1	1	0
Mr. F. Gaylard	1	1	0
Misses J. and M. Storey...	1	1	0
"Brockley"	1	0	0
Miss Gardner	1	0	0
Mrs. Keeping	1	0	0
Mr. and Mrs. Thurgood...	1	0	0
Mr. A. E. Travers... ...	1	0	0
Mr. C. Vogan	1	0	0
Miss Beddow	0	10	6
Mr. C. Cook	0	10	6
Mr. and Mrs. Day ...	0	10	6
Mr. A. Flint	0	10	6
Mrs. Grover	0	10	6
Mr. W. Hodgetts	0	10	6
Mr. J. H. Humphreys ...	0	10	6
Mr. P. Green	0	10	0
Miss E. Green	0	10	0
Mrs. Gunn	0	10	0
Mr. L. R. Page	0	10	0
"A Friend"	0	10	0
Mrs. Lister...	0	5	0
Mr. J. R. Mitchell ...	0	5	0
W. B.	0	5	0
W. O. L.	0	5	0
	29	9	6

Plumstead Church List.

Mr. W. K. Baker	1	1	
Mr. D. Blair	1	1	0
Mr. H. Burrows	1	1	0
Mr. C. Harris	1	1	0
Rev. L. J. Jones	1	1	0
Mr. R. Martin	1	1	0
Mr. W. Harris	0	10	6
Mrs. Burrows	0	10	6
Miss Harris	0	10	6
Mr. Whitehouse	0	10	0
Mr. E. Bertram	0	5	0
Mr. R. Bertram	0	5	0
Mr. W. H. Day	0	5	0
Mr. T. Hansom	0	5	0
Mr. Haynes	0	5	0
Mr. H. Lowe	0	5	0
Mr. J. Pettitt	0	5	0
Mr. C. F. Smith	0	5	0
Mr. T. Tinker	0	5	0
Mr. J. W. Richards ...	0	2	6
Mr. S. Green	0	2	0
Mr. T. Prescott	0	1	0
	10	18	0

Ditchling Congregation.

Per Miss E. Cooke	3	0	0
Per Bazaar Entertainments Committee :—			
Proceeds of "Comus" Performance	58	13	11
Proceeds of "Midsummer Night's Dream" ...101	6	0	
Proceeds of Mr. Leigh's "Hamlet" Readings. 28	12	6	
	188	12	5

Total £9,472 0 11

Promises of further Contributions, which may be paid at any time up to May 1st, 1900, will be gladly received by the Treasurers. They should be sent to, and will be acknowledged by, FRANK PRESTON, 6, Derwent Villas, Whetstone, N.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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EASTER MORN, 1900.

RISE, Easter morn, upon his resting place,
Where loving hands have laid the spring's young flowers,
And though he now has found God's perfect grace,
He will look down and bless this dawn of ours.

Shine, Easter morn, into our hearts that sleep,
And from that living death our spirits save,
That we may look to him across the deep,
Steadfastly journey to as blest a grave.

EDWARD TESCHEMACHER.

NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the undermentioned donations. Amounts already acknowledged £926 1s.:—Mr. Lawson, £10 10s.; Mr. J. P. Taylor, £10; Rev. C. J. Street, 10s.; Miss S. Healey, 1s. 6d.; W. Healey, 1s.; Mr. F. Winser, £2 2s.; Mrs. Field, £2; Dromore Unitarian Congregation, £2 17s. 4d.; Miss Jenner, £1; Rev. J. Moore, £1 1s.; Mrs. J. Moore, £1 1s.; Mrs. C. and the Misses Beard, £1 5s.; Torquay Free Christian Church, £3 2s. 6d.; M. and E., 10s.; Mrs. Greenhow, £2 2s.; A. R. K. Bissbrook, 5s. 6d.; from a Friend, 5s.; Mrs. Williams, £5; Wandsworth Sunday-school, 13s. 8d.; Miss Crowe, 10s.; E. H., 5s.; Mrs. Bell, 5s.; Miss Slatter, 10s.; Mrs. Cross, 10s.; Mrs. G. du Vallon, £1; Mr. T. P. Young, £1; Miss Spiller, 10s.; Mr. H. James, £1 1s.; Mr. J. H. Gittins and family, £5 5s.; Dr. James Drummond, £5; Mr. H. Dyson, 10s.; Mrs. E. Lloyd, £1; T. T., 5s.; H. G., £1; Rademon Non-Subscribing Presbyterian Congregation, £1 7s. 6d.; Mrs. Otto Levin, £1 1s.; Miss C. Wheeler, £3; Mr. F. Rickards, £1; Miss E. A. Gibbs, 10s.; Miss Gaskell, £5; L. C., £1; M. S., £1 1s. Further contributions may be addressed to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE great interest and importance attaching to the meetings of the National Conference has led us to devote the greater part of two enlarged numbers to the papers read, and a report of the proceedings. Much more in the speeches we should have been glad to report, if space had permitted, but for a completer record we must refer our readers to the official Report, to be issued shortly by the Conference Committee as a separate publication. And as it is, we are conscious of having been obliged to deal hardly with the reports of other important meetings which were deserving of much more attention, if it had not been for what we judged to be the paramount claim of the National Conference.

WE had intended to publish this week a number of "Impressions" of the Conference, from correspondents in different parts of the country, but are obliged to hold them over until next week.

THE April *New Kingdom* is a National Conference number, containing an illustrated account of Leicester, a short article on the growth of the Conference constitution, by Mr. A. W. Worthington, and a series of interesting biographical notices of "Some of the Speakers. Profusely Illustrated." In view of the year 1900, several of the portraits look amusingly young; but they all look happy, and it could hardly be otherwise in a Conference number.

WE are glad to hear from Babu Protab Chunder Mozoomdar that he is to attend the International Council of Unitarians in Boston next month, to bear to that meeting, which will commemorate the seventy-fifth anniversary of the American Unitarian Association, greetings from the members of the Brahmo Somaj of India. Mr. Mozoomdar expects to be in London in the first week of May, and we understand that it has been arranged that he shall preach at Highgate. After his visit to America, Mr. Mozoomdar hopes to return to this country, and to be able then to undertake some further work here. The greatest interest will attach to his visit, and Mr. Mozoomdar, who is already personally known to many of our friends, may be assured of a most cordial welcome.

DR. JOHN WATSON'S "Life of Jesus Christ" continues to run its picturesque and disappointing course through the *Sunday Strand*. The March number contains an account of John the Baptist, and of the baptism of Jesus. Of John it is said :—

> Before he was born he did homage to his mighty Kinsman, before Whose face he was to run. Signs and wonders attended the child, and marked him off from the herd of men as one on whom the hand of the Eternal was surely resting.

Yet in explaining that John afterwards did not know his kinsman, nor expect that he was the Messiah, Dr. Watson warns us not to forget—

> How the most sacred and vivid experiences fade and lose their meaning even with saintly souls, so that Jesus once gently chided his mother *because she forgot the mystery of his annunciation and nativity* (!), saying, "Wist ye not?"

The baptism of Jesus is described as "a deliberate emptying of himself, and the first step to the Cross." The attempt to illustrate the scene, with the spirit in bodily form as a dove, comes dangerously near the grotesque. The April number deals with the beginning of the ministry of Jesus, and the first scene is the marriage at Cana, describing how Jesus turned water into wine, and there follows immediately the driving of the money-changers out of the temple at Jerusalem, which it is a pity the artist attempted to illustrate.

THE current number of the *London Quarterly Review*, the Wesleyan Quarterly, contains an article on "Dr. Martineau" by the Rev. P. T. Forsyth, D.D., most generous in its appreciation, and deeply interesting in its criticism. The first section of the article, headed "The Saint," opens as follows :—

> The death of Dr. James Martineau removes one of those lives that do more than all fleets or armies to make a people great and keep them so. It is a great and noble nation that cherishes its men of genius more than its armaments, that prizes ideal beauty more than material success, that thinks its prophets more dear than politicians, its saints than its bishops, and dwells on the conquests of its seers more than on the extension of its territory.

And later in the article we read :—

> Martineau's theology was of the Greek and not the Latin type. He was Greek in his subtlety, in his grace, in his lucidity, in his ideality. But he was a very Christian Greek; and he found the food of his soul among the great saints of Hebraism, Catholicism, and Evangelicalism.

Here we only call attention to Dr. Forsyth's article; but his criticisms demand respectful attention.

THE *Guardian* quotes from the *Natal Diocesan Magazine* for March some letters of the Bishop's, in one of which he gives

reasons for not having appointed any day of special humiliation. "There is," he says, "something wrong in the thought that God has now intervened, has now begun to deal with us, or that we are called on to humble ourselves as we should not have been, if we had been uniformly successful, or that our reverses are a sign of God's anger." And in a later passage, the following sentences occur:—

What I would rather set before us all is the aim and the prayer that the vision of a higher, sterner life, of a grander self-sacrifice, of a more perpetual bearing of the burden of duty and responsibility as members of a great Empire, called to work and not to play, to suffer, not to enjoy, may remain with us as a permanent possession in the sunshine, when God brings it back, as it has assuredly been with us in the dark night of our suspense. The man who gazes at that vision most wistfully, and presses towards it most ardently, will be the first to feel how much need there is for humiliation and repentance, how far we have been in the past from God's—

Ancient Sacrifice
An humble and a contrite heart.

How often we have failed to bear patiently and devotedly the "white man's burden"; how lightly our vast responsibility to the more backward races has sat upon us; how we have lagged behind in the steep ascent of duty. But he will not so misread the central lesson of Christianity, the lesson of the Cross of Calvary, as to think that apparent failure is a sign of God's anger, or that wounds and death are necessarily punishments. He will hail the bracing air of adversity, happy that he can—

Be crossed and thwarted as a man
Not left in God's contempt apart,
With ghastly, smooth life, dead at heart,
Tame in earth's paddock as her prize.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

A PLEA TO BE READ.

Sir,—I do not write to raise controversy, but I would very respectfully beg all those who have blamed the recent "Memorialists," all those who thought it prudent to guard the Conference from any reference to the war, all those of the Memorialists themselves who may have had qualms of misgiving under the drastic criticisms lavished on them, all those who think that too much fuss has been made about the suppression of free speech—and all those, I will add, who may have been depressed with the fear that the old prophetic spirit was dying out of our churches and pulpits—to buy (yes, *buy*) and read the profoundly impressive address on free speech just published by the Rev. J. M. Lloyd Thomas, Liverpool Booksellers' Company, Ltd., 70, Lord-street, Liverpool. Price, threepence.

April 9. Richard A. Armstrong.

THROUGH NATURE TO GOD.

Sir,—May I be allowed to add a few words of appreciation to Mr. Lummis' already appreciative review of Fiske's "Through Nature to God." For besides being profoundly interested in the book myself, I have found it of inestimable value in convincing the doubtful of the central truth of Theism. This theme is principally dealt with in his third essay on the "Everlasting Reality of Religion." Perhaps the most striking feature of this part is that Professor Fiske, instead of confining his observations to historical eras, such as the Christian or Hebrew dispensations, carries the reader back to the dim shadow lands of prehistoric evolution, and gathers his data from so vast a field of time (embracing, possibly, some hundred thousand years or more of human yearnings) that one seems to stand in the presence of a mighty cosmic process which decades and centuries and even millenniums of stagnation or retrogression can hardly disfigure. Having shown most convincingly that physical evolution can only develop in response to the stimuli of external realities (illustrated by a scientific account of the gradual and exquisite evolution of the eye, in growing response to the abiding fact of light), he then submits that no purely tentative or capricious feature in human nature could continue developing for any long period without some corresponding reality in the outer universe to stimulate and encourage it. He next points out the solemn and majestic growth from the cave-dweller's dim perceptions of a life to be provided for (and possibly powers to be propitiated) beyond the grave to the sublime vision, for instance, of Dante's Comedy. This—by far the most startling and characteristic feature of human, in contrast to brute, evolution—cannot be seriously supposed to have so persisted, entirely unstimulated by any cosmic reality. For the perfect vision of this reality we are left with our yet unperfected powers still to feel after. But surely no sincere truth-lover can fail to be stimulated and uplifted by this new demonstration of the old faith that whatever it is, it is *real*; and, moreover, that the prophets, the Christs, the apostles and poets of earth have never laboured and loved in vain, but have each revealed something of the absolute and unchanging truth, bringing the race surely nearer to the unveiled vision when we shall know even as we have been known. Joseph H. Wicksteed.

Padiham, April 2.

LONDON UNITARIAN BAZAAR.

Sir,—It has been suggested that a stall devoted entirely to the sale of curios would be an attractive feature at the bazaar, and in order that this suggestion may be carried out, will those friends who have curios in their possession, which they are willing to part with, kindly make a contribution? Geological or natural history specimens, coins, old prints, stamps, or in short curios of every description, will be gladly accepted. This appeal has the sanction of Dr. Blake Odgers, the Chairman of the Bazaar Committee.

All contributions should be sent without delay to Essex Hall, labelled "Curios Stall." W. Sharman.

Warden of Avondale Church,
Peckham, April 10.

Sir,—The Committee of the London Bazaar will be glad if friends will kindly send their contributions and articles, &c., to the local Church Bazaar secretaries, or to Essex Hall, Essex-street, Strand, W.C., not later than the 20th inst. The price should be attached to every article.

T. E. M. Edwards (Secretary).

P.S.—The announcement of the Bazaar proceedings can be seen in the advertising column.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

This Union, which embraces all our Sunday-schools in Manchester, celebrated its Jubilee on Saturday, March 31. At three o'clock a service was held in Cross-street Chapel, the first part of which was conducted by the Rev. Charles Roper, B.A., and the sermon was preached by the Rev. Dr. James Drummond. Dr. Drummond took his text from John xiv. 15 and 21; and based upon it an eloquent discourse on the service that springs from love.

After tea, in the Lower Mosley-street School, a public meeting was held in the Memorial Hall, Mr. Henry Woodhead, President of the Union, in the chair. It was announced that both the Rev. Joseph Freeston and Mr. C. C. Grundy (President of the District Sunday School Association) were unable to be present owing to illness.

The Rev. S. A. Steinthal gave some very interesting reminiscences of the old days of the Union, and traced its growth out of what was then called the United Teachers' Meeting. He regretted the absence of Mr. Freeston, whose work in the old days has always been remembered with gratitude. He recalled to mind the good work done by Messrs. Curtis, Brooke Herford, Geo. Smith, Travers Madge, R. Pilcher, J. J. Tayler, Dr. Beard, Dr. Marcus, and others.

Mr. George Smith said the old days had made too deep an impression upon his life ever to be forgotten. It might be a good thing for the dead past to bury its dead; but there was a living past, a bright, cheerful, inspiring past which could shed a light upon their path and inspire for present work.

Dr. Drummond said he believed in a grander future than the world had ever yet seen. Their methods changed, but their supreme object remained as the culture of all that is grandest and noblest in the hearts and minds of their scholars. Every church should be a missionary Church, and the Sunday-school was the missionary agency of the church.

Mr. T. F. Robinson also spoke of the work and aim of the Union. It was a refreshing and inspiriting meeting, of which we should have been glad, if possible, to give a much fuller report.

To Correspondents.—Letters, &c., received from the following:—W. A.; C. E. B.; T. P. B.; M. C.; D. E.; J. F.; T. P. G.; G. L. H.; O. E. H.; J. M. K.; T. L. M.; E. A. P.; G. H. P.; E. B. R.; H. R.; H. D. R.; J. C. S.; J. L. S.; A. D. T.; J. J. W.

Our best beliefs from best affections spring,
And solitude is ignorance.
—*William Smith.*

EPPS'S COCOA. The most nutritious.
EPPS'S COCOA. Grateful and comforting.
EPPS'S COCOA For breakfast and supper.
EPPS'S COCOA. With natural flavour only.
EPPS'S COCOA. From the finest brands.

JAMES MARTINEAU.

MEMORIAL ADDRESS BY THE REV. STOPFORD A. BROOKE.*

It is a difficult yet a pleasant task which is imposed on me by the invitation of this Conference—pleasant for I loved and reverenced the public character and work of James Martineau, and difficult because I knew so little of him in private. What I knew was full of charm, but it was not much. I made a late entrance into the fold of which he was the shepherd. I did not grow up as a lamb under his care, nor follow his guidance over the hills of philosophy or the mild meadows of theology. Others were told what grass to eat or to avoid, at what brooks to drink, how to shelter from the storms, how to beat back the wolves—not I. That wise and tender training I missed, and I have regretted that it was not mine. I am not able, then, to speak as fitly of him as those students and friends who have always belonged to him, lived with him, and watched, in a more inner circle than I had the right to enter, his declining years and his accomplished labours. I never heard him lecture. I heard him preach once in Little Portland-street Chapel, but so long ago that I do not recall the matter of his sermon, and only that his delivery was not equal to his thoughts. Once I heard him make a speech, and was delighted with its grasp, its arrangement, its ease of expression, its dignity and its eloquence, and thought he might have made an admirable debater, but I doubted whether he would have made a convincing debater. The speech was chilled by being too literary, too finished, too elaborate in style, too unbroken by natural passion to persuade—and it failed to persuade the meeting. I confess I have found the same over-finish and its correlative want of spontaneity in many of his prayers and sermons. This is all I knew of him as teacher, preacher, or speaker, and it is plain that from these infinitesimal data, I have no right to make any particular inferences. Ignorance supplies no ground for personal criticism. You will then, I trust, pardon all that may seem ill-advised in the speech of one who for the greater part of his life had no knowledge, save a public knowledge, of James Martineau.

The first thing that struck a stranger introduced to him was his graciousness. The grace of the Lord Jesus Christ was in his heart, and it lit his countenance. His quiet eyes, recalled from far-off ways to meet the moment; his smile like that of a child still near to the Imperial Palace; the offer of his hand which seemed to speak a welcome, were all instinct with that graciousness which arises from natural springs in the heart—from thoughtfulness for others, from humility, and self-forgetfulness. I never met a man in whom humility was so natural. Its presence in all his ways convinced vain men of their fault, and led them to redeem themselves from vanity more than any blame would have done. It showed them how beautiful was humility, and they followed its shining. I think that self-pridefulness was impossible to him. He may have smiled to himself in congratulation when he finished a well-built sentence or a well-rounded piece of dialectic, but this was with the pleasure of an artist, not with vanity—for, indeed, he had gone too far into the infinitudes of thought and form to think that any work of his was worthy of self-praise. He who sees, like Martineau, the Eternal Ideas, and sees them moving from an absolute Will of Righteousness through the spiritual, moral, and physical creation, cannot have any pride in his own work. No one can tell what power to help, inspire and bless this absence of self-thinking and feeling has communicated to the characters and work of those who knew him, and, in another way, to those who have read his books, and his character in them. For this lowliness of heart is a part of Self-forgetfulness—that mighty energy of the spiritual universe, which, when it takes form in a man's soul, acts in a thousand diverse manners for the redemption, development, and perfecting of men.

You who listen to me must recall a hundred instances of this gracious thoughtfulness shown to you. I recall one specially shown to myself. I happened to visit him one day shortly after I left the Church and before my first administration of the Holy Communion. "I do not know," he said, "if I can join in your Communion Service. I have not seen it, and I am not aware as yet of your views on the matter." "Well," I answered, "I will send you the printed service, and I shall preach on the subject, and then you will do as you think fit." The day came, and Martineau, after the sermon, took special pains to be the first person to receive from my hands the bread and wine. A large number were present, and the effect of this gracious act convinced them that our leader gave me his brotherly support; but I think it was more a private kindness on his part than a public support. He would certainly, in his humility, think of the former and not of the latter. However that may be, the thoughtful trouble he took to be first at the table, the kindly graciousness of his attitude I have never forgotten and never will forget. The fine flower of courtesy was there—that courtesy which men forget so often or think needless, but which, nevertheless, has far more redeeming, helping and impelling power over the hearts and lives of men than a host of good deeds roughly done or good books written without graciousness. It is wise to pray that the beauty of the Lord our God be upon us, as it was on the life and manners of James Martineau.

Alongside of this, and perhaps balancing it, there was a certain apartness in him, which checked boldness, called to order flippancy of thought, rebuked all moral carelessness, and ministered to reverence. A feeling kindred to awe, but modified by his kindness, fell in his presence on anyone who treated lightly, either in act or speech, the high demands of conscience, intellectual truth, or the sanctity of the human affections. "Thou shalt not take the character of the Lord thy God in vain," was deeply rooted in his nature. Even those who felt with him on these lofty matters shared in this feeling, for they understood how far more than they he lived in the difficult air of these mighty powers. There was, then, a certain remoteness in Martineau, as of one who moved at times outside of humanity, who loved indeed humanity, and for the most part went in and out among men, but who retired when it pleased him over the border into the regions of the Absolute, where the great Ideas walk and rest in their valleys and the primal spiritual Presences breathe intellectual clearness, moral peace, and Love's infinite perfection. This sense of reverence has fallen on me from time to time when I have read passages in his writings in which, with reiterating expansion, he developed his conception of the moral Imperative in human nature, and opened it, by successive arguments, into necessary union with God.

But it was not only by his work in the world of morals that I was thus impressed. The same awe fell on me one day, when in sober autumn evening I read in a provincial garden an essay of his, addressed solely to a the reasoning faculty, in which he strove by a series of arguments, interlaced like a fugue, and mounting step by step, to realise an intellectual conception of the Deity.

I have never believed that we can reach, by purely intellectual means, a realisation of God. Only love, incapable of ending or of limitation, can unite itself, in conscious joy, with the endless and illimitable Godhead. But as I read this noble argument, piled like Ossa on Pelion and Olympus on Ossa, it seemed to reach into Heaven itself, and to image God for the intellect alone. This was a strange experience for me, a revelation of regions of Being in which I had not moved. I had, naturally, believed in God as pure Thought, but I had never seen Him by thought alone. And now it appeared possible; and so strong was the impression that God Himself seemed to be beside me in the garden.

In both these oceans of human activity, in that of morals and in that of intelligence, the genius of Martineau had power to lift a tidal wave on which we were borne upwards—till we were left, as it ebbed, under the throne of God, and looking into the light of His countenance. Thus he took us into the infinite of God with himself. Indeed no conviction was stronger in him than that of Man's natural infinitude in God, and he instilled into us this conviction. It is one of his best legacies to us. Our world, in spite of the preaching of death, has begun to feel through him, as in another fashion it felt through Browning, that our destiny, our being's heart and home, is with the illimitable and the eternal, with deathless hope and life,

> Effort and expectation and desire,
> And something evermore about to be.

Well, this greatness of his set him somewhat apart, not by his own desire, from ordinary men and women. He whose thoughts wander through eternity cannot help being solitary. He does not wish to be companionless, but those less inured to thought as it spreads undivided and operates unspent, less near to the deep sources of moral Power in God, cannot accompany him in these dread excursions beyond the flaming walls. No one who knew Martineau but has seen this apartness in his face, from time to time, as of one far withdrawn into the spaceless and timeless world. Then, his countenance was still; the soul had left it on travels of discovery. It looked as if carved in marble —"the silent image of a mind for ever
Voyaging through strange seas of thought, alone."

And now, leaving this impression of his work in the moral and intellectual regions, I have something to say of his work in that spiritual region, by the powers of which we hunger and thirst for absolute Love and Beauty, and are filled with them; by which we reach after infinite perfection in holiness and its peace; by which we claim personal union and communion with God Himself; and in which we transcend in aspiration all that the senses disclose, the intellect shapes, or the conscience demands—the world where Man, the Son, knows himself directly in the Father, and knows the Father directly in himself.

I do not think that Martineau realised his powers in that world or that world itself, as fully as he realised the intellectual and moral worlds or his powers in them. His writings, I allow, seem to contradict this view of mine. He expresses in them, and over and over again, his profound conviction that the nearest approach to God is through Love in us yearning to be at one with the absolute Love from whence it came, through the passion of our imperfect Righteousness to attain its perfection, through the desire of the storm-wearied soul for the clearness of God's peace, and through the strife of the baffled Being within us to find absolute joy. On these, and many other aspects of the spiritual life he dwells continually, not only in his sermons but also in his philosophical writings. And where best he dwells on them is in those passages of singular and reverential beauty in which he explains and loves the character and doings of Jesus Christ.

But the proclamation of this conviction, deep as it was—that the last and highest way to the Father was through the Spirit—was not so easy and natural for him as the proclamation of the way to God through the intellectual and moral paths on which he

* Delivered at the Meeting of the National Conference at Leicester, Wednesday, April 4.

moved as a monarch, and at home. I do not mean that he is not at home in the spiritual mansions, but that he is less at home in them than in those built by the intellect and the moral sense.

I feel this lesser *Heimlichkeit* chiefly in his style. In passages dealing with intellectual or moral subjects the style is easy, noble, natural, weighty with matter, ornamented, but not too much; and there are many such passages which are masterpieces of English writing. They well up, with the clearness of a mountain spring, out of his nature. But in the passages and sermons on the spiritual life and its powers, the style is not so natural. A certain effort appears in it, and labours, often heavily, to reach clear expression. It is over-adorned, and the excess of ornament produces a sense of chillness. When the writing seems impassioned and desires to be so, it rarely penetrates, as the pure spiritual imagination does, into the heart of the thing described. Those who read these elaborate passages are moved, but not deeply moved. They are moved by their sense of the writer's strong conviction that what he says is true. They are not deeply moved by the things said, not half so deeply moved as they have been by his work on the things of God seen by the intellect and the conscience.

I think this view is true, but I put it forward with diffidence. I believe that he arrived at the close-fibred convictions he had concerning the predominance of the things of the spirit, by passing first through the things of the intellect and the conscience in their relation to God; but that is not the path the man takes to whom the things of the spirit are natural, and therefore expressed with ease and passion. Such a man, like the writer of the Gospel of St. John, first lives in the spirit, and then, from the spirit, realises God in the conscience and the intellect. Martineau, on the other hand, was led to the spiritual life by discovering where the conscience and the intellect failed in finding the last and highest truths of God and man.

It is for that reason, I think, that he had not, in his work, the spiritual world under his command as fully as he had the intellectual and moral worlds. In fact, he was not born with a large and piercing imagination, nor with the deep emotions of a mystic. There are many criticisms, for instance, on the story of Christ in the Gospels which he would not have made had he by nature possessed those qualities. Moreover, I think that if he had possessed those qualities he would have known more of the passions, sins, and sorrows of men and women, and spoken to them more vitally than it seems to me he does in his books. There also he was somewhat apart from humanity.

It is not without a further intention that I have dwelt upon this view. It leads me to a special observation concerning the battle he fought for us against that tendency to exclude God from nature and humanity which has prevailed in English society of every class for the last sixty years. Having to be a General in that battle, it was just as well for us that he did not possess, in their fuller forms, the spiritual powers. They frequently, except in their highest types, blunt the keenness of the intellect, and dim the clearness of moral demands. And what we most wanted in theology and religion for the last sixty years was a man of the finest intellectual power and of the deepest moral convictions, who should believe not only in God, but also that the human intellect and conscience, with all their workings, were only to be fully explained, and given their full exercise, in the realm of that belief. We needed a man who, in the sphere of the pure intellect and of the personal and social conscience, should boldly meet the foes of the spiritual world in man. We needed one who should do this not by emotional appeals addressed only to the spirit in us—the existence of which spirit was denied by our adversaries—but by clear reasoning addressed to the intellect, and logically mounting up to God from the known facts of conscience. There were many who, under the sway of Science and of Criticism, tended to get rid of God as needless, of the soul as a figment, and of immortal life as a superstition. "There is no intellectual proof," it was said, "of these things, and the religion which belongs to them has done moral harm to the progress of mankind. Let us put them aside and live without them." "I accept," said Martineau, "your intellectual and ethical ground, and from that I start my argument for God, for the soul, and for its infinity in infinite Love. I accept, and with pleasure, all that science has proved, and I know what it has proved. I give its full weight to the work of the pure intellect; but, though I find much in it which dissolves orthodox beliefs, I find nothing in it which dissolves the idea of God or of the eternal soul of Man. I accept all the well-founded conclusions of historical criticism on the story of Christianity, but the spirit of Christ's teaching and the life he lived remain untouched by that criticism. I meet, in your region of the intellect and of the conscience, the denial of God, of the soul, and of the religious truths bound up with God's Fatherhood with a decided contradiction." And he argued that contradiction on the chosen ground of his opponents, on the ground of Reason and Morals, of Philosophy and Ethics with a success which the world more and more confesses, and with so triumphant a joy in his argument that he sometimes passes into a humorous mockery of his adversaries, like a fencer so sure of his skill in a duel that he chaffs his opponent as he fights. A man of this philosophic power, rather than a man of spiritual mysticism, was, I repeat, what we most needed in the long struggle of the last sixty years; and the victory which the ideas of God, and the Soul, and Immortality are now beginning to secure over their enemies, is largely due to Martineau's stern and quiet leadership, under the banners of the intellect and the conscience, of the soldiers of religion. He taught, strictly within the realms of philosophy and criticism, that all science begins and ends in God; that all ethics begin and end in God; and that without the postulate of the soul in man akin to God and going to Him, science and ethic have no secure foundation. No other man has done this needful work so firmly or so clearly as he has done. Even the Church of England, with its cry "Can any good thing come out of the Unitarian Village," has been goaded into dim confessions of his use.

On the whole, I have no doubt that the battle is practically won against the forces of godless science and godless ethics, and that Martineau has been the best builder, among many others, of a religion, bound up with Jesus Christ, rooted in the confession of the Fatherhood of God, which is agreeable to reason, and in full accordance with the ethical progress of man in history. He has done this because he was a master in the intellectual and moral rather than in the spiritual world. But he would not have done it had he not also lived, loved and believed in the Spirit.

And more and more, when he had fought out the fight, and his intellectual and moral work was done, he came to abide in the world of the Spirit, closer and closer to the everlasting peace and love, so that his life reached fulness of being. Nor can I express that better than in his own words, written out of his own experience: "In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is as childhood, and who unites the future with the past, fills the deepening shadows with a mild and holy light. Let Him only be near; and the obscuring veil of mortal ill that sometimes seems to shut us in, and tempts us to believe in nothing but the sad rain, is soon withdrawn, like the cloud lifting itself from out the glen; and the sunshine first glorifies, then dissipates the haze, leaving the mountain range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepens the heavenly view, to the soul that will but rest in the Lord and wait patiently for Him."

This, then, was the battle he fought, and he had many and effective allies within himself to help him to conquest. He had untiring industry, a natural instinct which discerned what knowledge could perform, and diligence to learn it; and his excellent powers of mind, thoroughly and carefully trained from his youth up, were always ready at his beck and call. "Do this," he said, and they did it, whatever it was, year after year, without a break, without a weakness. Then he had great quietude of soul, with impetuosity; strong, even stern, determination of will, with tenderness; a splendid amalgam for consistent work in life.

No stain of the world rested on him—none of the pride of life; no mean ambition, no craven hope. He comprehended his trust and the work God gave him to do, and to the same—

Kept faithful with a singleness of aim;
And therefore did not stop, nor lie in wait
For wealth or honours or for worldly state.

He looked on all he could see of human life with steadiness and an intellectual sympathy, not swayed hither and thither by transient excitements or depressions in society. His intellect, both synthetic and analytic, enabled him to see life in its parts as parts, but also to see it whole, as far as his intellectual eye could reach. The great variety of things did not prevent him from finding the central ideas in which all varieties are contained and reconciled, and his grasp of these centres of unity gave him power in public teaching, and brought him that private peace in his soul, so needful for a teacher. He had one sense for moral judgments and a sure belief in their one Source. He was convinced of One Power, the perfect image of right reason; of One Energy of Thought in nature maturing its processes by steadfast laws; and of One Energy of Love working in humanity, and evolving it into final righteousness and truth. Above all, he was deeply conscious of his own distinct personality in God, and therefore of the distinct personality of all his brother men; and out of that arose, first, just reverence for God, for man, and for himself; then absolute detachment from transient and dogmatic theories in religion and philosophy, and finally steady cheerfulness in life and steady movement to his known and well-loved aims.

Such a mind, abiding in a few master-ideas, is nourished into strength by their infinities, sustained in the battle for truth by constant messages from the divine world, knows a central place amid the agitation of the world, and lives, works, and is wrought upon, for the good and help of mankind.

So the long campaign he fought did not give him much trouble. It lasted all his life, but it was waged when he was eighty years old with the same spirit of faithfulness and hope with which it was begun; for the hand of Age was light upon him and rested on his shoulder like a friend's. Other men complained of the stress of the battle, but it was never a weariness to him,

Whose high endeavours were an inward light,
That made the path before him always
bright.

Moreover, though his pleasure in honest fighting was very great, he was not without a serene and quiet country in his soul, where he could always find an hour of refreshment with his divine Friend and Father. Then, too, when serious crises came in the contest, he liked that well. It was not with fearful solemnity that he met them, but with courageous joy. Like Words-

worth's happy warrior, he was then "happy as a Lover, and attired with sudden brightness, like a man inspired." He could trust his courage, which was in him not slowly attained but instinctive—one of the roots of his nature; and, finally, of all the weapons with which he fought he had made himself master. He trusted them, he trusted himself, and he trusted God who had made him for the war and given him his arms. Such a warrior is not wearied or depressed by the battle, but cheerful and cheering to his men. And to us he has left, as part of his legacy, this inspiration, this delight in fighting the good fight of faith. May it abide and grow in us for ever.

Lastly, it is a worthy and full consolation to his family, to his friends, and to us who belong to his Church, that his life and work were a complete whole—a web woven closely throughout, and finished to the last flower in the pattern. What pleased him when he was young, what he projected then, he carried through in a long and active life; moving onward to the end,

From well to better, daily self-surpast.

He, in his humility, was not likely to think of his completeness, but we think it. He finished his great books on philosophy and religion, and then he collected all he thought worth preserving of his occasional essays written in the heat of the battle he fought, and on its crises. Then, and not till then, was his pen laid down, as a veteran lays by his sword. This was a rare experience, a fulness not often given to the sons of men, and it also sets him somewhat apart from common humanity. But it tells us what a human life should be, and sets before us an ideal. Amid their loss, this completeness of life brings a sacred and quiet joy to all who were nearest and dearest to him. It may also have given himself a gentle and well-earned pleasure as he drew near to the life to come. It ought to add to our inward happiness as we contemplate it; for he was our brother in the faith, the sympathiser with our lives, and the Shepherd of us all. It is true that we are not built to win his palm. Many of us are worn with life, baffled by circumstances, unable in the stress even to begin the things we projected in youth; only able, and that hardly, to do what lies before us. These cannot have the delight of completeness, but they thank God, with unselfish joy, that one of themselves has attained it. It is good indeed to think of it, admire it, and love the man who realised it. And it is still better to think that he, who never thought his work complete—that high and aspiring spirit—rejoices now, with infinite energies, in the vaster work God gives him in the illimitable universe of Love.

THE FEAR OF GOD AND THE SENSE OF SIN.

BY THE REV. PHILIP H. WICKSTEED, M.A.*

Having distinguished between wisdom, virtue, and goodness, Mr. Wicksteed defined a devout man as one who seeks, "not only to bring his life-purpose negatively and positively into relation with the life-purposes of others, but who also seeks to bring his conduct and his aspirations into harmony with the supreme underlying and over-arching power in whom we live and move and have our being," and added that if we are such, we love God, "because of His holiness and love, so that our hearts are unquiet within us until they rest in conscious communion with Him." He then proceeded as follows:—

Now, I hold that what we mean by the sense of sin is a consciousness that we have violated this supreme spiritual harmony. It may be closely or loosely connected with any sense of guilt as concerns our fellow-men, or any sense of recklessness or folly as concerns the ordering of our lives. But it is not this connection which constitutes its essential character. It is rather a sense of having disturbed or failed to establish a harmony between our own souls and the Supreme Being.

In studying the penitential literature of the world, we cannot fail to be impressed with the possibility of the sense of sin entirely apart from anything that we can recognise as personal or social wickedness or failure of duty. Agonised cries rise from souls conscious of some purely ceremonial omission or commission. The horror of "secret sins," that is to say, not "sins done in secret," but ceremonial pollutions unconsciously incurred, or the thought of having done on the Sabbath day that which, only because it was the Sabbath day, was for the time unlawful, may call forth notes of anguish which echo to the depths of the soul of him who bewails some breach of the moral law, but bewails it under its spiritual aspect. Wherever, then, there is the sense of having put our lives out of tune with the Most High, there is the sense of sin.

Now it has been the business of many religions, and of many forms of Christian religion, at once to stimulate and to assuage this sense of sin, and this, too, both in its material and in its ethical or spiritual aspects. Sometimes the whole weight of this terrible sanction has been brought to bear upon breaches of the ceremonial law. Men have been taught to assuage it by offering sacrifices to God or donations to his representatives. Or at other times, they have believed that their whole lives constitute one continuous breach of the ethical precepts of the Deity, have acknowledged their own impotence to restore the harmony thus violated, and have flung themselves upon the atoning sacrifice of Christ, or the forgiving and redeeming love of God. These and countless intermediate or divergent types and shades of doctrine, may be taken as illustrations of how religious systems (or the religious spirit not consciously formulated in any system) have attempted at once to stimulate and to assuage this awful sense of sin.

I think I shall hardly be mistaken in assuming that the majority of my hearers, while recognising a certain spiritual significance in the sense of sin wherever genuine, will be agreed in holding it to be amongst the most pathetic and the most deplorable of human experiences wherever it is completely dissociated from an ethically significant basis. That men should have suffered extremest anguish of soul in connection with deeds which had only an imagined or conventional significance is a truly terrible reflection. But while we admit that the sense of sin, unless associated with ethical feeling, is a phenomenon grievous to contemplate, we shall certainly not admit that the sense of *sin* is identical with the sense of direct or inferential *guilt*. The sense of sin may, indeed, be roused by a consciousness of moral delinquencies, or the sense of sinfulness by a consciousness of moral imperfections, and they may in their turn goad us to the most strenuous moral endeavour; but it is not in these things that they have their essence. A violation of truth, for example, or a violation of chastity may lay upon us a burden of moral guilt; but in addition to the wrong to individuals or to society, and beyond the reach of any act of atonement or compensation, is the sense of having put ourselves out of harmony with the Supreme Being, the sense of an aching wound or burn caused by no wrong done to our fellow-men (inexpressible as would be the relief, in many cases, could we be assured that no objective wrong had resulted), and medicable by no change in our relations to man.

Now, in my own youth, the deliberate cultivation of this sense of sin, or, in lack of any sense of definite sin, a sense of sinfulness, was a recognised religious duty.

The sense of sin, or of sinfulness, was in itself a spiritual grace. And in the Christian Church there are countless indications that this has been so in many, if not in all, periods. I need only mention the place occupied in the mediæval devotions by the penitential Psalms, the tone of the additions made by the Reformers to the English Prayer Book, and the pathetic yearning which runs through the ninth and tenth services of the Liturgy best known amongst ourselves.

Now, those of my generation have been accustomed to associate the deepest impressions of their early religious life, every crisis of their spiritual education, and much of whatsoever moral grit and fibre there may be in their composition, with this sense of sin, or sinfulness, cultivated as a spiritual grace.

We look about us, and we re-examine our own spiritual consciousness, and we are aware of a change which seems to amount to a revolution. It has been said, I know not on what authority, that many years before his death Mr. Gladstone was asked what he thought the greatest change that had taken place in his day in the religious life of England, and he answered: "The decay of the sense of sin." What is our attitude towards this change? I believe that most of us recognise it as a fact, and in our hearts greet it with a deep and sincere thankfulness, but also with a certain misgiving. Who can doubt or deny that in this elaborately cultivated religious depression there was something unwholesome, and that in itself it constituted both a drain upon vitality and a positive misery of dimensions not easily exaggerated? No wonder, then, that when we realise that it is disappearing we are conscious of an acknowledged or possibly a concealed relief. And yet, and yet! Can we dissociate what is most strenuous—nay, even what is most robust and exultant in our own moral and religious life from these terrible experiences?

In order to define more closely our attitude of mind in this matter, let us glance at some of the causes that have been at work in effecting the change.

I shall make no attempt at an exhaustive enumeration. To do so would be to attempt a complete spiritual history of the last fifty years. I can merely touch upon a few of the associated movements of thought which observation and reflection seem to indicate as immediately connected with the change in question.

To begin with, there is no branch of thought or of life which has not felt the transforming touch of the theory of evolution. How far that theory is really a new one we need not discuss. It has in any case become effective in a new sense within the memory of my generation. Philosophers and poets have said and sung in every system of thought and in every tone of passion and inspiration that evil is not positive but negative, and theologians have attempted to drive their teaching home. Nevertheless, the general consciousness of mankind has been too much for the insight of the philosopher, the inspiration of the poet, and the conviction of the theologian; and evil has been continuously regarded as a positive thing just as much as good. But the doctrine of evolution has at last effected a practical modification in men's ways of looking at the matter, and we have really come, to an appreciable extent, to regard evil as the rearguard at best, and the camp-following at worst, of good. Many things that our fathers looked upon with absolute and unqualified horror, wherever and whenever they appeared, we have learned to regard as natural and innocent in certain conditions and at certain stages of human progress, and undesirable rather than monstrous when they survive under conditions to which they are no longer appropriate. When pushed to optimistic extremes this doctrine is shallow and unsatisfactory to the last degree; but in its truth, as well as in its error, it has unquestionably

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served to modify, and in a sense to soften, our whole conception of evil, and therefore of sin. Much that we regarded as a flat violation of the divine harmony appeals to us now as a not inharmonious prelude to diviner strains. In all this there is manifest truth and insidious error; certain gain and not easily measured loss.

Again, the infusion of Pantheistic conceptions into our theism, though certainly no new thing in the Christian Church (dating as it does at least back to the influence of Greek speculations, or vaguer Oriental tendencies, upon the Hebrew tradition) has found a powerful ally in modern science. Taking a less spiritual tone than that under which it inspired some of the noblest products of mediæval thought, it has often blunted the sharpness of the sense of a personal relation to the Supreme Being, and has, therefore, blunted the sense of sin. And in this growing Pantheism, again, we cannot fail to note both gain and loss; an expansion of the spiritual horizon which is not only inevitable, but ennobling, together with the danger of a certain vagueness, a hiding under large and generous expressions of a poverty of spiritual concept.

Reinforcing both these tendencies, and allied with them both, is a keen sense of the fact that religious sanctions are very often superstitious survivals. Conduct which once could find its justification in real or supposed personal or social requirements, but is now no longer prescribed either by reason or by benevolence, is still enforced by the vague and terrible sanction of religion. Thus religion may distort, or positively pervert, the stress we lay upon our actions, making us strain at gnats while we swallow camels, or throwing a gratuitous blight and horror over life. Lucretius represents Epicurus as the greatest of the deliverers of mankind; because he found them cowering under the frowning brow that lowered upon them from the skies, robbing life of all its sweetness, and taught them to trample religion under foot, as it had once trampled them, and by his victory raised them to equal terms with heaven. And religion may not only depress life with its horror, but may positively oppose moral progress. We are, all of us, familiar with the thought of men whose moral ideals were so pure and high, and so strictly related to the actual requirements of life that they were regarded as sacrilegious rebels against the Deity by their religious contemporaries. And even in the heart of one and the same individual the growing moral life may be oppressed by religion. In Mark Twain's story the living human relationship, the ties of gratitude, affection and loyalty which bind the white boy to the black man are vital sources of moral conduct; and the tradition which makes the surrender of an escaped slave a social duty, has all the sanctions of religion. In the terrible struggle that goes on in the boy's mind his morality triumphs, but triumphs at the expense of setting his whole spiritual nature into an attitude of defiant rebellion, and making him really believe that Satan's motto "Evil, be thou my good," has become his own.

Those who are acutely sensible of this possibility of the religious sanctions being invoked in support of immoral and anti-social traditions, often suspect religion; and since they regard the sense of sin as rising out of the religious sense they regard it, too, with distrust, and think of it rather as a disease to be cured than as a grace to be cultivated. Moreover, they resent the idea of this terrible experience being deliberately exploited by religion. They believe that religion attempts to bring men to a sense of sin, not because it is a right state to be in, but because it is so terrible that by way of refuge from it men will rush into any haven that is offered to them, and so give religion its chance.

Very closely connected with the influence we have last examined is the bearing on our problem of the developed social sense which in recent times has modified so many of our ideas. A revolt against the spiritual individualism of many forms of Protestantism, and an indignant feeling that conventional respectability has been confounded with virtue, have combined with a generous social ardour to divert men's thoughts from the personal aspects of their own conduct, and from scrupulosity or severity with respect to offences that the respectable world condemns. "Look out, not in," they say. "Do not trouble about your soul, or about your sins. It draws you from large emotions into petty, self-centred, scrupulosity." Social enthusiasm and sympathy is to supersede self-discipline and self-accusation alike. On Shelley's lips this gospel reaches its highest and most convincing expression.

> "Reproach not thine own soul, but know thyself;
> Nor hate another's crime, nor loathe thine own.
> It is the dark idolatry of self
> Which, when our thoughts and actions once are gone,
> Demands that man should weep and bleed and groan;
> Oh vacant expiation!—Be at rest:
> The past is Death's, the future is thine own;
> And love and joy can make the foulest breast
> A paradise of flowers where peace might build her nest."

Now is it not a fact that as we pass all these tendencies in review we are conscious of a strange mingling of feelings? On the one hand we meet the breath of a frank and wholesome life, and rejoice to escape from a morbid and self-conscious tradition; but on the other hand we are aware of the danger of confusion and superficiality; we know how easy it is to give ourselves enervating dispensations under high-sounding titles; and we more than suspect that some attempt to escape the essential discipline and evade the awful seriousness of life has been infused into the somewhat light-hearted gospel of our day.

Can we make any advance towards disentangling these strands in the influences that have been at work in modifying or softening the old sense of sin? Can we learn to discriminate between the elements that we ought to welcome and those that we ought to resist in the new religious tendencies?

I believe the line along which we should attack the problem leads to an attempt to define the place that *prohibition* takes in developing *opportunity*. What place does *shutting up possibilities* occupy in the process of *opening possibilities out?*

We have passed (or are passing) through an experience in our management of public affairs that ought, I think, to give us a good deal of light. When, in the earlier part of this century, thinkers and statesmen came to realise how much harm had been done by regulation of industry and other forms of restrictive legislation, some of them came to regard the problems of government and administration as being susceptible of a very easy solution on the principle of simply letting people alone and not regulating or administering at all. At that time they did not carry the principle through, but they did enough to indicate both its strength and its weakness. They conferred great benefits upon the world, but they subjected their principles to illogical limitations in some cases while giving them disastrous application in others. But in more recent times the anarchists have advocated more consistent conduct. The political anarchist is not one who desires to abolish all *order*, but one who regards all government or *ordering* as the source not of order but of confusion, and who therefore wishes to abolish that. Auguste Comte has pointed out that the use of the one word *order* by the Western nations to signify at the same time "the issuing of a command" and "a state of due arrangement" shows how our consciousness declares the latter to be dependent on the former. This connection of the two senses of "order" is exactly what the anarchist denies. He believes that if authoritative *orders* were no longer issued, *order* would ensue.

I shall not attempt to refute the anarchist, but shall simply assume that most of us think that he is wrong, but that he has got hold of a principle that we must not neglect. We believe that our object must be to secure the greatest amount of freedom possible for men; but we believe that effective freedom is measured by the range of alternatives effectively open to men, and we believe that if certain courses are forbidden to certain individuals both they and other people will have a wider range of alternatives effectively open to them than if those courses were not forbidden to them. The protection of person and property — to the limited extent to which it at present exists in our own country, for instance —we believe increases our liberty, but it does so at the expense of restraining our liberty. Such restraint of liberty we accept, but only for the sake of greater liberty. We seek to minimise restraint and to keep it strictly subordinate to our purpose of enlarging opportunity; but we cannot eliminate it. Its function is secondary, but essential.

So, too, in the moral and religious world. Negation and prohibition must be subordinate to fruition; but they cannot be eliminated. Our moral and spiritual anarchists would have us believe that right conduct and right feeling would spontaneously assert themselves if only Moses would break the Tables of the Law once for all and never go up into the mountain again to have them replaced. "I was alive once without the Law," they say, "and if the Law with its desolating 'thou shalt not' had never been promulgated, sin would not have come to life, and I should not have died!" The spiritual, like the political and administrative anarchism, has its high value as a protest. The religion of the priests has always had too much of prohibitionin it, and the religion of the prophets has always been a *Gospel*—the announcement of glad tidings of great joy, of glorious possibilities and glorious realities.

It has opened to us a life of which we had not dreamed, and given us a joy we had not conceived. Its prohibitions are incidental, its opportunities are essential. And if I mistake not, the characteristic developments of the religious spirit in our day are entirely in this direction. The primary fact of our religion is not a sense of want but a sense of opportunity.

"Let him be rich and weary," George Herbert sang;

> "Let him be rich and weary, that at least,
> If goodness lead him not, yet weariness
> May toss him to my breast."

What does this teaching imply? Surely that to lie in the bosom of God is better than aught else, but that man would never see that it was so useless some bitterness were infused into earthly joy for the very purpose of making it unsatisfactory. Is not Tennyson's

> "We needs must love the highest when we see it"

at once a nobler Gospel, and in far closer harmony with our own religious consciousness? We look, I think, more and more to the deep and permanent joy and beauty of life as our normal guides into the higher region of spiritual experience, and as furnishing our normal assurance of the love of God. The sorrow and weariness of life we look upon more and more as testing and sifting out the abiding and the worthy elements of our experience from the transient and ignoble, and therefore as leading us to God, not so much through

that which they take away as through that which they leave. He is the most religious man, not who most despises life, but who most sees the grandeur of its opportunities; not who draws the sharpest contrast between the vanities of earth and the abiding glories of heaven, but to whom the breath of eternity has already transfigured the things of time, and whose guarantee for the future is found, not in the emptiness, but in the fulness, of the present. The Greek legend tells of two ways by which the deadly charm of the Siren's song was escaped. Ulysses stopped the ears of his followers with wax, and had himself bound to the mast of his ship. The Argonauts heard the song of Orpheus, sweeter than the song of the Sirens, and so escaped their witchery.

But our spiritual anarchists protest against the idea of there being any necessity of escaping the Sirens at all. Do not lay your own nature under the ban, they say; and do not be afraid of the gods, for they are friendly, not hostile powers; and life consists in growth and in experience, not in self-thwarting and renunciation. Under the very absurd name of "Hellenism," as opposed to "Hebraism," this dream of an escape from discipline, superseding the prohibitions of morality and religion, and making life spontaneously beautiful, has a certain platonic attraction for many souls that are far too robust and wholesome to be in any practical danger from it.

But in point of fact it comes into direct collision with the most fundamental condition of life; for life presents itself to us as a series of alternatives, and one alternative can only be realised by the suppression and renunciation of the other, and suppression and renunciation mean discipline, painful in a greater or smaller degree according to our dispositions and our circumstances, but in any case painful. Unless we are prepared to give up something that we want we can never have anything that we want, and unless we are prepared to go without what we want for the minute we shall lose what we most want for the hour.

Until we have definitely and conclusively accepted our limitations, and understood that to attain and to possess means to renounce, we have not learned the beginning of wisdom. Experiences are often mutually exclusive, and can no more occupy the same mind than two bodies can occupy the same space.

There are moments when the well-regulated and virtuous man, who for years has struggled, in the main successfully, against the besetting sins of those around him, turns with a sort of reproachfulness on himself and on Providence as though he had been defrauded of those experiences of life which in wise and deliberate scorn he has in fact rejected. What is all this save a rebellion against the fundamental condition of life, which prescribes that it shall be a choice between alternatives in which the taking of the one is the rejecting of the other? And yet it is by recognising, not by vainly fighting against this limitation, that we can most truly enlarge our experiences of life; for whether on the ranche, or in the study, or at the bar, or in the counting-house, or at the plough-tail, the man who "what he lives, lives well," by getting to the centre of life, has learned to bring its circumference under symmetrical view; whereas, he who hurries from point to point on its circumference, and fixes himself upon some excrescence, can never reach its centre. A true knowledge of life is to be gained not by bulk, but by intensity of experience; and he who has rejected unworthy alternatives and experiences has a fuller as well as a purer knowledge of what they are than he who has embraced them. Anselm declares that Eve's will to eat the apple and gain knowledge of good and evil was good in itself, but evil in that it ignored the conditions of its own fulfilment. She wished to be as the gods, but wished to be so at a time when God willed it not. The very knowledge and experience she sought would have come to her as a beautiful and innocent part of a fuller life, in its due place and with its due meaning had she waited for it. But because she would not renounce she could not obtain. The allegory is as universal as it is obvious.

And now we may return to our immediate subject, and draw our conclusions. Our habitual attitude must be that of working upward, not downward; forward to the light, not back upon the shadow. But to see the higher clearly, and to love it with the whole heart, is to condemn and to reject the lower; and *to have seen* the higher, and still to believe in it as the higher, though the appeal of the lower is at this moment more importunately felt, is to hear the command and the prohibition of the law, obedience to which in our hours of darkness is the condition upon which alone we can return to hours of insight.

We apprehend the religious life, then, as growing and glorious opportunity, privilege, fruition. Our dominant idea is not the fall, but the ascent of man. But, if we are found wanting to our opportunity and our privileges, the sense of discord between what we are and what we might be and ought to be is there, though the stress falls on the glory of the life open to us, rather than on the shame of neglected opportunity.

The sense of sin, then, is no longer cultivated as an inward grace, but neither must we seek to arm ourselves against its galling sting. Very real and very terrible it still must be, if we retain our spiritual and moral sensitiveness, and do not seek to cheat ourselves; but it will act as a stimulus to seize and develop the ever-open opportunities, and to enter the ever-open door. The anguish of repentance will speak in the longing, rising sometimes to fierceness in its intensity, to meet—not only in wanton self-exposure to temptation, but in the outward course of a progressively triumphant life—the foes that formerly daunted us or cast us down, so that in our turn we may triumph over them. We shall seek for purification by meeting and bearing the consequences of our failure or our sins, however painful, and shall hope for the final quenching of the fiery sting of their memory by dwelling, not in the realms of accusing self-consciousness, but in those of frank and grateful communion of thought and deed with all that is blest and wholesome. As long as every opportunity that is offered to us means the choice between a wiser and a more foolish, or a nobler and more ignoble alternative, we shall be liable to choose the worse—not in blindness, but in weakness or passion—then, to recognise our lost opportunity, to feel the actual discord emphasised by the ideal harmony, and to know the anguish of the sense of sin. And when this experience has been ours, we shall know the meaning of the fear of God. Not that fear which drives us in terror to divorce our actions from our affections—not the fear of God as of the Divine policeman who is always ready to bring the terrors of the law upon us; but the fear of God, which is hardly even another aspect of the love of Him. We see the beauty of holiness, we see the mark of our high calling in communion with Him, we see the greatness of the opportunities of life; and this is the love of God. And we know that if, in yielding to sloth or to passion, we neglect these opportunities, and are content with the lower and the baser part, that harmony which we now feel will have its counterpart in the discord which we shall wake in the hurt and miserable sense of sin. We know that we cannot escape, though we climb to the top of Carmel, or plunge into the depths of the sea; and this is the fear of God. It is the love of God which inspires our lives; it is the fear of God which protects us in our moments of weakness, when we love the part rather than the whole, and would find a momentary and local harmony at the expense of a permanent and universal discord.

Perfect love does, indeed, cast out fear; for if we loved God perfectly, we should love Him always, and sin would never tempt us. And, therefore, it is in the love of God that the formula of harmony must be sought. Even when conscious of our own sin, conscious of our self-alienation from God, and the discord that it has waked in our being, we must seek to feel the harmony above and below, that the sense of opportunity, of privilege, of glory, of God, may still dominate over the sense of failure, of exclusion, of shame, of self; that fear may be nought but an under agent of love, the sense of sin nought but an undertone in the sense of salvation.

OBITUARY.

JOSEPH DARE, B.A.

Mr. Joseph Dare, of whose death, at his residence in Wimbledon-park, on March 6, we have only recently heard, was the elder son of the Rev. Joseph Dare, a well-known highly respected minister to the poor at Leicester. A younger brother, the Rev. H. M. Dare, is the late minister of the Old Meeting, Sidmouth. Mr. Dare was one of the earliest students of Manchester New College, after its removal to University Hall, London, graduating B.A. of London University in 1857, after a three years' Arts' course at University College, and completing his Divinity course in 1860. His class-fellows of the same year were the Rev. R. B. Drummond, of Edinburgh; the late Rev. Percy Bakewell, of Warwick; and the Rev. George Heaviside, of Coventry. After leaving College Mr. Dare officiated in various places as an occasional "supply," but was never, we believe, settled as minister of a congregation. Feeling that he had a truer vocation for the Press than the pulpit, and could exercise as a journalist a wider influence than as a preacher, he became connected with the *Standard* newspaper as one of its foreign sub-editors, a post for which he was especially qualified on account of his knowledge of foreign languages; and after many years of arduous and honourable service, he retired about four years ago on a well-deserved pension. Mr. Dare was the English translator of Zeller's "Acts of the Apostles," in two volumes. He was, at the time of his death, in his sixty-fifth year.

PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Life of Dante. By E. H. Plumptre, D.D. Edited by A. J. Butler. 2s. 6d. (Isbister.)

On Government Human Evolution Justice. By E. Kelly, M.A., F.G.S. 7s. 6d. (Longmans.)

Voices of Prayer. By Emily Sharpe. 1s. (Unitarian Christian Publishing Co.)

The Web Unwoven. By W. Glanville. 1s. (Watts and Co.)

The Immortals. By M. P. Lowe. (Botolph Book Co., Boston.)

Papers and Addresses from the Friends' Summer School. 3s. (Headley Bros.)

How Much is Left of the Old Doctrines. By W. Gladden. 4s. (Clarke and Co.)

Harper's, Expositor, Nineteenth Century, Strand, Captain, Wide World, Sunday Strand, Ruskin Union Journal, Contemporary, Scribner's.

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LONDON, APRIL 14, 1900.

LIFE, MORE AND FULLER.

We have completed in our present issue the report of the proceedings of the National Conference at Leicester, and are able now to look back upon the whole week, and to consider what it has given to us. Certainly it has given a renewed sense of happy fellowship and of strength in the service of a common cause; and when the report of the business meeting is considered, and the proposals made in the papers of Mr. Ellis and Mr. Arthur Worthington, it will be seen that we have good reason not to be discouraged, but with serious and steadfast purpose to keep a firm hold upon our work and to press forward into the open future.

The Committee of the Conference, which includes not only the twelve members elected at the meeting, but representatives of District Associations and other Societies throughout the country, is charged to take into consideration the important proposal of Mr. Ellis's paper, for the encouragement of Young People's Religious Societies, and the formation of a Union of such Societies. Bearing in mind the salutary cautions of Mr. Byles and Miss Edith Gittins, this proposal contains a promise of the utmost value for the future vitality of our churches.

The Committee is further charged to take into consideration the formation of a Board, the members of which shall be in touch with the life of our churches in different parts of the country, and shall be able to exercise a sympathetic oversight, in the way of advice and any needful act of helpfulness, over young men who may show an inclination towards the ministry, thus to secure more effectually than in the past that the right men shall not be lost to the ministry, and that they shall go up to College with the best possible preparation. This again, by deepening the sense of responsibility in the churches for the supply of the ministry, and giving it active expression, should be fruitful of the best results.

Of the need of a Superannuation Fund for Ministers there can be no question, and Mr. Cogan Conway's Committee has already devoted a large amount of time and care to the working out of a scheme; but the discussion at the Business Meeting showed that there is still much to be accomplished before the interests of those most concerned can be well adjusted, and a Fund established, that will command wide-spread sympathy and support. When the Committee have succeeded in bringing this undertaking to a happy issue, they will have rendered a service, the beneficent results of which will be felt not only by those whose burdens in the ministry will be appreciably lightened, but by those who, in establishing the Fund, have taken one more step in demonstration of their genuine loyalty to the service of our Free Churches, and their desire for a ministry worthy of the cause, freed from needless and harassing cares, to devote the whole of their energies to that high service.

It followed naturally from what had been said at the Conference, and still more from what had been deeply felt beyond the power of words, concerning Dr. Martineau, of what he had been and still is in the life of our churches, that the Committee should be further asked to consider in what way a permanent memorial to our great teacher could best be raised. Manchester College is happy in the possession of Watts's portrait, and Mr. Hope Pinker's incomparable statue; but as a religious community it is natural that we should desire something more, and best of all some form of memorial that shall remain intimately associated with the growing life of our churches. To such an end the suggestion of Martineau Scholarships for Willaston School seems to us a happy one; and we may be satisfied that with the strong and representative Committee of the Conference this and other suggestions are in the best hands to bring forward proposals worthy of him, who is to be commemorated, and as far as possible commensurate with the reverence, gratitude, and affection thus to be expressed.

These words are written on the eve of Easter, amid signs of the returning Spring. We are thankful to be able to include in our present number Mr. Stopford Brooke's beautiful memorial address, in which we value especially those words concerning the wonderful completeness of Dr. Martineau's life, and the manner in which out of the stress of intellectual and moral warfare, he came "more and more to abide in the world of the Spirit, closer and closer to the everlasting peace and love, so that his life reached fulness of being." That is what remains with us as a benediction on our life, in undying fellowship of spirit, that we may be of a good courage, and with reverent thankfulness go forward upon our way.

"THEY HAVE TAKEN AWAY MY LORD."

"Why weepest thou, woman?" they say,
Because they have taken my Lord—
O Sir hast thou borne him away?
I pine and I droop for his word,
O hearken and tell me I pray—
They have taken away my Lord.

On some high inaccessible throne,
There they have seated my Lord.
I cannot now call him my own,
I listen in vain for his word—
To a high inaccessible throne
They have taken away my Lord.

O Jesus, come down to us here,
With the sweetness of love that can stoop,
The love that will banish all fear,
For thy little ones tremble and droop—
O Jesus come down to us here,
With the sweetness of love that will stoop.

He is leaving his throne in the skies!
He is coming! O vision divine!
I shall gaze in his pitying eyes,
I shall greet him my Saviour: Yes, mine.
Rabboni! He answers—"Arise!"
"I have loved thee, O soul, I am thine."

Clement Pike.

The *Messiah Pulpit*, of March 9, contains a sermon by the Rev. Robert Collyer on Dr. Martineau, preached in New York. It was in May, 1871, when Mr. Collyer preached in Essex-street Chapel the annual sermon of the British and Foreign Unitarian Association, that he first saw Dr. Martineau, and of this he says in the memorial sermon:—

There for the first time I saw the face and heard the voice of our "James, a servant of God"—the voice so soft and clear, but by no means loud, reminding you of the voice of our own Orville Dewey.

Mr. Collyer also preached for Dr. Martineau at Little Portland-street, and adds:—

I sat with him one sunny morning in his library through some happy hours—happy, that is, to me. I remember also saying with regret, when we parted, "I would so love to hear you preach, sir, but shall not be able." "Well," he answered, "we will do the next best thing or perhaps the better. I will give you a sermon I have not printed." The serman was burnt in the great fire in Chicago a month after we came home, with most of my own. This was the first time I came in touch with our great and good apostle, and the memory is clear almost as when I left him that day. He was then well turned the sixty years of age, but his eyes were not dim or his natural strength abated. They were the seer's eyes, blue shot through with grey, keen some moments as the glance of an eagle, and steadfast as the stars—a man still in the fair latter summer of our life.

Mr. Collyer tells of a second visit, in the summer before last, when Dr. Martineau recalled some happy memories of his student days at York, and his preaching in the villages round about; and then the sermon recounts, with the preacher's well-known happy touches, the chief points in Dr. Martineau's life.

THE NATIONAL CONFERENCE AT LEICESTER.

THURSDAY'S PROCEEDINGS.

On Thursday morning, April 5, the devotional service at ten o'clock was conducted by the Rev. J. H. Weatherall, M.A., after which the chair was taken by Mr. Charles W. Jones, and two papers were read, the first by the Rev. Philip H. Wicksteed, M.A., on "The Fear of God and the Sense of Sin," the second by Mrs. Humphry Ward, on "Gospel Interpretation—a Specimen Chapter." Mrs. Ward's paper, we understand, will shortly be published in one of the magazines. The greater part of Mr. Wicksteed's paper will be found on an earlier page.

THE BUSINESS MEETING.

After lunch the business meeting was held in the Temperance Hall. The President, Dr. W. Blake Odgers, took the chair, and in opening the proceedings, said that there was one resolution which must take precedence of all other business, a resolution concerning their great leader, Dr. Martineau.

The Rev. S. A. Steinthal then moved :—

The National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations, assembled at Leicester in its seventh meeting, records its grateful appreciation of the exceptional services which the Rev. J. Martineau, LL.D., S.T.D., D.D., D.C.L., and Litt. D., during his long life has rendered by deepening the faith and widening the love which the congregations forming the Conference exist to cherish and sustain.

In an age of materialistic and utilitarian thought he has upheld an unselfish morality, and has been the unconquered Champion of Christian Theism, guarding the sure foundation on which the Universal Church is built and training men and women for the noble work to which he consecrated his lengthened years.

The Conference remembers with especial thanks the address in which at Leeds Dr. Martineau explained his plan of organisation, and the patient forbearance with which he met the criticism of its details in Committee. Although the proposals which he framed and expounded have not been fully adopted, they have borne good fruit and greatly promoted closer fellowship among the Free Churches.

The congregations represented in the Conference and the whole Christian Church on earth are poorer by Dr. Martineau's entrance into the unseen communion, and mourn their loss. But the Conference is thankful that the unnumbered tributes offered to Dr. Martineau's memory reveal a unity of spirit underlying the most varied Creeds, and show that his work has not been in vain, and make the Conference believe that in the world where all is made plain he sees of the travail of his soul and is satisfied.

That a copy of this resolution be forwarded to Mr. Basil Martineau and Miss Martineau, with the expression of the Conference's sincerest and most respectful sympathy.

That resolution, he said, could not tell one tithe of what they owed to Dr. Martineau; its wording had been carefully limited to the debt owed by the Conference. Dr. Martineau's old pupils knew most of all how much had been taken from them, remembering especially how when they went to him privately with their difficulties and wants, they received a revelation of the wondrous insight he had into the working of the human mind, and of every quality that moved the soul to high and elevated thought. Those who in sorrow and trouble came near to him knew that clear as was his intelligence, bright as was his genius, there was something more precious still, and that was the tenderness of his loving heart. They had lost a friend whom it would be impossible to replace.

As to the work Dr. Martineau did for that Conference, his speech at Leeds had laid out a plan of organisation, which had not been carried out, and it was doubtless a disappointment to him that his proposals were not more generally adopted; but it was now seen how that plan had its weight and influence on the community, and his commanding influence was felt in the bond of union, which now united their congregations more closely than ever before. In the meetings of the Committee which followed the Leeds Conference, dealing with the details of his plans, they had learnt to reverence the patience and self-command he displayed as criticism after criticism was brought up, and met by him with a kindly courage they could never forget. It was an example to younger men to see how greatness and modesty could be combined, with such wondrous grace.

The Rev. L. P. Jacks, in seconding the resolution, expressed his great regret that Mr. Armstrong, who was to have undertaken that duty, was unable to be present. Speaking of Dr. Martineau's leadership, he said that not even Newman or Wesley was ever followed with greater love and devotion, or trusted with a confidence more entire. That fact had had a most marked and beneficial effect on the life of their churches. Lacking as they were in external organisation, endlessly diversified in opinion, they had nevertheless been drawn to hold together in a common union of hearts by the admission of his leadership, as the man who represented all that was best in the movement to which they all belonged. And now that he was taken from them, they might hope that, as had been repeatedly the case in history, the memory and the traditions of that great personality would become even more powerful as a cementing force among them. The full story of his work was not told when they recited what he did by his philosophy and teaching. In the regard of many of them he stood not only as a great teacher, but as a noble character, an almost completed type of personality, a man who had grown up, as far as it was possible to grow up under human limitations, into the measure of the stature of the fulness of Christ. For himself he had always felt that a religious movement which had produced James Martineau, a set of religious influences which had ended in him, a type of doctrine which had lent itself to the formation of such a soul as he, that movement, that religion, that doctrine must have come forth from God. That, he thought, was a feeling they all shared.

The resolution was passed in reverent silence, and Mr. Steinthal further moved, Mr. Jacks seconded, and it was agreed :—

That it be an instruction to the Committee to be elected to-day to consider the advisability of commemorating our great teacher and leader, and to take the steps needful to secure the attainment of the object if a suitable plan be agreed upon.

The President then moved, and Mr. William Long seconded, the adoption of the Committee's report.

The report, which was the first presented to the Conference, narrated the history of the Conference from the first meeting in 1882, and traced the steps by which it had come to be representative of the churches, with certain executive powers. It was pointed out that the time had come for the adoption of more definite rules, and that it would be necessary to secure a reliable income. Reference was also made to the loss sustained in the death of Dr. Martineau, and also to the death of three members of the Committee, Mr. Herbert Bramley, Mr. J. S. Mathers, and the Rev. R. Spears.

The rules of the Conference having been adopted, the President, in the Treasurer's absence, presented the financial statement. The work of the Conference, he said, was growing, and the time would come when they would wish to visit towns which could not bear the cost of entertainment, which the large towns had borne, and which Leicester had provided in such a generous manner. They had decided also once more to print a separate report of their proceedings. The treasurer had asked for £300, and had received £210, but they were trusting that the remaining £90 would be forthcoming, and indeed they must have it.

On the motion of the President, seconded by the Rev. A. N. Blatchford, the Rev. J. Estlin Carpenter was elected president, and he expressed his thanks to the Conference. Messrs. J. R. Beard and W. Blake Odgers, Q.C., were elected vice-presidents. The twelve members of the Committee elected by the Conference (as announced on the following morning) were: Miss Florence Hill, the Revs. R. A. Armstrong, W. H. Drummond, F. K. Freeston, C. Hargrove, Dr. Brooke Herford, J. C. Street, and Joseph Wood, Messrs. E. Clephan, J. Cogan Conway, H. P. Greg, and Grosvenor Talbot.

On the motion of the Rev. W. G. Tarrant, seconded by the Rev. A. N. Blatchford, the cordial thanks of the Conference were given to the Leicester Committee for their hospitable arrangements, both speakers referring in the warmest terms to the excellence of the arrangements and the great kindness shown not only by the members of the two congregations, but by members of other Nonconformist bodies and the Church of England in the matter of hospitality.

Mr. E. Clephan, in responding, acknowledged their great indebtedness to members of other bodies in the town, and spoke of the enthusiasm with which the younger members of their own churches had thrown themselves into the work of preparing for the Conference.

Mr. J. Cogan Conway then presented the report on the superannuation of ministers, which was printed in The Inquirer of March 31. In moving the adoption of the report, he explained its main features, as securing insurance in a well-established society, and pointed out that if the report were adopted it would mean that the Conference was pledged to the raising of an income of at least £600 a year or a capital sum of £20,000. It must be regarded not as an act of benevolence, but as providing for ministers a part of that adequate support which was their due.

Mr. David Martineau, in seconding the adoption of the report, said that on

the whole the scheme had been very favourably received by the ministers concerned. It had indeed been suggested that they were beginning at the wrong end, and that they ought to pay larger salaries. He would be very glad if it were possible for congregations to do so, but it could not be done by any public body, without the danger of sapping the independence of congregations; and he thought they were beginning at the right end, in that they were calling upon ministers to do something for themselves while assisting them to obtain valuable securities for their families and for themselves. He then proceeded to meet various objections to the scheme, and concluded by saying that if it were adopted, they would have to go to a careful actuary and be sure of their figures.

Various questions having been asked and answered, the Rev. J. C. Street, speaking on behalf of the Ministers' Benevolent Society, pointed out that his society, being purely benevolent in character, could not take part in any insurance scheme. They had a large number of members, and they had never failed to meet the needs of their members, paying much larger annuities than was proposed under the superannuation scheme. They had recently received large accessions to their funds, and were considering an extension of their activities and an increase of benefits. Ministers who had not done so would therefore be wise to join that society. At the same time, if there was anything they could do to help on the other scheme they would be glad to do so.

After some further discussion, the report was adopted, and on the motion of the Rev. J. E. Carpenter, seconded by Mr. Frank Taylor, a Committee was appointed to curry out the scheme, with any modifications found advisable, and to take steps to raise the necessary funds. The Committee was as follows:—The Rev. J. E. Carpenter, Messrs. F. Taylor, D. Ainsworth, P. J. Worsley, C. Fenton, W. B. Odgers, Q.C., the Revs. C. C. Coe, J. C. Street, W. G. Tarrant, and Joseph Wood, Messrs. H. Chatfeild Clarke, A. W. Worthington, D. Martineau, and J. Cogan Conway; with power to add to their number.

The meeting then terminated.

THE EVENING MEETING.

A very successful public meeting was held in the Temperance Hall in the evening. The President (Dr. Blake Odgers) was in the chair, and was supported, among others, by the Mayor of Leicester. Mr. F. Maddison, M.P., who had been announced as one of the speakers, was unfortunately prevented from being present, as he was obliged to remain in the House of Commons for the second reading of the Railway Accidents Bill. In his letter of apology, he said:—

> I had been looking forward to the meeting with much pleasure, as I esteem it a privilege to be able to testify in a public manner to the value to me of the simple but grand faith in God held by Unitarians—a faith which satisfies my spiritual needs without doing violence to my reason.

The Chairman, after the hymn "God of Ages and of Nations" had been sung, referred to the telegram which had been sent from their morning meeting to the Queen in Ireland, expressing sorrow at the attempt which had been made on the life of the Prince of Wales, and thankfulness for his escape. To that message a gracious reply had been received. He then spoke of the character of that Conference, with its long name, for which they had in vain tried to find a shorter. By "Unitarian" he understood a Christian who believed in God. Some would define it by the negative, as one who did not believe in the Trinity, but he preferred the affirmative form, and the essence of Unitarianism he held to be the Fatherhood of God and the Brotherhood of Man. "Liberal Christian and Free Christian" meant the same. "Presbyterian," which was the name still attached to some of their chapels, had an historical significance. The English Presbyterians had taken part in resisting Charles I. and Archbishop Laud, but subsequently had arrived at a purely congregational system of church government. They had now their District Associations and Missionary Societies, but each congregation was absolutely independent. "Non-subscribing" implied the old undogmatic principle, by which they had been enabled to make their progress in religious thought. Thus they were now in a position to go forward, holding strongly to their own convictions, and free to welcome truth from every side. They looked forward to more light and progress, determined to hold fast to the liberty wherewith Christ had made them free.

The Rev. J. Page Hopps then spoke on "Our Rights and Duties in Relation to the Church of England." The National Church, he affirmed, belonged to the nation, and as a citizen he had a right to a place in it. Recently he had been called upon to conduct a funeral service in a parish churchyard, and with the consent of the rector had used the church itself; and he asked, why that might not be extended further? As rational religionists, what were their rights and duties in regard to the National Church? Their rights as citizens came first; then as persons specially interested in religion, which meant brotherhood, they must see that the present condition of things in the National Church was undesirable. As to duties, they were bound to see that the best possible use was made of that great influential national institution. The ecclesiastical and priestly ring ought to be broken up. Mr. G. W. E. Russell, a good layman, had laid it down that the ideal of the Church was centred in the sacramentalism of the present extreme High Church party; but the Church of England must not be handed over to that party. In looking to the future, he should regard Disestablishment as a coarse and wasteful alternative. It would mean, under present conditions, handing over the Church to the ecclesiastical, Catholic ring, freed from the nation's control. That would be throwing away one of the finest institutions of the country. What they ought to do, first of all, was to get rid of the Act or Acts of Uniformity. Then he would abolish the powers of the parish and centre those powers in the congregation; and he would give any congregation under certain conditions power to elect itself into the National Church, so that the Great Meeting congregation, if they thought fit, could return to the Church from which their founders had been obliged to separate themselves. The whole of the funds of the Church should be administered by a State department, chiefly through local Boards, composed of layman. That would largely settle the question of inequality, atrophy in one place and repletion in another, and it would put the nation in possession of its own Church. In country places there might be difficulties, but in towns the process of natural selection would get over them, different congregations meeting different needs. Thus there would be a real unity through freedom, instead of a sham unity through enforced uniformity. As the old Universities had now been opened to the whole nation, so the Church ought to be opened; and they would be rid of a scandalous anachronism, which was a survival of the old days when the State thought it had a right to compel people to worship, think, pray, and believe in its way and not their own. He did not believe in any of the schemes of reformers that had been put forward, because they did not open the doors to the national conscience and reason. The Church was a splendid national asset; and they must insist that if Catholic priests might be in it, English reformers should be in it. In this matter they should use Tennyson's rallying cry, first used for another field of struggle, "Britons, hold your own!"

The Rev. L. de Beaumont Klein gave an address on "The Relation of our Free Churches to Positive Orthodoxy and to Modern Science." Their relation to orthodoxy, he said, did not involve any wilful antagonism. Just as the Protestant Churches in the sixteenth century had been driven, not by wilful antagonism to the pre-Reformation Church, but by their reading of the Bible and the principle of private interpretation and the study of history, so they had been led to certain conclusions as to doctrine, and as to the history and development of Christianity. What they represented was simply a wider expansion owing to the possession of larger freedom. There was no antagonism, but the working on a line of development. The Reformers of the sixteenth century had been engaged in a great quarrel with the head of the Church, and they left the Bible untouched, taking it from the Church, as the supreme authority, even while they denied the authority of the Church, which had made that claim for the Book. It was a case similar to that of the false Decretals, by means of which the authority of the Roman Pontiffs had been so widely extended. The time came when the Decretals were proved to be forgeries, and could no longer be defended by the Church of Rome, but the conclusions which had been drawn from those forged documents, and incorporated in canon law, were still maintained. So the Protestant Churches maintained the infallible authority of the Bible, even when they had proved the claims of the Old Church to be false, by which that authority had been maintained. He was thankful to belong to a Church which had abandoned that view of the Bible, and no longer maintained the doctrine of verbal inspiration. They did not believe that God had spoken in that way to man, but more than ever, in presence of all they knew, in presence of the revelation of God in Nature and in the heart of man, they believed in a divine revelation. They had been free to work in the light of knowledge, free from narrow views about God, and false ideas about man, and painful ideas about the salvation of some and the damnation of many. Using those same scriptures, they had worked their way back; and it had not

taken away their Christianity or separated them from Christ, or made them less religious. It had brought them into closer connection with Jesus, they felt that they were brought nearer and nearer to the glorious conception of that life which was to them, children of earth, the direct expression of love divine. And while they were thus engaged in trying to strengthen the religious element within them, and to see where the principle of authority was actually to be found, they had also in their Free Churches relations to the growing knowledge, which dealt simply with facts, and was called modern science. In a marvellous way modern science had enlarged their human vision, giving not only correct ideas about things, but truer views of man and of the unity of the human race. "Revelation is not closed" they said; while it had been wonderful in the past, they looked forward to a future that might be more wonderful still. The astonishing progress made in recent years in the knowledge of geology and of astronomy showed what might be accomplished, and he looked forward to the progress of national education, which was the most vital question of the day, to lead them step by step to fuller knowledge, and that they might go on from faith to faith. Progress in science would not give them all they wanted. There was an order of intuition that came not from theology, not from science, but from the human heart, which God Himself had made, and in which He worked and dwelt; thence came the belief in goodness, in spite of all suffering and evil, and the faith so admirably reflected in such a poet, he had almost said such a prophet, as Robert Browning, when he said, "God's in his heaven." In that faith of the human heart they had a principle of unity, which would draw the members of different religious communities nearer and nearer together, and while the Chairman had seemed inclined to shorten the name of their Conference, it was his ambition to lengthen it, to add the names of others, who by other paths had found their way to the truth, until the name became so hopeless that it would have to be suppressed altogether, and one name would remain—the Church of God and of the Unity of Man.

The Rev. Joseph Wood said that at so late an hour he would put his speech in his pocket, and could only give an outline of what he had meant to say on "The Relation of our Free Churches to the Unattached." Many of those people were deserving of their highest respect. They lived noble, blameless lives, active in the service of social advancement. They were what a great Bishop had once called "public souls." They suffered loss by their estrangement from the one great paramount organisation of Christendom, and their Churches suffered loss by the absence of men, who could do so much to enrich their life, and could add new thought and new enterprise to their work. If they joined the Churches they might gain something of moral vision, but the Churches also would gain in moral discernment. Their message to such men was that after all that science and criticism had done, the fundamental things of religion remained; God and the spiritual facts of human nature remained—facts as real as those of geology and chemistry, facts of the soul, the soul's shame and sin, and sorrow, and aspirations. Those were facts no man ought to ignore, and above all they should face the greatest fact of all, which they found in the adorable thought of God. They must show that the Church exists to cure the present sins and sorrows of the world, to feed the hungry, to clothe the naked, and bring in the acceptable year of the Lord. If such a Church could be found, devoted heart and soul to human service, a Church in which greed and envy, and cruelty and selfish competition found hearts hot with indignation and feet swift to redress all wrong, a Church in which all its members went forth in the service of humanity, then he believed men and women would rise up and leave the ranks of the unattached and would say, "Whither thou goest we will go; thy people shall be our people, and thy God shall be our God."

The hymn, "Father, let Thy Kingdom come," and the Benediction, brought the meeting to a close.

FRIDAY'S PROCEEDINGS.

The devotional service on Friday morning was conducted by the Rev. E. W. Lummis, M.A., after which the chair was taken by Mr. T. Grosvenor Lee, and the following paper was read by the Rev. L. P. Jacks, M.A.:—

THE CONDUCT OF PUBLIC WORSHIP.

My subject is "The Conduct of Public Worship." Public worship! The very phrase, were we not so familiar with it, would suggest an incongruity. *Public* worship! Consider what worship is, think of the "inwardness" which is the very life and meaning of the act, and surely no two things can be more alien to one another than publicity and worship. The highest worship is buried in silence and covered with invisibility. Privacy must be granted before it can be. It must enter into its chamber and shut the door. It is a secret between the soul and God. Dragged into the common daylight, it dies. Published in a newspaper article, enlarged on in a sermon, thrust forward in a public prayer—and the effect is to send a shudder through the soul.

If worship is to be made public without injury to its nature, certain conditions must be observed. We must not rashly open the door upon an act which seems to require, above all things, that the door should be shut. I submit that as we seek to understand how the act of worship may be most fittingly performed in public, what language it shall use, what forms it shall take, the two facts which force themselves on our attention as primary essentials are reserve and restraint. All kinds of worship may not be published. He who conducts public worship must therefore discriminate. All that we can hope to learn concerning the conduct of it depends on our understanding what aspect of religion it is which craves publicity and what aspect it is which shuns publicity as an absolutely uncongenial condition.

In saying this I shall, perhaps, seem to some to be saying the very opposite of what the facts require. Is it not a common complaint against our public worship that it is already too cold, too dull, too sad? And what could be the effect of a greater reserve than to make it still colder and more joyless. Is not our first requirement rather for a greater prophetic outpouring both in sermon and in prayer? Well, there is a great deal of outpouring about a sky-rocket, but very little heat. The fires which melt the rocks are subterranean, and are held under restraint. And I imagine that spoken words never burn so deep and light so far as when they reserve their hottest fire. At all events I am going to plead for that prophetic reserve which precedes and is essential to the prophetic outpouring. I think that this very coldness which is here complained of is partly due, at least, to dwelling overmuch on those aspects of religion which are not adapted to public worship, and from neglecting those which are.

There is one fact of transcendent importance in life which makes public worship a necessity. It is the brotherhood of man, or, if you like, the solidarity of the race. First in order among the facts of life is the link that binds the individual to God: therein lies the source of all private devotion. Next in order comes the fact of an infinite web of links which bind men in God to one another: therein lies the source of public worship. The whole matter under consideration this morning turns upon the observance of that distinction. Publicity is for those aspects of religion which spring from the oneness, the linkage, the connectedness of humanity in God. It is from this fact of human linkage that the moral law arises, and behind it the knowledge of the Love of God. The education of the conscience is but another name for the vitalising of the link that binds a man to his fellows. It is by going out along the links, so to speak, that men find their souls by losing them, and so win an attitude of mind which finds reality in eternal things. Connected with this fact of linkage, and growing out of it, is a vast range of truths, all of the first importance, a whole world of emotions and aspirations which crave public utterance, and which gain both in force and precision by being publicly expressed. From them true public worship never permits itself to be separated. Its language is of truths and of states of feeling in which all men share or can be made to share; its forms such that the togetherness of men past present and future is never lost sight of.

In the religious utterance of Christ, as recorded by the synoptics, we have a perfect example of the reserve in which the fact of personal communion with God requires to be held. It is everywhere implied, but nowhere avowedly exhibited. If "back to Jesus" is to be the religious motto of the present age it means, among other things, that the public expression of religion must become once more simple, objective, universal, and joyous.

Something impersonal therefore belongs to its very essence. It stands in sharp contrast to private devotion, the essence of which lies in its personal character. There the soul may indulge its egotism without fear of rebuke. When the door is shut, there need be only two beings in the universe, this individual soul and God. In that relationship I can never cease to be I: it is because I am I that I shut the door or go alone into the mountains to pray. But in public "I" is nothing nor nobody.

Both in private and in public worship the same definition of God is accepted—namely, that God is love. But in each case the truth is seized from a different point of view. In private it means what cannot be expressed, and what no attempt ought to be made to express, because such an attempt while on the one hand it will lead to the elucidation of nothing, will merely seem to tear the veil from the sacred reserve of the soul—a thing to which no man can be exposed without suffering and offence. But in public the love which God is comes before us in a thousand forms, which can be rendered articulate. It is the force which vitalises the links that bind men together, and which in so binding them creates duty and socialises life: it is the force which has evoked the present life of man out of his past, and will evoke the future out of the present; and in which every human life, that ever was, is or will be, becomes part of one universal Church. This is but one truth out of a million round which there gathers the speech of a common religion.

All that binds man to nature, all that gives rise to his duty, all that makes the world interesting and awful, all that leads up to and reminds him of the necessity of death, all that makes leadership his chief necessity, and obedience his chief strength—all this is part of that common religion which belongs to all in general because it belongs to none in particular, and supplies an endless theme for the aspiration of public prayer.

And the public worship that is based on this side of religion will strengthen the facts from which it springs. It will become a chief factor in maintaining the togetherness of humanity—knitting up the broken links, strengthening those that exist, and unfolding those finer implications of love and duty in which ever new links are to be found. And who that has read the Fourth Gospel needs to be told that whoever draws men nearer to one another draws them also nearer to God!

Friends and brother ministers, as throwing light on my point of view, and for that reason only, I have to confess to what some of you may think a weakness. I am one, and I think one of a great multitude, who shrink from the sight and hearing of those pietist exercises which express private devotion. I could never listen to any public account of private religious experience, whether in prayer or otherwise, without every drop of blood in my body crying out for silence. One has heard in public worship the violent expressions of self-abasement which, however true they might be for the speaker, could not possibly be shared by a miscellaneous multitude of persons. One has heard expressions of a contrary frame of mind which were equally peculiar. One has heard phrases used which attribute a mysticism to the congregation, which no congregation could take to itself. I submit that the agonies of the soul, whether they take the form of contrition or of rapture, are not for the public eye or ear. They are for Gethsemane. Its mystical moods are for the closed chamber or the mountain top. They cannot exist, and they ought not to be spoken in the presence of a cloud of witnesses. And yet what is a Church if you leave the cloud of witnesses out of account?

Standing on the ground thus far defined, I would contend, first, that public worship ought to be the integrating factor in our Church life, secondly that it should be a link of connection in our wider relationships with Christendom. Let us take for a moment what I must call the denominational point of view. May we, or may we not, take to ourselves the words "ye being many are one"? I think we may. Were we not *one*, how could this Conference exist? Beneath the strange variety of individualities we embrace, the assertion of which is obstinate enough, there is, and must be, a deeper unity. The fact that we are many may very well be left to look after itself: but the fact that we are one in a deeper sense waits for expression. It waits to be moulded into human speech. How can that be achieved? Never, I venture to say, by a creed. Unity of opinion there is not; but unity of aspiration there surely is. We have among us as many differing minds as there are differing individuals; but I believe that this diversity of minds is animated by a unity of will. All of us *will* to make a better world, and to lead better lives. All of us will to believe true the noblest things that can be said about the universe in which we live. All of us will to have Righteousness and Love at the helm of the world. Before us and above us lie common objects of hope and desire on which all eyes converge. Give them language, mould them into speech, and what form will your utterance take? It will take the form of universal prayer, mingled, as all prayer is, with praise. In the very act of expressing those focal points of all desire, you will have created *public* worship. But more than that. You will have given a common consciousness to the Church. You will have founded what at present does not exist among us in the large sense—namely, Church Life. You will have given form and substance to that *impersonal* religion which draws men together into the unity of congregations, and which is no less needful to the soul than is the *personal* religion which sends man *alone* into the mountains to pray.

But were nothing to be urged in this connection but the growth of a new Church Life as among ourselves, the very narrowness of the conception would vitiate the plea. I plead for a public worship which shall be an integrating factor not only among ourselves, but in our wider relations with Christendom, or if you will, with all worshipping souls. Public worship must represent the solidarity of the race. It must speak for the brotherhood of man. And it cannot have this universal character if its language is the language of the present alone. To be universal it must be historical. There is nothing in which the unity of men asserts itself so strongly as in revealing the common origin of its hopes, its fears, its faiths. A public worship which is merely of the present is no public worship at all. Everything we hope for or believe in is the fruit not of our private thinking, but of the experience of the race. It is a possession of the ages. No isolated individual could ever learn to believe in an Infinite and Eternal God. No generation of men cut off from these historical antecedents could understand the barest elements of Christian truth. These faiths of ours, be they of this kind or that, are links whereby our best selves are bound to the deepest life of uncounted generations of the past. It is impossible to express them in language in which that fact is overlooked. When religion forgets her character as the child of history, she loses her meaning altogether. We may render her thus meaningless in two ways. We may borrow our religious vocabulary exclusively from the past, say from the fourth century. That mistake we are not likely to commit. Or we may treat the whole past as a field of error, and refuse to give the name of light to anything which is not shining now. To this we are sometimes tempted, and it is doubly wrong. First, it overlooks the fact that in the twinkling of an eye we, too, shall be numbered with the past: therefore by our own act we are prospectively condemned as the children of the darkness. He who despises the past will in turn be dsepised by the future. Secondly, the religious language, which is merely the language of the present, is bound to be untrue. Veracity of religious expression does not mean mere accord with the science or philosophy of the present moment. Remember, I pray you, the distinction between public and private prayer. He who enters his closet and shuts the door is the individual—a being all alone except for the fact that the Father is with him. But that which a man brings in his heart when he comes to public worship, that which he lifts up in public prayer is the spirit of his race, and the language which speaks for that spirit must be language which the race has created and used. One of the deepest mysteries of life, and yet one of its plainest facts, is that every individual man of us is a re-incarnation of the whole past of humanity, bearing within him elements of life, perhaps even souls, or at any rate fragments of souls, which have lived for thousands of years, which were contemporary with Jesus, Paul, Augustine, Dante, Luther and Milton, all combined together into that larger self whose eyes are turned upon God; and I believe that effort to get out of the present into the timeless life of this larger self is the very noblest exercise of the human spirit. It is the highest duty of public worship to recognise this plain but mysterious fact of human nature, to meet its demands, to speak its language, to revive its memories, and to frame its aspirations. And that can only be through the use of historical language and to some extent by the retention of historical forms. And as the first and simplest way of doing this I would plead for the continued use of the Bible, both as the source of what are called lessons, and for the general supply of our religious vocabulary. There are many other reasons for this practice besides the one I have adduced. I would merely meet the argument of those who, taking the modern view of the Bible, as only one among the religious literatures of the world and to be judged on principles applicable to any other book, conclude from this that it ought no longer to occupy its present place in our religious exercises. Should such a person charge me with reading the Bible in public not because its words were always wiser or holier than those of any other book, but mainly for association's sake, I should at once admit the charge. But what then? Association in this connection is a word of vital significance. It is the profoundest justification that could be given for the practice. Association, I am firmly convinced, is the breath of the nostrils of public worship. Do away with association and you will kill that aspect of religion altogether. No doubt there are some passages in Carlyle that are wiser, some passages in Martineau that are more spiritual than some which are to be found in the Bible. But for my part the less wise passage in the Bible with its associations is a greater religious treasure than the more wise passage from Sartor without them. It is impossible to overestimate the value of associations in public worship. They are a means to that impersonality which, I confess, seems to me to belong to the very essence of the act.

In this connection we should, I think, make clear to ourselves why the practice of reading lessons is maintained at all. It began, of course, when the Bible was regarded as the exclusive source of revelation. Under that view the reasons for it are obvious. Those reasons have passed away. What others have taken their place? Are lessons read merely for the sake of the moral or religious instruction they contain, taken on its own merits? But that surely is the place which the sermon is intended to fill. To introduce two snippets of edification into the midst of prayer and praise is to needlessly anticipate an occasion for which a good half-hour has been specially reserved at the end. It is an act of disorder. Besides, it breaks up the organic unity of the worship; it calls for a sudden and violent change in the attitude of mind; and the more obtrusively edifying the lessons are, which is the case with all passages selected from modern authors, the more inappropriate is the reading of them at that particular moment of the service. The man who suddenly calls me away from the region of prayer to listen to the eloquence of Ruskin, or the wisdom of Emerson, or the quaintness of a Buddhist Sutta—who at one moment is using language which makes me one with the impersonal hopes and faiths of humanity, and in the next is reading out certain views or sentiments which reek with the personality of George Eliot or Walt Whitman, and which challenge agreement or disagreement—that man commits an offence against the spirit of the time. The time for edification does not arrive till the time for worship is done. Therefore, I contend that if lessons be read at all they must be read as a part of the act of worship, not as an offer of wisdom at a moment when wisdom is not what the soul is asking for. And the Bible is the only book which comes near to the fulfilment of these conditions. For us it is the most impersonal of all books. The reading of its chapters is a grand and solemn reminder of the rock whence we are hewn and the hole of the pit whence we are digged. And as such it is consonant with the spirit of worship. It makes the worshippers one in the sense of their common root. It expresses a common consciousness. It revives the memories of the race. It abounds with

great words to which time has given a universal meaning. There may be exceptions, but as a rule extra-biblical lessons play the opposite part—that of disintegrating factors.

I contend, then, that public worship is by its nature the act of a community. All that fosters the spirit of individualism is a hindrance to the right conducting of it. All that revives a common consciousness is a help. There are two points round which this common consciousness chiefly centres. One is the sense of a common destiny; this expresses itself by the language of aspiration. The other is the sense of a common origin; this expresses itself by the language of history, in which for us the Person and Teaching of Christ, and the words of the Bible generally, will always have a prominent place. The one is the point of union whence the lines diverge; the other is that into which they converge again. Both points are intimately related to the sense of God, as the Alpha and Omega, the beginning and the end, the Being from whom all comes forth and to whom all returns again; and the man whose soul is most powerfully dominated by these thoughts is the leader from whose lips the language of public worship will most naturally flow.

The question next arising is this. Taking public worship as the act of the community, what should be its spirit? What emotion should prevail? What tone should be heard? What should be the characteristic mood? One word answers all these questions: it is, Joy. Variation from that mood must no doubt occur, subsidiary emotions must find expression, stages of humiliation, of sadness, of baffled endeavour, must be passed before the glad climax is reached; but joy must ever be the primary and typical note of public worship. If all does not end in joy, then the path has been missed. A common consciousness is by its very nature a joyous state of mind. In isolation we are depressed; apart from others we are abashed and sometimes terrified at our own weakness; but the moment we hear the language which reminds of our connection with the All of Life, and feel the vital links which make the many one, the misery of weakness takes its departure and the joys of strength rise within us like a summer morn. And I sometimes try to think what a blessed change would come over the tone of our public worship if those of us who conduct it would remember that it is no mere collection of stray individuals, but the Church Militant on whose behalf we utter prayer and praise. The Church Militant exults in the sense of a living connection with a mighty and an endless past. It glows with the expectation of victory. It glories in obedience to its Living Head. The secret of conquest over suffering and death is carried before it, as in the Ark of God; and in its heart there is the consciousness of an Eternal Right and Truth, which no sin of man can divert from its object, and no weakness deprive of its efficacy; even the faith that burned in the Hebrew prophet when he called upon the nations to "arise and shine," and in St. Paul when he bade men "rejoice always and again rejoice." The voice that utters a genuine public worship must repeat that note. It must be inspiring, confident, and exultant. Its language must always be partly clothed in song. And the hymns which it sings must not be the lonely meditations of pietism; but celebrations of the impersonal joys, struggles, and victories of the marching hosts of God, lifting the soul beyond itself, and quickening the pulse of the universal heart. As a type of a perfect hymn I would mention Milton's "The Lord will come and not be slow," or "Creator Spirit, by whose light." Nearly perfect is that hymn, by which the life of an obscure Liverpool missionary has been made a blessing to the whole Church, "Come, kingdom of our God." Alas! there are but few of such in our hymn-books. But there are hundreds which illustrate all that which I contend public worship ought not to be.

I will not be guilty of the impertinence of criticising in detail the manner in which public worship is conducted in our churches. But perhaps I may, without offence, record a few general impressions. In many cases I believe the whole matter has been treated with amazing neglect, until the service has become a mere relic of what worship once was, and a mere travesty of what it ought to be. In other cases, of which this cannot be said, one has sometimes noticed a singular phenomenon. There comes into our midst a man of deep religious earnestness, with whom, however, others can find no common ground of religious aspiration. Inquiring into the history of the facts you find that the deep religiousness of this man has always been admitted. It is even rightly recognised as his chief qualification for the ministry, and the hope has been entertained, perhaps too blindly, that such a devotional nature would, of necessity, become an efficient leader of public devotion, and by the very depth of its own religious life become to others an inspiring interpreter of theirs. But what has happened? This man, who perhaps from his birth was marked out to preach the Gospel, has brought into the Church with its open door that spirit which he is wont to take into the inner chamber when the door is shut. The worship which he is publicly conducting is private worship. He is treating his congregation not as a unit animated by a common soul, not as the joint heirs of a great antiquity and the joint participators in a common hope, but as a collection of individuals who for some strange reason have come together, each to make his separate case the subject of prayer. Under these conditions there is only one way in which public worship can be conducted—namely, in silence, as the Quakers do. But here speech is used. The one standing in the pulpit essays to speak for the many gathered in the pews, and that in language which leaves them many instead of making them one. Observe the impossible conditions to which the leader of public worship here exposes himself. Earnest and courageous as his spirit may be, note how unkindly it takes to its task. It is evident that the mind is thinking the thoughts of prayer, the mouth is speaking its words, but the spirit is not praying. And the reason is that he is compelling it to face conditions under which it cannot live. Exposed to publicity it loses heart, and then dies altogether. By none of those present is the burden of the situation felt so heavily as by the minister himself. He is labouring with an impossibility. Mark how his presence, his manner, his tone become invested with a preternatural solemnity—more akin to death than life. He may speak of joyous things, but no accent of joy escapes from his lips. Among those who listen, some will turn a deaf ear, others whose ears are open will wince, but few will worship. No one is inspired; no one exults; no one rejoices in the Lord. As records of inward piety the value of such utterances may stand high: but they are not for public use. They represent the type of devotion which publicity simply kills. As prayers for the congregation they are bound to fall flat. They cease to be prayers so soon as they come out of the closed chamber in which they were born. They spring from the futile attempt to assimilate public to private worship. They may disintegrate, but they can never integrate Church life.

I venture to say that the best public extempore prayers are not the expressions of personal religious experience. They spring from an intense sympathy with life, from a profound interest in the not-self. Such prayers we have all been blessed to hear and join in, though perhaps not often. Recalling such instances it seems to me that in every case the motive has been the love of man. The language has been extremely simple. The object of prayer has been of a kind that even children could share in the desire for it. Permanent needs were suggested, the great memories of the race were recalled, the cloud of witnesses was invoked and brought near, words of elemental truth were spoken, under the influence of which one entered into a life beyond oneself. The Church Militant was made joyfully conscious of that unbroken line of communications which unites it to the past. All was veracious to the last degree; but studied veracity of religious expression was not there. The quiet confidence in God which comes to a man so naturally when he has forgotten himself, took the place of that labouring with theological conceptions which is the death of prayer. Finding a channel through the broad humanity of the speaker, that confidence seemed to infect the whole congregation. Of that overwrought solemnity, which is so far from solemn, there was not a trace; of that portentous gravity which causes depression without inspiring awe, there was not a suggestion: but instead of this, ease of manner, lightness of touch, buoyancy of spirit, naturalness of expression. It was the difference between the ponderous progress of a steam roller and the flight of a lark. Joy was there, and faith, and hope, and love, the greatest of all.

I would here guard against a misunderstanding to which I am perhaps exposed through the attempt to draw a sharp distinction between private and public prayer. Let no one suppose that I recommend the adoption of two religions, one for use in private, the other for exhibition in public. The distinction between the two types of worship is, of course, not absolute. It is a mere difference of aspects, and yet of immense practical importance as such. Public and private worship are complementary. The private act becomes feeble and meaningless when the public is neglected. The public presupposes the private. I should say that the ideal conditions for the conduct of public worship are attained when the minister strictly observing the distinction between the two acts brings to the performance of the one a spirit which has been sanctified by the exercise of the other. I will not deny that the purely personal part of religious experience may be present in public worship, granted only that it be present in reserve. In the same manner we may say that a preacher ought to have a metaphysics, but not to display it: a theology, which he makes felt rather than heard. As the manifest motive of any public prayer, as the avowed subject of any sermon, the personal side of religion is out of its proper place. It would be more impressive if it were a little further back. Not long ago a layman of great intelligence said to the minister of one of our churches, "Do you know why I never come to church? No? Well, I will tell you. It is because I cannot bear to be the spectator of your devotions, nor to let you be the spectator of mine."

Nor must it be forgotten that some of what are now the most precious utterances of impersonal religion were intensely personal in their origin. This holds true of the finest of the Psalms. The 139th Psalm was originally a private prayer of the most intimate character. But for us to-day it has become purely impersonal. The individual whose inward life is there recorded has been completely lost sight of. We remember him not, think not of him, do not even know who he was. What we do remember, and are conscious of, is that great continuity of religious experience which has found expression in those words through centuries of usage. How very differently we should be affected by the words if we could hear them without their historical character! What very different feelings they would arouse in one if spoken for the first time in public by a man whose face we saw, whose voice

we heard, whose personality we knew! The state of most men's minds would be one of shrinkage rather than expansion, of recoil rather than welcome. That, I must confess, has been the effect on my own mind on hearing certain passages of Newman's Theism read in church. No doubt such words must be born somewhere. I would only contend that a church is not the proper place for them to make their first appearance in the world.

I end, as I began, by pleading for prophetic reserve as the basis of that prophetic power which leads the public worship of men. Nothing is so much spoken of as religion; nothing so little spoken of in the right way. One of the standing marvels of the world is the ability which religion shows to survive the rude oceans of speech which are ever threatening to destroy her—to spoil her sanctity, to drown her beauty, to dash her to pieces on the rocks of controversy. Religion is the victim of an unending outrage from the lips of man. I ask, is there anything else among the higher and more sacred parts of life which could bear to be talked about to that extent, and not become in the process vulgarised beyond recognition. And yet religion lives and is herself. Consider the intimate and more sacred relationships of private life. Are these matters of which every loud voice may be suffered to talk its fill? Once in a thousand years, perhaps, some Shakespeare will arise who can so frame the converse of Romeo and Juliet, that we, being perfectly confident in the fineness of the great artist's perception, can bear to hear that converse repeated on the public stage. But here is a relationship a thousand times more intimate, an innermost shrine a thousand times more hallowed—and will anyone say that this may be exposed to publicity without restraint everywhere, and always, and on any terms whatsoever? Is this the part of man's life which we can most safely make into a subject of forced speech or unnatural manners? Are these the truths that are best served by saying about them as much, rather than as little, as possible? Were religion anything but herself she would be killed every Sunday by the things which men do and say in her name. But she lives through it all, and the same smile is upon her face to-day as beamed upon the children who gathered round the feet of Christ. Let us depend upon it that one who has power to survive the rudeness of the many who serve her without restraint, has power to richly bless the few who serve her with reverence and godly fear.

In conclusion, let me gather to a head the points for which I seek the approval and sympathy of the Conference. It is of the nature of public worship to be universal, historical, and impersonal. To make it so in practice our first step would be to forsake that mode of conducting the service which leaves it a personal monologue of the minister's. The next would be to create and to give to the Church a form of words and usages which should belong to our laity as truly as the Prayer Book belongs to the laity of the Establishment, which should express their aspirations as well as the minister's, and be repeated by their lips as well as his. Such things I believe needful to all Churches, but vitally needful to ours, because having no common creeds it is only by a common worship that our spiritual unity can ever be demonstrated or expressed. And whatever forms be used, let them above all things be forms of beauty and of joy. In an age when Beauty is invading and conquering every department of life, when Beauty once suspected as a wile of Satan is now welcomed as a smile of God, let us too bring Beauty over to our side, and let us bid a last and long farewell to the ugliness which has lorded over us for so long. Hymns that are not joined in, discursive prayers that are not listened to, anthems badly sung, gloomy churches, heavy and joyless manners, O brethren, let us set our hearts to make away with this miserable and disastrous state of things. Is there nothing in which we can be persuaded to sink our personalities? Is it false to say we have common consciousness springing from unity of life in God? Is it true that this consciousness can never bear to hear itself expressed? Is it good to dream of a time when the worship of our churches, instead of representing as now every variety of life and death, shall pulse with the one life in which every free soul is brother to its fellow? The world is for ever asking us what do you believe in, what do you stand for—and we are ever trying to answer that question by sermons and pamphlets and books, and by laboured explanations of ourselves. Friends, there are only two ways in which a religion can explain itself to the world. One is by the lives of its members. That answer, I thank God, has not been altogether withheld. The other is by its worship. That waits to be given. If we cannot exhibit our religion before the world in the unity of its worship, there is nothing else by which we can prove that it is one.

The Chairman expressed his admiration of the paper, and his great regret that Dr. Brooke Herford, who was to have opened the discussion, and the Rev. C. H. Wellbeloved, who was also to have spoken, had been unable to remain for the meeting.

Miss Clephan, in opening the discussion, said that they would all be agreed that there was one conduct of public worship that was real and complete, equally shared by minister and congregation, devoted heart and soul, in truth, earnestness and fervour to the glory of God. Given that, it mattered little whether it expressed itself in the elaborate ritual of the cathedral, the simple prayer of the conventicle or the silent aspiration of the Friends' meeting. The outward expression was little if the inward meaning be all. That of course was a truism, but it was often as necessary to insist on the truth of a truism as of a paradox. Too often elaborate ritual forgot its first purpose, and stopped short in the glory of man, while the simple, untutored service of the chapel was so slipshod in performance that it doubly failed in testifying either to the glory of God or of man.

It would seem that the old methods of expressing themselves in public worship were no longer attaining their end. All around they heard that they were fast out-growing their simple earlier forms of worship, that their churches were emptying while others were full, and they concluded that there was something at fault in the public confession of their faith. Some blamed the choir, some the minister, or the building, or the situation, some even the faith itself. Perhaps the congregations themselves were none too ready to include in their strictures, unless it were the occupants or non-occupants of the other pews. But she wished most earnestly to state her conviction that wherever the defect might lie, it was not in the faith itself. The faith was rich and full enough to fill the soul of minister and people, of young and old. It was a glorious faith. If they were strong and true and fervent, and wise enough to show it forth in their actions and lives, the dreams of the few mystics among them might one day come true, and a universal comprehensive Church become a living reality. So few of them were ready to work from the inside. They talked of music and liturgy, and perhaps wisely enough; of a bright service, to hold their young people, and to attract others. They exaggerated the fear of losing their young people. The weakness of the congregations lay not in the absence or inertness of the young people. Given Church work to do, and they clustered round like a hive of bees, active in good works in church, school and mission. If the young people could only see that the worship was a living reality from which their parents and others drew their spiritual support and their power for good work, they in their turn would learn to look to the faith of their fathers as the source of their own strength, and would love the service in which it was expressed. They ought not to hanker after numbers, but should simply strive to make their public worship the expression of the highest aspiration, assured that

"Slow are the steps of freedom,
But her feet turn never back."

The Rev. E. I. Fripp pleaded for the adoption of the English Prayer-book, modified to meet their needs, as it had been modified in earlier years, to meet the needs of the Reformers. It rested with them, as sprung from an unwilling Nonconformity, to provide for the nation a reformed Church of England worship. The Book of Common Prayer was one of the great religious classics of the world. It had grown up with the religious life of England; it was far more than a Reformation-book, but it had been made by the Reformers emphatically a people's book. Prayer-book English was among the best in the language, the strong melodious speech of Coverdale, Latimer and Ascham, the language of a time when England was remarkably English, when she had discovered her genius and was glad with a great joy; it was a speech without a parallel in their history for force, sincerity and music. And the form of the service he held to be the best, from the opening confession and assurance of forgiveness passing to the psalm of praise. Why should they turn their backs on such a book? It was their inheritance as well as that of others; they had a right to it, and a right to adapt it to their use, as the revisers of other generations had done. They had a special reason for doing so, because their theology was strange to the mass of English people. With that barrier between them they ought all the more to worship in a manner familar to the people, to make them as far as possible at home among them. Then why draw up liturgies of their own, which must be strange and unattractive to the people, without associations, poetry or imagination, and probably such as would cease to satisfy themselves in a few years? It was far better to adopt the old book, and very few alterations were needed, chiefly omissions, and those were best. Then in such a service, place could be found for the minister's prayer, for that also was needed. The liturgy needed supplementing, there must be the outpouring of the man's own heart.

The Rev. Rudolf Davis referred to the distinction Mr. Jacks had drawn between public and private worship. He was glad that towards the end of the paper the distinction was somewhat less, for it would be disastrous to the religious feeling of the services, if it were carried out to its full extent. The matter of private devotion could be treated in a manner suitable to public worship. If it were not, a large number, probably the majority of the con-

gregation, especially among the working-classes, would have no expression of such religious life at all, for they had no private devotions. On the subject of lessons in the service he differed profoundly from Mr. Jacks. Nothing that any minister could say on the value of biblical lessons would he dissent from, but he regretted that the lessons of their services should be confined to the Bible; he would suggest that one lesson should be biblical and the other non-biblical. The foundation principle of their religion was the continued revelation of God. They looked upon the past in the light of their own religious experience. They did not get their first knowledge of God from the past, but at first hand, and he maintained that they were faithless to that first principle in confining their lessons to the Bible. He agreed with Mr. Jacks that lessons should be rich in association where possible. Association consecrated the true, but it might also blind to the untrue.

Mr. James Shone (Belfast) expressed his preference for the Ten Services, rather than a revised Prayer-book service. He could not agree to the distinction between public and private worship. The effect of such a form as had been advocated would be to leave out what was personal and most deeply touched the soul.

The Rev. E. W. Lummis also protested against the over-drawn distinction between the character of public and private worship, and the exclusion of extra-biblical lessons. The sermon he thought should be only a further part of the act of worship.

Mr. J. Cogan Conway referred to the revised Ten Services as the most valuable gift Dr. Martineau had left to them, and urged their general adoption.

The Rev. W. H. Drummond explained that the first eight of the services were Dr. Sadler's, and only the Ninth and Tenth Dr. Martineau's. Mr. Conway repeated that he referred to the revised form of the services.

The Rev. J. Ruddle did not think that Psalm 139 was the more valuable because the author was unknown. He instanced the deeper meaning felt in some of the Wesleys' hymns, because of our knowledge of the men and their trials.

Mr. W. Colfox then moved, and the Rev. R. Lyttle seconded, a hearty vote of thanks to Dr. Blake Odgers for his services as President, to which he replied that no thanks should be given, and he was grateful to have been allowed to serve the Conference during his term of office.

The closing hymn, "God of the earnest heart," having been sung, the Benediction was pronounced by the Rev. L. P. Jacks, and the Conference was at an end.

We have found it impossible to make a full list of ministers, delegates, and others present at the Conference, and can only append the following very imperfect list:—Dr. W. Blake Odgers, Q.C., president; Mr. Howard Chatfeild Clarke, treasurer; Messrs. A. W. Worthington and C. Fenton, secretaries; Messrs. J. Cogan Conway, David Martineau, Edwin Ellis, G. H. Leigh, Edwin Clephan, H. T. Cooper, members of Committee; Professor and Mrs. Gilman, Meadville; Mrs. Alfred Lawrence, Mrs. Crompton, Mrs. Odgers, Mrs. H. Rutt, Mrs. Teschemacher, Mrs. Carpenter, Miss Taggart, Miss Florence Hill, Miss Clephan, Miss M. C. Gittins, Miss Edith Gittins, Mrs. W. W. Bruce, Messrs. H. G. Chancellor, E. H. Coysh, E. F. Cooper, W. Colfox, H. P. Greg, Jas. Graham, A. W. Hollinshead, Chas. W. Jones, W. Long, T. Grosvenor Lee, Herbert New, Geoffrey New, H. E. Perry, Ion Pritchard, Hem Chandra Sarkar, A. H. Stevens, Frank Taylor, E. A. Tindal, J. C. Warren, S. B. Worthington, Thos. Worthington, A. H. Worthington, G. W. R. Wood, and Howard Young. The list of ministers present is fuller, but we fear far from complete:—F. Allen, London; E. S. Anthony, Poole; N. Anderton, Bolton; A. Amey, Framlingham; A. N. Blatchford, Bristol; W. H. Burgess, Accrington; T. B. Broadrick, Bridgwater; J. W. Bishop, Manchester; C. D. Badland, Yarmouth; E. S. Lang Buckland, Guildford; A. Bennett, Chesterfield; E. C. Bennett, Southampton; John Byles, Northampton; W. Copeland Bowie, London; John Birks, Derby; Stopford A. Brooke, London; J. M. Connell; C. C. Coe, Bournemouth; A. A. Charlesworth, Birmingham; B. C. Constable, Stockport; J. Estlin Carpenter, Oxford; John Dale, Bury St. Edmunds; A. H. Dolphin, Leigh; P. Dean, Walsall; D. Davis, Blackpool; Rudolf Davis, Evesham; V. D. Davis, London; Dr. Drummond, Oxford; W. H. Drummond, Warrington; J. Ellis, Sheffield; E. D. Priestley Evans, Kidderminster; F. K. Freeston, London; S. Farrington, Richmond; E. I. Fripp, Belfast; C. A. Greaves, Canterbury; H. Gow, Leicester; J. L. Haigh, Liverpool; C. Hargrove, Leeds; H. W. Hawkes, Liverpool; Dr. Brooke Herford, Hampstead; G. D. Hicks, London; P. M. Higginson, Monton; Alfred Hall, Norwich; W. C. Hall, Ashton-under-Lyne; R. T. Herford, Stand; U. V. Herford, Oxford; E. R. Hodges, Newark; E. P. Hall, Cradley; R. Hill, Bedford; A. Harvie, Gateshead; J. P. Hopps, Croydon; Wilfred Harris, Manchester; L. P. Jacks, Birmingham; H. H. Johnson, Small Heath; J. A. Kelly, Dunmurry; L. de B. Klein, Liverpool; W. Lindsay, Nottingham; W. Lloyd, Gloucester; E. W. Lummis, Hull; H. M. Livens, Bolton; R. Lyttle, Moneyrea; J. Moore, Hindley; J. S. Mathers, Plymouth; W. Mellor, Huddersfield; A. E. O'Connor, Torquay; J. E. Odgers, Oxford; J. C. Odgers, Bury; P. Prime, Heaton Moor; A. E. Parry, Kirkcaldy; E. Parry, Ilminster; W. C. Pope, Lewisham; C. E. Pike, Newport, I.W.; H. W. Perris, Forest Gate; H. S. Perris, London; C. Peach, Manchester; C. Prior, Portsmouth; W. G. Price, Hinckley; H. D. Roberts, Chester; E. T. Russell, Glasgow; J. Ruddle, Chorlton; C. Roper, Moss-side; W. Reynolds, Manchester; H. Rawlings, York; W. W. Robinson, Gainsborough; J. C. Street, Shrewsbury; C. J. Street, Bolton; J. T. Sunderland, Highgate; S. H. Street, Manchester; W. R. Shanks, Manchester; J. E. Stead, Park Lane; T. P. Spedding, Rochdale; H. B. Smith, Blackpool; A. H. Shelley, Dudley; G. St. Clair, Eastbourne; A. L. Smith, Macclesfield; H. S. Solly, Bridport; J. E. Stronge, London; F. Summers, London; S. A. Steinthal, Manchester; C. Travers, Carlisle; J. M. Lloyd Thomas, Liscard; E. Turland, Newbury; W. F. Turland, Whitchurch; E. L. H. Thomas, Scarborough; Felix Taylor, Tenterden; J. Toye, London; H. S. Tayler, Dukinfield; W. G. Tarrant, London; A. W. Timmis, Stourbridge; E. A. Voysey, Reading; J. H. Weatherall, Carmarthen; C. H. Wellbeloved, Southport; J. Worthington, Taunton; J. Wood, Birmingham; J. Wain, Trowbridge; I. Wrigley, Lye; D. Walmsley, Belfast; P. H. Wicksteed; J. H. Wicksteed, Padiham; W. Whitaker, Leicester.

THE CHILDREN'S COLUMN.

"A Great Wonder."

Children, I have three things to tell you. This time I shall tell you a Wonder, next week a Secret, and then a Bit of Good News. A Great Wonder. A Grand Secret. A Bit of Good News for each of you. First of all, *A Great Wonder.*

One time a French bishop did his best to puzzle a French boy. The boy's name was Chateauneuf. He was smart and good, well-educated and very thoughtful. They were sitting together in a lovely garden. The bishop said: "Chateauneuf, I will give you an orange if you can tell me where God is." The boy sat silent a little to think. Then he replied: "And I will give you *two*, if you can tell me where He is not!" And the bishop was more puzzled than the boy, for they both knew that God is everywhere!

Did you ever hear of Mungo Park? He was a Scotch lad who, when he grew to be a man, more than a hundred years ago, became a great African explorer. Many strange things happened to him, among the savages, in the forests, on the rivers, and upon the hot sands of the African desert. One thing only I am now going to tell. Mungo Park had been taken prisoner by a savage chief who kept him in slavery for five months. Then, one night, with a horse, a little clothing, and a pocket compass, he escaped. He had 500 miles to travel before he could reach any friends. Before he had gone a hundred miles the horse died. He set out to walk over the wide desert of dull red sand. Days and nights he walked, until, his food done and no water to be found, his body shaking with weakness, his head burning with fever, he dropt, as if dead, in the desert. How long he lay like that he never knew. He found himself just lying there, too ill to rise.

All around him stretched the wide waste of deep red sand, all above him the broad bare sky, and he dying there, without help, alone! So it seemed. But, just as he turned over on his side, he saw, peeping out of the sand, a tiny piece of green moss. Mungo Park was fond of flowers and he cried: "O the dear wee bit of moss;—why, God is here after all!"

Then he prayed and took heart again. He rose, he crawled and staggered on a little further. A negro woman with her daughter found him. They took him to her hut, laid him on soft skins, gave him goat's milk, and sung him to sleep with a song which they must have made, for he understood the chorus to mean:

"Pity the poor white man
No mother has he."

And so, by the mysterious life of that little green moss, and by the motherly love of that dark negro woman, Mungo Park found, even in the desert, that God was there!

When I was a boy I read something which I may never forget. It thrilled me and filled me with such wonderful thoughts. I have read many wise and beau-

tiful things from the same great genius since, Jean Paul Richter. But this was about a man being called from his dreams, and taken, by a mighty Angel, up through the heaven of heavens, to see the largeness of God's Universe. Millions of miles upward they swiftly sped; myriads of starry worlds they saw and left behind them; until the man cried: "Is there no *end?*" And still his Angel-guide took him on and on, sometimes over long spaces of deepest darkness, then between blazing worlds that rushed in silence round. Yet, as the two moved onward, it was only to meet stars more and more, while on all sides in the far distances could be seen worlds on worlds without number. "Is there *no* end?" cried the man again. "For, Angel, I can go no further!" And the mighty Angel threw up his glorious hands and said: "Is there no end? No! The immeasurable universe of God is without end and without beginning!"

Now think! Your mind can move and fill your whole body. A man's mind can do more. Dr. Martineau's mind, Dr. Channing's mind could fill—what? Who can tell? Have not men's minds filled the world with thoughts and things? But see! see! God's mind fills and moves the whole Universe,—the Earth, the Heavens, and you and me! That is the Great Wonder. God is everywhere—God is here.

Let us now learn, and then silently think about these words of Jesus:—

"*God is a Spirit, and they that worship Him must worship Him in Spirit and in truth.*"

J. J. Wright.

ESSEX HALL TEMPERANCE ASSOCIATION.

In connection with the meetings of the National Conference at Leicester, a meeting was held at the Temperance Hall, on Thursday evening, April 5, under the auspices of the Essex Hall Temperance Association, to consider Lord Peel's Minority Report of the Royal Commission on Licensing. The Mayor of Leicester presided, and was supported on the platform by the Revs. Dr. Drummond, S. A. Steinthal, J. T. Sunderland, and others. There was a good attendance, which nearly filled the lecture hall.

After a short address by the Mayor, in which he expressed the fullest sympathy with the object of the meeting,

Dr. Drummond moved:—

That this meeting, while maintaining the principle of popular control over the drink traffic, approves generally of the recommendations contained in Lord Peel's report, and earnestly entreats the Government to carry these recommendations into effect by legislation.

He pointed out several excellent features in the report, such as (1) reduction of the number of licences, which would mean less temptation, less need for police supervision, and the removal of the worst class of houses; (2) the substitution of a representative licensing authority for the present irresponsible one; (3) more stringent regulations in the case of "tied houses"; (4) prohibition of the sale of drink to children under sixteen; (5) abolition of grocers' and confectioners' licenses; (6) an honest attempt at solving the vexed problem of compensation by raising a levy on the remaining licences. On this last point he thought the recommendations of the report were particularly valuable, as they removed an objection felt by many people who, while recognising that the publican had no legal claim to compensation, thought he had a moral claim; while, on the other hand, those who strenuously opposed the application of puplic money for the purpose might readily fall in with the proposal. In conclusion, he pleaded for united action, and urged that the passing of a law on the lines advocated would be no barrier to further progress, as some seemed to fear.

The Rev. C. J. Street seconded the resolution, though, as he said, an extremist on the Temperance question. This was a crisis in the history of the movement, and if the Temperance party could not unite on this platform, he knew not on what they could unite. He indicated several points of substantial agreement between the majority report and that of the minority, such as reduction in the hours of opening, the protection of children from the evil influences of the public-house, making habitual drunkenness a ground of legal separation by construing it as cruelty, extension of the *bonâ-fide* travellers' limit, &c. While opposed to any form of compensation out of public funds, he was prepared to accept the minority proposals, which were really commutation rather than compensation. He believed the general feeling in the U.K.A., to which he belonged, favoured this acceptance. Other important proposals in Lord Peel's report were that back-doors should be done away with, that public-houses should be closed on election days, and that registered benefit societies should not be allowed to meet in public-houses. Surely such proposals should command the support of all temperance reformers throughout the country.

The resolution was put, and declared carried unanimously.

The Rev. S. A. Steinthal, in rising to move the second resolution, said that if the Mayor had declared the former resolution carried *nemine contradicente*, he would have let it pass; but as it was, he could not help entering a mental protest, as he for one had found it impossible to vote for it. He moved:—

That in the opinion of this meeting no reform in the licensing laws will be satisfactory which does not give to the inhabitants of any district the power, by a substantial majority, to prohibit the issue or renewal of licences.

He was afraid that legislation on the lines of Lord Peel's report would make the realisation of their ideals an impossibility, at all events during the seven years covered by it. He did not believe in lowering their ideals, and was determined to stand by the old flag.

The Rev. J. T. Sunderland, while seconding the resolution, declared himself in entire sympathy with the former one, to which it was not necessarily opposed. He said the principle of local option was only an application of the universal law of life—self-preservation. The community had a right to protect itself from everything that threatened its existence and well-being; and amongst the enemies of the commonwealth there was none so dangerous as strong drink.

The Rev. J. C. Street moved, and Mr. H. G. Chancellor seconded:—

That this meeting heartily approves of the recommendation of the Royal Commission to abolish grocers' licences, and to forbid the issue of music and dancing licences to public-houses.

The Rev. F. Allen moved, and the Rev W. C. Pope seconded:—

That this meeting urges the Government to pass one of the Bills now before Parliament prohibiting the sale of drink to children under sixteen years of age; also the Bill for Sunday closing in Monmouthshire; and that the chairman be authorised to sign a petition to the House of Commons to this effect.

These resolutions were unanimously passed, as was a hearty vote of thanks to the Mayor for presiding.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Deal.—The reading circle has just completed the reading of *Julius Cæsar*. In the past quarter the lectures have been given by Messrs. D. Boyle and J. S. Clough; the Revs. W. E. Atack, H. Woods Perris, and T. Shakspeare (minister).

Edinburgh.—On Sunday last the Rev. R. B. Drummond gave, in St. Mark's Chapel, the last of a course of six lectures on "The Lives of Eminent Unitarians." The subjects chosen were "Servetus," "The Socini," "Joseph Priestley," "W. E. Channing," "Theodore Parker," and "James Martineau." In dealing with Dr. Martineau, Mr. Drummond said that having recently given a sketch of his life, and attempted some criticism of his philosophy, he would now speak of him exclusively as a Unitarian and his relations to Unitarianism. He then proceeded to give an interesting account of the Liverpool controversy and of Martineau's share in it, pointing out that at that time Martineau was in perfect agreement with Channing. The letters on "The Unitarian Position" and on "Church Life or Sect Life?" were next noticed, and it was shown that while claiming to belong to a wider Church than could be confined within any sectarian limit, he nevertheless remained always doctrinally a Unitarian. Long before his death he had accepted the results of the most advanced New Testament criticism. The lectures, which were largely advertised by the aid of a grant from the M'Quaker Trustees, were well attended.

Glossop.—An interesting ceremony took place at the close of the afternoon meeting of the Fitzalan-street Sunday-school on April 1. On behalf of Mr. Cuthbert C. Grundy, ex-president of the Manchester District Sunday-school Association, the generous donor of the gift, the Rev. A. Cunliffe Fox, B.A., presented to Mr. Wright Booth, of Glossop, a massive and handsome brass lamp in recognition of his long services as a Sunday-school superintendent. Mr. Booth's term of office has now reached the fortieth year, and he has gained the honourable distinction of having served in this capacity for a longer period than any other superintendent in the seventy-seven Sunday-schools connected with this Association. During the earlier part of his thirty-nine years of service Mr. Booth was superintendent of the neighbouring school at Mottram, but soon after the foundation of the Glossop Church in 1872 he relinquished that post in order to undertake a similar duty at Fitzalan-street, where he has officiated ever since, Sunday after Sunday, with untiring energy and exemplary devotion. The members of both church and school congratulate their friend and fellow-worker upon this official recognition of his labours on behalf of moral and religious education in Mottram and Glossop, and tender their warm thanks to Mr. Grundy for his kindness in sending the gift.

Guildford.—The annual Sunday-school entertainment, recently given in the Constitutional Hall, was a most gratifying success. The principal piece was the Rev. H. W. Hawkes's adaptation of *Beauty and the Beast*; and there were also tableaux vivants and tambourine and bar-bell drills, arranged by Miss E. F. le Duc. The audience numbered nearly three hundred.

London: Essex Church.—A special meeting of the Congregational Society, convened by the Committee, was held in the schoolroom on March 27. The Rev. Frank K. Freeston introduced for friendly conference the two proposals of a Service of Welcome, and a roll-book for signatures, which had been suggested in his annual address. The former was supported by Mrs. Charles Mitchell, who also laid stress on the advantage of preparation classes

and the latter by Mr. Bryan Johnson, senior churchwarden. Interesting and earnest speeches in favour of both proposals, and enforced by personal religious experience, were then made by the following members:—Miss Violet Preston, Mrs. William Bruce, Mrs. David, Mr. Facon, Mr. Edgar Worthington, Mr. Charles Mitchell, Mr. Rupert Potter, Mr. James Beale, Lady Durning Lawrence, and Mr. Thomas Picking. The following resolution was then put to the meeting and agreed to unanimously:—"That this Conference of the Congregational Society, having considered the two proposals of (1) a Service of Dedication and Welcome for the Young, preceded by classes for religious instruction and preparation; and (2) a roll-book for the voluntary signatures of sympathisers, or future members of the church, is of opinion that both proposals, if put into operation, would tend to the religious welfare of the congregation; and that the senior churchwarden be requested to present to the Church Committee at their next meeting the terms of this resolution."

Maidstone (Appointment).—The Rev. S. S. Brettell, M.A., who has been in charge of the congregation at Maidstone since the commencement of the year, has received and accepted a unanimous invitation to become their minister.

Our Calendar.

SUNDAY, April 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M and 7 P.M., Rev. Harold Rylett.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. Walter Lloyd.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. Brooke Herford, D.D.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Armytage Bakewell. "Easter."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. Hem Chandra Sarkar, M.A.

Peckham, Avondale-road, 11 A.M, Mr. J. Bredall, and 6.30 P.M., Mr. A. G. Stoessiger.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. Lucking Tavener.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. Edwards, and 6.30 P.M., Mr. W. H. Shrubsole, F.G.S.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. Edwards, "Resurrection."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. A. Lancaster.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. Brown.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Rev. A. Cobden Smith.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.

Manchester, Strangeways 10.30 A.M. and 6.30. P.M.

Margate, Forester's Hall, Union-crescent, 11 A.M., Mr. J. Rounce.

Oxford, Manchester College, 11.30 A.M., Rev. W. E. Addis, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Mr. J. Rounce.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. Shrubsole, F.G.S.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. Ellis Mann.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. H. Rawlings, M.A.

GOOD FRIDAY.

Essex Church, 11 A.M, Rev. J. E. Stronge.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., and Communion Service.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 15th, at 11.15, Mr. S. C. CRONWRIGHT SCHREINER, "The Native Question in South Africa."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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4, Adelaide Place, London Bridge, E.C.
Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTHS.

Warschauer—On the 4th April, at 18, Oakfield Grove, Clifton, the wife of the Rev. Dr. Warschauer, M.A., of a son.

DEATHS.

Best—On the 9th inst., Charles Best, of Wellington-road, Edgbaston, late of 18, Newhall-street, Birmingham, solicitor, aged 87 years.

FREE CHRISTIAN CHURCH,
NARBOROUGH ROAD, LEICESTER.

CHURCH BUILDING SCHEME.

The Congregation and Committee beg to acknowledge the following additional donations, with thanks. The new schoolroom has now been in use since January, and there are already signs of increased success in our work amidst this rapidly growing neighbourhood. The building of the Church will be proceeded with at once, so that all our agencies may have free scope. Fully £1,000 is needed for the completion of the scheme.

It is highly desirable that this sum should be raised without resorting to a Bazaar, and the building opened free of debt.

Donations will be gratefully received and acknowledged by the following members of the Finance Committee:—

Rev. H. Gow, B.A., St. James'-road.
Rev. W. Whitaker, B.A., 171, Hinckley-road.
Mr. E. F. Cooper, Lloyds' Bank, High-street (Treasurer).
Mr. C. H. Roberts, "Ashleigh," Narborough-rd. (Chairman).
Mr. J. G. Chattaway, Westcotes Drive.
Mr. J. W. Burton, 43, Loughboro'-road.
Mr. W. F. Price, 16, Fosse-road (Secretary).

	£	s.	d.
Previously announced	1195	0	0
Mr. T. Grosvenor Lee, Clent	50	0	0
President B. & F. Unitarian Association	10	0	0
Miss Annie Preston, London	5	0	0
Mr. W. F. Copeland, Leicester	5	0	0
Miss Hottinger, Leicester	5	0	0
Mr. H. Chatfeild Clarke, London ...	1	1	0
Mr. D. Healey, Heywood	1	1	0
Mr. J. Coates, Rochdale...	1	1	0
Mrs. Bosworth, Leicester	1	0	0
Mr. A. Dale, Nottingham	0	10	0
	1274	13	0
Net proceeds from sale of building and surplus furniture	1480	0	0
Present Total	£2,754	13	0

Correction of last list:—Miss S. Garrett, £5, should be Miss E. J. Garrett.

THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE, will be OPENED on MAY 9th and 10th.

	£	s.	d.
Total cost of scheme	1,230	0	0
Amount already collected ...	970	0	0
Balance still to be raised	260	0	0

On behalf of the Committee we desire to make an earnest APPEAL to the Unitarian Public for additional Subscriptions to enable us to open the Chapel free of debt.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

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London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home. Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras : Violin, Solo Singing, Painting, £2 2s. Shorthand, Dancing, 10s. 6d.
Day scholars, 3 to 5 guineas, with Music extra. Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

The NEXT TERM begins WEDNESDAY, May 2nd, 1900.

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Principal—Miss BAILY.

Headmistress—Miss ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence of Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalte playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

EDUCATION. — Advertiser and his invalid wife, occupying a large airy house in BATH, with their two daughters, aged 14 and 17, would be glad to hear of one or two girls to join the younger daughter at the Girls' High School, or the elder in private lessons. Especial advantages in German, violin and piano (Mistress a pupil of the late Madame Schumann).—For terms and other particulars, address Arthur E. Jones, Esq., 13, Great Bedford-street, Bath.

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Principals—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.
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The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

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This School will provide a sound liberal education on Public School lines.

Subjects.—Religious Knowledge, Classics, Modern Languages, History and Geography, English Language and Literature, Mathematics, Natural Science.

There will be daily morning prayer and a religious service in the school on Sunday. Instruction will be given in the history of the growth of religious and rational theological thought and opinion in England, and generally in religious subjects. The boys will be encouraged in sobriety, intelligence, earnestness, and piety, and in modes and by teachers free from the obligations of prescribed creeds or tests of religious belief.

Careful and individual attention will be given to the physical training and development of the boys.

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For Boarders ... £33 6s. 8d. a term (inclusive).
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Further particulars, prospectuses, and forms of application may be obtained from

GUY LEWIS (Head Master), New College, Eastbourne ;
A. H. WORTHINGTON (Secretary), 1, St. James's-square, Manchester ;
EDWIN W. MARSHALL (Clerk), 38, Barton Arcade, Manchester.

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BOURNEMOUTH.—"Osmunda," Fir Vale-road (opposite Grand Hotel Gardens). Four minutes from Pier, one minute from Pleasure Gardens and Invalids' Walk. Electric light and every comfort. Board and Residence from 30s. Send for particulars.

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THE

LONDON UNITARIAN BAZAAR.

MAY 1st, 2nd, 3rd, 1900.

KING'S HALL, NEWTON STREET, HOLBORN.

THE BAZAAR

WILL BE OPENED EACH DAY AT 2.30 P.M.

On the First Day, May 1st, by

LADY BRUNNER;

On the Second Day, May 2nd, by

LADY DURNING-LAWRENCE;

On the Third Day, May 3rd, by

MRS. FREDERICK NETTLEFOLD.

The Stalls will be furnished with all kinds of useful and fancy articles. There will be high-class entertainments in the Crown Room, excellent Refreshments in the Throne Room, Wireless Telegraphy in the Duke's Room, Pictures and Engravings for Sale in the Art Gallery, an Exhibition of Samples and Curiosities, and many other attractions.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amount already acknowledged £1,002 19s.; Mrs. Chris. James, £5; Mr. John Bredall, £1 1s.; the Rev. Henry Solly, 5s.; Great Meeting Sunday-school, Leicester, £3 2s.; Messrs. W. and F. Skelton, £2 2s.; per the Rev. V. D. Davis, £1; Mr. Hem Chandra Sarkar, M.A., 10s.; Miss Gregson, 5s.; Mrs. J. Higginson, 2s. 6d.; Miss M. Marsden, 6d.; Mrs. Winterburn, 5s.; Mr. Joshua Crook, £5; the Rev. J. K. Montgomery, £1; J. N., Southsea, 10s.; E. B., 5s.; Mrs. W. S. Jevons, £1 1s.: Mr. H. Woolcott Thompson, £21; Poole Unitarian Church, £1 1s. 8d.; M. D. E., £1; K. M., Birkenhead, £1; Mr. Underhill, 10s.; total, £1,048 19s. 8d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

WEDNESDAY next, April 25, is the centenary of the death of William Cowper—of his release from the living death into which he had sunk. Cowper holds a place, not in the first rank of poets, but a place assured in the affections of his people, and there are hymns of his which belong to the Church Universal. It was one of the most pathetic touches in his pathetic life, that when he could no longer write hymns himself, because of the darkness of despair that was in his heart, he set himself to translate the hymns of Mme. Guyon. Speaking of the intervals between Cowper's seasons of madness and his times of worst depression, Mr. Stopford Brooke says, in his "Theology in the English Poets" :—

Till the last three years, his life had many intervals of happiness. Many lovely landscapes lay between these three valleys of the Shadow of Death, where he rested and was at peace; sweet idleness and fruitful contemplation—tender friendships and simple pleasures—hours where charming humour and simple pathos ran through one another, and interchanged their essence like the colours on a sunset sea—days of sweet fidelity to Nature in her quietest and most restoring moods—times when the peace that passeth all understanding made him as a child with God; but in the end the darkness settled down, deep and impenetrable; and the Poet, who of all English Artists, has written, to my mind, the noblest hymns for depth of religious feeling and for loveliness of quiet style, and whose life was blameless as the water lilies which he loved, and the way of life of which on silent streams he made his own; whose heart breathed the sweetest air of natural piety, and yet could sympathise with the supersensuous world in which Guyon lived—died in ghastly hopelessness, refusing comfort to the last.

OF the tragic close of Cowper's life we may repeat what was written in these columns some time ago in a series of articles on "Our Hymnody" :—

When at last he was dying he said, in answer to a question, 'I feel unutterable despair.' But afterwards it is recorded that the expression into which his countenance had settled was that of calmness and composure, mingled, as it were, with holy surprise. He had sung :—

God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs
And works his sovereign will.

May we not take that happier look upon his face after the long struggle was over as an earthly symbol of what had come to him, freed from the morbid shadows of his poor diseased brain, freed also from the bondage of the detestable creed that had enthralled him—for the pure and tender spirit, 'a season of clear shining, to cheer it after rain?'

We are thankful for those hymns of Cowper's, which belong to the common heritage of all trustful worshippers of the Father in heaven. His is one of the sweetest voices that in modern times has swelled the great chorus of praise. But we are yet more thankful to believe that the sorrows of his gentle spirit are long since forgotten, that his song of praise is now far richer and more full of joy, and the cloud that settled on his heart is dissipated in the glorious light of the eternal love of God.

THE Rev. Clay McCauley, who for the last ten years has been resident at Tokyo, as representative of the American Unitarian Association in Japan, is expected to be in London next week, on his way home, where he is to take part in the International Council of Unitarians at Boston. Mr. McCauley is expected in Paris, and an invitation has been sent to him to be present at the Council Meeting of the B. and F.U.A. on Tuesday next, which it is hoped he may be able to accept. The *Japan Daily Mail* of March 3 contains a full report of a very cordial farewell dinner given to Mr. McCauley by the members of the Tokyo Club on the eve of his departure. His Excellency the United States Minister presided, and much regret was expressed that Mr. McCauley was relinquishing his work and leaving Japan. Mr. Fukai, a Japanese gentleman, in particular, made a very interesting speech, in which he pointed out how the Japanese had adopted Western civilisation on its material side, and that as at the same time the old foundations of their life had slipped away, they now felt that they must assimilate their intellectual and spiritual life also to that of the Western world. In that direction Mr. McCauley's long stay in the country had had a remarkable influence. There had been Christian missionaries who had done good work, but the faith offered by the majority of the missionaries had been unacceptable to the people of Japan. And he added :—

The intellectual class of our people has not been very profoundly affected by the preaching of the ordinary missionary. But Mr. McCauley's work has had, I think, a very remarkable influence on the current of thought among the higher classes of Japanese, and I think it is beyond question and admitted on every side that he has done a great deal to introduce into this country the intellectual and spiritual side of Western civilisation.

In responding, in a second speech to this spontaneous tribute Mr. McCauley said :—

My purpose in coming to Japan was not to impose upon the Japanese any faith of Western countries, but to welcome any yearnings the Japanese themselves might have toward a spiritual faith. And so my life has been one of attendance and waiting, ministry and co-operation: I have never taken the initiative. I am anxious as a friend of Japan that she shall be saved from spiritual and moral wreck. I have tried in the way of sympathy and encouragement to welcome and develope the spiritual aspirations of the Japanese themselves. We are the first to leave the country on account of action taken by the Japanese. They have entered upon an autonomous, commercial, and practical life, and we have urged them also to another life also autonomous—an autonomous religious life. And I think such a life growing out of the people themselves will be permanent, because it is of the people and not from without, and that it will grow and prosper.

THE Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, Mr. Ion Pritchard and Miss Marion Pritchard, representatives of the Sunday-school Association, sailed from Liverpool last Saturday for New York, by

MEADVILLE THEOLOGICAL SCHOOL

the new Cunard s.s. *Ivernia*, which after the White Star s.s. *Oceanic*, is said to be the largest boat afloat. From Queenstown our friends sent back word that so far they had had a delightful time. The Rev. Charles Hargrove, M.A., who is also to represent the B. and F.U.A. at the International Council of Unitarians at Boston, is to sail with Mrs. Hargrove, we understand, on April 28.

LONDON UNITARIAN BAZAAR.

Miss Minna Tayler, Hon. Sec. of the Art Section writes:—"Will you allow me to make known to possible purchasers that some very valuable pictures have been received for the Art Gallery. Among the oil paintings is a 'Cecil Lawson,' worth between £70 and £80; there are also a large number of proof engravings, given by some of the best art publishers through the interest of our chairman, Mr. Gooden." Intending contributors are requested to send to Miss Tayler all particulars for catalogue not later than the 23rd inst.

Mrs. Percy Preston, 25, Mount-park-crescent, Ealing, W., will be glad if the friends who are sending contributions of flowers and fruit to the Flower Stall will ensure an early delivery on Tuesday morning, May 1, by transmitting them either by post or rail in good time on Monday, April 30, and addressed to her (marked perishable), Flower Stall, London Unitarian Bazaar, King's Hall Room, Newton-street, Holborn, W.C.

The Rev. T. E. M. Edwards (Secretary) writes:—"Several ladies are coming up from the provinces to assist at the Bazaar, for whom we are anxious to provide hospitality. Will friends in London who can render help in giving them entertainment during their visit kindly communicate with me as early as possible at Essex Hall?"

At the end of his speech on Mr. Jacks' paper at Leicester, Mr. Fripp caused much amusement by reciting the following "Hints to Worshippers," which he had drawn up for the use of the young people at All Souls' Church, Belfast:—

(1) Be in time.
(2) If late, don't enter during reading or prayer.
(3) Join in the singing, including the responses and the Amens; and if you are modest enough to say that God has not given you the power of song, then try to make a joyful noise.
(4) Kneel at prayer. Do not merely sit, and don't lounge.
(5) Try to keep your thoughts fixed on the service.
(6) Don't look round when the door opens, to see who is coming in.
(7) Do not talk nor whisper to your neighbour, especially at the opening of service.
(8) If the sermon is dull and you *cannot* attend, sit quietly and think of your faults, and preach yourself a sermon.

The reading of these hints on that occasion could not but cause merriment, which by no means meant that they did not contain much very excellent advice for old as well as young, and advice which in many quarters greatly needs to be taken to heart.

THE FAMINE IN INDIA.

A famine unprecedented in magnitude in the history of famines even in India in this century takes the heart out of one for writing about anything else. It is impossible for those at home to realise the full extent or the depth of the suffering to which the people here are subject. Sir Arthur Havelock, the Governor of Madras, with that touch of genuine sympathy with the sufferings of the subject population entrusted to his care, which has always characterised his Excellency's public utterances, recently and truly remarked that the unprecedented severity of the present famine "is enough to strain to breaking point the patient heart of this much enduring people." That this is no mere figure of speech will be obvious when we recall to memory the figures relating to the famine given the other day by the Hon. Mr. Ibbetson in the Viceroy's Council—namely, that the total area affected by the present famine throughout the country, including the Native States, is no less than 450,000 square miles, with a population of sixty-one millions! It seems incredible that the grim spectre of famine is at this moment threatening such a vast extent of Indian territory as would equal nearly four times the area of Great Britain, or a little more than the whole of France and Germany put together. But, none the less, such is the stern fact.

At the time of writing, the total number of persons under State relief on account of the famine is 4,374,647, or about one-fiftieth of the whole population of India. Private benevolence has come forward to supplement State aid. Maharajahs, Rajahs, and other wealthy men, with numbers of European firms and native merchants have given liberal, and in some instances, munificent subscriptions. Even more than this, it has been proved again that difficulties, trouble and sufferings have created a bond of union between classes and communities, no less than between individuals, in a way that prosperity never does. Common calamities and misfortunes are best calculated to create common fellowship and mutual sympathy between man and man; and the war in South Africa, no less than the famine in India, has tended to strengthen in the minds of all Her Majesty's subjects feelings of mutual attachment, of loyalty, and of devotion to the Empire. If the sympathy of India with England in her present troubles has been appreciated by the English people, the generous response made by England to the Lord Mayor's call for the relief of the famine-stricken in this land has evoked feelings of gratitude and attachment among the people towards the inhabitants of the ruling country.

But mutual sympathy and liberality leave the root of the distress untouched. It is doubtless satisfactory to see this silver lining in the cloud—to see the spirit of self-sacrifice awakened in every land over which floats the British flag. But a no less important result that we may expect from the present famine, coming so closely upon that of three years ago, is that the rulers of India will look more carefully into the economic condition of the country, and more especially of the condition of the agricultural classes. At present the Indian Government seems oblivious of the great need for improving the condition of the ryots. If the present famine teaches the rulers that the condition of the masses cannot be improved without effecting a radical change in the present land revenue policy of the Government, that will be the greatest good that it will have done. Unless that is done, the same calamity must continue to occur as long as the people are left without any sustaining power in times of scarcity and distress. Sir Henry Havelock has said, with pardonable pride, that "the perfection which has been attained in the Government organisation for the relief of sufferers from famine is one of the greatest triumphs of British rule in India." Precisely so, and as Mr. R. C. Dutt said the other day, it is the famine policy of the Government which has endeared the rulers to the mass of the people to a very large extent.

But surely the perfection to which Sir Henry Havelock referred cannot be the consummation for which the Government is working. Why are these famines becoming so much more and more frequent? And why are people so hopelessly prostrated by the visitation of each succeeding famine? That is the question of questions which has to be investigated in all seriousness, but which our statesmen are afraid of tackling. It is perfectly true that the evil of famine does the people of India the lasting benefit of teaching them the love of humanity. But it is not alone the people who have to learn their lesson from the oft-recurring famine. The Government have their lesson to learn too, though they have been fighting shy of it. It is time, however, that the rulers summoned up courage to look the problem fully in the face. If India is to have a famine once in every three years, just in time to prostrate the mass of the population the moment they gain the necessary physical stamina to stand on their feet, perhaps what of philanthropy there is in our wealthy men may be crushed out of them within a few years. But why are the Government unwilling to hold the investigation which is being pressed for from various quarters?

March 15. S. Fletcher Williams.

During the summer term at the Passmore Edwards Settlement, Professor George Adam Smith is to give the Jowett Lectures, his subject being "The Religion of Israel in the Eighth and Seventh Centuries before Christ." There are to be seven lectures, beginning on Thursday next at 3 p.m. and again at 8 p.m. Fee for the afternoon course 5s., teachers 2s. 6d. Evening course Free.

Mr. Joseph Dare, B.A., of whom we published a memorial notice last week, had, we find, one brief ministerial settlement at Doncaster, 1870-71.

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IMPRESSIONS OF THE CONFERENCE.

I.

We are back to our own centres of life and work, and are already looking upon the Conference as a memory, and an inspiration.

What a great success it was as to numbers, enthusiasm, and earnestness! The management by the Committee, the graceful and abundant hospitality of Leicester, the spirit and tone of the meetings were beyond praise.

The features of the gatherings that most impressed me were as follows:—

1. The wisdom shown in the choice of capable and devout young ministers to lead our devotions on each day of the Conference. There was in each of these services a deep devotion, an elevation of thought, and a sweetness of spirit that dwelt with us through all the subsequent proceedings of each day.

2. While there were many good papers, and some good speeches, these culminated in the delicate and spiritual appreciation and criticism of James Martineau by Stopford Brooke, the profound and thoughtful essay of Philip Wicksteed, and the kindling and inspiring speech of Joseph Wood. It was a pity Mr. Wood was crushed into a corner, but during his ten minutes of utterance he lifted the meeting into the culminating enthusiasm of the Conference.

3. The contributions to the deliberations of the Conference by Mrs. Humphry Ward and Miss Clephan revealed the greatness of the work which women can do in the gathering of those who are seeking light and guidance in divine things.

4. The practical business of the Conference was small. It was condensed into a couple of hours instead of being an enriching influence of each day. It never came before the crowded meetings, but was brought before a small audience when people were tired, and when most of our laity were away. There was little of the statesmanship which is needful if we are to be a vigorous and growing branch of the Church of God.

The above constitute what appeared to me to be the features of the Conference, though I am not forgetful of the great services of the President and the preacher, the tender tones of Charles C. Coe in his old pulpit at the Communion service, the generosity and helpfulness of our Leicester friends, and the spirit of brotherhood which characterised all the meetings. These and other good things made the Leicester Conference one of the notable milestones on our pilgrimage towards the Kingdom of God. James C. Street.

Shrewsbury.

II.

My impression of the Leicester Conference is a bright and hopeful one. As circumstances prevented me from attending the gatherings at Sheffield and Manchester, I cannot compare it with them. If a comparison were required, I must place it beside the earlier conferences at London, Leeds, and Birmingham, which are already surrounded by the tender halo of the past. In the numbers attending, and in the arrangements made for them, it would certainly bear comparison with any of these, though I am inclined to think it was less of a *conference* in a strict sense of the term, and more of a *demonstration*. There was not much conferring at the Conference. The conferring did not begin till Wednesday afternoon, and then it was strictly limited. One reason for this was the excellence and abundance of intellectual fare provided. A series of five or six courses in quick succession does not afford much time for a discussion of the viands provided; perhaps hardly the opportunity for an adequate appreciation of them.

To complain of abundance seems ungracious, but the intellectual like the physical palate has limits to its endurance. On the first full day of the Conference we had a beautiful service, and a pathetic address. Then that piece of exquisite criticism, that fine appreciation which many of us had been looking forward to for so long, and then a quiet time to think it over? Not a bit of it. No, then there was a very able historical disquisition, which I gather from your report of it would have taxed, while it rewarded, the keenest attention.

This high combination of quality and quantity was fully maintained on the following day. Owing to the necessity of returning on Friday morning I missed the papers and discussion on that most important subject, "The Conduct of Public Worship." All will agree that important as forms of worship are, the chief thing of all, without which there can be no worship, is the devotional spirit, and I have never known a Conference which seemed to be more permeated with this spirit than the Conference at Leicester. It was apparent not only at the service of Holy Communion in the Old Chapel, but at all the services. There was none of that slovenly carelessness that so often mars the devotion of both large and small gatherings. The presumptuous extempore utterance that boasts its spontaneity was not to be heard. The large audience was led, not dominated, by a good choir, in singing which was really hearty and congregational, and how beautiful and appropriate was the chanting of that great symbol of Christian Union, the Lord's Prayer! Clement E. Pike.

Newport, I.W.

III.

It is not difficult to state one's "impressions" of the National Conference; but it is not easy to allot one set of impressions precedence in expression over the others.

1. The Leicester friends scored a huge success; and the accumulated experience of Conference secretaries gives admirable fruit.

2. The Conference itself went with a swing; the meetings were better attended, and were heartier than at Sheffield. The spirit that sent more to the devotional services is plainly also a good working spirit. It seems to be *natura naturans*.

3. Delegates came with the idea of the Conference as "a going concern," which spelled business; and thus everything was treated as having actual bearing on the common life and interest. Laggards had not to be whipped up by energetic secretaries.

4. The only hitches in the proceedings arose from disregard of the time-limit. Well-disciplined individuals cannot enjoy even good things, which by taking to themselves 50 per cent. extra, thereby squeeze out 50 per cent. of the possibly equally good things to follow.

5. In the light of the capital five minutes' speeches after Friday morning's paper, it might possibly be well to allow in future more time for discussion. This comment is made in no spirit of criticism, for the read papers were excellent, but as a suggestion to reduce the number of papers, if to shorten them would diminish their force or quality.

6. Personally, my hopes were set on the Business Meeting; feeling that this was a critical time in the history of our band of Free Churches. For the seventh Conference not eloquence but action was needed. We were fortunate in a chairman who had an evident fondness for the proposed new rules; and it was clear he had presided over a committee which had not only felt its responsibility, but was possessed of a perspicuity equal to its hearty goodwill.

The delegates showed themselves of equally stern stuff, and the hardy "Triennials" had short shrift. It was no doubt a voluntary devolution of function to retain "The Essex Hall Year Book" as the witness to "ministers not in charge of congregations." There is no real reason why the Secretary of the Conference should find it more difficult to get their names than the names of working ministers of congregations. But the increasing importance of the National Conference will soon adjust subsidiary matters, and relieve the minds of such as look on the British and Foreign as something approaching "the accursed thing."

My impression is that the Conference acknowledged the good work of the British and Foreign, and desired to waste no precious time in formally cutting the painter.

Moreover, the delegates meant business, and were under a deep sense of gratitude to their Committee.

I am glad to have the opportunity of expressing my sincerest appreciation of their work, which will stamp them as the Red Letter Committee in Conference history.

At last we see our way towards a real union of churches, and witness is borne by the work handed over to the New Committee: (1) The Board to assist in providing for the future ministry; (2) the raising of money for the Superannuation Fund; (3) the Martineau Memorial, with suggested reference to Willaston School.

It would be only right and proper that all churches on the roll should make collections for the National Conference instead of the British and Foreign which then would be wholly individual. The congregation (was it?) that collected 10s. will hold an honourable position in future lists. Now that the National Conference is a thing "in being" it appeals to each and all. H. D. Roberts.

Chester.

IV.

It is no easy task to perform the editor's bidding and condense into half a column one's impressions of those glorious four days at Leicester. There is a temptation to overburden these lines with a long string of superlative adjectives, and I feel the lack of a due perspective which can only come with time and after a quiet perusal of several of the papers and addresses. But certain impressions there are which it will take a great deal to efface from memory. The first is that

the days were indeed full days. With half a hundred old friends to see and chat with over old times, with important messages for half-a-dozen persons whom you invariably "just missed," and with meetings almost every hour, Conference Week, which for me began and ended with a ten hours' railway ride, was no playtime. Looking back on it all, one feels now that it was decidedly refreshing and recreative, but it was almost impossible to obey the injunction of an elder brother to "Do the meeting that lies nearest thee."

To one who for upwards of seven years has occupied one of the outposts of the faith in this northern kingdom, where men and women are by nature excessively reserved (if not modest), the predominant feature of the Conference was the remarkably warm-hearted reception of us by all sections of the Leicester community. The fact, alluded to by one of the speakers, of the existence of a "corporate roll of hosts," comprising Church people, Baptists, Congregationalists, Unitarians, and I know not how many others, all willing and even eager to provide hospitality for the delegates to any Conference, no matter what the denomination, is surely nothing less than a most significant sign of the times and a splendid example, worthy of emulation by every other town in Great Britain. This was the amazing thing, that people of all denominations should sink intellectual differences and hold out to us the right hand of fellowship. Who can tell what beneficial effects upon all of us may not come from this intercourse and fraternisation? May this spirit of genial fellowship grow from more to more! Not unworthy of mention in this connection were the friendly leaderettes in the *Leicester Post* day by day. But the essence of what I must call the Leicester spirit of good-fellowship seemed to be incarnate in the person of the Mayor, who was the embodiment of everything a host ought to be.

There was one moment in the first day's proceedings when, I fancy, most of us were constrained to hold our breath. It was in the course of Professor Gillman's speech, when he proposed to quote Kipling in reference to Dr. Martineau. The juxtaposition of these two names was startling, but needless to say the quotation was peculiarly apposite and a very happy thought:

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They Are!

Mr. Stopford Brooke's eloquent tribute to Dr. Martineau, Mr. Wicksteed's paper on "The Fear of God and the Sense of Sin," and the fine speeches at the great Public Meeting on the Thursday, these will remain as a lasting inspiration. The absence of Mr. Maddison was regrettable, but the time at the Public Meeting went quickly, as it always does. At what hour it would have concluded had the fourth speaker been present, is matter for conjecture. Would it not be wise to start this, the most important meeting, a little earlier, so that the speakers may not be hurried?

I return to the labour in this little corner of the vineyard with fresh courage and renewed vigour, proud of my heritage as a Unitarian, and, spite of all Mr. Fripp may say, proud of the name, which seems to me the grandest, most comprehensive name by which any religious body could be denominated. A. Ernest Parry.

Kirkcaldy.

V.

My impressions of the Conference could be summed up in one word—good, unhesitatingly good in every way. From the opening meeting to the close the interest never flagged, and apart from the flow of speech on the platform, what cheer and courage came from the warm hand clasp of old friends and companions—what excellent arrangements for the comfort and convenience of every one, and all without a single hitch. How kindly, too, did our hosts and hostesses of almost every communion receive us—Churchmen and Dissenters alike vying with each other in their desire to make the heretic happy and glad—nay, no longer the heretic, but a common Christian worker. No one whose happy privilege it was to be at the Leicester Conference will ever forget it—how bright was that first gathering in the large room of the Great Meeting School—did anyone ever see such a cordial Unitarian assembly, and followed by that beautiful and tender Communion Service. The reading of the Scripture by Professor Carpenter in that sacred hour took us back to the voice and figure of him who first spoke those words: "Do this in remembrance of me." And what a crowd greeted us an hour later in the large room of the Temperance Hall to listen to that excellent sermon—with one failing only—the fault, indeed, that ran through all the prepared speeches—*just a little too long*, a fault which was exhibited so sadly at the Public Meeting on the Thursday night in the same place.

We wended our way to the meeting on the Tuesday night in somewhat of a downpour, the only really disagreeable weather of all the time; but how brightly gleamed the sun on Wednesday morning as we all came together, most of us in time too, to hear one of our young ministers speak to us of "Our Aim and Our Hope," and to tell us "that the war was not over"—a good keynote, although, alas, the note was a little too long drawn out—and who will ever forget that next hour when the sun shone in the outer life, aad helped to light up the inner sunshine upon the radiant face of Stopford Brooke. Did anyone ever so truly realise and manifest the enjoyment which the speaker had in paying his tribute to the great master—laying a love wreath, and so glad to do it—the very organ blower drawn out of his shelter by the manifest interest of the audience, and the melody of that voice. Mr. Odgers' paper will already have been read, and probably re-read as it needs and deserves. It is not, therefore, needful that I should speak of it. One of the happiest signs of the Conference probably was the intense interest shown in Mr. Ellis's admirable paper, and the undoubted echo won in all hearts by the words of Mr. Byles. It was not possible for me to stay to hear Mr. A. H. Worthington's paper on "The Future Supply of our Ministers," but I think that paper may be aptly described by one who has since read it as probably "the best of the whole" of the papers presented for discussion. Thursday morning brought with it the brief and impressive address by Mr. Weatherall, rich and ripe with the spirit of the holy life, all the better, too, because it did not err on the side of being too long—preparing so fitly for those addresses by Mr. Wicksteed and Mrs. Humphry Ward, which one was thankful were not to be spoiled by any after discussion, but to be enjoyed then and there, and to be thought of and remembered in those hours when "alone, with the Alone."

It was fortunate that the business part of the Conference should have been presided over by the one man amongst us who could so happily and genially, and yet so firmly and masterfully keep the somewhat unruly in order, the only disappointment being that the discussion on Mr. Cogan Conway's paper had to take place when so many were somewhat tired and weary—not too tired, however, to turn up again at the great meeting in the evening when—and one must say it—a great opportunity was missed, Mr. Wood very wittily and wisely refusing to make his speech at twenty minutes to ten.

Friday morning saw many of the friends already gone, and others on the wing, but Mr. Jacks' admirable paper drew together a good audience and it was pleasant to see and hear the general agreement therewith, and to listen to the cheerful and hopeful words of Miss Clephan.

On Saturday morning most of us were to be found at the various railway stations ready for our journey home, all the stronger for the social fellowship, the inspirations of the preacher and prophet and the calls to the higher life made not in speech alone but in hymn that swelled so joyously, and the words of the Master sung so reverently by the great multitude. T. B. Broadrick.

Bridgwater.

VI.

The Triennial Conference takes place just at the proper time, after the more or less prolonged winter's meetings.

If these great gatherings occurred more frequently, possibly some of the zest would be wanting; yet I am persuaded that our congregations would be immensely helped by a more liberal supply of such good things as were provided for us last week.

To go to our Conferences and Whitsuntide Meetings ought to be regarded as a privilege to strive for, and I think those of our friends who were unavoidably kept away from Leicester missed a great treat, which, in a measure, they will recover by reading the reports of the proceedings.

But they will miss the good spirit that prevailed, and was quite infectious.

Then, too, they will only hear of, they will not feel, the unbounded hospitality of the kind friends who took care of us during our sojourn in the clean, healthful town of Leicester.

I wish there was to be another Triennial Conference next week.

W. Chynoweth Pope.

Lewisham.

VII.

My impressions are of the most pleasant character; it was a time of refreshing, and no doubt its good influence will be felt for a long time to come.

The address of the President (Dr. Blake Odgers) and his conduct of the business were all that could be desired;

the short but hearty speech of Mr. Clephan welcoming the Conference to Leicester, together with the tea which followed, made the visitors feel thoroughly at home. The Communion Service was most deeply impressive, the beautiful address of Mr. Coe, and the appropriate words of Mr. Carpenter, must have touched for good a tender place in all hearts. This service, following immediately on the hearty reception, gave the right tone to the Conference, sending it on its way with joy and strength.

To those who are accustomed to worship in small assemblies, the service in the Temperance Hall must have been exceptionally inspiring in every way. Mr. Hargrove's sermon was able and telling, but it struck me that he might have emphasised at least a second point in our common belief. However, Mr. Hargrove has more experience than I, and probably did the right thing.

In the Rev. Stopford Brooke's address on "James Martineau," we have the gem of the Conference. It would be hard to conceive a more faithful and just estimate of the great thinker, and one more eloquently and beautifully set forth than that which Mr. Brooke put before his audience. There is one point in which his audience did not agree with him, and that is when he set out by saying in effect that he was not the proper person to deal rightly with so important a theme, and Mr. Brooke must have been convinced before he finished that he, on that point, was in a minority of one. No more fitting choice could have been made, and where could one be found who could have painted the lights and shades of Martineau's life, its strength, and its limitation so truly and beautifully as it was done by Mr. Brooke! It takes a great man to do full justice to a great man, and to set out clearly the place such occupied in the economy of God. The picture was perfect, and to my mind would not have been improved had the painter possessed more knowledge, of a kind, of the subject.

Then the paper by Mr. Odgers on "The Historical Development of our Faith and Freedom" was able and instructive, and the discussion which followed interesting. But one of the functions that will not soon be forgotten was the conversazione, and the genial, hearty, and manly speech by the Mayor, than which none could have been better. And then one could not fail to be impressed, not only with the abounding hospitality of the Leicester people of all denominations, but with the broad and liberal spirit that evidently pervades the community, and obviously no better representation of this could have been found than his Worship, the Mayor of Leicester. Such conditions as prevail in and around Leicester must be most favourable to the growth of all that is best and noblest in our common Christianity. J. A. Kelly.

Dunmurry, co. Antrim.

VIII.

Through American Eyes.

The first impression that I received, and one that remained to the end, was of the striking similarity, in the main, between the Conference at Leicester and the National Conferences which I have been accustomed to attend in America. Of course there were certain differences. But these had to do mainly with methods —the way of doing things—and had little relation to more important matters. From the opening reception in the Great Meeting schoolroom, where the two most conspicuous faces that looked down on us from the walls were those of Martineau, the Englishman, and Emerson, the American, to the closing hymn of the Conference, written by the American, Samuel Johnson, but sung with as much fervour as if it had been written by the English Bowring or Gaskell or Stopford Brooke, everything said and done declared that English and American Unitarianism, in their aim, their spirit, and their central thought, are not simply closely related, they are absolutely one.

In nearly every respect the Conference seemed to me excellent. I was impressed with the thoughtful care which the Leicester people had taken to provide for every want of their guests. On its social side the Conference seemed to me a decided success. The teas, the luncheons, and the conversazione afforded the delegates and visitors ample opportunities for social intercourse. The conversazione is a Conference feature which the American Unitarians may well adopt from their English brethren. The President's opening address was admirable. The Communion on the first evening, and the devotional meetings with which each day began, were uplifting. I doubt if on the platform of any religious body in the world can be heard abler or nobler papers than three or four that were read at Leicester.

Two or three things I missed at Leicester. There was no Women's Meeting—something which we always have at our National Conferences in America. The women of the American Unitarian Churches are organised into a National Women's Alliance, which has a local branch in nearly every church. The object of the Alliance is missionary. Without detracting from any activity which men and women naturally carry on together, it brings a distinct new and valuable agency to the practical and missionary side of denominational work. At the National Conference an afternoon is set apart for the meeting of the National Women's Alliance, and it is one of the best features of the Conference.

Another thing that I missed was a meeting of the young people. The National Young People's Religious Union in America draws many young people to the National Conference, and the meeting of the Union that is held there is felt to be one of the most important gatherings of the week. If the paper read by Mr. Ellis at Leicester produces the result which is hoped for, we may expect that the future Conferences in England will have the advantage of a larger attendance of young people, and of a distinct Young People's Meeting.

I could not but regret that so important a practical matter as Temperance was crowded into a corner at Leicester. Shall we not become wiser than that, if we are really in earnest to combat evil and to build up the Kingdom of Heaven in this world?

I hoped that the Conference would pass a resolution with regard to the terrible Indian famine. It seemed to me a pity not to give expression to the sympathy which surely was in all our hearts, for the millions of our brothers in India who are starving, coupling the same with some word of earnest appeal in their behalf.

I confess, too, that I hoped the Conference would see its way to some clear unmistakable utterance in favour of Peace, and in deprecation of the terrible war spirit which is so sadly prevalent, and which so little is being done to counteract. Even if no united action was possible regarding the present national complications, could not, at least, a calm firm resolution have been adopted in favour of the principles of the Hague Conference? I cannot but think that such an utterance from us would have been a moral tonic of value to the country.

The Conference seemed to me stronger on its thought side than on its practical side. Indeed, I was impressed with what seemed almost a studied avoidance of any subject having a sociological (not to say a political or national) bearing. Perhaps this was intended. Perhaps it was wise. But I was hardly prepared for it.

What I missed most in the Conference was the missionary note, the spirit of hope and courage, the clear and resolute look outward, but especially forward. Perhaps I expected more at Leicester because of the fact that we are so near the beginning of a new century.

I had looked forward to the meeting with the expectation of hearing a clear and strong call for an advance, all along the line; for an entrance upon the new century with fresh zeal, with enlarged plans for missionary and church activity, and with a deepened sense of our splendid responsibilities. Some of our sister denominations are awake—gloriously awake—and bending all their energies to the task of raising great "Funds" with which to mark the new century's opening. I do not see why we should be less awake, less forward-looking, less aggressive, less alive to the greatness of our mission. I wish the Conference could have been a little less concerned about the past and more about the future; a little less absorbed in itself and more intent on doing something for the world. I wish its utterances and its plannings might have been marked by a more distinct and courageous missionary spirit. I should have been glad if, with one clear illuminating paper on what the century just closing has done for liberal religion in England, we might have had another paper of prophetic insight and power on what the century, so soon to be born, ought to do, and will do if we and our children are faithful to our great trust.

As it was, the Conference was interesting, helpful, strong. Its influence must be excellent upon all our churches. It must strengthen our cause in many ways. I count it a great privilege to have been present. Perhaps it is an impertinence in me to say that I missed anything, or to suggest any possibility of improvement. If so, Mr. Editor, I fear the heavy responsibility must rest largely on you. You should not have asked me to write on so dangerous a subject. Besides, what is the use of being a wild young American, if one may not amuse himself by casting a sly and harmless stone, now and then, at his older and wiser English brethren? J. T. Sunderland.

Highgate.

Be a lamp in the chamber, if you cannot be a star in the sky.—*George Eliot.*

COMMUNION ADDRESS.

BY THE REV. C. C. COE.*

The members of this Conference have been hospitably received, and the foreign delegates have been cordially welcomed; and now the thought suggests itself: Is there yet another guest, more or less familiar, more or less foreign to us, to whom our greeting should be extended? The thought is suggested by the words which the seer heard, or fancied that he heard, on the sea-girt rock of Patmos, by the message which he was commissioned to convey to the Church of the Laodiceans: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

In what sense can we apply these words to-day? We *can* apply them in *some* sense, I suppose. Otherwise we should present the anomaly of a Christian Communion Service without Christ. We may almost come to that if the anticipations of a recent writer be fulfilled. He says:—

> It is certain that the natural and inevitable tendency of historic criticism is to depreciate the influence exerted by personalities on movements. There is nothing so unacceptable to science as a break in the line of development. Probably, one of these days, some writer who is over-educated in the methods of science will succeed in writing a history of Christianity wherein the Founder is almost omitted.†

One sense in which these words might be applied to-day is suggested by Tennyson's description of the Wedding Feast in "In Memoriam":—

> Hearts are warmed and faces bloom
> As drinking health to bride and groom
> We wish them store of happy days.
>
> Nor count me all to blame if I
> Conjecture of a stiller guest
> Perchance, perchance among the rest
> And though in silence wishing joy.

Some such faith seems to have possessed the early disciples of Jesus. It has been said that—

> When the Christians met at the common meal after the crucifixion, being full of the consciousness of the presence of their Master, in the spirit, they could scarcely fail to think of him as still presiding. Such banquets with unseen guests were among the commonest of the phenomena of Greek and Oriental religion, more especially with regard to the cultus of those who had departed out of life.‡

It would surely add a solemn and ecstatic joy to our Eucharist if we could believe in the presence of such a guest with us to-day. If there be any one here who ventures to believe in such real spiritual presence, let us not count him all to blame.

But however this may be, all will be agreed that this service is a communion with the spirit of the past, both personal and historical. Like all functions which are repeated from time to time, whether frequently or only occasionally, such services are fraught with personal memories which it is well for us to recall. It is true that in the past there were experiences fraught with sadness and bitterness, with the shame of remorse, or with the cruelty of destiny; but, thank God, the sadness has been changed to joy and the bitterness has been transmuted into sweetness, and the shame has been transfigured into glory, and the cruelty has melted into mercy by the lapse of time, and hence the patient sufferer and the penitent sinner, the victim of destiny and the martyr of duty, can all look back upon the travail of their souls and be satisfied. And if this be so, it is still more certain that whatever is joyous or dutiful in the past is idealised by the memory. Ah, well for us if these memories are living forces within us to-day, so that in the passion of youth we retain the innocence of childhood; and in the routine of manhood, the aspirations of youth; and in the physical weakness of age, the at least undiminished spiritual strength of our manhood, so that the continuity of spiritual growth is duly preserved.

To commune with an historical past, is to surround ourselves with a Pantheon of Great Souls—the heroes, the martyrs, the saints; and to be so embued with their spirit that their experience is reproduced in our souls, so that they live again—

> In minds made better by their presence: live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end with self,
> In thoughts sublime that pierce the night like stars
> And with their mild persistence urge man's search
> To vaster issues.

Chief among these, we may place Jesus of Nazareth, who teaches us not only by his quickening words, but by truths which were drawn out in the living characters of his experience; who has enabled us really to believe in a Heavenly Father by showing that it was possible to live the life of a devoted Son of God; whose earthly life was, indeed, exemplary, in that it was inspired by the most earnest piety, rose superior to the most subtle temptations, was devoted to the sweetest charities, filled with the noblest services. It is surely well for us to call him from a dead historic past; to follow him in thought in all his wanderings; to hear his words of cheer and comfort; to sit with him at the paschal feast; to follow him on the way to the cross; to stand near him beneath the cross itself—it is well for us, above all, to admire the transcendent character which this touching story reveals, and thus to be changed into the likeness of the spiritual greatness which we contemplate.

But in entering into communion with the spirit of Christ, it should be remembered that we commune with one who not only once lived, but who still lives. This has been a conviction most pregnant of results.

> The (energising power of the) idea of the risen and exalted Christ is the life-blood of evangelical Christianity. In all ages of the Church it has been the source of the Church's energy and happiness: and in our day it has lost none of its force. Among Churchmen and Dissenters alike it is a never-failing source of inspiration. Great religious movements still take their rise from it. Christian faith and love are still rooted in it.*

Now if this be true, as it undoubtedly is, of Evangelical Christianity, in the common acceptation of that term, it is, or ought to be, equally true of Christian Theism. The story of Christ's resurrection asserts that he died, that he was buried, and that he rose again from the dead. But the Christian Theism, which holds that Death is the gate of Life, that there is "not any even the most temporary extinction of life in the grave," teaches us that Christ never died—that for the spirit there is no such thing as Death, however temporary. Whichever version of the story is true—and on that point I have nothing to say here—the latter faith has the advantage in one respect.

"For," as Dr. Martineau says in one of those pregnant utterances, which have done so much to form my personal convictions, "it is a perilous and even fatal concession to the power of the grave, to admit that it holds anything in non-existence, and absolutely cancels souls; swallowing up every trace of their identity, and necessitating the creation of another, though corresponding series. Once let an object of deep love drop into that abyss and sink into its privative darkness, and how shall I recover it again? Faith stands trembling on the awful brink, and with vain cries and broken supplications owns herself unequal to the task; for, between *being* and *no being*, who can fathom the infinite depth? The very creature that has really fallen through it, scarcely can Omnipotence bring back; though it produce another like in every feature, giving us the phantasm and not the essence. But neither to God's power, nor to our faith, does death present any serious perplexity, if it be only the migration of a spirit that does not cease to live."—("Endeavours after the Christian Life," Vol. ii., p. 276–7.)

This conception "opens to our view the diviner sphere of Christ's ascension, wherever it may be, not as a celestial solitude, where he spends the centuries alone, but as the ever-peopling home of men and nations, where predecessors awaited to give him welcome, and disciples go to call him blessed."—("Endeavours." Vol. ii., p. 276.)

If Christ still lives, his great and noble character must needs remain unchanged except by spiritual growth and development. If Christ still lives, he has already spent nearly two millenniums in the unseen world; and we cannot doubt that he has outgrown whatever limitations may have beset him here on earth; he is abreast of the highest spiritual culture known to us to-day. No! not abreast, but, rather, far in advance—leading us ever upward and onward in ceaseless ascension to his Father and our Father, to his God and our God. Such a faith can never become obsolete: the hope which is founded on the realisation of such a faith can never be quenched: the love which is based on such a faith and hope must produce a communion as continuous and as enduring as the immortal life itself.

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* Given at the service in the Great Meeting Leicester, at the beginning of the National Conference Meetings, Tuesday evening, April 3.

† "Exploratio Evangelica." 177.

‡ "Exploratio Evangelica," P. 455.

* "Exploratio Evangelica," P. 408.

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THE INWARD LIFE.

From Dr. Martineau's "Tenth Service."

What though for him who filleth heaven and earth there can be no dwelling made with hands;

What though his way is in the deep, and his knowledge too wonderful for us, and before him we are as children that cannot speak;

Yet, touched by the altar's living glow, we learn, as an infant, to lisp his name;

And try the wings that beat for his refuge, and flee as a bird to the mountain.

O Lord, when we cry unto thee from the deep, and wait for thee as they that wait for the morning;

Thou wilt have regard to our entreaty: the sigh of the lowly thou wilt not despise.

Not long, O Lord, shall we feel after thee in these courts below; not long wilt thou hearken to these faltering lips.

Our fathers thou hast called to thy higher praise, and gathered to their fathers must all the children be.

Let the dead and living praise thee, O God above, below: let all the generations praise thee.

Let the glorified company of the first-born, whose names are in the book of life;

Let angels in the height praise thee, who dwellest in the heavens;

Let thy Church on earth praise thee, the delight of whose Wisdom is in the children of men.

* * * *

Lo! at length the True Light,—light for every man born into the world;

Kindling the face of them that receive it, till they become the sons of God.

Cease, blinding glories of the heavens, which none could see and live!

Cease, gross darkness of the earth, where the righteous put forth their hands and fear!

The veil between is taken away, and the mingling day-spring comes;

No longer is the dwelling of Eternal Life too bright above, and the perishable world too dark below.

The Son of God hath dwelt among us, full of grace and truth;

The Son of Man hath gone up on high, made perfect through suffering for the holy of holies.

He is our peace, giving us access by one spirit to the Father;

No more strangers and exiles, but fellow-citizens with the saints, and of the household of God.

O Lord Almighty! we had said of thee: "Thy thoughts are not as our thoughts;"

But thou hast looked on us as with the pity of a man, and raised us to think the thoughts of God.

We had said, "Our righteousness reacheth not unto thee, or to the holy ones of thy presence;"

But thou hast made one family, there and here; one living communion of seen and unseen.

We had said, "Thou layest men fast in everlasting sleep," but lo! they sleep into everlasting waking.

Blessed be the Lord God, that giveth beauty for ashes, and the garment of praise for the spirit of heaviness.

THE CHILDREN'S COLUMN.

"A Grand Secret."

Last week I tried to show you a Great Wonder. This week I want to tell you a Grand Secret.

Did you read about the Queen going to Ireland the other day, in the eighty-first year of her age, and the wonderful welcome she received, as she so well deserved? Nothing, I am sure, has more pleased her good motherly heart so far, than the gathering of those 40,000 children in the Phœnix Park one day, to see her ride slowly past. How they sang! How they cheered! How she smiled with heartfelt joy!

But it was a funny little thing which was said on the day she entered Dublin that I wish to mention. The entry into the city, you know, was a splendid affair. To see it all, thousands upon thousands of men and women stood thick along the roadsides for miles. Thousands more looked down from platforms, walls, railings, roofs and windows. Now one gentleman had taken his little boy, and they had got a good place. But, while they were looking and waiting, the boy suddenly said: "Why, pa, with all these people here, the Queen will never see me!" Not likely! She might see many. She has seen, and she must know very many people. But even a Queen cannot know everybody! Well, then, let me tell you my secret. I call it a secret, because many people don't seem to know it. If we all knew it, and always remembered it, we should everywhere fear to do wrong, we should never fear to do right. Can you guess my secret now? That little girl, who *wanted* to do something wrong, had learnt the secret when she said: "O I wish—I wish—there was *one* room in the house where I could go away from God!" God everywhere? Is that the secret? No, that's not it. That God can be everywhere is the Great Wonder. But what would it matter His being *everywhere* if He didn't know *everything?* And that's the secret! *God always knows.* God knows everyone. God knows everything. Not everything you will do to-morrow or next week. Not that! But everything you *have* done since you were born God knows, and is either sorry or glad.

A great Arabian Chief, long ago, was much loved by his people. And those who knew him best loved him most. He was brave as a lion, gentle as a gazelle, true as a star, generous as the sun. But even *he* had an enemy. That enemy one day stabbed him. His people would have killed the man at once, but the noble Chief said: "No! If I live, let him live, only if I die, that moment let him die, that our souls may go together before God, for who is right God always knows."

And now let us carefully learn and consider these words of the Psalmist:—

"O Lord, Thou has searched me and known me . . . and art acquainted with all my ways.

Whither shall I go from Thy Spirit? Or whither can I flee from Thy Presence?

Search me, O God, and know my heart; try me and know thoughts;

And see if there be any wicked way in me, and lead me in the way everlasting."

J. J. Wright.

FORTHCOMING PUBLICATIONS AT THE LONDON BAZAAR.

The Bazaar which is to be opened on Tuesday week, May 1, at the King's Hall, Newton-street, Holborn, promises—we are told by experts—to "beat all the records." The stock of articles in hand is exceedingly large, and the total value must be a great sum. The programme of entertainments, exhibitions, concerts and dramatic performances is equally opulent. Deferring, however, any "forecast" of these, we are now able to give some particulars as to the publications specially prepared for this occasion, and in doing so we hope to interest not only intending visitors to the bazaar, but many readers in all parts of the country.

Certainly the nature of these publications gives them much more than a local or temporary interest. "The Book of the Bazaar" itself, in which the origin of the movement for a new buiding fund is described, and the details of the organisation of the Bazaar itself are given, is far superior to the usual "hand-book," where scrappiness and the ubiquitous advertiser rule supreme. This "Book" is nothing if not neat, and has been designed on lines that will secure its admission to the daintiest of drawing-room tables. Its chief feature, and its more permanent value, will be found in a concise but comprehensive historical sketch, profusely illustrated, of "The London Unitarians and the Churches where they Worship." The portraits of celebrities of the eighteenth and nineteenth centuries would alone render this work a most interesting one. Great pains have been taken with the printing, and while the ordinary edition at one shilling will perhaps satisfy most people, a half-crown edition has been prepared, in very superior form and with more durable binding.

A smaller work, but one that is sure to attract much notice is a booklet by Dr. Brooke Herford, entitled "The Lesser and the Larger Unitarianism," in which the author graphically describes the whole movement in Christianity towards the simpler faith of Unitarians, and in his own characteristic way speaks words of "Courage and Cheer" to the brethren in all parts of our particular field. A fine portrait of Dr. Herford, with his autograph attached, adds much to the attractiveness of this booklet, which is to be sold at fourpence.

The third and last of the series is much more substantial, and it represents an endeavour to add to the financial results of the Bazaar something of permanent religious significance. The title—"A Book of Daily Strength"—indicates its character. It gives for every day in the year a page of great and helpful thoughts from the profoundest and most stimulating Unitarian writers. Such a work is probably better fitted than much controversy to give the true spiritual notes of our faith; and whether for use amongst ourselves, or as a "great light" to pass on to others who may not as yet know us truly, this book ought to prove most serviceable. Let us only say further, that here too the purchaser may add beauty to use and get a "superior" copy for 5s., or a plainer and yet good looking one for 3s. 6d. Orders for any of these works may be sent in advance to Essex Hall.

W. G. T.

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LONDON, APRIL 21, 1900.

NINETY-FIVE YEARS.

It is wonderful to think that on this day, five years hence, we shall celebrate the centenary of the birth of James Martineau. The crown of eighty years, and then of ninety, was granted to him, and in him to us, with a radiance such as seldom rests even upon the chiefest of the "holy and humble men of heart"; and then with each recurring year, amid the divine calmness of that evening time, there came a growing tenderness and a deepening veneration, with wistful thoughts of when the end might be. It came at last, and we thank God for it, in beautiful peace, leaving memories that must satisfy—holy and strengthening and uplifting—and a silent benediction that must rest with growing fulness on all who have received, in any measure, of the richness of his spiritual life.

And now, as we remember that it is his birthday, there is a new thought and a new song of thanksgiving in our hearts. For he, who was in our midst, as leader, teacher, friend, in the truest sense a prophet of the things of God, has passed within the veil of the celestial light; but not to be separated from us, rather to come nearer in more intimate communion, in the hidden fellowship of spirit, while we rejoice to think of that new life into which he has entered in the Household of God, and for ourselves enter more and more completely into the knowledge and the strength of what he has taught us of the life with God.

In his beautiful memorial address at the Leicester Conference, which we published last week, Mr. Stopford Brooke, having spoken of Dr. Martineau's splendid work in the moral and intellectual regions of religious life, expressed an opinion that he was not so much at home, with such easy and natural mastery, in the region of the spiritual life, in which "the nearest approach to God is through Love in us yearning to be at one with the absolute Love from whence it came." We are in no mind at the present moment to pursue any critical inquiry into the question thus raised. That the spiritual life *was there*, is beyond question, whatever the manner of its expression; and we should be inclined to look for the reason of those differences of style, which Mr. Brooke's fine critical sense has detected, in the reticence and self-distrust of an extremely reserved and sensitive nature, rather than in any ignorance of the theme. That passage concerning "Rest in the Lord," which Mr. Brooke quoted, as expressive of Dr. Martineau's more complete abiding in the world of the Spirit, "closer and closer to the everlasting peace and love," so beautifully characteristic of his latter days, was written while he was still in the thick of the fight, before he had crossed swords with Tyndall, most probably before he had replied to Matthew Arnold in "Why Dissent?" And what the last years actually brought to Dr. Martineau, with the rest of that evening time, and the universal trust and affection that surrounded him, was, we imagine, simply greater freedom of utterance on the most intimate and sacred themes, as of one almost disengaged from all earthly things, in the freedom of love, which is as much of heaven as of earth—and not as much only, but far more. This, we have little doubt, will be made still clearer when the Biography puts us more fully into possession of the secret of his life.

On this day of remembrance we will not add more words, but will rather listen once more to him. And first, in this passage from the sermon on "The Powers of Love":—

> One who lives in converse with Infinite Perfection can neither be without the sympathies that ennoble minds on a lower level, nor surrender itself to any as tyrant over the rest. The springs of his tenderness and strength are ready to be touched by whatever has native claims upon a human heart—by suffering, by beauty, by goodness; nay—*so* ready, that the fitting love will not be driven back though the suffering be ugly, and the beauty wicked, and the goodness narrow and unattractive. He is not insensible to the shadows of imperfection, but is carried with intenser feeling to the lights of character; for they alone are the soul's realities, and there it is that the promise lies; and as they brighten and spread, the shadows will flee away.
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> . . . . .
>
> Entranced with the vision of the Supreme Good, he can never fail to recognise and embrace its broken reflections everywhere; also he can never cease to demand the missing features that are yet withheld; and so it is that this love of his is generous and exacting too; meeting the achievements already made with refreshing response, yet pressing for all that yet remain behind, with a grave arrest of sympathy and an expressive silence till they come. This highest form of love is as well proportioned and discriminative as it is quick and copious; and while flowing freely in to cherish every actual grace, still fixes an asking look upon the possible, under which no earnest conscience can ever sleep. It is a *prospective* affection, grateful for the present, but thirsting towards the future; and is thus, if not the source, at least the foster-parent of all progressive righteousness. It will suffer no slight to the little child, and casts a tender eye on the rudimentary heaven of his nature; yet will give no rest to the noble youth who had kept all the commandments and yearned for something more. When I am contemplated by this Christ-like spirit, I know that I am regarded with an interest measured by the capacities of my being; and with a love which is in perfect tune with my inward character and has no reservations but from my own unfaithfulness. In proportion as the conditions of my life-problem are fulfilled, as my powers put themselves forth in adequate and fitting activity, as I promptly and truly respond to the demands upon my will, am I animated and upheld by support of the divinest sympathy. And just as far as my nature fails and flags, as I forfeit strength by unresisted temptations and incur shame by degrading compliances and shrink from required sacrifice, do I feel upon me a look which deepens all my guilt and doubles the sadness of my infirmity, and yet silently pleads with me to re-assert the rights which I have impaired, and overtake the march from which I had fallen away.
>
> Thus, from this highest term, of divine love, there is nothing omitted: it covers, it blends, it modulates, it dignifies, it sweetens all the rest. Hence the chief religious minds have a largeness of their own which, as history shows, gives them a mysterious grasp of other and minor natures, and lifts them, in the moral world, into the same relation to partial forms of character, that, in the intellectual world, the philosopher bears to the specialist, and, in the sphere of Art, Michael Angelo bears to a pattern-designer. The soul in which this commanding affection remains silent may breathe out this or that rich tone, and even its snatches of broken melody; but it is as a lyre without its chief string, or an organ with its central octave dumb; and it can never be adequate to deliver the great masterpieces of human creation, which tax all the powers of performance and comprise all the resources of harmony. The humane, the beautiful, the right, remain only scattered elements of good, till they are gathered into the Divine, and blended into one by the combining love of God.

And again in the sermon on "The Communion of Saints," where he has been speaking of the reverence with which we read the ancient Scriptures, and the goodly company of the "sweet singers" of Christendom:—

> Do not we, the living, take up, in adoration and prayer, the thoughts of the dead, and feel them divinely true? Do they not come forth, as if fresh coined from our own hearts? Indeed, could we ourselves so faithfully utter the conscious-

ness of our inner being, or shape so interpreting a voice for our secret life? What an impressive testimony this to the sameness of our nature through every age, and the immortal perseverance of its holier affections! . . . . These are not merely the accents of the past, but the anthem of the sainted dead—the strains of immortals that look back upon their toils, and behold us singing their songs of sadness here, while they have already learned the melodies of everlasting joy. Blessed communion of earth with Heaven! making us truly one family, below, above; and rendering us fellow-citizens with the saints, and of the very household of God!

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The fifty-fifth annual meeting of this Association was held at Bolton on Good Friday, and was of a most impressive and successful character. There were large gatherings, and the audience at the afternoon business meeting was a record one—there had never previously been so large a one, was the verdict of the oldest teachers present. The Bolton friends had been very busy catering for the material wants of the company, and are to be heartily congratulated upon the comfort and completeness of their arrangements. There was a large congregation in Bank-street Chapel in the morning, when the Rev. H. Enfield Dowson, B.A., conducted the service. He preached an eloquent sermon, based upon the text "Seek ye first the Kingdom of God and His righteousness."

He said that Good Friday was a fitting day on which to drink of the well of the spirit of Christ. This last year of the nineteenth century was speeding on amid terrible scenes of bloodshed, in which Christian men of kindred race lifted the hand against each other. The thoughts of our people were turned from peaceful progress and from the increase of human happiness and good to military problems, and newspapers were full of the war which was devastating South Africa. From the religious life, and social reform, and philanthropic enterprise, and educational progress, the interest of men was for the time diverted to the war and the life and death struggle between Briton and Boer. It was characteristic of our people in these islands that they were engaged so deeply in whatever was uppermost that they had little energy to spare for other things. Go where you would and you found talk in the train, in the street, in the home, in public meeting, on the one engrossing subject. All minds were fixed upon it. This was, indeed, only natural. So tremendous a national and Imperial crisis had not been upon us since the days of Napoleon Bonaparte. If there were no other reason for our concern, it would lie in the profound feeling of sympathy for the anxious hearts and bereaved homes that multiplied week by week under the devouring hand of weapons of destruction. But all the more need to keep alive in all hearts the true spirit of Christ amid all this contemplation of bloodshed and of the destruction of man by man. There was no duty lying nearer to us to-day than that of applying to the relations between Briton and Boer the spirit of righteousness between man and man, the spirit of doing justly and loving mercy, the spirit indeed, in national as well as private affairs, of doing unto others as we would they should do unto us. That kind of concentration of attention upon the war was demanded from all as our contribution to the great body of public opinion by which the final issues would be decided. But what we needed to guard against was what was nicknamed the "Jingo" spirit. The fighting instinct was soon aroused; the waving of the Union Jack, the singing of "Rule Britannia," of "Britons never shall be slaves," was catching; illustrated newspapers full of pictures of battle and slaughter whetted the appetite; a rage for what was called "military glory" was excited. It got hold especially of the rising generation, growing up under such influences. He did not deny to feeling a strong sense of admiration for the brave self-devotion of those men—equally on both sides in this war—who forgot life and all that was dearest to them in the service of their country; and he had read with sympathetic homage how the rough, uncultivated nature of many a private soldier became in the stress of conflict, with death and suffering on every side, tender and kind and compassionate, ready to lay down life to help a wounded comrade, utterly self-forgetful, lifted by the claims of the hour above himself into heroism. But that was not all, alas! There was, too, the inhuman, passionate, brutalising side of war. There was the mad fever of battle. There was the passion for victory and conquest. There was the thirst for military glory and Imperial power; for nation triumphing over nation, race subjecting race. His fear was that this spirit might be the fruit of this war. God forbid it. With all his soul he prayed that our people might come out of this war true friends of freedom and equality and of goodwill between men. But not only was he deeply concerned that this war should not be demoralising to our national life, but that it should not lay hold of us so completely that we relaxed our interest in other things. The ordinary life of men had to go on in spite of the war. Not only was it their duty to apply the spirit of righteous dealing, as far as their influence extended, to the great national issues involved in the struggle, but he raised his voice on behalf of every Christian cause that as much as ever claimed their active assistance and their earnest interest and attention. It would be a moral disaster if our people were engaged so deeply in the events in South Africa that they had no thought left for home affairs, for all the efforts to lift up and ennoble the people's life, to improve human lots, to enlighten human minds, to elevate human characters. He heard of hospitals and other institutions suffering. While Parliament was full of warlike measures reforms needed by the national life were neglected. There was great need that Christian endeavour should maintain its vital energy. In Christ's mind all outward forms of life were vain in face of the demands of inward spiritual life. There was a battle of life to be fought, against evil, disease, all that defaces character, intemperance, immorality, and Christ was their leader and head; they must march under his banner, and go forth in his spirit. Practical Christian service was the highest warfare in which men can engage. Never had their responsibility been greater with regard to the young. Their idea of glory was to be found on the battle-field; the fighting spirit within them was aroused, and it demoralised; from this teachers must use all the powers they possessed to wean their scholars. They must be inspired with the Christian spirit of self-devotion; and for this teachers must be self-devoted themselves. Christ taught by what he was. Sunday-school teachers must do the same.

THE BUSINESS MEETING.

The afternoon business meeting was held in the Saleroom, Bowker's-row, Mr. C. C. Grundy, the retiring president, in the chair.

The Rev. S. A. Steinthal moved, the President seconded, and Mr. Thomas Holt supported the following resolution, which was unaimously carried:—

That the annual meeting of the Manchester District Sunday School Association records with sincere and heartfelt regret the loss it has sustained in the death of the Rev. John Wright, B.A., whose services to the Association and to the religious life of our congregations are very gratefully remembered in this district. As far back as the year 1848 he served in the office of visitor to the Association. In 1853 he was editor of the *Sunday School Magazine*, and joint secretary with the Rev. Joseph Freeston, and in some capacity kept up from his first appointment an unbroken career of useful service till he was elected president in 1869, and on resigning that office he became one of the vice-presidents, and held that office when he died. As a minister faithful to the spirit of Christ, as a teacher of the young and a trainer of men for the ministry, as an author, and in many forms of public and social activity he earned the love and respect of all privileged to work with him, and those who knew him best most deeply grieve over his loss. That this resolution be forwarded to Mr. Wright's two sons.

The President moved the adoption of the report, and in doing so emphasised the Twentieth Century Fund effort, which, if carried through successfully, would be of incalculable benefit to the Sunday-schools; but it could not be successful unless the various constituent schools took the matter up enthusiastically:—

REPORT.

The report contained a full summary of the manifold work of the Association, including the visiting of the schools of the district, lectures and model lessons, and summer rambles, the temperance branch, the publication of "Hymns and Choral Songs," &c., the examination scheme, the Seaside Convalescent Home and the Holiday Home. The Seaside Home at Blackpool had benefited sixty-four children during the year, and there was urgent need of an enlarged, or a second Home for elder children. The accounts of the Home showed an expenditure of £103 18s. 3d., and a balance in hand of £34 2s. 11d. The Holiday Home, which had been carried on under temporary arrangements at Great Hucklow, had been visited by parties from six schools, ranging in number from twenty-five to eighty-nine, for a week each, and had been so thoroughly appreciated that it is proposed to establish a permanent Home. For this and other purposes the committee appeal to the schools for a Twentieth Century Fund of from £1,500 to £2,000, of which it is estimated that £600 will be required for the Home. It is also intended to enlarge the Seaside Home, and to add in other ways to the equipment of the Association. The general account of the Association showed an income of £175 3s. 9d., and a balance of £32 5s. 3d. due to the treasurer, an increase over the previous year due partly to the loss of £13 18s. 6d. on the Holiday Home account. A valuable

and detailed Visitor's Report was also appended.

The Rev. A. W. Fox, M.A., seconded, and the report was adopted.

The Rev. S. A. Steinthal was then elected president, Mr. George H. Leigh treasurer, and the following secretaries:—Mr. David Little, the Rev. John Moore, the Rev. W. R. Shanks, the Rev. G. Evans, the Rev. W. Holmshaw, Mr. J. Reynolds, and Mr. J. H. Pimley.

The Chairman moved that the thanks of the Association be given to the Rev. H. E. Dowson, the preacher of the morning, and expressed his own gratitude for what had been said on the subject of the war.

The Rev. W. H. Drummond, in seconding the resolution, said that for his part he rejoiced infinitely in the fact that Mr. Dowson had spoken as he had done. He would be rejoiced none the less even if he had been a Conservative of the very deepest dye, as would any man who had a spark of Christian feeling latent in his breast. The subject bristled with controversy and had excited the strongest passions, but they felt that Mr. Dowson had struck chords too seldom sounded in their national life. The one grave omission in their National Conference at Leicester was the avoidance of the subject of the war. The Manchester Association had a little more Christian courage. There might be large differences of opinion amongst them both as to the past and future policy, but what Mr. Dowson had said was what all Christian ministers should say to their people.

The resolution was adopted amid loud applause.

Mr. Dowson responded, saying that he should feel strongly that their Christianity was played out if a preacher could not speak the word of Christian righteousness, which he felt was demanded, in face of a great national crisis.

The meeting then welcomed representatives from kindred associations, including Miss Marion Pritchard (London Sunday School Society), Mr. Ion Pritchard (Sunday School Association), Mr. J. Kimberley (Midland Sunday School Association), the Rev. E. R. Hodges (North Midland Sunday School Association), the Rev. F. Allen (South-Eastern Sunday School Union), and the Rev. E. C. Jones (Yorkshire United Sunday School Union). Through Mr. and Miss Pritchard the meeting sent a hearty greeting to the Associations in the United States, whose meetings they are about to attend.

An invitation from Gorton to hold the next Good Friday meetings there was heartily accepted. The business was concluded by the distribution of "long service" medals to teachers who had been engaged continuously in Sunday-school work twenty years and upwards. These medals were provided by Mr. C. C. Grundy, and his generosity and interest were much appreciated.

EVENING MEETING.

The evening meeting was held in Bank-street Chapel, and was presided over by Mr. Thomas Harwood. A hearty vote of thanks was passed to the Bolton friends who had so admirably discharged the duties of host. Miss Edith Gittins, of Leicester, who was to have read a paper, was unavoidably absent; but she kindly sent her paper, which was read by Miss Marian Pritchard in her stead as follows:—

USE, WITHOUT ABUSE, OF A HOLIDAY HOME PARADISE.

With the request that I should speak to you to-day came the suggestion of the subject that would be most acceptable, and any reasons I may have had for declining were overcome by the interest and sympathy I feel in your Holiday Home scheme, and also by my profound desire that the very best may result from so right and beautiful an effort to bring the children of your big busy Lancashire towns into living relations with

> Nature, of the inner man
> Best ally and partisan.

In face of the evils which spring from the present "set" of population towards the cities—the overcrowding, the artificial pleasures, the unhealthy excitements, the intemperance, immorality and disease; the rearing of children in squalor, their baby feet on mud or paving stones instead of on the green grass; the sunshine seen through smoke, the air of heaven smelling of tobacco, the divorce from Nature's glories of growth and seasons; the summer, which should tell of quivering leaf-shadows, of wild roses and scent of honeysuckle, a time merely for heat and dust; the winter, without its lovely suggestions of purity and promise, the time of dirty snow and bad weather; the ignorance of little slum children of the simplest natural facts and happenings—in face of all these things we are driven by shere pity to seek out and apply means of alleviation and of remedy.

The duty, the task, of endeavouring to improve the conditions of existence for the dwellers in our large towns is outside the lines of to-night's discussion, but we must recognise these conditions if we are to appreciate the benefits which may be hoped for, prayed for, worked for through the establishment of such blessed places of refuge as your Holiday Home in Peakland. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Forward-looking thoughts behold an endless procession of happy creatures, who, sojourning in your "House Beautiful," and getting some knowledge of what God's heaven and earth are like, depart, strengthened with memories, and hopes, and new conceptions of good, which shall help them to vanquish the Apollyons which lie in wait ahead of them—*help*, indeed! A week's holiday is so much longer than seven days—so much more than seven times one!—for does it not hold the nights as well as the days—sunset, sunrise, and all the solemn hours between?

> Here shall the wizard moon ascend
> The heavens, in the crimson end
> Of day's declining splendour; here
> The army of the stars appear.

The last twitter of the birds, the falling of the dew, the country night-silence, so wonderful to ears accustomed to the never-ceasing din of the streets—these instead of the crowded train journey and late home-coming, after the long day of fatigue and excitement, which make the one-day excursion a doubtful good and frequent source of physical and moral mischief. It is great gain when workers realise this more excellent way of spending their precious allowance of holiday time; when they save money, and consult books, and maps, and friends, as to the quiet spot inland, or by the sea, where they shall spend their week, instead of joining chance companions in eighteen-hour trips to Blackpool or Skegness. It is great gain to discover that the best things are for all who desire and seek them, without money and without price. "The blue sky above you, and the sweet waters and flowers of the earth beneath, and mysteries and presences innumerable of living things—these may be here your riches, untormenting and divine." Permit me yet another digression as to possible ultimate results. It may well be that love of the country, inherited from parents or grandparents, till then latent and unknown "first affections, shadowy recollections," may, thanks to you, re-awaken, and have force to enable lads and lassies to escape from the vortex of town life, and to settle once more on the land, either in England or beyond sea, among the labours and the joys of simple, natural human existence.

I am counting the chickens before they are hatched: let me return to the contemplation of the eggs!

With a heart full of sympathy I realise the unending care and difficulty which your undertaking involves—the call for perennial wisdom, kindness, and capacity on the part of the managers of your large school parties. "Seventy to eighty scholars and teachers," I see, are to live together for the holiday week, to be preceded and followed by innumerable other groups of like dimensions. My own experience in this matter has been limited to much smaller numbers of guests, so I speak with diffidence, but at the same time with the hope that discussion of difficulties by this large representative gathering may do something to help towards the harmonious, successful working of your beneficent scheme, by the endeavour to arrive at oneness of aim and purpose, a standard of control and a standard of conduct. We all know how difficult these are to attain in any system of voluntaryism, how in controlling a body of children Mr. A permits what Mr. B condemns, while Miss C takes no notice of peccadilloes which Miss D detests. Authority wears thereby an air of arbitrariness and caprice, instead of being enthroned as august, immutable, unquestioned. Friction occurs among rulers and among ruled—"the bond of peace" is dependent on "unity of spirit." It goes without saying that you will all wish that your children and young people shall get the greatest possible amount of good from their stay at the Holiday Home. But even parents, animated by purest goodwill, do not always pull with the same rope, and interpretations of good differ widely.

You will hope to strengthen bodies with good plain fare, and "medicinal fresh air and pure water," happy exercise, and the sleep of wholesome fatigue; to instruct and inform minds, through misfortune unacquainted with aspects of Nature that should be part of the universal heritage, and you will long to quicken spirits into admiration, hope and love. It is a great programme! How infinitely much depends on you teachers, for as the teacher so the taught will be! I think of the first—in some ways easiest—part of the business; of the cleverness wanted, the need of the organising faculty, the great importance of establishing and maintaining right precedents as to order, neatness, cleanliness, self-help, social help, punctuality, moderation, and good manners, if it is to

be a Home and not a house, and if the meals are not to be scrambles.

Will you think it an absurd Counsel of Perfection if I suggest that it shall be a rule not to grumble about the weather? In my youth I was the proud possessor of a wise farmer uncle, who had been trained by an equally wise farmer uncle. With admiration and respect I recall his unshaken equanimity as, when the hay was about, he would tap the glass and, perhaps, find it steadily going down—or see it at "Set Fair" when the turnips were perishing of drought. I fear I have maintained the tradition very imperfectly, but I often regret our exaggerated talk and our self-centredness—how someone says "it is pouring" when a slight rain is falling—how we seem unable to take a wider view than of the state of our boots and umbrellas, and to rise to the notion that it is much more important that the meadows and cornfields should have what they want than that we should. An American said that Britishers had "no weather—they only had samples." If our "sample" at Great Hucklow is not a good one (and everybody cannot be lucky!) we must make the best of it and rejoice over the better fortune of others, and find "a hope for times that are unkind and every season." It is also to be wished that the special and peculiar joys of autumn and winter may be recognised. All the school parties cannot, I imagine, be housed between April and September. Let those who go earlier or later refrain from self-pity. I like those lines of Robert Louis Stevenson's:—

> To make this earth—our hermitage,—
> A cheerful and a changeful page,
> God's bright and intricate device
> Of days and seasons doth suffice.

And Emerson says: "Not the sun or the summer alone, but every hour and season yields its tribute of delight."

I observe in your circular the very proper intimation that "all damage to the property of the Association shall be made good." Will there be an unwritten law, equally binding, relating to possible damage to woods and banks, hedges and heathland? Here is a real and serious danger. You can pay for broken window-panes and new tea-cups, but there is no replacing fern, primrose, cowslip roots, and the rest, if they are once grubbed up to perish miserably in the impossible conditions to which it is attempted to transfer them. Our town children are splendidly mindful of the regulations in public parks and gardens as to not touching or gathering; but they, with too many of their elders, appear to think that any country place may be harried and injured without compunction. There is a general idea that birds' nests should not be taken, and that birds and squirrels should not be "shied" at; but every wild flower is fair prey, and the more they can carry off the better. Unless you are of another mind the Garden of Eden before you will soon be a desolate wilderness; the charm which drew you thither will in large part disappear, and every succeeding party of children will inherit a diminishing treasury of ennobling joys. With regard to these things there are three planes of existence—the don't-see and don't-care, the see-and-want-to-grab, and the Wordsworth-Emerson-Ruskinian plane, to which we must endeavour to lift ourselves and all others, if our England is not to be denuded of its wealth of beauty. Make your Holiday-Homers feel that a very few carefully chosen and carefully gathered flowers give more pleasure than barbarous handfuls, and that these are all that can be spared as *their share*; that the sight of the hyacinth in the woods and the primrose stars on the banks is for others as much as for them; that they are in honour bound to preserve and not to destroy. Never about Great Hucklow must be seen blossoms gathered and dropped to fade, never papers left to vulgarise the roads and fields. As to butterflies, let us hear one of Mr. Ruskin's racy exhortations:—

Ever since I have known children or heard talk of them, I have noticed that they liked running after butterflies, and are represented in poetical vignettes as if that were an amiable occupation of theirs. I would give any child I had the care of a good horsewhip or pony-whip cut over the shoulders if I caught it running after a butterfly. The way to see a butterfly is, as for everything else, to see it alive. If you're quiet enough, it will settle under your nose or on your sleeve, and if it is a rare one, and you don't kill it, it will be less rare next year, until you may have purple emperors flying about as plentiful as now you have smuts. But also, when you've got it and pinned it wriggling on a cork, what's the good of it? . . . A precious sort of thing to catch and transfix what poor little life and succulent pleasure the creature has evermore out of its body, that you may pin it on your hat, and say it's the Jackiana Tomfooliensis!

The more children are accustomed to the sight of natural beauty the less desire have they to despoil it. The destruction we lament comes chiefly from our wretched herding into towns. The poor children let loose are like a bull in a china shop; they don't know and can't know the mischief they do, because they have no idea of the preciousness of the things they injure. They must be taught, trained, helped to see, to hear, to enjoy. If you mean to prevent your Paradise being turned, very soon, into common ground, it is necessary for you, without checking light-hearted merriment, light-footed activity and reasonable freedom to make "an unescapable law of wise restraint." Every bird that builds its nest in your vicinity, and returns thither spring after spring, every uncurling fern and foxglove spire will be an outward and visible sign of the inward and spiritual grace you foster.

By acquainting your children with beautiful Nature you make them potential inheritors of the great treasure of Poetry, and who can estimate the joy that may come thereby! We all know sad, amusing stories of the misconceptions of childish minds—imagination working without knowledge. To choose an example as familiar as is possible—what but words to the town-imprisoned boy or girl can be the delightful images in the noblest of elegies? To recall a few of these:—

> The breezy call of incense-breathing morn,
> The swallow twittering from the straw-built shed.
> The cool sequestered vale.
> Oft did the harvest to their sickle yield,
> Their furrow oft the stubborn glebe has broke;
> How jocund did they drive their team afield!
> How bowed the woods beneath their sturdy stroke!

Equally forlornly destitute of meaning must be the lovely legacies of Wordsworth and of Tennyson, to mention only two more of our native singers.

I must pass by, in a sentence merely, the chances you will give of quickening the impulse to produce beautiful things. Nature is the foundation, the root, the indispensable original of Art. If eyes are not blessed with the sight of her handiwork, if her curves and her colours are not familiar joys, imagination has no material. Out of nothing, nothing comes.

And Religion? She is a spirit of such heaven-born vigour that she walks strong and beautiful where Art cannot breathe, for, where duty is done and where love is, there is she, in poorest attic, in ugliest street. But, nevertheless, she can there tell the half, only, of her message. She delights to woo us forth to hills and streams, and murmurous woods, and into the silence beneath the stars; and there to whisper to us the Gospel of God and make us conscious of the Eternal Power that is above all, and through all, and in all the Human Kindness and the glory of the world.

> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

The capacity of children for this God consciousness is not large: do not expect their cups to hold more than a very little, but still let them share as far as they are able your sincere feeling, your admiration and delight. Do not be content with feeding the bodily life only: give them food for the spirit too. Lead their thoughts, as well as their feet, into new and wonderful places, and you will confer upon them a benefit that will outlast the week's junketing, and be life and hope for future years. The young people of an older growth should have a sense of greater responsibility—let them have dearer privileges of friendship and intimacy. This companionship for a week at a time gives us opportunities for knowing each other, and for learning the circumstances and the surroundings of life, which more casual meetings can never afford, and of establishing lasting relations of affection and respect. The interests and memories shared in common will be a bond for ever.

We older ones must make available on these occasions every little store of knowledge we possess, share without stint every good thought, our love of Nature in its parts and in its whole, and give to the undertaking, not our time and strength only, but ourselves. Do what we may, it is the merest mite towards meeting a great and pressing necessity—this nature-famine from which our children are suffering, and which threatens to become even more acute. But the evil is recognised, eyes are opened, hearts are eager to help, many an effort on the same lines as yours is being made by individuals and by societies; there is a divine discontent abroad, which is an inspiration from the Father of Mercies. His blessing of peace and increase will surely be on those who, in this way, are set "both to will and to do of his good pleasure."

The Rev. Charles Peach opened a discussion, and narrated how the Great Hucklow Holiday Home had been initiated. For some years past, at Sheffield, Norwich and Manchester, he has

been in the habit of taking children into the country or to the seaside for a week's holiday, and he gave the audience the results of his experience, which were all in favour of developing the Holiday Home scheme and stamping it with permanence.

The Rev. E. R. Hodges, who had recently been in the neighbourhood of Great Hucklow, referred to the store of Nature's marvels in flowers and rocks that he found there, and suggested that with each party there should be someone who had a knowledge of botany and of geology.

The Revs. S. H. Street and J. W. Bishop also spoke of their personal experiences in taking poor children into the country for summer holidays, and it may be taken for granted that the Association has now pledged itself to see this Great Hucklow Holiday Home scheme through; and we are glad to hear that donations are coming in in response to the appeal recently sent out to Sunday-school sympathisers of this district.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

The fifty-third annual meeting of this Association was held at Derby on Easter Monday, and was well attended. The business meeting was held in the morning in the Friar-gate Schoolroom, the president, the Rev. J. K. Smith, of Belper, in the chair, who, in opening the proceedings, spoke of the valuable work done in the past year, and agreed with what their visitor, Miss Gittins, had said in her report, as to the great importance of Bible teaching in the schools, which should be carried on in a much more thorough manner than was often the case at present.

The Rev. H. E. Haycock, secretary, read the Committee's report, which showed that the question of the formation of Young People's Religious Unions in the schools had been under earnest consideration, but that various reasons, and among them a prospective change of secretary had delayed progress. The Committee noted with pleasure that in several schools active steps had been taken in organising the young people into a closer religious fellowship, and that successful branches of the Young People's Religious Union were already established at Derby, Sheffield, Nottingham, and elsewhere. The attendance returns had, as usual, been collected and tabulated, showing an increase in the total number of scholars during the last five years, but a falling-off in the number of teachers, not large, it is true, but sufficiently large to be a matter of regret, especially in view of the urgent need that exists in many schools for a more numerous and efficient staff. A successful and well-equipped Sunday-school was evidence of the healthy life of the Church, and a disinclination on the part of a congregation to maintain its Sunday-school at the highest point of efficiency was a sure sign that some elements of real vitality were wanting.

Regret was expressed that the secretary was about to leave Loughborough, and that Mr. S. H. Gittins, who had rendered invaluable services to the Association, had left the district.

The treasurer's balance-sheet showed £1 10s. 8d. in hand.

The Rev. H. Gow, in moving the adoption of the report, expressed great regret at the prospect of their losing Mr. Haycock from the district.

The Rev. E. A. Maley seconded, and dwelt on the importance of definite doctrinal teaching. This was also emphasised by the Rev. J. E. Manning.

Votes of thanks were passed to the retiring secretary, and the treasurer (Mr. Gittins), and the officers were elected, with Mr. E. J. Chapman as president, and the Rev. W. Whitaker as secretary.

A welcome was accorded the Rev. W. E. Atack, the Rev. F. Allen, and Mr. Fred. Clayton, representing Manchester, London and S.E. Counties, and Yorkshire Associations respectively, and these gentlemen briefly responded. It was decided that the next annual meeting should be at Belper.

After luncheon service was held in Friargate Chapel, conducted by the Rev. W. Whitaker, and the sermon was preached by the Rev. John Byles, of Northampton.

In the evening a conference was held, under the presidency of the Rev. J. K. Smith, when a paper was read by the Rev. Charles Roper on "The *Esprit de Corps* of the Sunday-school."

THE NATIONAL CONFERENCE.

The following are the members of the Conference Committee, so far as it has been completed by the nomination of representatives of district and other societies:—

President: Rev. J. Estlin Carpenter.

Vice-Presidents: Mr. J. R. Beard and Dr. W. Blake Odgers.

Treasurer: Mr. H. Chatfeild Clarke.

Secretaries: Mr. A. W. Worthington, Mr. C. Fenton, Rev. F. W. Stanley, and Rev. J. Ellis.

Twelve members elected at Leicester: Rev. R. A. Armstrong, Mr. E. Clephan, Mr. J. Cogan Conway, Rev. W. H. Drummond, Rev. F. K. Freeston, Mr. H. P. Greg, Rev. C. Hargrove, Dr. Brooke Herford, Miss Florence Hill, Rev. J. C. Street, Mr. Grosvenor Talbot, Rev. Joseph Wood.

Representatives of Societies (so far as reported): Rev. A. Chalmers, Yorkshire Union; Mr. John Dendy, Lancashire and Cheshire Provincial Assembly; Rev. R. T. Herford, N. and E. Lancashire Unitarian Mission; Rev. S. A. Steinthal, Manchester District Association; Rev. B. C. Constable, E. Cheshire Christian Union; Rev. Henry Gow, North Midland Association; Rev. A. A. Charlesworth, Midland Christian Union; Rev. W. G. Tarrant, London Provincial Assembly; Mr. G. H. Clennell, London District U.S.; Mr. H. Blessley, Southern Unitarian Association; Miss Tagart, Central Postal Mission; Mr. L. N. Williams, S.E. Wales Unitarian Society; Mr. J. Graham, Scottish Unitarian Association.

In addition to the message received at Leicester from the Queen, Dr. Blake Odgers has since received from the Prince of Wales the following acknowledgment of the resolution of sympathy:—"O.H.M.S. To the President, Conference of Unitarian and Free Churches, Leicester. I warmly thank for kind congratulations. —Albert Edward."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Birmingham: Church of the Messiah.—Friends of temperance will be glad to know that the first meeting of the Band of Hope was held in the schools on Wednesday, April 11, the membership being seventy-five and the attendance sixty. The Rev. J. C. Street, of Shrewsbury, delivered the inaugural address, which was listened to with great attention by the children. Two hymns from the Essex Hall "Songs and Hymns" were sung, names were entered on the books, and the whole meeting was pronounced very successful. Miss Dowsing is superintendent and Mr. Tranter president. It is proposed to hold meetings weekly, and to give an occasional tea. Special attention is asked to the formation of this society, as a letter in The Inquirer last autumn pointed out publicly the lack of any such organisation connected with this church.

Boston.—Last Sunday, in the unavoidable absence of the Rev. W. Stoddart, who was to have officiated, the service at Spain-lane Chapel was acceptably conducted by Miss Bontoft.

Bury.—The congregation of Bank-street Chapel passed the following resolution on Sunday last:—"That this meeting of the members of the Bank-street congregation, Bury, desires to put on record its deep sense of sorrow at the decease of their late beloved and respected pastor, the Rev. John Wright, B.A., who ministered among them for twenty years. The members of this congregation will ever remember his unwearied labours on their behalf, his great missionary zeal for the spread of those views of Christianity which recommended themselves to his heart and mind, his noble activity in every good cause in this town and district, as well as the wisdom, geniality and devotion which marked his tenure of the pastorate. They look back upon his ministry in Bury as one of the most prosperous periods in their existence, and trust that his bright example, his living words preserved upon the printed page, and the memory of his enthusiastic and self-sacrificing toil will be a precious and lasting inheritance to succeeding generations of worshippers upon this spot." On Sunday week school anniversary sermons were preached by the Rev. Douglas Walmsley, B.A., and on the following evening a social meeting was held in the schools to welcome Mr. and Mrs. Walmsley, on the occasion of their visit among old friends. At the same time a presentation was made to Mr. Fred. Crawshaw, of a black marble timepiece, on his resignation of the superintendentship of the boys' school after nine years' service. Mr. Thomas Holt, who presided, Messrs. F. Crawshaw, W. Stephenson, L. Wilde, J. Taylor and the Rev. J. Collins Odgers joined in expressions of warm welcome to Mr. and Mrs. Walmsley, and in grateful reminiscences of his work at Bury. Mr. Walmsley replied, and spoke with thankfulness of the results of their steady work in the schools, which years afterwards were apparent in the lives of those about them. Mr. Crawshaw subsequently acknowledged with much feeling the gift he had received.

Chester (Resignation).—The Rev. H. D. Roberts has resigned the pulpit of Matthew Henry's Chapel, having accepted the offer of the Liverpool District Missionary Association to be their missionary minister. The change takes place at the end of September.

Gateacre.—A memorial brass on a mounting of marble has recently been fixed in the chapel. The following is the inscription:—"In memory of the Rev. George Beaumont, born Sept. 3, 1833, died Nov. 22, 1897. In the last thirty-four years of his life as minister of this chapel he won the reverent love of its members, and of the dwellers in this district by his faithful service for the public good. In public an earnest teacher of the Gospel, and an active and conscientious citizen, he was always a high example of Christian charity, and his memory is blessed. To hand down to coming generations the record of his pure and self-sacrificing career this tablet is erected by members of this congregation and other friends. In memory also of his beloved wife, Rachael Bond Beaumont, his untiring helper in all good works, who died Feb. 27, 1898, aged 64 years. In death they were not divided."

Great Hucklow.—A very successful sale of work was held on Saturday and Monday, April 14 and 16. On the first day the sale was opened by Mr. John Kerfoot, of Dukinfield, the Rev. W. H. Rose in the chair. The sale was opened on Monday by the Rev. L. Scott, of Great Hucklow. The proceeds of the sale amounted to about £30 which is t be

devoted to the building fund for the erection of a new schoolroom.

Hale (Cheshire).—The work of a very busy winter was brought to a close on Wednesday, 11th inst, by a congregational re-union in the big schoolroom, on the invitation of the minister, the Rev. T. Robinson. The gathering was of an encouraging character, and was addressed, among others, by the Rev. Dendy Agate, B.A., of Altrincham, Mr. R. H. Wolff, Mr. A. Nicholson, and the minister. Throughout the winter the two schoolrooms (the smaller one having been restored last summer) have been open practically every week-evening for meetings and classes in connection with the Institute and Social Union, the Band of Hope, the choir, football and cricket clubs. There have been regular classes in drawing, needlework, musical drill for boys and girls, reading and recreation room for juveniles, adult reading and recreation room, dramatic class, and children's singing class. In connection with this class the girls from eight to fourteen years of age have made for themselves Japanese costumes, and taken part in providing three entertainments, giving picturesque displays with fan, lantern, and umbrella drill, and tableaux based on Japanese home life. The Band of Hope has been active and efficient, holding several gatherings, and meeting fortnightly for "socials" and entertainments. The choir, under their painstaking leader the organist, Mr. Mossop, have done good work. At the Christmas Sunday-school party there was a larger attendance than at any previous party, and there seems every prospect, if a larger band of regular teachers can be secured, of steady growth in this branch of the work, both in numbers and efficiency. It is encouraging to report also that with the increase of population in the neighbourhood there are additions to the list of members of the congregation. The minister, whose health has suffered somewhat from stress of work and the influenza epidemic, has now gone for a holiday in Italy, and will return at the end of May.

Hollywood (near Birmingham).—An excellent concert and dramatic entertainment was given at the Kingswood School on the 9th, in aid of the Indian Famine Fund. The sum of £3 6s. was realised. The entertainment was arranged and conducted by Miss Edith Townley.

Kentish Town.—On Easter Sunday, in the absence of the Rev. Alexander Farquharson, Mr. Armytage Bakewell conducted the services at the Free Christian Church, giving in the morning a discourse on the all but Universal Belief from the earliest times in a Future Life, translated by the Apostles and early Christians from their faith in the Resurrection of Jesus into an enthusiasm which had rendered the foundation and spread of Christianity possible in spite of every obstacle; and in the evening reading a beautiful sermon of the Rev. Charles Hargrove's on "The Living Christ."

Leigh: Lancashire.—The new organ was opened on Wednesday week by Mr. F. L. Bax, A.R.C.O., of Manchester. Mr. Alderman Phillips, J.P., of Salford, presided, and was accompanied on the platform by the Revs. A. H. Dolphin (minister), R. T. Herford, B.A., and Dr. Karfoot (Congregationalist). The instrument has cost £225, the whole of which has been raised. The case has been specially designed to suit the church, the woodwork being of pine and pitch pine. The proceedings at the opening were very successful.

Liverpool Sunday School Society. — The annual meeting and soirée were held at the Unitarian Institute, on Tuesday, April 10, the Rev. W. J. Jupp (President) in the chair. There were over sixty members and friends present. The report of the council, read by the hon. sec., showed that good work had been done during the year. Another school had affiliated itself with the society—namely, Garston; this school had only started during the year and had already forty children on the books. The Ullet-road Church Sunday-school, with fifty-seven children, took the place of Renshaw-street School, which had been given up during the year. The statistics of the twelve schools were very satisfactory, there being 1,946 scholars on the books, with an average afternoon attendance of 1,364. After the business the visitor for the year, Miss R. M. Beaumont, of Gateacre, gave a most admirable and detailed report of her visits to the different schools, in many cases sketching the lessons she had heard given, and showing that really good teaching was being done in the majority of the classes Miss Beaumont was delighted to find the scholars all so happy in their schools and their behaviour, on the whole, good and orderly. A vote of thanks to Miss Beaumont, moved by Dr. Klein and seconded by the Rev. H. W. Hawkes, brought the meeting to a close.

London: Essex Church.—As already announced, the Rev. Stopford A. Brooke will preach at Essex Church, the Mall, Kensington, on the six Sunday mornings beginning May 27 and ending July 1. The Church Committee have arranged that seat-holders' pews will be reserved till ten minutes to eleven, after which time the church will be open to any who attend. All the gallery seats are unappropriated. It is not intended to issue any cards for reserved seats.

Monton (Resignation).—The congregation of Monton Church has accepted, with deep regret and many expressions of good will and sympathy, the resignation of the Rev. P. M. Higginson, M.A., who feels compelled to retire through continued ill-health after a pastorate of fifteen years.

Oxford.—A Communion service was held in the Church of the Divine Love on the Thursday before Good Friday. On Good Friday the hours of service were as on Sunday, and the evening congregation was as good or better than the usual evening congregation.

Pontypridd.—On Sunday, April 8, anniversary services were held, and Mrs. Ormiston Chant preached morning and evening. In the evening there was a large congregation. The discourses were thoughtful, earnest, and helpful, and were very much appreciated. On the following Monday evening Mrs. Chant delivered an interesting lecture in the new Town Hall, on "America as seen through an Englishwoman's eyes." The lecture was well received and much applauded.

Portsmouth: St Thomas's-street. — The annual congregational tea-party was held on Good Friday. Over 100 sat down to tea, after which about 200 friends in all were present. A selection of sacred music was given by the choir, assisted by local talent. Mr. T. Bond presided, and gave an account of the past year's work. While they lost by deaths and removals several who regularly attended the services, others had taken their places, the main effort now being to get young people interested. There had recently been a gradual increase in the attendances, which augured well for the future. Some of the members of the Portsmouth P.S.A. had a table at the tea.

Rotherham.—On Thursday, April 12, a bazaar was held in the schoolroom of the Church of Our Father, to provide additional accommodation and new heating apparatus for the schools. Mrs. Manning, of Sheffield, presided, and was supported by the Rev. W. Stephens, and six children who opened the bazaar, two of them—a girl and a boy—making speeches. After the presentation of bouquets the sale proceeded.

Saffron Walden.—On Good Friday the sixty-third annual tea and public meeting were held in the General Baptist Chapel, the attendance being larger than for some years past. The public meeting commenced at seven p.m., when every seat in the chapel was occupied. The Rev. J. A. Brinkworth presided, and in introducing the programme, said theirs was the oldest annual tea-meeting not only in the town but also in the district by a number of years, it had attained the advanced age of sixty-three years. It was as old as himself, and it was commenced in the same year as our beloved Queen ascended the Throne. He had himself entered upon the twenty-sixth year of his ministry in the town. During the quarter of a century he had preached 4,000 sermons and taught 3,000 times in the Sunday-school. On March 25 he delivered a special sermon upon the Christian ministry, when there was not one single person present who attended the services in March, 1875. Since the congregation was founded in 1711, there had been eight ministers, whose pastorates averaged twenty years. The present ministry had exceeded this average. He then read letters from the Mayor (Mr. Joseph Bell), Messrs. E. B. Gibson, J.P., C.C., and D. Barton, Town Councillor, Dr. Courteny Kenny, Downing College, Cambridge, and others, expressing their regret for inability to be present, and their good wishes. Early in the meeting the Rev. A. J. Marchant, of Deptford, Junior Messenger of the General Baptist Assembly of England and Wales, came forward by request, saying he had been asked to undertake a pleasant duty on behalf of the church and friends in the town. He then bore his testimony to the important and responsible work Mr. Brinkworth had done and was doing. When the General Baptist Assembly knew that it was the "Silver Wedding" of their Senior Messenger's pastorate with that church, they at once requested him with his brother messenger, the Rev. W. H. Smith, of London, to attend this annual gathering and convey their highest appreciation of Mr. Brinkworth's services, and to express their desire for his lengthened life to them, and to that church and town. At the conclusion of his remarks he called upon two members of the congregation, Mr. A. Gilbey and Mr. A. Osborne, who, on behalf of the congregation, asked Mr. Brinkworth to accept a small token of their high esteem. Mr. Gilbey then presented to Mr. and Mrs. Brinkworth a solid silver tea service, engraved with the following inscription:—"Presented to the Rev. J. A. Brinkworth, by the Congregation and Friends of the General Baptist Chapel, Saffron Walden, as a recognition of 25 years ministry. 13th April, 1900." Mr. Osborne then handed Mr. Brinkworth a cheque subscribed by the congregation and friends in the town. Mr. Brinkworth, who has been the recipient of other gifts from his friends in the town and elsewhere, responded with much feeling, and the programme was then completed with some omissions owing to the lateness of the hour. The meeting was closed with prayer by the Rev. A. J. Marchant.

Stockport.—The Rev. B. C. Constable has just completed a series of six Sunday evening discourses on "The Religion of Jesus in the Light of the recent Correspondence between Dr. Mivart and Cardinal Vaughan." These were reported in the local press, and called forth several letters, to which Mr. Constable replied. Large congregations were present. In March last a Women's Social Meeting was inaugurated in connection with the church, when about forty women sat down to tea, and enjoyed a pleasant social evening. These meetings are to be continued monthly. Last Sunday the minister preached on the subject of the Triennial Conference both morning and evening.

THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE, will be OPENED on MAY 9th and 10th.

	£	s.	d.
Total cost of scheme	...1,230	0	0
Amount already collected ...	... 970	0	0
Balance still to be raised ...	... 260	0	0

On behalf of the Committee we desire to make an earnest APPEAL to the Unitarian Public for additional Subscriptions to enable us to open the Chapel free of debt.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

The *last* £25 of the above balance has been promised by the B. and F. U. Association.

WANTED, in June, to live at Mansfield, MOTHER'S HELP, with 3 children, aged 10, 5, and 1 year.—Mrs. Fripp, Malone Park, Belfast.

BIRTHS.

Hollins—On the 13th April, at Bramall Grange, Stockport, the wife of Sydney Hollins, of a son.

Thomas—On the 15th April, at Ascham House, Manor-road, Scarborough, the wife of the Rev. E. L. H. Thomas, of a son.

Thomas—On the 12th April, at Norton Lodge, West Cross, near Swansea, to Francis Treherne and Margaret Thomas, a son.

MARRIAGES.

Cleeves—Pipe—On the 10th April, at Upper Chapel, Sheffield, by the Rev. Chas. Peach, of Manchester, Charles Edward, third son of Frederick Cleeves, of Easthill, Rotherham, to Edith, younger daughter of the late Wm. Pipe, and niece of J. B. Wostinholm, of Sheffield.

Jenkins—Thomas—On the 10th April, at Westgrove Unitarian Church, Cardiff, by the Revs. D. Rees, Pentre, and J. Tyssul Davis, Cardiff, the Rev. J. Ewart Jenkins, Dowlais, to Lizzie Thomas, youngest daughter of Samuel Thomas, Cwmsaerpren, Treherbert.

DEATHS.

Evans—On the 5th April, at Chelmsford, Lilian Evans, aged 16.

Gittins—On Good Friday, at her residence, 6, Salisbury-road, Leicester, in her ninety-first year, Catherine, wife of the late Edward Gittins.

Harrison—On the 5th April, at 509, Coventry-road, Birmingham, aged 23, Bessie, youngest daughter of Thomas Robert and Mary Ann Harrison.

Reynolds—On the 15th April, Katharine, third daughter of John and Mary Henderson Reynolds, of Mona Bank, Dukinfield. No cards.

Russell—On the 10th April, at 48, Frederick-road, Edgbaston, Birmingham, Sarah Russell, sister of the late James Russell, M.D., of Birmingham, aged 78.

Our Calendar.

SUNDAY, April 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M., Rev. Harold Rylett, and 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. Herbert Rix, B.A.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Brooke Herford, D.D., and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. A. Farquharson, and 7 P.M., Rev. D. Amos.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A. Morning, "A Unitarian's Belief in Immortality." Evening, "Personal Conviction and the Acceptance of Authority."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M., Mr. Lucking Tavener, and 7 P.M., Mr. T. Elliot, "Temptation."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. Midlane, and 6.30 P.M., Mr. J. C. Pain.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. Harold Rylett, "What Unitarians believe about Man."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M, Rev. R. C. Dendy.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. W. Chynoweth Pope.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas.

Liverpool, Hope-street Church, 11 A.M., Rev. A. Cobden Smith, and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.

Manchester, Strangeways 10.30 A.M. and 6.30. P.M.

Margate, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. Barnhill.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. Barnhill.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor, B.D.

Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. Gorton.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 22nd at 11.15, Prof. EARL BARNES, "The New American."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

MANCHESTER DOMESTIC MISSION.

The ANNUAL SERMONS will be preached in CROSS-STREET CHAPEL on SUNDAY, April 29. Preacher, Rev. Dendy Agate, B.A.

Collections will be taken in aid of the Mission Funds, and an earnest appeal is made for a large attendance of friends and for liberal contributions to the Offertory.

LITTLE PORTLAND-STREET CHAPEL.

The Choir of Little Portland-street Chapel are proposing to start a MUSICAL SOCIETY for the practice of Sacred and Secular Vocal Music. The Society will not be confined to members of the Congregation. Any ladies and gentlemen interested in the above, are requested to communicate with the Honorary Secretary of the Choir, Mrs. Longman, 15, Hart-street, W.C.

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A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. Robert Turner, 94, Grosvenor-road, S.W.

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BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss Rowland, Gothic House, Hurstpierpoint.

BOARD and RESIDENCE (First Class).—Miss PENNY begs to inform her patrons and friends that she has renewed the lease of her house, and has enlarged and re-decorated it. Electric light and bells and bath-room are added, and perfect modern drainage. References required.—18, Bedford-place, Russell-square, W.C.

BOARDING HOUSE.—THE FELL, TROUTBECK, WINDERMERE, is situated 550 feet above sea level, and about 2½ miles from the station at Windermere. Every home comfort. Moderate terms.

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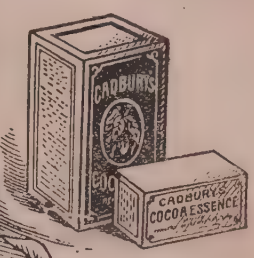
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A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—In our issue of April 7 the £1 acknowledged under initials A. K. R., should have been A. R. K. Mr. Ion Pritchard acknowledges receipt of the following donations:—Amounts already acknowledged £1,048 19s. 8d.; D. M. and L., £1 1s.; Miss Letitia M. Dixon, £2; Miss Guilford, £5; Mrs. George Holt, £50; Miss E. G. Holt, £50; Mr. William Blake, £10; Mr. J. Carlton, 5s.; Mrs. Bayle Bernard, £1; Mr. Cedric R. Boult, £25; Miss M. Aspland, £3; Miss E. A. Lang, £1; Mr. E. Bromley, £1 1s.; Mr. Thomas Rowlands, £1 1s.; E. L., 5s.; Mr. G. W. Chitty (second donation), £10; Ancient Chapel of Toxteth, Liverpool, £5; Miss Dunlop, 5s.; Miss Margaret Dunlop, 5s.; Rev. T. W. Scott, 5s.; D. B. B., 5s.; Mr. J. J. Bradshaw, £1 1s.; Mrs. N. Smith, £1; Mrs. and Miss Higginson, 3s. 6d.; K. R., £2 10s.; Miss S. S. Dowson, £3; Lady Bowring, £1 1s.; total £1,224 8s. 2d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

MR. PROTAB CHUNDER MOZOOMDAR, who is on his way to attend the International Council of Unitarians at Boston, Mass., is expected to be in London by Friday of the present week. It is hoped that Mr. Mozoomdar will preach at Highgate on Sunday morning or evening, but at the time of going to press it is not yet known whether this will be possible. If it can be arranged, the fact will be advertised in Saturday's *Daily News*.

THE annual meetings of the Baptist Union have been held during the week at Bloomsbury Chapel, Dr. Clifford, the retiring President, introducing his successor, the Rev. W. Cuff, of Shoreditch. Dr. McLaren, of Manchester, was elected vice-president, which means that he will next year succeed to the chair of the Union. It was reported that very satisfactory progress had been made with the Twentieth Century Fund. The President took as the subject of his address: "The Holy Spirit, the Life and Power of our Institutions." They were all at one, he said, in holding to the essentials of Jesus Christ and his saving gospel to men; but he thought that the one great want of the hour was "a primitive and real faith in the abiding presence and power of the Spirit in the modern Church." He then reaffirmed his faith in the Bible as "true, infallible and absolutely perfect, as it came from the mind and heart of Him who gave it," and proceeded to make some not very wise remarks about modern criticism. He was on firmer ground when he appealed for a people who should not be forgetful of God:—

> The people of England are forgetting God and living without hope and without God in the world. Materialism, Imperialism and pleasure are absorbing the national life. Our places of worship are almost forsaken, and our Sabbaths are spent in anything and everything but the public worship of God. You will say, "This is pessimism with a vengence." No, brethren, I am no pessimist. Those who know me best know that I am the most hopeful of men and perfectly confident of the final issues at stake. But we must face the actual condition of things, or we shall never fall back on the old apostolic plan and power which alone can change the condition of men and things. Only let us believe in the presence and power of the Holy Ghost in all our churches and the blessed change will come.

THE centenary of Cowper's death was celebrated at Olney on Wednesday. The little town was gaily decorated, and in the course of the proceedings some hundreds of school children were assembled in front of Cowper's house, to hear an address on the poet's love of animals, and to sing his hymn, "God moves in a mysterious way." They were then each presented with a penny "Life" of Cowper, and a penny copy of his poems. The house in the Market-place, where Cowper lived for nearly twenty years, has been presented by the owner to the town, and the deeds were formerly handed over to the trustees on Wednesday, in the Congregational Church (the Cowper memorial church), after which Mr. Clement Shorter delivered an interesting address on the poet. The house now contains a Cowper museum, which was also formally opened. In the evening Dean Farrar preached a special sermon in the parish church.

ON Tuesday, March 20, as we learn from the *Interpreter* and from *Unity and the Minister*, a meeting was held in the hall of the Calcutta University Institute, in memory of Dr. Martineau. The chair was taken by Dr. Welldon, the Bishop of Calcutta, and among the speakers were Babu Protab Chunder Mozoomdar, who moved a memorial resolution, Mr. N. N. Ghoze, Principal of the Metropolitan Institution, Dr. P. K. Ray, of Presidency College, Babu K. C. Banerji, the Hon. Dr. Gurudas Banerji and the Rev. A. Tomory. Mr. A. M. Bose and others, unable to be present, sent messages of sympathy. The Bishop, in opening the proceedings, said that he was aware that his presence on that occasion might give rise to misunderstanding, but while separated from Dr. Martineau on points of doctrine, which he held to be vital to Christianity, he felt it right that honour should be done to the intellectual and spiritual eminence of Dr. Martineau, a man of exalted piety, whose writings were known to all cultivated people of the English speaking world. The following are further passages from Dr. Welldon's speech:—

> I would claim for him among modern writers a unique position in the construction and illumination of the principles upon which all religion depend; for it must not be forgotten that the possibility of religion, and especially of revelation, ultimately lies in the constitution of human nature itself. No other modern English writer whom I can think of, unless it be Bishop Butler, has done so much as Dr. Martineau to exhibit what I may perhaps describe as the internal evidences of religion, meaning those evidences which reside, not in the constitution of the universe, but in the constitution of human nature itself. Man must be shown to be a religious being before it is possible to consider which religion among many is true. The belief in God is the basis of Christianity; for if there be no God there can be no revelation of God; and it is because Dr. Martineau has done so much to persuade a critical and scientific age of its affinity to God, that I feel the greatness of the debt which is owing from all religious, and not least from all Christian thinkers, to his cultured and enlightened spirituality.

Dr. Welldon then spoke of the singular beauty of Dr. Martineau's sermons, as showing him at his best, "in his wonderful union of intellectuality and spirituality, in his passion for knowledge, in his yet deeper and holier passion for the life eternal."

He called himself a Unitarian, and he was for more than half a century the most conspicuous figure of English Unitarianism. Yet Unitarianism is a name, and one must ever be on one's guard against names. It needs, like other names, to be considered in its history; it must not be taken to mean always and everywhere the same thing.

MEADVILLE THEOLOGICAL SCHOOL

There is a Unitarianism which is little more than the pale form of Deism; but there is another form of Unitarianism which is enkindled and illumined with all but the glow and lustre and beauty of the orthodox Christian faith. Such was the Unitarianism of Dr. Channing in the New World, and such was Dr. Martineau's in the Old World. He was, if I may so say, more Christian than his theology, as so many of us, alas! are less Christian than ours. It is with peculiar pleasure that I recall now a visit which he paid me not many years ago at Harrow. He attended Divine Service in the School Chapel; I think it was a happiness to him to join in prayer with the young and generous souls who worshipped there. And afterwards, when we were talking in my study, he made a remark to me which I have often felt to be luminous; he said that, Unitarian though he was, yet when he surveyed the course of ecclesiastical history, he was glad it was the Athanasian and not the Arian view of our Lord's person which had won the day in Christendom. Such a man was even intellectually all but Christian; ethically and spiritually he was Christian indeed.

After the memorial resolution had been passed, it was furthered agreed that steps be taken to secure some permanent memorial of Dr. Martineau.

At the meeting of the Council of the Liberation Society next Wednesday afternoon, Mr. Alfred Thomas, M.P., is to preside, and among the speakers are to be Dr. Guinness Rogers, Rev. Morgan Gibbon, Rev. Tolefree Parr, and Mr. Grosvenor Lee. At the City Temple meeting at night, Mr. Compton Rickett, M.P. (chairman), Mr. Birrell, M.P., Rev. P. T. Forsyth, D.D., Rev. J. G. Greenhough, M.A., and Rev. Silvester Horne, M.A., are announced to speak. The Committee of the Society have carefully considered the provisions of the Government Burial Grounds Bill, which is down for second reading on Monday next, and have resolved to give it their support.

IMPRESSIONS OF THE CONFERENCE.

IX.

Mr. Hargrove's sermon and Mr. Wood's ten minutes' address impressed me as the most characteristic utterances of our Leicester Conference, and the most important from a denominational point of view. Not that I wish to bring the two into comparison, for, indeed, the note each struck sounded as differently in each as is the difference in the two human instruments through which it rang. Neither do I forget the many other valuable contributions to the three-days' life of our brotherhood—the delicately but warmly coloured portrait of our late master, Martineau, by our friend and big brother, Stopford Brooke; the artistic skill with which Mrs. Ward presented her subject; my father's contribution to the problem of conscience and the spirit's growth; Mr. Jacks' paper and the discussion that followed; Mr. Ellis's and Mr. Worthington's practical suggestions, &c. But all these were of interest and value in varying degree to other religionist's beyond our little community. The deep note of Mr. Hargrove's sermon—echoed, as I think, in Mr. Wood's characteristically different utterance—was the lesson and the gospel for us as Unitarians (or what you will).

If I monopolise the space allowed me for a brief summary of the impressions I got from Mr. Hargrove's discourse, it is because it seems to have been so little noticed in the previous "Impressions," and also because of the very great importance for us, which I am compelled to attach to it.

The key-note as I thought was that as a true "member" of the "body" of the Church we cannot be denied the exercise of our organic function, even though we remain unrecognised. "The eye cannot say to the hand I have no need of thee," and "If the foot shall say Because I am not the hand I am not of the body; *it is not therefore not of the body.*" And so if Rome and Canterbury and the rest of Christendom say to us, Because ye are not of us ye are not of the body—we are not therefore not of the body.

But it was when Mr. Hargrove began to describe what our supreme function was, and showed how it united us organically with the great body, that he seemed to me to rise to a spiritual region the sense of which will never leave those who followed after him on that memorable night. Sympathy is so subtle a thing, so narrowly missed and yet so absolutely essential to anyone who would appreciate a man at his very best, that I, perhaps, have no right to expect everyone to be equally impressed. And yet as a very humble disciple I cannot curb the desire to reiterate in my own language some of the thoughts suggested by Mr. Hargrove's profound words. What is our function in the Church? What is our own supreme life? For the natural and perfect life of an organ is its function. If we do our work we shall thereby and at the same time realise our own perfect life. Is not ours the highest function of all? For our very negations throw us with unique emphasis upon the universal affirmation, "We believe in God." Our expressions of this are all diverse, for in striving towards God each can only reach his own highest, and this falls yet infinitely short of the Truth. But the higher we reach, the warmer, keener, more joyous will our vision become, for thought and joy and pulsing human love, finite as they must be to us, are yet the highest we can experience, and, therefore, the nearest to Him, though so far short of the Truth. To draw towards and to dwell upon this Truth—neglected and bedimmed among men as it is—to live and pray in vital touch, not with definitions of God, but with the living God Himself, is to enjoy a communion which no power can deny us. To use Mr. Hargrove's own beautiful words: "Souls praying truly are moving towards the same centre, even though they come from far different points of the great circumference, and seem to be tending in opposite directions. This is the true communion of saints." Joseph H. Wicksteed.

Padiham.

X.

The belatedness of my response to your invitation has this advantage, that it relieves me of the need to say something which has already been well said. With nearly every expression of praise I agree. It is hard to refrain from filling a column with laudatory epithets. If any criticism is due it must fall upon the arrangements of the Conference Committee, who have doubtless by this time discovered, in the only possible way, the flaws in their programme. Leicester's part in the work was admirably done: a quiet, gracious, thoughtful completeness marked the hospitality with which she greeted us. The readers of papers had a high standard of expectation to attain, and all surpassed it. Even Mr. Stopford Brooke and Mr. Wicksteed, each in his own way, surpassed expectation. Those whose papers were to open a discussion were, of course, too long. Such papers always are too long, and I cannot see why they should be admitted into the progamme. Could we not have *subjects* for discussion, rather than papers? And could not the closure-rule be of impartial application? In those rare cases where it seemed advisable we could trust the Chairman's watch to behave with discretion. The only serious fault in this Conference was that it was not a Conference. We did not confer; we attended lectures. A similar criticism applies to the Business Meeting. It was impossible to consider so long an agenda sheet in so short a time. The Chairman's duty was clearly to gag debate, and he performed it to the applause of all men. We knew that the only way to arrive at any end was to vote the resolutions which stood on the paper. One note, and only one, in the whole symphony jarred on my ears. I wonder if I am quite singular in disliking that an advertisement of a new public school should be announced in the Guide Book as a paper on "The Future Supply of our Ministers."

The most important paper seems to me, as I look back, to have been that of Mr. Ellis on the "Development of Religious Life among the Young." The note of what Mr. Ellis read to us, "association," with the chord of Mr. Byles' comment, "personality, sincerity, service," may sound in our ears to such good purpose that we solve the greatest practical question which the individual minister has to face. This was for the active worker. For the more passive occupant of the pew, whose simply duty it is to persist in occupying the same, what could be better than Miss Clephan's short paper, which followed the thoughtful and sonorous periods of Mr. Jacks?

One detail more: the singing was wonderful. We might almost have been Welshmen. After all dues have been paid to organist and choir, there remains something to explain in this sudden psalmody. It is such a change from our normal ways! At least it will shatter for ever the prevalent suspicion that Unitarianism impairs the glottis. Evidently it is enthusiasm that sings, and as the influence of this triennial feast of devotion, thought and brotherhood spreads among our churches, an ever grander wave of inspiring sound will flood their roofs.

Would it were annual!

Hull. E. W. Lummis.

The Duke of Devonshire, as Lord President of the Council, has informed the Rev. J. Hirst Hollowell that he will receive the deputation representing Nonconformists and various Education Leagues and Associations on Wednesday afternoon, May 9, at the Privy Council Office, Whitehall, to hear their views on several matters of education policy and administration.

ACHIEVEMENTS OF THE CENTURY.

The Criticism of the Old Testament.

I.

First Period—from about 1800 *to about* 1830.
Eichhorn. De Wette. Gesenius.

In his sixty-fifth year Goethe took refuge from the troubles of Europe in the study of Oriental literature. The result was a little volume of lyric poems entitled "Der westöstliche Divan." The name was happily chosen, for the verses are eastern in imagery, western and, indeed, German in their real spirit. They exercised a wide influence on the literature of the time, setting a fashion which distinguished men were for the time glad to follow. It is, however, more to our present purpose that Goethe accompanied his verses with notes on the history and style of Oriental poetry, and that he mentions at some length and with evident enthusiasm the literature of the Hebrews. Moreover (and this is still more to the point), he mentions two teachers in this line of study who had placed him under special obligation. These were Herder and Eichhorn. Of Herder's "Spirit of Hebrew Poetry," which was published in 1782 and 1783, there is no occasion to say much. It had a great vogue in its day and, no doubt, did valuable service by opening men's eyes to the vivid simplicity and directness of the Hebrew poets, by teaching them to regard the Hebrew Bible as the expression of a national life which the student must learn to assimilate, if he would really understand the literature which it produced. Herder represents the romantic return to Nature, the preference for Homer and, strange as it may appear, for Ossian,* to the false and artificial classicalism of the French and the German imitators of the French. Herder's book is very long, very diffuse, and most persons at the present day who try to read it through will, we believe, find it intolerably tiresome. Eichhorn, as it seems to us, stands on a far higher level. Like Herder, he was a personal friend of Goethe, and Goethe's words describe Eichhorn so well, that it will be worth while to give them as they stand:—

> All along I had been Eichhorn's silent disciple. But I rejoiced to receive from his own hands that important work in which he sets before us the prophets and their environment. What can be more delightful, be it for the soberminded and reflective man, be it for the enthusiastic poet, than to behold these prophets gifted with sublime genius, as they stand before their own stormy times, point to its weird and threatening aspect, rebuke and warn, comfort and encourage the men of their day.

Here we find the critical, as distinct from the merely dogmatic and *a priori* view of prophecy defined with admirable clearness. Criticism is instructed common sense. It is therefore uncritical, because contrary to common sense and to the phenomena revealed by a careful study of their extant writings, to consider the prophets as men who wrote for future ages, as if their writings stood out of all real connection with the times in which they lived and the men to whom they actually addressed themselves. On the other hand, it is critical, because consistent with due reverence for fact, to investigate first of all the time or circumstances in which a document was written, to consider how the words would be understood by those who read or heard them in the first instance, and to require clear signs that the writer or speaker has in particular cases passed beyond his own time and is looking into the future. Now it is the great merit of Eichhorn that he took this critical view, and it is no mere accident that the very name "higher criticism" is due to him. By this he understood investigations which determine the authenticity, age, historical worth of an ancient writing as distinct from the mere comparison of manuscripts and versions for the purpose of ascertaining the correct text, this latter being the function of the "lower" or textual criticism. In the higher criticism, Eichhorn holds the first rank as a pioneer. But in reality he is much more than a pioneer. His "Introduction to the Old Testament" is, so far as we know, the first attempt to give a complete and connected view of old Hebrew literature from the critical and historical standpoint. It first saw the light in 1780, and appeared in three volumes. Eichhorn lived to issue a final edition, nominally the fourth, really the sixth, in 1823. It had by that time grown to five volumes. Despite inevitable opposition from the more conservative side, it had obtained universal recognition and wide acceptance in Germany. In very large measure the results which Eichhorn reached are valid at this day. It is interesting and also humiliating to observe that he states and proves facts which were scarcely known to the English public till the appearance of the once famous "Essays and Reviews" in 1860.

The reader may naturally wish to learn something of Eichhorn's life. It was an uneventful one, and we must content ourselves here with the bare record of a few facts. Eichhorn was born in 1752, and devoted himself in early life to the profound study of the classical, but more especially of the Semitic, languages. In 1775 he became professor at Jena, and was transferred three years later to a chair at Göttingen. Here he remained till his death in 1827. He was a man of kindly disposition and of adamantine industry. He used to lecture at least twenty-seven hours a week. He wrote on a great variety of subjects, chiefly on the Bible and on Semitic philology, but also on the literature and history of modern Europe. On these last his works had no permanent value; but it should be remembered that he introduced a new epoch in the criticism of the Synoptic Gospels.

What, then, were Eichhorn's contributions to the knowledge of the Old Testament? When we look into the fourth volume, which deals with the prophets, we find it difficult to believe that we are reading dissertations which carry us back more than a hundred years. Contrast, for example, Eichhorn's account of the prophecies attributed to Isaiah with the article on the same subject which appeared in Smith's "Bible Dictionary" so late as 1863. The author of the article is unable to free himself from the imposing authority of tradition; he counts his witnesses instead of weighing the value of the evidence they bear. Eichhorn's method is wholly different. He lived in a land where freedom of investigation had come slowly, but when it did appear, asserted itself in its fulness. The Rationalistic school had treated the Old Testament without historical sympathy or insight, but it had at least left a better way open for those who had the courage to take it. Eichhorn was by no means deficient in appreciation of the noble qualities in the Hebrew literature; but his was the true reverence which looks facts in the face, and has confidence in the truth. He appeals from that which has been said by Jews and Christians for two thousand years on Isaiah xl.-lxvi.* to that which these chapters say, indirectly of course, but still clearly and conclusively, about themselves. The unknown author, Eichhorn insists, speaks habitually as if he lived in the Babylonish exile, as if he had the Jewish exiles for his audience. In a number of minute points, he lets us see that he has the scenery of the exile around him. He never predicts the exile, as an author of Isaiah's time must of course have done had he referred to it at all. Far from it, he assumes throughout that the exile is an accomplished fact, and comforts his dejected brethren with the hope of a glorious restoration to Judah. Why should we refuse, Eichhorn asks, to take these "noble oracles" at their word and charge the real Isaiah with the folly of comforting his countrymen for a calamity which was not to occur for, say, a century and a-half after they were dead and gone, and which they could not possibly anticipate? Eichhorn clinches his case by careful examination of the differences in language and style between the earlier and later oracles. He shows, moreover, that other sections in the Book of Isaiah, *e.g.*, xxiv.—xxvii., xxxv.— are of much later date than the genuine work of the prophet, whereas xv., xvi. were, on the other hand, written long before Isaiah's time.† He concludes by showing with great plausibility the way in which that anthology of prophetic oracles, which now bears the great name of Isaiah, was gradually compiled. Eichhorn applies the same scientific method to the whole of the prophetic literature. It is true that he scarcely appreciated the lofty and beautiful purpose discernible in the Book of Jonah, and that he failed to see the unity of the Book of Daniel as it stands before us in the Hebrew and Aramaic text. Still he clearly perceived that the visions in Daniel could not have been written before the reign of Antiochus Epiphanes. He was also aware that the Hebrew of the Book of Jonah is of a comparatively late character, that the author speaks of Nineveh as a city which had ceased to exist, that the hymn ascribed to Jonah in the maw of the sea monster is deficient in originality and is little better than a cento of passages from the Psalter.

Nor is it only in dealing with the prophetic writings that Eichhorn inaugurates modern criticism. He pointed out that Ecclesiastes belongs to those sad times subsequent on the fall of the Hebrew monarchy, and that its language is in part akin to the Neohebraic which we find

* But see Palgrave's chapter on the Celtic Poets in his book on the poetical appreciation of Nature.

* Doubts on the authenticity of some of the prophecies attributed in our Hebrew Bibles to Isaiah were first expressed by Koppe in his German translation of Bishop Lowth's noble work on Hebrew Poetry. It should be added that Eichhorn regards Isaiah xl.-lxvi. as a number of independent fragments.

† This belief in the early date of Chapters xv., xvi. 1—12 prevailed generally among scholars down to our own time. Now, however, a very different view is supported by Schwally, Duhm, and others.

in the Mishna. And two points may be mentioned in which Eichhorn's judgment has been long ignored and has at last obtained recognition. The fact that Zechariah ix.—xiv., did not proceed from the same hand which wrote the earlier chapters has long been recognised. It is, however, but a few years ago that Wellhausen and others returned to Eichhorn's opinion that the concluding chapters instead of being earlier are decidedly later than the first chapters of the book. The chief argument for this is precisely that which Eichhorn gave long ago—namely, the mention of the Greeks. Again, Eichhorn utterly rejects the theory that the "Song of Songs" is in any sense a drama, and he urges with great force that dramatic (like epic) art was unknown to Semitic nations. What waste of time might have been saved, if scholars during the course of the century had taken Eichhorn's remarks to heart! Now, however, we may hope that we have seen the last of attempts to turn this collection of love songs into a play, and that we are done with those adventures of the shepherd and his bride, which are the baseless fiction of modern interpreters.

If then Eichhorn had advanced so far, what work was left for his successors? The answer is that Eichhorn knew nothing about the origins of religious and political life in Israel. Long before he began to learn and teach, a French physician, Astruc, had laid the firm foundations of Pentateuchal criticism by demonstrating the composite origin of Genesis. Eichhorn himself toiled with good success in this field and exhibited the linguistic peculiarities of the documents used, as he thought, by Moses. He shrunk from the further step of attributing any considerable portions of the Pentateuch to post-Mosaic authorship. Hence all his criticism is to some extent defective. He does not even rate the originality of the prophets at its real value. He has no means of estimating the religious position of David and therefore does not see any impossibility in ascribing to him half of the Psalter, though he is very sceptical about the correctness of the inscriptions prefixed in particular Psalms. However, he maintains with absolute confidence the Mosaic authorship of the Ninetieth Psalm, and accepts without hesitation the picture of David and his time left us by the Chronicler. Th ereader does not need to be told what a gulf is fixed between the position held on this matter by Eichhorn and that occupied even by the most conservative critics at the present day.

Meanwhile, in the early part of the century the method of critical inquiry was being applied to the Pentateuch and, in general, to the whole history of Israel. The investigation was long and difficult; it would be impossible within the limits at our command, nor is it necessary, to repeat at length facts which are familiar to all students of Old Testament criticism. By far the best representative of the freer handling of Old Testament historical books is De Wette. The life of this remarkable man extends from 1780 to 1849; he was theological professor at Heidelberg and then at Berlin; he was famous for his writings on the New Testament no less than for those on the Hebrew Bible; in many ways he wielded a religious influence which went far and struck deep. He held for a long time the theory then current in Germany that four of the five books of Moses consist of fragments,* mostly post-Mosaic. This theory, despite the element of truth which it contains, has long since been exploded, but De Wette's services are not likely to be forgotten by those who feel an intelligent interest in the history of Israel. In his "Contributions to the Study of the Old Testament" (two small volumes, 1806 and 1807), he settled permanently two questions, and thereby shook to its very centre the popular view of Hebrew history. First, he made a careful comparison of the narrative in the books Samuel and Kings on the one hand, in Chronicles on the other. He shows that the Chronicler adds and subtracts, not because he has access to new facts, not merely because he is interested in special aspects of the history, but because he constructs a history out of his own imagination in accordance with the religious ideas of his own time. De Wette points out the chronicler's appetite for marvels, his love for Judah, and passionate hatred of the Northern Kingdom which he regarded as schismatic—his "Levitismus," as De Wette calls it, *i.e.*, his inability to place himself outside of the Levitical law to which he was devoted heart and soul. He assumes that this Levitical law was known and acknowledged as divine from the days of Moses, and explains divergent usage too notorious to be passed over as conscious lapse into idolatry or schism. Yet, as De Wette proves from Samuel and Kings, essential features of this law were utterly unknown under the earlier Kings. The law was neither kept or broken, for it did not exist. In the next place De Wette employs a cumulative argument to fix the date of Deuteronomy. Deuteronomy, he says, denounces repeatedly (iv. 19; xvii. 3) the worship of sun, moon and stars, but it is under Manasseh (2 Kings xxi. 5; xxiii. 5) that this worship first appears, and Jeremiah (viii. 2) denounces it, just as the Deuteronomist does. This indication of late origin is confirmed by the reflection in Deuteronomy on the nature of prophecy (xiii. 1; xviii. 20 *seq.*), and still more by law of the Kingdom, which can scarcely have been written except by one who had fallen on evil days, who looked back on the history of the kingly power in the past, and was disappointed with its results. De Wette turns this probability into certainty by fixing attention on the great characteristic of Deuteronomy—namely, its insistence that all sacrifice should be offered nowhere save at the one place which Jehovah chose out of all the tribes. Evidently the most pious Kings and great prophets (*e.g.* Elijah), offered sacrifice at various places with perfect freedom. Hezekiah was the first to attack the worship on the high places. "Nay, only under Josiah were all the requirements of Deuteronomy fulfilled; then first the Passover was kept according to law, as a national feast (2 Kings xxiii. 22). Under Josiah the law was found, and everything points to the conclusion that Deuteronomy was then [first] introduced." Such are De Wette's words, and on this sure result the criticism of the Mosaic law has been rested ever since. The date of Deuteronomy is approximately fixed; the remainder of the Hexateuch falls into its place as prior or subsequent to Deuteronomy.

De Wette's commentary on the Psalms first came before the public in 1811, and a sentence or two taken from the first edition will help the reader to see that here also De Wette broke new ground in Old Testament criticism. After showing that the titles of the Psalms cannot be trusted, and that they attribute to David Psalms which are post-exilic, he continues thus:—

> To me, in accordance with my critical principles, the very existence of Davidic Psalms has become problematical. It is not enough that character and contents do not contradict the title; we need grounds of positive probability to outweigh the suspicion which rests on the titles. The monotony of the so-called Davidic Psalms is an argument against their Davidic authorship. Many of the plaintive Psalms are in the same tone, express the same ideas, presuppose the same situation. A poet who could write the elegy on Saul and Jonathan would not repeat himself in this way. If there are Maccabean Psalms, and this is the opinion held by some of the best commentators, the collection cannot have been closed till the end of the Maccabean period. This would agree very well with all that we know about the history of the canon, for that probably was only closed after the time of Antiochus Epiphanes.*

To the great names of Eichhorn and De Wette we must add a third, that of Gesenius, who was born in 1786, and died in 1842. As a scholar he was by far the greatest of the three; but his fame rests not so much on historical criticism as upon his services to Hebrew lexicography and grammar, as also on that mine of Oriental learning, his commentary on Isaiah (1821). But his position is always thoroughly critical. In his interesting "History of the Hebrew Language" (1815) he accepts De Wette's conclusion as to the date of Deuteronomy, distinguishes, as he had already done in his commentary, the genuine from the post-exilic elements in the Book of Isaiah, and, although less sceptical than De Wette in his attitude to "Davidic" Psalms, he reminds his readers that he was the first "to show with some approach to completeness the late character of the Hebrew" in the Book of Job, which he assigns to the time of the exile.

We should be glad to name, if we could, men of mark in this period who still maintained the traditional views. But in the early part of the century the conservative school in Germany was exceedingly weak; in France and England critical attack and conservative defence were alike unknown. Probably the most notable advocate of traditional opinions on the Old Testament was Jahn (1750-1816), a Roman Catholic scholar, deeply versed in Oriental learning. His chief works—("Introductio in libros Vet. Foed. in compendium redacta, 1840"; "Archæologia Biblica in compendium redacta, 1804"; "Enchiridion Hermeneuticae Generalis Tabularum Veteris et Novi Foed., 1812"; "Appendix Hermeneutica, being an examination of the Messianic

* The theory was due to Geddes, a Scotch Roman Catholic clergyman, who published an annotated translation of the Pentateuch and Joshua in 1792; of Judges, Samuel, Kings and Chronicles in 1797; "Critical Remarks on the Hebrew Scriptures, Vol. i., containing remarks on the Pentateuch" in 1800. He was suspended *a divinis* by his bishop, and met with scant sympathy in England. But part of his work was translated by Vater, and his theory was widely accepted in Germany.

* Once more contrast Smith's Bible Dictionary in 1863, remembering that then it marked the high-water mark of O.T. scholarship. "The titles of the Psalms are, when rightly interpreted, fully trustworthy, and every separate objection that has been made to any one of them can be fairly met." Art. on "Book of Psalms" in Vol. ii.

Prophesies, 1813-1815")—were published by him in Latin versions; the book named last seems to have been originally written in Latin. For this reason Jahn was well known in England at a time when scarcely anyone read German. After all, he was not conservative enough for his fellow Catholics even in Germany, and he was moved from his chair in the University of Vienna, though rewarded at the same time with a canonry in the Cathedral Church of the same city. His "Introduction," "Hermenentica," and "Appendix" were all placed by the Roman authorities on the Index. W. Addis.

LITERATURE.

A DIVIDEND TO LABOUR.*

Mr. Gilman begins with the remark that the great Duke of Wellington once complained that he was "much exposed to authors." Similarly, the modern employer of Labour complains that he is much exposed to philanthropists who do not understand the conditions under which alone business can be carried on. Mrs. Carlyle said "Mixing things that differ is the Great Bad." Business is one thing, philanthropy is another. Moreover, "It is far more important for the workman that his employer shall be financially successful, than that he shall be kind and generous in his dealings. A hard employer who keeps his men steadily at work for years on the average wage is much more of a real benefactor to the operative than the genial employer whose inexperience or lack of capacity closes the factory in a few months." Political economy long ignored the function of the employer as distinct from the capitalist, but recently he has been sufficiently recognised.

The man who has the mental ability and the force of character requisite for the conduct of industry on a large scale under the trying conditions of modern competition, but who has not the large capital needed, is the man whom the capitalist proper seeks, and eagerly embraces when found. Here is the one magician who can call up profits from the nether deep by his potent art. The two functions of providing money and of furnishing the able brain and the masterful character are always to be distinguished whether in different persons or in the same person. When a man of innate executive power and great acquired knowledge has also become a capitalist through his deserved prosperity he unites the two functions. As a capitalist he lends money to himself as an employer, but the second function is far more rarely exercised prosperously among men than the first.

The successful employer on a large scale is a comparatively recent development in social life; and all new forms of human relationship are very slowly moralised. An original man makes a successful stroke in business, others follow his example, but it is a long time before the community generally pronounces a moral judgment on the new departure.

We have a ghastly illustration of this in connection with the English industrial revolution which, 100 years ago, changed the predominance in our industries from agriculture to manufacture. As in all revolutionary changes, the worst evils fell upon the weakest and most helpless class. Mr. Whateley Cooke-Taylor's admirable "History of the Modern Factory System" is here referred to for the facts, especially in connection with the apprenticeship of pauper children. The whole history is a striking illustration of the need there may be for legislative interference before the moral sense of the community is sufficiently developed to do without it, and also of the way in which this moral sense may be developed under wise legislation till it is ready to go much farther than legal requirements demand. To this farther stage the civilised world has already attained in a very large number of instances, and Mr. Gilman's book is a valuable record of what has been accomplished. He says, p. 13:—

Surely it is a great, if not commanding, influence which the large mill-owner, for instance, exercises over his work-people. They have come by hundreds from all quarters to do the work and take the wages that he had offered. A community is gathered and a new town, perhaps, is formed. Year after year, to these hundreds, or even thousands, of workers, their work is the most important life-matter, as it is the foundation of all other matters. That the man who controls the supply of this work, who has owned, or still owns, the ground his employés tread upon, and the houses in which they dwell—that this man has no moral relations toward them beyond paying wages and collecting rents, that he is not called upon to exercise the potent and far-reaching influence upon their present and their future which he might by taking a warm interest in them as human beings capable of education and progress—this is a position betraying a curiously incomprehensive idea of human duty. To an instructed and impartial mind it will seem the most glaring instance, perhaps, afforded by the modern world of the survival of tribal morals (employers being regarded as one tribe and workmen as another), and of the superficiality of the Christian veneer over a too substantial selfishness.

Chapter II. is called "A Realisable Ideal," and exhibits the principles on which a large number of successful employers have acted and are acting in their relations with their workpeople, giving them either a direct share in the profits, or else giving them what Mr. Gilman calls an indirect dividend. Chapter III. tells the story of Robert Owen, the manufacturer, showing what a splendid example he set at New Lanark as far back as 1799, and how, before 1829, when he retired from business, he had anticipated almost all the beneficial changes which have since been slowly spreading elsewhere.

With Chapter IV. begins Part 2 of the book, which consists of an elaborate record of advantages given by employers to their workpeople in addition to their ordinary wages. This constitutes what is called the Indirect Dividend to Labour. Mr. Gilman describes Welfare-Institutions in Germany, Patronal Institutions in France, Patronage in Holland and Belgium, British Employers' Institutions, and American Liberality to Workmen. Of course the list is not exhaustive—in the case of England it is very far from being so—but it is a fine record of what has already been proved practical, and may be cordially recommended to all who desire information on the subject. Part 3 treats of "A Direct Dividend to Labour," and describes five typical cases of profit-sharing, the English example being the South Metropolitan Gas Company. Ten years ago Mr. Gilman published a valuable book on profit-sharing, and he now adds information bringing his account of it up to date. But his record of the Indirect Dividend is far more hopeful, especially in America where the wealthy employer has been most generous in his benefactions to the localities where his fortune has been made. Generally speaking, too, there is now ample recognition of the fact that the status of the human beings employed is a most important element in the manufactory, and that physical vigour, intelligence, sobriety, and good conduct are as essential for success as the latest machinery or efficient transport. In the last resort, we reach what St. Paul told us a good while ago.

> In the deep consciousness of a common life, the full recognition of a common aim, and the just division of a common product, the industrial members work together as one body, head and heart and hand agreeing in one conspiracy of benefit. Great even now is their reward who aspire and co-operate towards such fraternity, inspired by an unfailing enthusiasm for humanity.

H. Shaen Solly.

* "A Dividend to Labour: A Study of Employers' Welfare Institutions." By Nicholas Paine Gilman. Boston and New York: Houghton, Mifflin and Co. 1899. London: Macmillan and Co.

"FREE SPEECH."*

In his address on "Free Speech," to which attention has already been drawn in these columns by the letter from the Rev. R. A. Armstrong, Mr. Thomas attempts to define the duty of a minister in his pulpit in regard to the great questions of the day. One view of the minister's duty is thus described:—

> He may recognise that the Church is a corporate body of members uniting together for fellowship and growth in the Christian life and mind. He may then confine himself to the work of simply stimulating that life and mind, and enunciating broad spiritual and moral principles, and leave the congregation to apply those principles in their private and public life. This is indeed what many of our wisest and most revered teachers tell us. "Declare the moral Ideal," they urge. "Reveal the King in his beauty, but do not touch upon matters on which the deliverances of the various consciences of men differ and conflict." The work of the pulpit, according to this theory, is not to pronounce on practical or social morality, but rather to strip the veil from the heart, to illuminate the soul with a flood of spiritual light, to regenerate the inward life, to quicken the affections and rekindle the paling aspirations of men into an intenser glow. This is indeed the great, and, I will say, the *primary* work of any man who professes to carry on the spirit and work of the Master. But is it the only work? Is he to be silent—must he stand as a voiceless prophet in the face of the actual sins and struggles of mankind? Has he nothing to say about great humanitarian questions—matters of social and National honour? Is it his work simply to declare with infinite variations of beauty and of force, "Be good, follow Christ, love man, fear the Lord."

This view does not satisfy Mr. Thomas; if generally adopted, it would, in his view, greatly enfeeble the usefulness of the pulpit. In the ancient prophets he finds a better ideal of what preaching ought to be. They certainly dealt with the political questions of the hour, and with concrete questions of practical morals.

> These sturdy old prophets of Israel did not have an easy time of it. Kings and governments silenced them; popular excitement,

* An Address delivered in the Memorial Church, Liscard, by the Rev. J. M. Lloyd Thomas. The Liverpool Booksellers Co., 70, Lord-street. 3d.

the delirium and insanity of majorities stoned and persecuted them. Even the "sweet reasonableness" of Christ cried "Woe unto to you, for ye build the sepulchres of the prophets, and garnish the tombs of the righteous and say: If *we* had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are sons of them that slew the prophets." The prophets died murdered by the popular mob; Christ was crucified by the official government; Stephen martyred by Jewish orthodoxy. Should these have confined themselves to "broad moral and spiritual principles"? Should they have recognised that there is a time and place for everything, and that they must not expect too much of human nature? Read the Epistle of James, or those of Paul, and you will find matters of practical social and private life come out almost in every other verse. Come down to the great preachers—the Wycliffes, the Savonarolas, the Luthers—and you will find something more palpable and concrete—aye, and something more terribly stern than abstract "moral and spiritual principles." Was John Woolman wrong in applying spiritual Christianity to the question of slavery, and in making his brethren among the Society of Friends bitterly uncomfortable in the possession of slaves? Are Theodore Parker and Channing to be condemned for having come down from that beautiful translunary world of moral and spiritual ideals to the facts of slavery and war about their very feet?

These passages are sufficient to show the quality of Mr. Thomas's address, and the position that he takes up. We will only further urge our readers to procure the address and to read the whole of it for themselves.

WOOD-NOTES WILD.*

The lover of things lovely cannot fail to be delighted with this booklet, printed in beautiful type on Dickinson's hand-made paper, and clothed in a dainty wrapper. Mr. Harrold Johnson is to be heartily congratulated on the publication of his first venture in poetry. As the title-page more than hints, we have here a carefully selected sheaf from the harvested produce of 1889-1900. There are altogether twenty-four poems, all of different metre, all well worth publishing, but, as might be expected, not all of equal merit. The first poem is on the "Eternal Quest of the Ideal," beginning:—

> Will you seek the Holy Grail,
> Brother knight, along with me?
> You shall suffer, you may fail,
> Doubt, despair your lot may be,
> Brother, will you go with me?

The last is an expression of subdued and peaceful triumph, entitled "Transfiguration."

> A life within this life, a world unseen
> Floats softly by me soothing my unrest,
> And mystic voices pass the void between,
> And call me to the Islands of the Blest.
>
> I pass. Transfigured in the realms of love
> I am at one with Him who reigneth there,
> My raiment gloweth white as snow, I move
> In harmony with all the good and fair.

The poems are divided with evident design into four parts, one on Nature, three on Man, and it is difficult to choose where there is much that rings true to the supreme tests of Beauty, Truth, and Passion. Every reader will have his personal preferences, so one need not hesitate to hazard his own. Of those in lighter vein, "A May Wish," "A Christmas Poem," "By the Sea," and "The One Thing Needful," cannot fail to captivate and charm.

Of the sonnets, that "To a Rich Landowner," strikes a strong chord of true artistic power. Of this the following are the first eight lines:—

> Who clothes the hills in splendour of dark wood
> And purple heather and vast hoary steeps?
> Who pours the torrent down the craggy deeps
> And rounds huge boulders with the whirling flood?
> He who creates, and finds that all is good—
> And who made man to lord it, that he keeps
> With greedy hands and guilt of hoarded heaps
> The common treasures of God's Fatherhood?

The prevailing tone of the volume is that of robust struggle and healthy exultation. Other poems that at once arrest the reader are: "The Hope of the World,"—on the impressive theme of Evolution, and "The Mountain Pine"—an expression of genuine imaginative power. And finally, we will quote one other poem in full, entitled "Creation":—

> Deep down the fathomless ages the Master painted a picture,
> Ages and ages changing, ages and ages the same,
> Simple and perfect He wrought it, toilless, alone and unwearied,
> Master and picture are one.
>
> Years followed years, and the artists copied the work of the Master,
> Humbly, with reverence following, toiled, and suffered, and bled,
> Caught some faint gleams of the light after intricate, tortuous mazes,
> Flushed with the triumph and died.
>
> Artists, the Master who wrought you put His own being within you,
> Ye are divine and Creators; feel ye this, then shall ye paint
> Toilless, alone, and unwearied, a picture, simple and perfect—
> Artist and picture are one.

* Poems by the Rev. H. H. Johnson, B.A., of Small Heath. Published by the Author. To be had of the Printers, Buller and Co., 17, Ludgate-hill, Birmingham. 2s. 6d. net.

ESSEX HALL TEMPERANCE ASSOCIATION ANNUAL MEETING.

Sir,—Will you kindly allow me to inform your readers that the annual meeting of the above Association will be held at Essex Hall on Friday evening, June 8, when, among other important matters, a proposed alteration in the title of the Association will be discussed, it having been found that the present title has given rise to misconception, especially on the part of country friends.

The following are among the titles already suggested, and I shall be glad to have the views of members and friends to lay before the Committee at their next meeting on May 10:—

"The Unitarian Temperance Association."

"The Free Christian Temperance Association."

"Unitarian, Free Christian and Allied Churches Temperance Association."

J. Bredall.

Joint Hon. Sec., Essex Hall Temperance Association, 238, Barry-road, S.E.

OBITUARY.

MISS ANNE V. LISTER.

Many of our readers, especially in London, will be grieved and shocked to read the announcement of the death of Miss Lister, which occurred, on Good Friday, at Assouan, Upper Egypt. The Lister family has for generations held an honoured placed in our churches, and Mr. Isaac Solly Lister and his two sisters, who have lived together at Upper Heath, Hampstead, attached members of Rosslyn-hill Chapel, have been identified with many good causes, helping by their work and their means, and by the hospitality of their Hampstead home. Fresh in the memory of our readers will be the generosity with which they opened their grounds to the performance of the masque of *Comus* for the Building Fund of our London churches. The elder sister was especially interested and active in the neighbouring Hospital for Consumption. But the work by which she will be best remembered is that of Rosslyn-hill day-schools. For thirty years she had been an active member of the Committee, and for much of that time she had been their untiring friend, counsellor, and practical manager. Familiar with all the details of their work, she had seen the need of handing them over to the London School Board; her last cares before leaving home for this journey had been given to the details of the transfer, and a few weeks ago, in her absence, she had been nominated by the Board one of the group of "Managers" who were to have the new Hampstead schools in their charge. Alas! before she could enter on the work, she had passed away. At the beginning of the year a voyage to Egypt was recommended for Mr. Lister, who was recovering slowly from a severe illness of last year, and it was arranged for the sisters to accompany their brother. For a time all went well, but at Assouan, a month ago, she was seized with an attack of influenza. After some weeks, strong feverish symptoms, accompanied by feeble action of the heart, developed themselves, and on the 13th inst., without pain, she passed away.

THE LATE JOHN WRIGHT.

The obituary notice of this excellent man, which appeared in The Inquirer, recalls the days when he was a burning and a shining light of Lancashire Unitarianism. Full as that notice was of his manifold labours, yet it must necessarily leave much unsaid that testifies what a force he was, and that endeared him to the vast majority of those who were brought into personal contact with him. As an old pupil of his, and a near neighbour for a number of years, I should be glad to be allowed to bear my testimony to his many good qualities, and to the esteem and love in which he was held. It was my great privilege to enjoy his friendship, and to have much personal intercourse with him, during the first years of my ministry. I was his nearest ministerial neighbour, and had charge of a congregation, of which he was the founder, for it was he that first broke ground at Heywood, preaching the first sermon there in 1856. It was also the first fruits of that missionary spirit, in the fifties, which sent such a wave of enthusiasm over our churches, and which called into existence most, if not all, of

our missionary organisations. I may here state that I once heard Mr. Wright say that it was the Heywood movement that first suggested the idea of the East Lancashire Mission, and of this organisation he was commonly designated the father.

It was a rare good fortune for any young man, just entering as I was upon the ministry, to come into close contact with a man like Mr. Wright, and the memory of our happy relations with each other is to me a most precious possession. I could go to him as to a father in any little difficulties or troubles that arose, and always found in him a most sympathetic friend and adviser. During his summer vacations it was his custom to ask me to supply his pulpit for as many Sundays as I wished. There was no aloofness about him, no stiffness or formality; nothing of the master, even to his pupils. He was ever the same genial open spirit; fond of a joke and a laugh, bright and humorous in his conversation, and had the art of at once setting the timorous and nervous at their ease. It was these qualities that made him so popular and beloved by the students of the Home Missionary Board. He won their confidence, and they could always look up to him with respect and love.

These same qualities, even more, perhaps, than his great ability and zeal, combined to make him one of the most popular ministers among our Lancashire churches. Not only by his own congregation, but by many elsewhere, he was greatly admired and loved, and no one was more welcome at school anniversaries, or at district meetings than he. Indeed, the latter without him would have been like the play of *Hamlet* with Hamlet left out. Something of the spirit of his grandfather, the great Unitarian Missionary, Richard Wright, must have been in him, for he had the zeal of an apostle, and he was the life and soul of the missionary movement in East Lancashire during his ministry at Bury. He had a ready pen and tongue; he was an earnest and eloquent extempore preacher and platform speaker, and did not even shrink from public debate. I remember on one occasion a popular Nonconformist minister in Bury made an attack upon him for something he had said on some doctrinal point, and his reply was a challenge to a public debate on the subject "in any place and before any audience."

It was a sad drawback to his public usefulness that at a comparatively early age he became subject to attacks of gout, which often interfered with the discharge of his duties, and which cut short his ministry at Bury. I was frequently called upon, often at very short notice, when these attacks came on to fill his place, one of them being the occasion of the Sunday-school anniversary at Bury. It was a great loss to our body when he was thus compelled to relinquish, in mid-life, his pulpit at Bury and go to a quieter sphere of labour and a more genial climate. And probably this was the cause of his comparatively early retirement from the ministry altogether. Since then another generation has grown up that knows little or nothing about him, and to whom at best he can only be a name. His retirement was complete, for seldom has he appeared before the public, either by voice or pen, since then. He has now passed beyond the veil, the last of a noble band of ministers whose portraits are now before me; I mean the old Manchester ministers, commonly known as the Twelve Apostles. I have often thought them a remarkable set of men to be gathered together in the same district, to be formed into one society, and to be taken in one photographic group. The last link that bound these men to the present is now gone, and where shall we look for their like? In our body, at least, it would scarcely be possible to find a dozen ministers now, within a radius of a dozen miles, of like mental calibre and social standing. They deserve to be held in honoured remembrance by our churches, and not the least the one who was the last to depart. John Fox.

THE CHILDREN'S COLUMN.

"A Bit of Good News."

And now I am going to tell you *A Bit of Good News for Each of You.*

One day a lot of lads were playing in the street. They were noisy, rough, and dirty. A finely-dressed young woman hurrying along, ran against a bare-footed lad, and upset him!

"I beg your pardon. Did it hurt you?" she said.

"No Miss," said he, as soon as he could speak, "and *you* may run agin me and knock me down twenty times if you want ter."

He was so pleased that she, so well-dressed, should apologise to him. It fairly took his breath away.

Have you never felt an inch taller and a week happier when someone whom you have greatly admired and looked up to has actually come and spoken to you? And would it not be a bit of good news to you if you were told that somebody of great power, and wisdom, and love would speak to you any day you liked?

A poor boy, without father and mother, who had to spend most of his days in the muddy streets, one day saved a beautiful little girl from being run over, but got run over himself. He was taken to the Hospital. The mother of the little girl was a lady. She went at once—she went every day and every night to see and help the dying boy in his little bed. She did all she could—she would have done anything—to save him. But soon his pain all went, and she saw that *he* was slowly passing away. And she said: "Teddie dear, is there anything at all I can do for you?"

He looked up at her beautiful face with his large bright eyes, he hardly dared to ask, it seemed so much—for she was a real lady—but at last he said:

"You couldn't—you couldn't—I s'pose, kiss *me*?"

Kiss him! Couldn't she? Didn't she?

May I tell you now my Bit of Good News for you? See! The King of Kings, the Lord of Lords, the greatest of all Beings,—God *will speak to you.* Yes, to you! Not in words as I do. God speaks in Things and Thoughts. You have heard Him yourself already. The boy Samuel, and the boy Jesus, heard him. And by the time a boy or a girl is ten years old you are able to understand *when* God speaks to you. How? Listen: A great man, named Emerson, often used to tell a story of something he once saw. It was about a little girl. The girl's mother was a wise good Quaker lady. Her name was Mary Rotch.

One day the little girl came into the room and asked if she might do a certain thing, which the mother knew was wrong. But instead of answering Yea or Nay, the mother said: "Well child, what does the voice in thee say?"

The child went away to be alone by herself, and, by and by, she came back and said: "Mother, the little voice says—No!" And that settled it.

"Ah that," said Emerson, "starts the tears to one's eyes!"

And why? Why just to think that the Infinite God would speak to the soul of that little girl, and just to think that she would listen and obey. You won't forget the three things, will you?

A Great Wonder:—God is Everywhere.
A Grand Secret:—God Always Knows.
A Bit of Good News:—
God Speaks to You.

Shall I tell you, to end with, something in poetry about myself? I daresay, perhaps, it may turn out to be something about *yourself* as well. But you will know when you hear it or read it. Why not learn the poem? Anyway, please to watch, very closely, and try to catch the meaning of what I am going to say:—

I saw the beauty of the world
Before me like a flag unfurled,
The splendour of the morning sky,
And all the stars in company;
I thought, How beautiful it is!
My soul said, "There is *more* than this."

I saw the pomps of death and birth,
The generations of the earth;
I looked on saints and heroes crowned,
And love as wide as heaven is round;
I thought, How wonderful it is!
My soul said, "There is more than *this*."

Sometimes I have an awful thought
That *bids* me do the thing I ought;
It comes like wind, it burns like flame,
How shall I give that thought a name?
It draws me like a loving kiss,—
My soul says, "*There is more than this.*"

Yea, there is One I cannot see,
Yet *feel* that He is Lord to me;
And in the heavens and earth and skies,
In the good which lives till evil dies,
This Someone I can *not* withstand
Is God—God—God on every hand! *

J. J. Wright.

PUBLICATIONS RECEIVED.

To Publishers.—*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Addresses to Children. 8d. (Sunday School Association.)

Social and Political Pioneers. By Ramsden Balmforth. 2s. 6d. (Sonnenschein.)

The Mystery of Suffering. By F. J. Gant, F.R.C.S. 1s. (Elliot Stock.)

Mind, English Historical Review, International Journal of Ethics, Woman at Home, Review of Reviews, English Illustrated, Young Days.

Inquiries having been made as to a Refreshment Stall at the Bazaar, it is as well to state that while refreshments will be provided at reasonable charges in the Throne Room, the Bazaar Fund will not benefit thereby; there will also be easy access to the Holborn Restaurant for those who require more substantial meals.

* Rands (alt.).

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Back Page ...	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

All payments in respect to The Inquirer to be made to E. Kennedy, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, APRIL 28, 1900.

WORK AND PLAY.

The Jubilee of the London District Unitarian Society, which falls in the present year, is to be signalised, as our readers are already well aware, by the raising of a fund of at least £12,000, two-thirds of which are to be the nucleus of a Permanent Chapel Building Fund, while the other third may be used to meet the needs of existing churches, to pay off charges on the buildings, or to secure freeholds. Such an effort to strengthen and extend the work of Unitarians in the cause of Liberal Christianity in the metropolitan area could not fail to secure very widespread and cordial support, and already by direct donations the Fund amounts to close upon £10,000. But in all such efforts, as treasurers know to their cost, it is the last thousand or two which are the most difficult to compass, and this is what has to be done in the present instance during the coming week.

Steady work has been going on, to this end, for eighteen months and more, preparing for the Bazaar, which is to be opened on May Day at the King's Hall. Many people do not love bazaars, and if the raising of the money were all, we should look with a good deal of repugnance upon such a climax to a serious effort. But there is much else to be remembered, and we may be heartily glad in the thought of the large amount of patient and unselfish work that has been put into this effort, the spirit of good-comradeship that has been generated in an ever-widening circle, and the drawing together of the bonds of unity in a common work, which, we may surely hope, will remain for effective service in coming years. It is by no means in London alone that these happy forces have been at work. The list of donations bears witness to the generous sympathy of many friends in different parts of the country; and at the Bazaar the Manchester stall, which already before the event has achieved a large result, will testify to the good-feeling between North and South, which had its earlier demonstration at the time of the Manchester Bazaar. From other parts of the country abundant help has flowed in. Wales will be represented by a stall of her own; and even from distant India our friends of the Brahmo Somaj have sent gifts which will have all the fascination of the Orient and the added grace of the friendliness which has prompted such an act.

But now it remains with our friends to make all this generous effort thoroughly effective for the purpose towards which it has been directed, and it should be done in the same happy spirit in which the work of preparation has been carried through. The three days of the Bazaar afford an opportunity, not only for the achievement of the financial end, which will be of such great benefit to the churches most directly concerned, but for a delightful gathering of friends which shall bring into one focus all the good-feeling which has inspired, and has been inspired by this effort, so that it may be thoroughly enjoyed. There is much business to be done, but it is to be done as pleasure, to secure its happiest result, and not without an underlying consciousness of the more serious purpose, which reaches much further than the mere getting of the money.

This Bazaar has been organised on right principles, for honest sale of goods, free from all objectionable practices, and whether one thinks a bazaar an ideal method of raising money or not, it has a social aspect with which all must sympathise. Therefore we would say to all our friends, Come, and let there be no doubt as to the abundant generosity that shall secure for the Bazaar the happiest issue.

Presentation Portrait of Dr. Blake Odgers.—We are requested by Mr. A. Savage Cooper, hon. sec. of the Portrait Committee, in connection with the London Bazaar, to say, in answer to several inquiries, that the presentation of the portrait of Dr. Odgers will be made at the conversazione on Saturday evening, May 5, in the King's Hall Rooms.

At the London Bazaar next week we understand that visitors will have an opportunity of giving expression to their sympathy with the men now serving in South Africa, to whom it is said that articles of comfortable clothing will be a very welcome gift. A khaki crate is to be placed in a central position in the Bazaar, in which any purchases intended for the Army may be deposited, when they will be at once forwarded to South Africa.

THE BAZAAR OF NEXT WEEK.

Essex Hall has been daily getting more and more blocked with parcels, crates, hampers, boxes, picture-cases, &c. At thirty, forty, fifty churches—probably many more, for it is difficult to say where the workers have not been busy—a similar if smaller convergence of goods has been seen. The London County Council will doubtless be rendered more than ever eager to relieve the traffic about Holborn when the final massing movement takes place, and all the produce of these many months of skilful industry—and in many cases of self-denying generosity—finds itself besieging the doors of the King's Hall, Newton-street.

That this convergence of goods—"good goods," as they have emphatically been called—will draw after it a dense stream of visitors, from London, from the debateable region vaguely known as "the suburbs," which may be made as inclusive as one pleases, and from all parts of the country clearly beyond the circle but within the attraction of the metropolis—this is the confident expectation of excellent judges. "Did not the London Triennial," they say, "bring together numbers far beyond any previous record? Is not this, too, the very time of all the year when London puts on its loveliest charm of green trees and flower-decked windows? And is not this unprecedented effort of the London Unitarians just the thing to add the compulsions of duty to the allurements of pleasure? When, if not now, will the faithful flock together, and by their united efforts render May, 1900, an epoch in the metropolitan annals of our movement?"

So these prophets shrewdly argue; and meanwhile there is already a great throng being organised and drilled, and rehearsed, to play their parts as sellers and stewards, and actors, and singers, and musicians, and exhibitors of rare and beautiful things. If the performers are so many, what must the audiences be! Happily the King's Hall, and suite of rooms—(their very names have an opulent sound: Crown Room, Throne Room, Duke's Room, and so on)—are large; and the diligent officers who have been operating upon the face of chaos so long will no doubt in due time make cosmos of it all in preparation for Tuesday, the opening day.

For, the long-looked-for day *will* come at last, and the long-worked-for success will be won. Success, undoubtedly, not alone the money success—though it is a big pull to raise a net profit of considerably over £2,000 by this Bazaar, and the visitors will do well to enjoy a season of really open-hearted and open-handed generosity on this occasion. But there is another success inside the cash business. It is the joy of feeling that we have no dying cause to work for. Look at these regiments of bright, active, intelligent *young* people who have been heartily glad to find in this work something they could take a hand in as well as their seniors. Look at these conferences and committees of representatives from different churches, knitting up the members into friendships not easy ever to break again. This extended capital of mutual knowledge and goodwill is no bad asset with which to start the twentieth century.

That is the kind of thought the serious-minded will be glad to cherish as the merry May-days—for merry as well as busy

they will evidently be—go on. We must not here usurp the function of the Bazaar Book and the Daily Programme; but must content ourselves with saying that from half-past two, when Lady Brunner, Lady Durning-Lawrence, and Mrs. Frederick Nettlefold are in turn to open the Bazaar, on three successive days, till ten, when the doors will close, there will be entertainment enough for the most light-hearted, as well as purchasables enough for the heaviest purse. Scenes pastoral and (almost) tragic, "variety" sketches, dramatic pieces ranging from Jane Austen to Sheridan, science with its wireless telegraphy and "X-rays," art with its portraits drawn or painted on the spot (or modelled, if one prefers sculpture), music in many forms and at all hours—such is the ample fare provided in this kind. Indeed, it is so copious that it overflows; and the Brixton Choral Union, under skilful direction, and aided by special talent, boldly means to woo the public to a fourth evening's concert (on Friday) with the "Wedding of Hiawatha." After which, what could be more appropriate than that, with light hearts, their busy week over, the young people of all ages should hold a conversazione and dance on Saturday!

Well, there will be the three good busy days to work through before these supplementary joys are reached; and many a day afterwards in which to look back and, amid pleasant recollections and many pretty things added to our private stores, to consider well what we are to do with the money—and with the stores of fruitful energy—brought forth by the Bazaar.

W. G. T.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

The Council met on Tuesday afternoon at Essex Hall, the President, Mr. Charles W. Jones, J.P., in the chair. There were also present Mrs. L. M. Aspland, Miss Burkitt, Mr. George Callow, Rev. George Carter, Mr. G. W. Chitty, Rev. V. D. Davis, B.A., Mr. Richard Eve, Rev. F. K. Freeston, Rev. H. Gow, B.A., Mr. Charles Harding, Rev. James Harwood, B.A., Major Haynes, Rev. Dr. Brooke Herford, Mr. W. C. Jolly, J.P., Mrs. Alfred Lawrence, Mr. Frederick Nettlefold, Mr. Oswald Nettlefold, Rev. H. Woods Perris, Rev. W. Chynoweth Pope, Mr. J. T. Preston, Miss E. Sharpe, Mr. Hugh Stannus, Mr. John Sudbery, Miss Tayler, Mr. S. S. Tayler, Miss Teschemacher, and the Rev. W. G. Tarrant, B.A., who acted for the Rev. W. Copeland Bowie, the secretary, in his absence in America.

The minutes of the preceding meeting were read and confirmed.

Mr. Tarrant then read the report, as follows:—

Report.

Since the last meeting of the Council held in October, the Executive Committee have met six times, and there have been twenty-six meetings of the various sub-committees.

Finance.—The following is a summary of the ordinary income from Jan. 1 to March 31, 1900:—Subscriptions, £851 2s. 6d.; donations and collections, £80 9s. 4d.; dividends and rent, &c., £376 13s. 11d.; book-room sales, £344 6s. 2d.; legacies, &c., £175; making, with the balance of £23 11s. 2d. from 1899, the sum of £1,751 8s. 1d. The expenditure for the same period in grants to congregations, bookroom, offices and other expenses has been £1,085 9s. 4d. In June and September a large sum will be required for grants, and the subscriptions will not be in the same proportion, as most of them are paid at the beginning of the year. The Council will be pleased to know that from 183 congregations the amount of £549 11s. 7d. has been received from congregational collections during 1899. An anonymous donation of £250 has been received. The Committee have pleasure in reporting that legacies have been received from the late Mr. Thomas Young £50, Mrs. Caroline Janson £50, Mr. John Harrop £75, and Mr. Charles Wragg £50.

Publications.—During the three months ending March 31, 1,237 books, 20,623 pamphlets, valued at £124 1s. 11d., have been granted to churches, postal missions, and individual correspondents. The "Pocket Almanac" and the "Essex Hall Year Book" for 1900 have been published, and copies of the latter have been sent to all subscribers of 10s. and upwards to the funds of the Association. A new edition of the volume of Sermons entitled "Spiritual Perspective," by the late Rev. C. J. Perry, has been published, and a pamphlet has been prepared, with brief memoir from Dr. Southwood Smith's "Discourse on Death." Copies of Dr. Drummond's "Epistles of Paul," in the International Handbook Series, and of Mr. Armstrong's "Study of Religion" have been procured from the publishers, and placed for sale in the bookroom. A new tract entitled "Faith in Jesus," by the Rev. W. G. Tarrant, has been published. The following tracts have been reprinted:—*Tracts for the Times*—No. 1, "The Principles and Ideals of Unitarians," by R. A. Armstrong; No. 17, "The Resurrection of Jesus," by Stopford A. Brooke; No. 30, "Main Lines of Unitarianism," by Brooke Herford; No. 27, "Place of Jesus in Religion," by R. A. Armstrong; No. 41, "Why am I a Unitarian?" by J. Freeman Clarke. *Leaflets*:—No. 16, "Beliefs of a Unitarian," by S. Fletcher Williams; No. 32, "Jesus the Harmoniser," by H. W. Crosskey; No. 23, "Search the Scriptures," by W. Copeland Bowie. A new catalogue of books published by the Association has been issued, and the prices of some of the books have been reduced. A list of tunes in the "Bristol Tune Book," suitable for the hymns in the "Essex Hall Hymnal," has been prepared by Mr. Howard Barnard and Mr. John Harrison, and sent to the ministers of all congregations using the Hymnal, and several letters have been received stating that it will meet a long felt want.

Mission Work.—The Committee have made grants to congregations at the following places for the current year at the rates named:—Ashton-under-Lyne £100, Bedfield £30, Bournemouth £25, Bermondsey £50, Bradford (Manchester) £40, Cardiff £20, Carlisle £45, Chelmsford £15, Chorlton £40, Colyton £10, Congleton £20, Clydach Vale £12 10s., Denton £50, Elland £20, Forest Gate £60, Framlingham £20, Gateshead, &c. £100, Hastings £35, Heaton Moor and Urmston £45, Huddersfield £40, Ilkeston £60, Kentish Town £20, Kilburn £20, Leicester F.C.C. £20, Lewisham £75, Lydgate £10, Lynn to March 31 £7 10s., Mansford-street £20, Newark £18, Newbury £20, Nottage £10, Christ Church (Nottingham) £30, Pentre £12 10s., Plumstead £70, Poole £35, Small Heath £50, Southampton £100, Stepney £20, Stockton £30, Stratford £20, Stratford-on-Avon £50, Torquay £25, Warwick £10, Welsh Services £10, Whitchurch £10, Wick £10. The following grants have been made in aid of the salaries of district missionaries:—London and South Eastern Provincial Assembly £100, South East Wales Society £85, Western Union £62 10s. Grants have also been made in aid of the Mission work in foreign countries:—Budapest £50, Brussels £10, Hungarian Student £50, Melbourne £10, Sydney £75. Special grants have been voted as follows:—Burton-on-Trent £5 for services, Choppington £10 for repairs, Ciliau Aeron £25 for new chapel, Deal £10 for repairs, Gateshead £50 for new iron building, Great Hucklow £10 for enlarging schoolroom, Ipswich £50 for renovation of chapel, Leicester F.C.C. £100 for new building, Loughborough £5 towards debt on church account, Newton Abbot £10 for services, Rochdale £25 towards repairs, Walsall £5 for repairs, Yeovil £16 10s. At the last meeting of the Council the Rev. W. Jellie was present, and good wishes were cordially expressed for his prosperity as the first Unitarian missionary to New Zealand. Letters since received have notified his safe arrival at Sydney, on his way to Auckland, and an excellent impression of his fitness for colonial work appears to have been made upon the Sydney friends, who held a meeting to greet him. The situation in Sydney itself is one of considerable anxiety. The need is urgent for a young, energetic minister, capable of holding his own in that great community, and efforts have been made privately and through the Press, to secure an English minister suitable to the circumstances of the case. At the present moment, however, these efforts have been unsuccessful, and the assistance of any members of the Council towards solving the problem will be gratefully welcomed.

McQuaker Fund.—The Rev. Stopford A. Brooke visited Scotland during part of November and December, and delivered six lectures—two each at Aberdeen, Edinburgh and Glasgow, and preached once at each place. The lectures were largely attended at all three places. At Aberdeen there were about 400 at the lectures, and 600 at the Sunday Service. It was reported by friends in Scotland that the lectures were eminently useful in spreading more reasonable views of religion. The two lectures will be issued shortly as a booklet, and will be circulated in Scotland. The Rev. E. T. Russell has delivered week-evening lectures at Bridgetown, Springburn, and South Side, and the Rev. Alex. Webster has lectured at Banff, Forres, Fraserburgh, Inverness, Peterhead, Turriff, and Wick. Letters have been sent to all Free Public Libraries in Scotland offering a gift of books for the use of readers. Fifteen libraries have taken advantage of the offer, and 325 books to the value of £30 5s. 3d. have been forwarded.

Work in India.—The Rev. S. Fletcher Williams sends reports from time to time of his visits to different centres in India, and the Committee continue to receive letters of gratitude from natives testifying to the good work he is doing in their country. Mr. Williams has visited Calcutta, Madras, Barisal, Dacca, Mymensingh, Calicut, Coimbatore, &c., and has lectured and preached to very large numbers of people at each place, including the principal people of the town. At Calicut the German missionaries placed their mission hall at the disposal of the Theistic Society on one Sunday, and with their congregation attended the service. It has been reported that at Calicut the gatherings, in religious interest, have never been equalled in the history of the town. In Mr. Williams's last letter he stated that he hoped to go to Assam for a time to escape the extreme effects of the hot season.

Special Services Fund.—The Council will be interested to learn that for the six services by the Rev. Stopford A. Brooke, held on Sunday mornings, at Little Portland-street Chapel, 750 reserved seat cards were issued on the application of persons residing in all parts of London. On several occasions people had to be sent away for want of room. Mr. Stopford Brooke preached on the evening of Citizen Sunday at Mansford-street, Bethnal-green. Services at Warrington and Swansea were also held, but shortly before Christmas, Mr. Brooke had a serious attack of influenza followed by congestion of the lungs, and he was

unable to fulfil his engagements at Wandsworth, Chester, Rochdale, Oldham, Platt, Hull, Burnley, Padiham, and Oxford. Having made a good recovery, on April 8, Mr. Brooke preached at the East Hill Unitarian Church, Wandsworth, to a very large congregation. It is hoped that it will be possible for his promised visits to be made to the other places in the autumn. Arrangements have been made with the Committee at Essex Church, Kensington, for the Rev. Stopford Brooke to preach there on six Sunday mornings from May 27 to July 1 inclusive. Applications for services are still being received, and it is evident that widespread appreciation exists of the great good that these special services have done.

Autumnal Meetings.—The autumnal meetings of the Association were held at Bristol on Nov. 21 and 22. The President, the Treasurer, and the Secretary, Lady O'Hagan, and the Rev. V. D. Davis, attended as the delegates of the Association. The Rev. J. Estlin Carpenter preached the sermon. At the meeting of the National Conference at Leicester, April 3 to 6, Mr. Charles W. Jones, the President, acted as the representative of the Association. The Secretary and the Rev. Charles Hargrove have been appointed as the delegates to the International Conference of Unitarians to be held at Boston, U.S.A., May 20 to 25.

London Unitarian Bazaar.—With respect to a memorable effort nearer home—namely, the formation of a Permanent Church Building Loan Fund for London, the Committee, although precluded from giving it direct financial support, has, in addition to a vote of books for the Bazaar to be held in May, afforded every facility to the workers engaged in that enterprise, and Essex Hall has been during the winter and spring the scene of unprecedented labours by the numerous committees. The Council will share the hope that this effort may result in permanently strengthening the movement in and about this vast community.

Lantern Slides.—Acting upon a suggestion which had been found fruitful in other directions, the Committee have organised a supply of lantern slides for use at services and meetings, and a catalogue including eighteen sets, and hints to users has been printed for issue. The subjects include Parables, the Life of Jesus, and other Biblical stories, Modern Teachers, Reformers, &c., and a good supply of hymns by Unitarian writers. Nearly 300 slides are thus at disposal, and there can be no doubt that they will be found useful and educative as well as interesting.

Anniversary Meetings.—The following arrangements have been made for the anniversary meetings in Whit-week:—On Wednesday morning, June 6, the annual service will be held at Unity Church, Islington, the preacher being the Rev. Christopher J. Street, M.A., LL.B., of Bolton. On the afternoon of the same day, the annual business meeting will be held at Essex Hall, and a public meeting will be held at the same place in the evening, when the President will give an address on "An Ideal Church," and the Rev. J. Edwin Odgers an address on "Dr. Martineau and Unitarian Christianity." On Thursday morning, June 7, there will be a conference, at which two papers will be read—the first by Mr. Richard Robinson, of Liverpool, on "Possible Developments in Unitarian Missionary Work in England," and the second by the Rev. J. T. Sunderland, M.A., on "Opportunities and Methods of Unitarian Work suggested by Experiences in America." On Thursday evening there will be a conversazione at the Royal Institute of Water Colour Painters. It should be added that the President is inviting the delegates from district societies to luncheon after the service on June 6. In regard to meetings of other societies during Whit-week, the annual business meeting of the Sunday-school Association will be held on Tuesday, June 5, followed by tea at six, and an address by Miss Marian Pritchard on "A Glimpse at Sunday-school Work in America." The London ministers have arranged a Communion Service for Wednesday morning, June 6, at Unity Church, Islington, at 10.30. The Central Postal Mission will hold their annual meeting on Thursday afternoon at 2.30, and at 4 at the open conference arranged for ministers from the country by their London brethren, a paper will be read by the Rev. John Byles on "The Christian Minister, as Prophet." On Friday evening the Temperance Association will hold their annual meeting.

The Committee regret to report the death of Sir Henry Tate, Bart., Miss Anna Swanwick, Mr. J. S. Mathers, and the Rev. David Thompson. Sir Henry Tate's widespread and intelligent benevolence had raised his name to honour far beyond our religious community, and his simple Christian piety was as characteristic as his munificent support of educational and philanthropical institutions. Miss Anna Swanwick had also brought lustre to the faith she shared by a life no less of graciousness than of genius. Each of these passed away in a good old age; but in Mr. J. S. Mathers the Committee lost a colleague, and the community at large a zealous worker whose years still promised abundance of service to the causes he held dear. The Rev. David Thompson has also left a name respected by all who knew his work and character. The Council will join the Committee in tendering respectful sympathy to the families bereaved by these losses.

It is also to be recorded here that the Association has lost a life-long member in Dr. James Martineau, who preached the annual sermon as long ago as 1834, and again in 1869, and who to the last maintained a warm interest in the work of the Association. A special resolution in connection with his memory will be submitted to the Council.

The PRESIDENT, having referred to the death of Dr. Martineau as the one event during the past year which overshadowed all others in the history of their churches, spoke of the loss they had also sustained by the death of Miss Swanwick, who was only six years Dr. Martineau's junior, a constant friend of education, and adding lustre to them by her own learning; of Sir Henry Tate, whom he had known from his own boyhood, and of whose many acts of beneficence he would only mention the gift of the library to Manchester College at Oxford; of Mr. J. S. Mathers, whom they mourned as a comparatively young man and a faithful fellow-worker; and of the Rev. David Thompson, revered in his own neighbourhood for his simple life and great piety, so that during his illness neighbouring ministers of other denominations undertook to fill his pulpit and to fulfil pastoral duties for him. Death had also taken from them the Rev. John Wright, a faithful worker for the cause of righteousness and free religion. Having further alluded to several points of interest in the report, and to the generous response which had been made to the appeal for a special Indian Famine Fund, before proceeding to the regular business he called upon Dr. Brooke Herford to move a special resolution.

Dr. HERFORD said that they could not meet without some expression of their regret and reverence at the thought of the passing of their great leader and prophet, James Martineau. He had already spoken of Dr. Martineau in public, and of course much in private, and had listened to characterisations of him, one of which certainly, that by Mr. Stopford Brooke at the Leicester Conference, seemed so surpassingly wise and deep as to take away much inclination for further words. That tribute had already been widely read, and he hoped it would be much more widely read; it emphasised so many varied aspects of his work and influence, of almost all of which they felt the value and the weight. He moved:—

That the Council of the British and Foreign Unitarian Association, at this its first meeting after the death of the Rev. James Martineau, D.D., LL.D., places on record its deep and abiding sense of the service rendered by him to Unitarian Christianity, of his unequalled spiritual influence on the religious life of our churches, and of his magnificent vindication of the personal relation of the human soul to a Father God. The Council humbly thanks Almighty God for the gift of such a leader and friend, rejoices in that fulness of his years which enabled him to complete his great philosophical works and to see the fruit of his labours, and prays that his courageous devotion to truth, to intellectual freedom and to spiritual religion, may ever inspire the Unitarian Churches of Great Britain, the United States, and of the world.

The Rev. J. HARWOOD regretted the absence of Mr. P. W. Clayden, who was to have seconded the resolution, but was glad for his own part to have that opportunity of humbly offering an expression of his love and reverence. The last time he had seen Dr. Martineau was on one of the days of the autumnal meeting of the Association at Bristol, and remarks that Dr. Martineau had made on the circumstances of the meeting showed his continuing interest and concern for the welfare of the churches. At times he was supposed to say things not very appreciative of Unitarians and Unitarianism; but whenever he felt that the time had come for that, it was to Unitarians themselves that he said it; in the presence of others no one was more forward to vindicate the truth for which Unitarianism stood and the value of their testimony. It was difficult to speak of a man of such large and many-sided character; but he recalled a conversation he had had about twenty years ago with the late John Hamilton Thom, who characterised in a very happy word the leading aspect of Dr. Martineau's life. "Dr. Martineau's nature," Mr. Thom said, "is essentially rhythmical." In that word "rhythmical" they had the outward grace of movement and manner summed up, the beautiful cadence of his voice, the charm of his literary style, and that wonderful gift by which, in the schemes he introduced from time to time, he produced the perfect balance of an harmonious whole. That word, more completely than any other, summed up the characteristics of his nature. Looking at the number of Dr. Martineau's books they could not but be struck by the immense amount of work he did, but there were other channels of his influences, and especially through private correspondence, often with persons unknown to him, his power had been very widely exercised. Many years ago, when he and his friends were anxious lest his life and strength might not last until he had completed and published his works, he had spoken of how his work was interrupted by the extent of his private correspondence; and yet when an instance was recounted to him of how an autograph hunter to obtain his wish had propounded some philosophical question, and had

received a long and careful answer, Dr. Martineau said, "Your story amuses me, and proves that the man's cleverness was greater than my discernment. But I would rather be taken in by nine men of the sort you describe than say No to a single honest searcher after truth." That was but an instance of the great generosity of his nature. They all had felt, when they heard in the early part of the year of Dr. Martineau's death, that something had gone out of the world which left them all very much poorer; but their overpowering feeling was one of gratitude that they had been permitted to know him and to come under his influence. He seconded the resolution, which was then passed in reverent silence.

The President, having invited any questions or remarks on the report, Mr. S. S. Tayler referred to the great success of the meetings of the National Conference at Leicester, and reminded the Council that the Conference, like the London Domestic Mission Society, had been founded on the initiative of their Association. He regretted to notice an uneasy feeling in some of their people, who did not seem satisfied that the Conference should fulfil the useful object for which it was founded. He trusted the Conference would not run onto any side line that might interfere with what was more properly the work of the Association.

Miss Sharpe raised a question as to the supply of ministers and the need of definite teaching of Unitarian Christianity, to which Mr. Tarrant and Mr. Nettlefold replied, pointing out that as to ministers the responsibility rested with the congregations themselves and not with the Association.

On the motion of the President, seconded by Mr. Nettlefold, the report was adopted.

It was reported that the following names of deceased members had been removed from the list of the Council:—Mrs. Thomas Colfox, Mr. Arthur Greg, Mr. Benjamin Heape, Sir Philip Manfield, Mr. J. H. Rowland, Miss Swanwick, and the Rev. David Thompson. With these omissions the members of the Council were renominated, with the addition of the Rev. L. de Beaumont Klein, Mr. H. B. Lawford, and the Rev. W. Wooding.

The following were the nominations for the Executive Committee for 1900-1901:—Mr. G. L. Bristow, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, Rev. V. D. Davis, B.A., Mr. David Martineau, Mr. Frederick Nettlefold, Dr. W. Blake Odgers, Q.C.; Mr. Percy Preston, Mr. Charles Fenton, the Rev. James Harwood, B.A., the Rev. Brooke Herford, D.D., Miss Lawrence, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. Stanton W. Preston, Mr. Ion Pritchard, Mr. J. F. Schwann, J.P., Miss Tagart, Rev. W. G. Tarrant, M.A., and Mr. S. S. Tayler.

Dr. Brooke Herford, who had served on the Committee as ex-President, had been nominated to fill the vacancy caused by the death of Mr. J. S. Mathers. Mr. Charles W. Jones would take Dr. Herford's place on the Committee as ex-President. Mr. Oswald Nettlefold was nominated for re-election as treasurer; and the four trustees (Mr. S. S. Tayler, Mr. David Martineau, J.P., Dr. W. Blake Odgers, Q.C., and Sir Edward Durning-Lawrence, Bart., M.P.) were also nominated for re-election. It was hoped that at the annual meeting Sir J. T. Brunner, Bart., M.P., would be elected President in succession to Mr. Charles W. Jones.

There being no other business before the Council, the meeting then terminated.

SOUTH-EAST WALES UNITARIAN SOCIETY.

The annual meetings of this Society were held at the West Grove Unitarian Church, Cardiff, on Monday, April 23. The following ministers and delegates were present:—The President, Mr. J. Moy Evans, in the chair; Mr. Lewis N. Williams (treasurer); Mr. John Lewis and the Rev. D. J. Williams (hon. secs.); Aberdare, Rev. E. R. Hughes and Mr. John Evans; Cardiff, Rev. J. Tyssul Davies, B.A.; Mr. W. A. Moore and Mr. G. Carslake Thompson; Merthyr, Mr. and Mrs. Gomer Thomas; Nottage, Rev. W. J. Phillips, Miss Bevan and Miss Morgan; Pontypridd, Rev. Dr. Griffiths and Mr. G. F. Hacker; Swansea, Rev. W. T. Jones, Mrs. Reid and Mr. J. M. Evans; Pentre, Rev. D. Rees; Clydach Vale, Mr. Morgan Everett. There were also present the Revs. R. J. Jones, M.A., J. Hathren Davies, and J. E. Jenkins.

The different committees met in the afternoon to transact the business of the Society. At 4 o'clock the annual meeting was held. The reports from the churches show that the congregations "affiliated to the Society are beginning to recover from the effects of the depression caused by the long-continued dispute in the coal trade, and are looking forward with hopefulness to uninterrupted activity." The committee's annual report and the treasurer's financial statement were adopted. Having served the Society well and admirably for the last two years as President, Mr. J. Moy Evans retires. A hearty vote of thanks was accorded him for his services and his unflagging attention to the work of the Society. Mr. H. Woolcott Thompson, of Cardiff, was unanimously elected President for the ensuing year. The following officers were re-elected:—Treasurer, Mr. Lewis N. Williams; secretaries, Mr. John Lewis and Rev. D. J. Williams; auditors, Messrs. Gwillym Griffiths and W. R. Morgan. In compliance with the request of the British and Foreign Unitarian Association, Mr. H. Woolcott Thompson, the newly-elected President, was appointed delegate to the May Meetings. At the close of the annual meeting, a goodly number of friends sat down to tea, provided in the school-room by the Cardiff friends.

At 6 o'clock a meeting of the Ministers' Union was held, when the Rev. W. T. Jones read a paper on "The High Church Movement and the Higher Criticism." An interesting discussion followed, taken part in among others by the Rev. Joseph Wood, of Birmingham, who was present to preach the annual sermon in the evening. The Chairman, Rev. R. J. Jones, M.A., on behalf of himself and his fellow-ministers, welcomed Mr. Wood, in a few well-chosen words, to South Wales.

At 7.30 a religious service was held in the church. The devotional part was conducted by the Rev. E. Robinson Hughes, Aberdare, and the annual sermon by the Rev. Joseph Wood, of Birmingham. Mr. Wood's subject was, "Is Liberal Christianity a Faith for the Masses?" Taking his text from Mark xii. 37: "And the common people heard him gladly," he asked why it was that Liberal Christianity did not prevail, and the reply was that the tool fitted for its work, but the workman was clumsy in handling it. Its teaching was of life and affection, of heart and conscience, which the people could understand, and would hear gladly, if it were rightly presented. And so with its teaching of the human Christ. They failed from lack of enthusiasm. There could be enthusiasm without fanaticism, and until they had it, and felt that religion did matter, and was their supreme concern, they would not obtain the hearing that they ought to have from the people.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

The two counties above named occupy a good space upon the map of England, and have doubtless played a very important part in the past history of our nation, but from the point of view of organised rational religion they are of little importance to-day. Durham with its 1,000 square miles of country, and Northumberland with twice as many, ought, the casual observer would think, to possess between them more than ten Free Churches; but the fact is that both counties are thinly populated, and large towns are very scarce. We may console ourselves with the reflection that there are only five centres whose population numbers over 10,000, where we have not a congregation established: Tynemouth, the Hartlepools, Durham, Bishop Auckland, and Berwick hold out promises for future missionary zeal—zeal which will have to be mixed with more than usual discretion.

Everything here centres on Newcastle. First of all it is by far the largest town, practically a quarter of a million people living within its larger boundaries; in every sense the metropolis of the North, it naturally sets the example to smaller boroughs. Our largest and most influential church is here, the Northumberland and Durham Unitarian Missionary Association, the mainspring of all our enterprise, to a very large extent consists of Newcastle folk, and for geographical reasons holds its monthly meetings in this town. The "Church of the Divine Unity" has always occupied a prominent place in Unitarian history, and its long roll of ministers contains names that are honoured throughout the whole body; it has naturally exercised considerable influence upon the religious life of the two counties, and may still be considered the "lantern of the North." Unfortunately for all of us the trimmer and feeder of that lantern is temporarily away from his post through a serious breakdown in health; the Rev. Frank Walters, who so ably sustains the best traditions of Newcastle Unitarianism, has been obliged to take a three months' complete rest, and during his enforced holiday the congregation has had the pleasure of listening to men whose fame is in all the churches; all are looking forward to the return of their minister in May, and trusting that the absolute rest and recuperation which a stay in Torquay affords will have restored him to his usual health and vigour.

While Newcastle is thus temporarily deprived of the services of its trusted

leader, we are reminded that Darlington is in a similar but worse condition. The brief stay of the Rev. J. H. Weatherall, followed by the even shorter pastorate of the Rev. H. Bodell Smith, gave the people in this town some experience of the joys of having "a minister of your own," and has for ever made it impossible for them to settle down comfortably to the weekly itinerant ministry. The congregation here, though small, is very faithful, the town promises to develope, and to an "earnest, active, thoughtful, courageous, and tactful young minister" (I quote the phraseology of the B. and F. Report), a splendid opening is there afforded. The same can be said of Sunderland, though, perhaps, the dreariness of that town makes the word "splendid" slightly inappropriate. There the fort has been held for some years by an indefatigable lay-worker, Mr. Stirling, but increased financial prosperity encourages the congregation in now seeking to secure the services of a trained minister. In both cases the gentleman appointed would have to content himself with a most modest income, but that is a condition of affairs which, I believe, is by no means peculiar to this district.

Lay-preachers are better appreciated here than in any other part of England, and to our own self-sacrificing band of workers too great a tribute cannot be paid; when it is remembered that for twelve places of worship there are only four recognised ministers, it will be seen that a great deal of the work has to fall upon laymen. I can safely say that for devotion, ability, and effectiveness no Lay Preachers' Union of the same size can exceed our own.

The mission at Byker is entirely in the hands of one of the lay-preaching staff, and for several months the church at South Shields has been under similar care; both places have shown steady improvement and now present a much more hopeful aspect than was theirs a year ago.

Middlesbrough and Stockton are technically included in our local Association, and should be mentioned in any account of doings in the district. At these churches, under the experienced and zealous guidance of the Rev. W. H. Lambelle, there is much sign of active life, and the question of appointing separate ministers is under discussion. Barnard Castle throws in its lot with Darlington, suffers and rejoices with it, and is obliged to be content with the day of small things, and to extract what comfort it can from a pretty but rather empty building. If dogged persistence would do anything for our "forlorn hopes" the church in this little place should by this time have been most successful. As much earnestness, eloquence, and self-sacrifice (not to mention money) have been spent on Barnard Castle as would have sufficed to start and sustain a congregation in one of the five towns mentioned above.

Carlisle is neither in Northumberland nor in Durham, but by strange arrangement is part of our Association. A united congregation, loyal to an earnest and capable leader, wages here a by no means unsuccessful fight against an orthodoxy of the most ancient type; the influence of the cathedral is everywhere, the population is not very large, their church is an expensive one to maintain, and their theological isolation is most complete, yet the Unitarians of Carlisle are full of courage and determination and in many ways set an example to more favoured congregations.

Amongst the mining population it was realised by those in the past generation or two who were gifted with the missionary spirit that there was abundant opening for our simple and sufficient faith; much work was accomplished in the pit villages by the Rev. George Harris and the men he inspired, but unfortunately owing to the continual fluctuation and consequent movement of population which affects the coal-mining industry, no permanent memorial remains of their labours. Here and there we come across records of services being regularly held for years, of a room being hired and even a church being built, a period of influence and prosperity followed by either a sudden or a gradual cessation of work in the district, exodus of the people and reluctant abandonment of the cause. The devotion expended on these movements has however not been lost, for all over the country, yes, and all over the world, are to be found to-day staunch Unitarians whose fathers first heard the glad gospel in some Northumberland or Durham pit village, having attended a cottage service or been induced to enter the barn-like building that did duty for a Unitarian chapel.

At Choppington to-day we have, as the result of the labours of the Rev. J. C. Street, a well-established church. Situated right in the midst of the collieries, its fortunes fluctuate with those of the mining industry; at present things are very well; the building has lately been renovated and refitted and the congregations have considerably improved. A sale of work, held at Easter, realised some £20 towards settling the accounts for the renovation.

Not many miles from Choppington is Ashington—perhaps the largest colliery in the world; close on twelve thousand people live here, and there is promise of further extension. In a very humble way we have started a mission in this place; beginning in a private house, we have now ventured to engage a small hall (an auction room!), and there services are regularly held every Sunday morning. Every denomination of importance is represented in Ashington by a church building, and we have reason to hope that the result of our modest effort here will be the establishment of another church truly worthy the name "Free."

I have left till last what is, after all, the most interesting and important new movement in these two counties—the church at Gateshead. Few would credit that until two years ago, in a town of one hundred thousand people, no Unitarian church existed; but such was the fact, though many endeavours had been made in times past to remove this blot on our denominational fame. Gateshead is to Newcastle as Birkenhead is to Liverpool, with this difference, that Gateshead is almost entirely a town of working-men; there are a few wealthy inhabitants, but every year their number grows less as they flee before the encroaching builder whose unbroken lines of brick and slate devastate what were once pleasant villa grounds or open fields. Beginning in a hired hall, our movement under the auspices of the N. and D.U.A. has gathered strength, and the church has now decided to make for permanency by securing premises of its own; a very suitable site has been secured, and it has been decided to erect at once an ornamental but temporary iron church; an appeal has been issued for help in this direction, and the B. and F.U.A. have endorsed it with a promise of £50. The total amount to be raised is £500, that is if the land is to be purchased outright, as seems most desirable. Towards this the congregation has altogether £200 in promises and cash. It was at first determined that the church should be named after our great departed leader—"The Martineau Memorial Church"; but, yielding to the advice and persuasions of many of the best known friends of the cause of liberal religion, the congregation has decided to substitute the title "Unity Church." Although, in deference to the expressed wish of those whose opinions they are bound to respect, the Gateshead people have deprived themselves of the honour they at first contemplated, yet with an absolutely open trust-deed and an undenominational name a humble attempt will be made to establish in the midst of this large working-class population just such a church as Martineau desired to see in every town. The treasurer of the Building Fund informs me that some £250 are still wanted to make him quite happy!

It is my lot to come closely into touch with our Liberal Christian work up here, and to know a little of other social and religious movements in the district. I can certify that there is a great work waiting for us to do, one which we alone are qualified to undertake, and which, if neglected, will cloud our memory with dishonour. In this district we find Unitarians who are wide awake and alive to their great opportunities, others, we discover, are practically asleep, while here and there are a few, self-satisfied and irresponsible, to whom the words "missionary zeal" convey no intelligible meaning; awake, asleep, or indifferent, they are "canny folk," and as that expression represents the acme of Northern compliment, it forms a fitting conclusion to this letter.

Arthur Harvie.

The Rev. S. Fletcher Williams has contributed an article on "Agnosticism" to the *Hindu*, of Madras (March 24). A Paper from his pen appears in the *Indian Mirror*, of Calcutta (April 4), on "Religion and Modern Thought." He has also contributed, at the Editor's request, an article on "The Problem of Prayer" to No. 2 of *The Theistic Light*, a quarterly magazine published at Calicut, Malabar, in the Madras Presidency. For No. 1 of the same magazine he wrote, by invitation, an exposition of "The Principles of Liberal Religion." Some of these articles have been reproduced in several Indian journals.

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NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—At the recent election of the Aberdeen School Board, the Rev. Alexander Webster, who in 1897 headed the poll, and has since held the position of Chairman of the Board, was again elected, standing third on the list. If Mr. Webster had not been absent from home, enjoying a much-needed holiday in Italy, and had been able to take a personal part in the contest, he would doubtless have obtained a much larger poll.

Belfast : Mountpottinger. — The annual children's soirée was held in the church on Wednesday, April 18. A larger number of prizes were distributed to the children than for some years back. A very pleasant entertainment was provided by friends, and addresses were given by Mr. Napier, superintendent, and the Rev. W. J. Davies. The school, which is at present obliged to meet in the church, is looking forward to entering into possession of their new hall before another winter is over.

Bwlchyfadfa.—On Easter Sunday the annual meeting of the Sunday-schools of Bwlchyfadfa and Llwynrhydowen was held at the above chapel. The service was conducted by Mr. E. O. Jenkins, of the Home Missionary College, Manchester. First the children went through their work, which consisted in answering questions on the life of Jesus. Then the two schools recited together Mark xiv., and were catechised in it by Mr. Jenkins. Everything passed off in such a manner as to reflect great credit both on the teachers and the taught. The attendance also both of members of the schools and of others was good.

Choppington.—On Saturday last the congregation gathered together to welcome in their midst the Rev. James C. Street, who thirty-two years ago was responsible for the starting of the church.

Eastbourne.—A combined meeting of the Natural History and Photographic Societies was held at the Caldecott Museum on Friday, the 20th, and there was a full attendance. The Rev. George St. Clair gave a description of a tour in Palestine, the narrative being illustrated with 100 lantern views. The company showed great interest, and Dr. Adams, President, returned thanks for what he described as a great treat—an instructive and lucid lecture, lighted up with humour.

Leigh : Lancashire.—The Sunday-school anniversary sermons were preached on Sunday last, afternoon and evening, by the Rev. S. A. Steinthal, of Manchester. The services were conducted by the Rev. A. H. Dolphin (minister). Special hymns and anthems were sung by the children of the school, assisted by the choirs of Leigh and Atherton. There was a good attendance in the afternoon, and at the evening service the congregation was probably the largest that had ever assembled in the building. The new organ was very generally appreciated, and every one seemed delighted to hear Mr. Steinthal again.

London : Highgate.—Rev. J. T. Sunderland announces a series of five Sunday evening sermons on "Dr. Martineau and his Teachings," as follows:—April 29: "Dr. Martineau's Life." Illustrated with the Rev. Frank Freeston's fine set of slides. May 6: "Dr. Martineau's Doctrine of Ethics." May 13: "His View of God." May 20: "His View of the Bible." May 27: "His View of Jesus." On April 23, the Sunday-school of the Highgate Church will give its annual concert.

London : Forest Gate.—At a congregational meeting held after the service on Sunday evening five of the elder members of the committee tendered their resignations, which, after a brief discussion, were accepted. On the motion of the Rev. H. W. Perris the hearty thanks of the congregation were given them for past services. Mr. Walter Young, LL.B., was then elected treasurer, and Mr. Frank Kilburn secretary; Messrs. Brown and Burnup, with the addition of a lady member, were appointed to fill the other vacancies. Great sympathy was felt for Mr. G. J. Stanfield, whose absence was partly accounted for by recent severe family bereavement.

London : Peckham.—A combined Congregational and Literary Society Social Meeting was held on Tuesday, in the schoolroom at Avondale-road, under the presidency of the Rev. G. Carter. Reports were given of the various institutions affiliated with the church, and from these it appeared that there had been a slight improvement in the Sunday-school; an appreciable increase in the Band of Hope; satisfactory meetings, on the whole, of the Literary Society; and good work in the gymnasium. The minister welcomed six new church members. On the other hand, he sorrowfully announced the loss, by death that day, of the *doyen* of the congregation, Mr. H. J. Begg, to whose character he paid a warm tribute of admiration. A resolution of sympathy with the family was passed, and it was further decided to send a wreath of flowers in the name of the church.

Middlesbrough.—On Sunday last, April 22, the anniversary services of Christ Church were conducted by the Rev. Halliwell Thomas, of Doncaster. There were very good congregations, morning and evening. On Monday a successful tea was held in the schoolroom, after which Mr. Lyners, the organist, gave an organ recital in the church; the after meeting resolved itself into a conversazione, with occasional musical selections by the members and friends of the choir, and a very pleasant evening was spent.

Padiham.—This week has brought a cloud over the congregation of Nazareth Chapel, owing to the death, at the age of fifty-six, of Mrs. Alfred Blezard, who had returned less than two years ago to her native town with her husband and two daughters, having lived for some dozen years in Russia. Mrs. Blezard was a zealous worker and worshipper at the chapel, and the beauty and gentleness of her mind and spirit will be long and keenly missed by all who came in contact with her. The heartfelt sympathy of the town and congregation will be with Mr. Blezard and his two daughters in their loss.

Sheffield.—The annual parents' tea and distribution of funds of the Sick and Saving Society, in connection with the Upper Chapel Sunday-school, which was held in the Channing Hall, on Wednesday, the 18th, resulted in a very successful gathering, over which the Rev. J. E. Manning, M.A., presided. The society's annual statement of accounts showed receipts to the amount of £136 0s. 7d., of which £118 11s. 7d. was returned to the members in the shape of savings, and a dividend of 2s. 6d. on the amount (4s. 4d.) contributed to the sick fund. The tea was followed by an entertainment. There was a large attendance, and the evening was in every sense an encouraging one.

Stannington.—On Sunday, the 15th inst., the usual Easter services were held, the preachers being in the afternoon the Rev. J. E. Manning, M.A., and in the evening the Rev. Iden Payne. Owing partly to strong cold winds the congregations were not so large as usual, but the collections were a little in excess of last year. On the following Tuesday the annual social tea was held in the schoolroom, after which a very enthusiastic meeting was held, under the presidency of the Rev. I. Payne, and addresses were delivered by the Chairman, the Revs. J. E. Manning, M.A., J. Ellis, and J. Lee (Congregational minister of the neighbouring village of Loxley). During the evening suitable hymns were sung, and songs by Mr. and Mrs. G. Vickers and Mr. E. Wild, and recitations by Messrs. Luke Oates and Heber Revitt. The meeting closed with prayer and the benediction.

Swansea.—On Wednesday and Thursday, April 18 and 19, a successful bazaar was held in the Shaftesbury Hall with the object of clearing off a debt of £300, which for some years had been a burden on the Unitarian Church. The bazaar was opened on the first day by the Mayoress, Miss Watkins, and on the second day by Lady Llewelyn. Votes of thanks were moved and seconded on each occasion by Mrs. Reid and Mr. J. Moy Evans, Miss Brock and Mr. C. H. Perkins respectively, the Rev. W. Tudor Jones, minister of the church, presiding. The takings on the first day amounted to nearly £100, and with donations to £180. The total result was very satisfactory to all concerned.

The Scottish Unitarian Sunday-school Union.—On Saturday last a meeting of the Committee, appointed to draft the rules of the Union, was held at Kirkcaldy. The Revs. H. Williamson and A. Ernest Parry (hon. sec. *pro tem.*), and others were present. The secretary read the draft rules and the suggestions received from the various School Committees, and it was resolved to submit the proposed rules to a general meeting, to be held on Saturday, May 19 next. It was agreed to approach the Edinburgh friends with a view to holding the meeting there. A vote of thanks to the Kirkcaldy School Committee for providing tea concluded the business.

York.—After evening service at St. Saviourgate Chapel last Sunday a number of the congregation presented Mr. E. F. Lewin, their chairman, with a handsome marble timepiece with this inscription:—"Presented to Mr. E. F. Lewin by members of the St. Saviourgate Chapel, York, in recognition of his services in the cause of religious liberty."

Persecution has often won in human history; often has a violent hand dashed out the lamp of truth.—*John Morley.*

Our Calendar.

SUNDAY, April 29.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. Harold Rylett.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Mr. Herbert Rix, B.A.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Sunday School Anniversary Services and Collections. Children's Service at 3.15.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. Brooke Herford, D.D. Minister's Class for Children, 12 30. Collections for London District Unitarian Society.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "Fickle April." Evening, "Secularism."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A. Morning, "On the Saving of Life." Evening, "The Supremacy of Action, Thought, and Spirit."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. Lucking Tavener, "Good Friday in Sicily."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. Edwards, and 6.30 P.M., Mr. E. C. Saphin.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. Edwards, "A Broad Creed."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. V. D. Davis, B.A.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.
Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. William Binns.
Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. Lloyd Thomas.
Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Rev. A. Cobden Smith.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.
Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.
Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. J. Forrest.
Manchester, Strangeways 10.30 A.M. and 6.30. P.M.
Margate, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. Barnhill.
Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.
Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.
Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.
Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. Barnhill.
Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. J. H. Woods, M.A.
Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.
Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. Wm. Agar.
Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. Wellbeloved.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds
Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor, B.D.
Tunbridge Wells, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. J. Bruce Wallace.
York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—April 29th, at 11.15, J. A. HOBSON, M.A., "Freedom of the Press."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

MRS. S. FARRINGTON

will conduct the

SUNDAY SCHOOL ANNIVERSARY SERVICES

at

UPPER BROOK-STREET FREE CHURCH, MANCHESTER, To-morrow, April 29,

at 10.45 and 6.30.

LITTLE PORTLAND STREET CHAPEL.

The Choir of Little Portland-street Chapel are proposing to start a MUSICAL SOCIETY for the practice of Sacred and Secular Vocal Music. The Society will not be confined to members of the Congregation. Any ladies and gentlemen interested in the above, are requested to communicate with the Honorary Secretary of the Choir, Mrs. Longman, 15, Hart-street, W.C.

WANTED, post as MUSIC TEACHER in School. Certificated.—A. Lockwood, A.L.C.M., 24, Trinity-street, Huddersfield.

DEATHS.

Blezard—On the 24th April, at Padiham, Jane, beloved wife of Alfred Blezard, aged 56. No cards. Friends will kindly take this intimation.

Cardwell—On the 18th April, at Manor Park, E., after long suffering, Eliza Elizabeth Cardwell, aged 71 years.

Lister—On the 13th April, at Assouan, Upper Egypt, Anne V. Lister, of Upper Heath, Hampstead, daughter of the late Isaac Solly Lister, aged 66 years.

Wright—On the 23rd April, at Leamington, in her 75th year, Sister Annie Wright, of the Clewer Sisterhood, third daughter of the late R. J. P. Wright, of 1, Clapton-square, N.E. For many years sister-in-charge of St. Michael's Home, Leamington. Greatly respected and beloved.

THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE, will be OPENED on MAY 9th and 10th.

	£	s.	d.
Total cost of scheme	...1,230	0	0
Balance still to be raised ...	... 260	0	0

On behalf of the Committee we desire to make an earnest APPEAL to the Unitarian Public for additional Subscriptions to enable us to open the Chapel free of debt.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

The following subscriptions have been received in response to this APPEAL:—

	£	s.	d.
President of the B. and F.U. Association	10	0	0
Mr. Frederick Nettlefold, J.P.	10	0	0
Mr. W. B. Worthington, B.Sc.	5	5	0
Mr. S. B. Worthington	5	0	0
Sir Edwin Durning-Lawrence, Bart., M.P.	5	0	0
Mrs. George Buckton	5	0	0
Mr. Herbert Thomas, J.P.	3	3	0
Mr. Stanton W. Preston	3	3	0
Mrs. Thomas Ashton	3	0	0
Mr. F. Monks, J.P.	2	2	0
Anonymous	2	0	0
Mrs. Charles Taylor	2	0	0
Mrs. Greenhow	1	1	0
Mrs. W. E. Price	1	1	0
Mr. Harry E. Thomas	1	1	0
Mr. H. J. Morton, J.P.	1	1	0
Miss Warren	1	1	0
Mr. J. T. Preston	1	1	0
Mr. H. W. Gair	1	0	0
Lieut.-Colonel W. R. Trevelyan	1	0	0
Mr. W. Haslam	0	10	0
Mrs. Morton	0	10	0
"S."	0	10	0
Mr. T. F. Ward	0	10	0
Miss Reid, 5s.; Rev. A. Chalmers, 5s. ...	0	10	0

The *last* £25 of the above balance has been promised by the British and Foreign Unitarian Association.

HOLBECK UNITARIAN CHURCH PULPIT now VACANT.—The Committee would be glad if Ministers desiring a change would put themselves in confidential communication with the Secretary, Mr. G. A. Reason, Daisy-hill, Rawdon, near Leeds.

HOME FOR HEALTH CULTURE, The Firs, Bromyard, HEREFORDSHIRE.

This HOME provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special Treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to the Principal, Miss Jessie Baker (Trained by Mme. Bergman, Osterberg).

OBER AMMERGAU.—A lady, who speaks German, and has been to the Play, would like to escort two or four young ladies in June. Expenses only required. — Address, Miss Clifton, Inquirer Office.

29, FINSBURY PARK-ROAD, N.—Near Park, trams, train. Part house. Newly decorated, well furnished. Handsome dining-room, bedroom, kitchen, scullery, ground floor. One or two bedrooms first floor. Piano, bath. No attendant. Terms moderate. References.

WANTED, LADY COMPANION, age 30–35, who has had some experience with invalids. Lady by birth—refined, strong, healthy; music and singing. Unitarian preferred. Salary 70 guineas. — Address, Lady Durning-Lawrence, 13, Carlton House-terrace, London, S.W.

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4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. Robert Turner, 94, Grosvenor-road, S.W.

ANGLESEA. — BRYNTIRION BOARDING HOUSE, Red Wharf Bay. Tennis. Misses Schofield and Brooks. Terms on application.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss Rowland, Gothic House, Hurstpierpoint.

BOARD and RESIDENCE (First Class).—Miss PENNY begs to inform her patrons and friends that she has renewed the lease of her house, and has enlarged and re-decorated it. Electric light and bells and bath-room are added, and perfect modern drainage. References required. —18, Bedford-place, Russell-square, W.C.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. Pocock.

BOURNEMOUTH.—"Osmunda," Fir Vale-road (opposite Grand Hotel Gardens). Four minutes from Pier, one minute from Pleasure Gardens and Invalids' Walk. Electric light and every comfort. Board and Residence from 30s. Send for particulars.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss Chaldecott, Stirling House, Manor-road.

FELIXSTOWE.—Comfortable Apartments near Railway Station and to the Sea, in Sunny Felixstowe.—Apply, Mrs. H. Robinson, Kimberley House, Ranelagh-road.

ST. LEONARDS.—"Crantock," 59 Warrior-square. First-class BOARD and RESIDENCE, newly furnished and redecorated. Sea View, excellent cuisine, billiard room, sanitary certificate.—Mr. and Mrs. Sidney P. Potter.

WEST CENTRAL HOTEL,

Proprietor, FREDERIC SMITH.

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The best patronised Temperance Hotel in London. Highly commended by leading Unitarian Ministers.

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Apartments, 1/6 to 2/6. Breakfast, 1/3 to 2/-. Service, 9d.

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Telegrams: "Quietude, London."

APPOINTMENT desired by lady as HOUSEKEEPER to gentleman, or COMPANION-HOUSEKEEPER to lady; large experience; highest references; moderate salary.—Address, Miss Melross, Churnet Croft, Wall Grange, Stoke-on-Trent.

WANTED, in June, to live at Mansfield, MOTHER'S HELP, with 3 children, aged 10, 5, and 1 year.—Mrs. Fripp, Malone Park, Belfast.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

BEAUFORT SCHOOL, WOODSTOCK AVENUE, REDLAND, BRISTOL.

PRINCIPAL ... MISS TUCKER
(for over 8 years Assistant Mistress at Channing House School, Highgate).

Reference is kindly permitted to Miss EMILY SHARPE, 32, Highbury-place, N., and the Rev. A. N. BLATCHFORD, B.A., Durdham Park, Bristol.

NEXT TERM begins on WEDNESDAY, May 2.

BRIGHTON. — ASCOTT HOUSE SCHOOL, 37, SUSSEX-SQUARE.

PRINCIPAL—MAURICE JACOBS, M.A. (Oxon.).

BOYS well grounded and prepared for Public Schools by experienced University Graduates and Public Schoolmen. Healthiest situation in Brighton, facing sea and downs. Playing fields of thirty acres. Highest references.

NEXT TERM begins MAY 4th.

CHANNING HOUSE, HIGHGATE, HIGH SCHOOL FOR GIRLS, AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home.
Outside Examiner.

Fees per Term :

Boarders, £10 13s. 6d. or with Music, £12 5s.
Extras : Violin, Solo Singing, Painting, £2 2s. Shorthand, Dancing, 10s. 6d.
Day scholars, 3 to 5 guineas, with Music extra. Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

The NEXT TERM begins WEDNESDAY, May 2nd, 1900.

EDGBASTON COLLEGE for GIRLS,
Bristol Road, Edgbaston, Birmingham.

PRINCIPAL—MISS BAILY.

HEADMISTRESS—MISS ELEANOR MOSS, B.A. Hons.

A limited number of Boarders taken at residence Principal.

The College, which is opposite the residence, has accommodation for 120 pupils. Lawn tennis, gymnasium, asphalte playground.

The Curriculum is based on the Cambridge Examination regulations, and resident pupils have the advantage of Public School life combined with home comforts.

Application to Secretary, Miss S. AWDRY.

HIGH SCHOOL FOR GIRLS, SOUTH MARINE TERRACE ABERYSTWITH.

PRINCIPAL ... MRS. MARLES THOMAS.

Pupils most successfully prepared for Public Examinations. Scholarships have been obtained at the University Colleges. Special attention paid to the physical side of education. Gymnasium. Swedish drill.

HINDHEAD SCHOOL FOR GIRLS.

PRINCIPALS—Miss J. F. GRUNER (Certif. Student of Girton College), Moorcroft, Hindhead, Surrey.
Miss MACRAE MOIR (Cambridge Higher Local), Lingholt, Hindhead, Surrey.

The aim of the School is to combine the advantages of a good Boarding School with a thorough Education and healthy outdoor life. Girls may be prepared for College-entrance and other examinations.

The district of Hindhead is one of the healthiest parts of England, and much recommended by doctors for its bracing air and gravel soil.

Miss MOIR receives ten boarders in a thoroughly well-built modern house, with southern aspect. Great attention is paid to healthful conditions of life. References allowed to parents of present and past pupils.

Terms for Board and Education on application to the Principals.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amount already acknowledged £1,224 8s. 2d. ; Mr. Philip Roscoe, £1 1s. ; Mrs. Philip Roscoe, 10s. ; M. W., £10 ; Mr. Frederick Cook, £1 ; Mrs. G. Kennedy, 15s. ; Mrs. Smithells, £2 ; Stockton-on-Tees Unitarian Sunday-school, 15s. ; Mr. J. Jackson, £1 1s. ; Mr. William Hutchinson, 10s. ; the Misses M. C. and C. A. Martineau, £20 ; St. Saviourgate Chapel, York, £2 16s. ; Dob Lane Chapel and Schools, Failsworth, £2 6s. 6d. ; Mr. W. J. Hands, £1 1s. ; R. M., Liverpool, 10s. ; Mrs. Barnes, 5s. ; Mr. E. E. Barnes, 5s. ; Concert at Walthamstow Unitarian Christian Church, £5 ; Hastings Congregation and Minister, £4 10s. ; R. D. B. and Family, £2 10s. ; Upperthorpe Chapel, Sheffield, £1 12s. ; total £1,282 15s. 8d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

WHILE the burden of the war in South Africa remains constantly with us, and the terrible calamity of the Indian famine, as to which we publish a further letter from the Rev. J. T. Sunderland, there was added last week the news of another great disaster, small indeed in proportion to the other two, but in itself appalling, though happily not accompanied by such great loss of life as might have been expected. The destruction by fire of the town of Hull and a good part of Ottawa, the Canadian seat of Government, rendered close upon 20,000 persons homeless, and deprived some 5,000 of their means of livelihood. But the sufferings thus caused have been met with great courage and resolution, and the Mother Country, through a Mansion House Fund and in other ways has been quick to express its warm sympathy with the Canadians.

THE Archbishops of Canterbury and York have emphatically condemned the practice of Reservation of the Sacrament in the Church of England, giving their decisions at Lambeth on May 1, after the pleadings for and against the practice which they heard in July of last year. The *Guardian* admits that, as the Prayer Book and the law now stand, the decision was inevitable. The extreme High Churchmen are thus given to understand that they must either submit in unwilling obedience or go out from the Church, unless they can obtain an alteration of the law. The twenty-eighth article unequivocably forbids that the Sacrament should be "reserved, carried about, lifted up, or worshipped," pointing to the gross abuses which had grown out of the Roman doctrine, which have shown signs of recrudescence among a certain section of the Anglican clergy. Both prelates included in their decisions some very wholesome advice as to fasting and the real value and meaning of communion regarded in a spiritual light.

MR. PROTAB CHUNDER MOZOOMDAR did not reach London last week in time for any public announcemont to be made, as we had hoped, of his preaching on Sunday, but the congregation at Highgate had the pleasure of welcoming him at the evening service, and of hearing his voice once more. Mr. Mozoomdar hopes that on his return from America later in the year he may be able to spend some time in this country and to render some service both in the pulpit and on the platform, to deepen the sympathetic interest of English people in the social and spiritual needs of India, and at the same time to renew out of his own growing experience the message which Indian Theism has for our religious life.

ON the eve of his departure from Calcutta Mr. Mozoomdar delivered a short farewell address to the members of his community, at a devotional service in his own house, which is published in *The Interpreter and the New Dispensation* of April 8. In this address Mr. Mozoomdar begs his friends to remember that the faith they cherish, with all its unfolding verities, is the incipient and growing faith of the best part of mankind, and he urges that individual opinions and beliefs shall not be confounded with the universal principles of the Spirit's Dispensation to all times and to all nations. "Neither rationalism nor ritualism is the destined goal of progressive religion, they are but wayside shelters to the Great Home, passing means to an everlasting end." And as to the spirituality of their religion, he adds :—

It is the ceaseless communion of our souls with the hallowed and blessed Spirit of God. Our devotional life is our highest life. Our public devotions are quite important, but our private personal devotions are still more important, and they are bound to have the depth, intensity, warmth, and tender truthfulness without which prayer and praise lose all reality. Emotions and impulses are the very life-breath of spiritual life, but emotions must be balanced at all times by faith and insight. Spiritual faith has the profoundest insight and discrimination, the true light that comes to man is the wisdom of faith. Faith in the Spirit of God, is not a cold abstract conception, nor is it a blind unreasoning mania. It is founded on the very instinct and sense of religion in the soul. It is the result of God-seeing of which every spiritually-minded man is capable. We not only believe but behold the face of God in the mirror of outward nature. On the pages of history it is His handwriting. In the events of the religious world it is the progressive dispensation of His purpose worked out. In every prayerful man's life it is His direct dealing, whether it be a life of joy or sorrow. Our faith-inspired insight recognises the powers and lineaments of the Spirit-Father at every step we take, and His love encompasses us in every trial into which we are thrown.

And further, having insisted that in their religion there must be the culture of the whole spiritual nature, Mr. Mozoomdar adds :—

The great religions of the world and the great men of the world have given shape to these various powers and principles of the Spirit. It is our utmost concern, therefore, to accept and assimilate the ideals of those great religions and great men. We must adopt the soul-insight of the Upanishads, the self-extinction and humanity of Buddha, the devotional ecstasy of the Vaishnavas, the monotheism of the Jews, Mohammedans, and Sikhs, but supreme and above all, the religion of Divine Sonship left in the world by Jesus of Nazareth. In making this my last pilgrimage to Christendom my object shall be to establish that the religion of the Brahmo Somaj and the religion of Jesus Christ is one religion, that India's spiritual future and the great world's spiritual future is one future, that in the vast tides that are steadily rushing Godward in the eternal oceans of truth and righteousness we Indians and the far off Westerns have launched our barks, frail as they may seem, for one great goal !

In conclusion, he insists on the supreme importance of personal character in all religious life. "There is no lofty personal character without the pure heart, and a pure heart there cannot be without the deepest love both for God and man." To

MEADVILLE THEOLOGICAL SCHOOL.

help toward that end a great human exemplar is needed, and this Mr. Mozoomdar finds in Jesus Christ, Son of God and Son of Man, whom Keshub Chunder Sen also called "Master." He is the human pattern of perfection.

Munkacsy, the famous Hungarian painter, died at a sanatorium near Bonn, on May 1, and was thus liberated from the shadow of incurable mental disease, which for some time past had withdrawn him from the world. Born in 1844, a boy of quite humble origin, apprenticed to a carpenter, by indomitable force of genius he made his way, and was enabled as a young man to study art at Munich, and in 1870 began to exhibit in the Paris Salon. In his "Christ before Pilate," his most famous picture, first exhibited in 1881, we have, perhaps, the noblest representation of Jesus, in his simple humanity, which modern art has produced. "Calvary" followed, and the "Ecce Homo," under the strain of completing which Munkacsy's career as an artist was sadly brought to a close.

In the April number of *Manchester Faces and Places* there appear very appropriately side by side, with full-page portraits of each, appreciative notices of the Rev. F. D. Cremer, the broad-minded vicar of Eccles, and the Rev. P. M. Higginson, minister of Monton Church. To the notice of Mr. Higginson there is appended an expression of great regret that he has felt obliged to resign his pulpit for reasons of health, and the wish is added that Manchester may not be called upon to lose "the very conspicuous service of so gifted a minister, and so true a man." Then follows an interesting account of Monton Church and a full description of the two series of new windows, such as has already appeared in these columns. There is also a picture of the church. (Messrs. Clarkson and Griffiths, 160, Deansgate, Manchester. 6d. monthly.)

PUBLICATIONS RECEIVED.

[To Publishers.—*All Books &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A Brave Poor Thing. By L. T. Meade. 3s. 6d. (Isbister.)

The Magic Word. By Constance Smith. 3s. 6d. (Isbister.)

Passmore Edwards Institutions. By J. J. Macdonald. 2s. 6d. (St. Clements House, W.C.)

Cranmer and the English Reformation. By A. D. Innes, M.A. 3s. (T. and T. Clark.)

Theodore Parker's Experience as a Minister. 1s. (Unitarian Christian Publishing Office.)

The Greatest Thing Ever Known. By Ralph Waldo Trine. 1s. (G. Bell and Sons.)

The Theology of Civilisation. By C. F. Dole. 5s. (Allenson.)

Good Words, Sunday Magazine, Harper's, Nineteenth Century, Contemporary, Strand, Sunday Strand, Wide World, Captain, Scribner's.

It is only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervour of spirit.—*Fénelon.*

THE INDIAN FAMINE.

Sir,—May I say a few words more in your columns about the need in India?

It is most gratifying and encouraging that the suggestion of a Unitarian Famine Fund has been taken up so heartily, and that contributions have been so prompt and generous. I want to warn against the possible feeling that with this excellent beginning we have done enough, or that the need is now practically over. The truth is the need is increasing every day, and will increase until September, which is the earliest possible date at which any substantial harvest can be reaped. This means that there should be no sign of abatement of effort in England to help the sufferers until September at least. Indeed, it means a great deal more than that. It means that unless the English people, as a whole, wake up to their responsibility to a degree that there is yet little sign of, there seems to be no way of escape from one of the most terrible calamities of modern times. The English are a sympathetic and a generous people. One wonders, therefore, at the present apathy. The contrast is so strange and painful between now and three years ago. The famine of 1897 was on a much smaller scale than this; indeed, on the 1st of April, 1897, the number of persons on the relief works in India was 2,800,000. Now the number is over 5,000,000. Yet the Mansion House Fund then amounted to £470,000, while on the 1st of April this year it had reached less than £160,000. Thus, measuring by the Mansion House Fund, England is doing only about *one-sixth* as much for India to-day, *according to the need*, as she did *three years ago.* Why is this? Why does not the Lord Mayor of London call a great public meeting to arouse the people? Why are not great public meetings called in other cities of the Kingdom? Cannot our influential Unitarians do something in this direction? At least let us continue to do all we can individually and in our churches. Many of our people have not yet given who, I am sure, will give gladly. Some of our churches have not yet contributed. Have we told the pathetic story of India's suffering to the children of our Sunday-schools, and asked them to bring their pennies and their half-pennies? If our Unitarian faith in the brotherhood of all men means anything, it should show its practical fruit at a time like this.

I had written, so far, when the postman brought me a letter, which I immediately opened. It was from a lady friend in India, the wife of an English banker there. For months she has been doing all in her power for the suffering people. She writes me some details regarding the situation, hoping I may be able to do something to awaken the people of England to India's distress. Let me quote a few sentences:—

"This district," she says, "has 71,000 inhabitants, and at the present moment 40,000 are starving. In the month of January 120 persons were found dead within the limits of a small Cantonment. Since then things are much worse. It is horrible to go into the poor bare homes of the people and see a row of living skeletons sitting waiting for death. They look up when I go in, and say 'Salaam,' and then relapse into silence. Every tree capable of being used that way has been stripped of its bark for food. Every palm tree has been cut down, pounded between stones and eaten; and now only the black rocks and sun-dried mud remain. All cattle are eaten up or dead. How earnestly we hope that charity will come to our aid! Does England realise what our suffering is? If there is much delay it will be too late. It is feared that not more than 50 per cent. of the people of this district can now be saved: and unless substantial aid comes soon scarcely 10 per cent. can be expected to live until July. Will not the rich in England give? Will not even the poorest give? Even pennies are thankfully received. One penny will keep the life in a man for twenty-four hours."

There is more in the letter as pathetic and terrible as this. And this is only a sample of the word that is coming, and will be sure to come more and more in the trying months that are ahead. In the face of such conditions, it is amazing that so little is being done in England,—that all our great cities are not calling public meetings, and that the Mansion House Fund has not reached at least a million pounds, instead of the pitifully inadequate sum that it now represents. Will not England awake to her responsibility before it is too late? Does war dry up sympathy and destroy interest in everything except war? England is rich and well fed. She has drawn no insignificant part of her great wealth from her Indian dependency. Even a fraction of what her people receive each year from India would relieve all these famine sufferers.

It is plain that we have begun our Unitarian Indian Famine Fund none too early. It will be of inexpressible value to thousands. Let us not close it so long as men, women, and children are starving. Besides giving all we can ourselves, both as individuals and as churches, let us do whatever lies within our power to awaken our various communities and the nation as a whole, to India's appalling need and our heavy responsibility.

Highgate. J. T. Sunderland.

Cherish honour, virtue, truth,
So shalt thou prolong thy youth!
Wanting these, however fast
Man be fix'd and form'd to last,
He is lifeless even now,
Stone at heart, and cannot grow.—*Cowper.*

"Gently, my son, gently!" said the monk; "nothing is lost by patience. See how long it takes the good Lord to make a fair flower out of a little seed; and He does all quietly, without bluster. Wait on Him a little in peacefulness and prayer, and see what He will do for thee."—*Harriet Beecher Stowe.*

Beware of desperate steps. The darkest day,
Live till to-morrow, will have passed away.—*Cowper.*

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ACHIEVEMENTS OF THE CENTURY.

The Criticism of the Old Testament.

II.

Ewald and his Contemporaries—from about 1830 to 1870.

Old Testament criticism, as we have seen, made rapid progress towards the close of the last, and in the first decades of the present, century. On the whole the energy of Hebrew scholars was well directed, and much of the ground which they occupied is held by their successors at this day, as a permanent acquisition. Now in tracing this advance we had to speak of scholars little known except by name to students of our generation. Few still left among us have read many consecutive pages of Eichhorn or De Wette, and though the name of Gesenius is still familiar, his reputation rests chiefly on a grammar and dictionary which still bear his name on the title-page, but which have been altered and enlarged so much that they can no longer be regarded as his.* When we turn to the middle of this century, our task in one respect at least is easier. The merest tyro knows well the great name of Ewald, and would have something to say about the illustrious scholars who lived about the same time. There must be many in our midst who recall with gratitude the time when first they fell under the influence of his contagious enthusiasm, and felt that the Hebrew Bible had become to them a new book, nay, that all life had received a new interest and impulse. In his own line he stood supreme. Dillmann was to the last his faithful, though independent, disciple. Hitzig, Hupfeld, Delitzsch and many other distinguished men, were his debtors and, beyond all question, his inferiors. From more than one point of view the golden age of Hebrew scholarship set in with him. Yet it is at first sight disappointing to find that the most brilliant scholars of the time made few notable and permanent contributions to Biblical criticism. In other words, little fresh light was thrown on the origin and date of the Biblical documents. Ewald, however, deepened immeasurably the existing knowledge of the Hebrew language, theology, and religion. Meanwhile real advance, though as yet it attracted no great attention, was being made in the severance of the Hexateuch into its component parts, and a way was being prepared for those critical discoveries which belong to the third and closing period of the century.

Ewald was born at Göttingen in 1803. There he studied under Eichhorn, and there he spent most of his professional life, though he held a chair at Tübingen from 1848 to 1866. His career was one of storm and stress: he mingled in the political as well as in the theological fray. He was driven from Göttingen to Tübingen. At Tübingen he was at deadly enmity with his colleague Baur: he returned with intense relief to his old home at Göttingen; but there, after a time, he was forbidden to lecture by the Government. He was a man of passionate convictions, one who clung to the Christian revelation as to his very life. He knew the value of the Old Testament as a preparation for the New. He fought a noble battle with that false and barren orthodoxy which "stands bluff against plain matter of fact," and with that far more barren criticism which is impotent to understand, because it has no heart to feel, the religion of the Bible. True, he was often violent and self-opinionated, though always noble, reverent, sincere. Here, however, we are concerned simply with Ewald's services to the study of the Old Testament.

First, then, he was the founder of scientific Hebrew grammar. He had an instinctive genius for subtle differences of language, with a wide and minute knowledge of Semitic speech in all its forms then accessible. But instead of merely amassing facts he exhibited these facts in their organic connection, and established, as the empirical method of Gesenius could not do, the principles of Hebrew grammar. The first edition of his Hebrew grammar appeared in 1827, and received its definitive form in 1870. Canon Driver bears witness to Ewald's "originality and penetration," and adds that "there is probably no modern Hebraist who is not directly or indirectly indebted to him." Another excellent judge—Dr. A. B. Davidson—describes Ewald's Hebrew syntax as "a complete and indispensable thesaurus of the language." Yet to Ewald grammar was but the key to unlock the treasures of Hebrew thought. His commentaries in the Poetical Books (1839), and on the Prophets (1840-1841), were unlike anything which had preceded them, and we have had nothing of the same quality since. Of course, they are in some ways out of date. Ewald could not anticipate the light which was to be cast on prophetic times by the cuneiform inscriptions; he was far too ready to accept the text of the prophets as it stands; and he attributed to David psalms breathing a spirit of pure monotheism such as was unknown in David's time. He had also an extsnsive confidence in his own power to divine the date and occasion of individual psalms.

For all that, these commentaries have the gift of perpetual youth, and one can return to them again and again with unfailing instruction and delight. For Ewald made the thought of Hebrew poets and prophets his own. Instead of Eichhorn's aesthetic criticism, Ewald entered into the very heart of Hebrew religion. He indulges in no rabbinical fancies, no modern sentimentalism; his thought is always Hebrew through and through. Lastly, Ewald was the first great historian of Israel. Here it would be easy for very commonplace people to point out defects. Serious misconceptions were inevitable when the origin and order of the Hebrew codes was still so imperfectly understood. Nevertheless, when a great master had once exhibited his view of Hebrew history as a connected whole, he had himself opened the gate for further progress and provided the best corrective for his own errors.

Ewald in his own time stood first and in a sense alone, but there were other scholars who held a distinguished place, though they cannot be put side by side with him. Of these the first, perhaps, was Hitzig, who for insight into the nature of a Hebrew sentence had no need to fear comparison with Ewald himself. It is this linguistic tact which makes it still well worth while to consult his commentaries on Isaiah, the Minor Prophets and the Psalms. Much more clearly than Ewald, who sometimes ignored the principles of his own grammar and construed through thick and thin, Hitzig saw that the Massoretic text was often plainly corrupt, that it could not be regarded as final and authoritative. He was aware that occasional emendation was not enough, and that a critical text of the Hebrew Bible was absolutely necessary. He felt, in short, that Hebrew scholars must deal with the text of the Old Testament as Greek scholars had dealt with the text of the Classics and (at last) with that of the New Testament. At this very hour this desideratum is being supplied for the first time by the concerted labour of English, German, and American scholars. But it is Hitzig's merit that he divined the work which had to be done, and this is no small praise. Much less can be said for his attempt to substitute positive criticism of the Psalms for the negative criticism of De Wette. In fact, fanciful theory was Hitzig's snare, and want of sober judgment his radical defect. Even his learning sometimes only ministered to his extravagance of speculation. What, for instance, are we to think of a scholar who seriously maintains that El Shaddai is translated from the Persian Ormuzd, that Jehovah is also a translation but from the Armenian, that Seraph is only another form of Serapis? After all, an ounce of common sense is worth a pound of learning. So, again, his elaborate theory on the Aryan origin of the Philistines is remembered only as a curiosity, and his history of Israel is as good as forgotten. To Hitzig's name we may add that of Thenius, who in his commentaries on Samuel (1842) and Kings (1849) awoke attention to the great value of the Septuagint for recovery of the primitive Hebrew text. Mention also should be made of two commentaries on the Psalms—that of Hupfeld (1855-1862), cautious and sceptical, learned and clear, that of Olshausen (1853), who, notwithstanding his exaggerated belief in Maccabean psalms, certainly did good work by opposing the attempt then common to deny the existence of such psalms on *a priori* grounds, and by insisting that for the study of the Psalter the circumstances of Maccabean times should be kept habitually in view. Nor should it be forgotten that the school which held fast to the traditional views revived greatly towards the middle of this century, and rendered real service to Biblical study. Ewald's contemporary, Hengstenberg (1802-1869), was a true scholar, and though he stoutly defended many hopeless positions, at all events enabled men to see once for all what could be said for the authenticity of Daniel ("Contributions to the Study of the Old Testament," vol. i., 1831), and for the Mosaic authorship of the Pentateuch (*Id.*, vols. ii. and iii., 1839-9). He produced evidence, *e.g.*, that Hosea knew part of the Pentateuch and thus stimulated inquiry into the component parts of the Pentateuch and their dates. There were other learned men who served in the same camp, without that entire devotion to controversy which characterised Hengstenberg. Thus Keil wrote useful commentaries in the Pentateuch and the Historical Books, besides a manual of Hebrew Archæology, able and good in its way. Of far higher quality was the work of the elder Delitzsch (1813-90), a man of profound learning and various accomplishments, of fine linguistic talent and of poetic fancy, which sometimes un-

* In England, unfortunately, the old and unaltered lexicon is still the best accessible to those who do not read German. At last, however, a Hebrew-English Lexicon is in course of publication at the Clarendon Press, which fitly represents the best scholarship of the day.

fortunately led him into mere fancifulness. Of his numerous writings, his commentaries on Genesis, Isaiah, and the Psalms, all of which ran through many editions, are probably the best known. He was justly beloved for the noble simplicity of his character, the deep and ardent piety of his life and writings. In his old age he gave a splendid example of courageous candour. He gradually abandoned positions for which he had fought long and hard and, without the least injury to his hold on the Christian revelation, adopted the sure results of Old Testament criticism.

We are, however, anticipating changes which belong to our next and last article. Here we can but note in conclusion such advance in the criticism of the Hexateuch as falls within our present period. As early as 1823 Ewald, then a youth of nineteen, wrote a book on the "Composition of Genesis." When more mature, he himself treated this attempt to maintain the unity of Genesis as a juvenile work which only represented a phase through which he had passed at the beginning of his career. Still, apart from the phenomenal learning which it displayed, it was a powerful attack on the current theory that Genesis was made up of fragments originally independent of each other. It exhibited the unity of purpose which runs through Genesis. Retaining his grasp on this principle, he applied it in 1831 to the whole Hexateuch, and proved that the document which gives the former account of the Creation, *i.e.*, the account contained in Genesis i.-ii. 4, and which never uses the name Jehovah in pre-Mosaic times is the Grundschrift or framework into which additions from other documents have been fitted. In other hands this became the "supplement" theory, *i.e.*, it was believed that the Grundschrift or Elohistic document had been supplemented by another writer called the Jahvist, because he uses the name Jehovah from the beginning. Just a century after Astruc, Hupfeld, whose commentary on the Psalms has been mentioned above, took a notable step forward. He demonstrated that two authors* avoid the use of the name Jehovah in pre-Mosaic times, and that one of these whom Hupfeld calls the "Second Elohist" is far more closely related in thought and style to the Jahvist than to the Elohist of the Grundschrift. This part of the inquiry was completed by Nöldeke, who in 1869 pointed out what did and did not belong to the First Elohist, *i.e.* to the writer of the Grundschrift. Subsequent criticism has found little to alter in Nöldeke's work. Great changes were to come in the view taken as to the date and origin of the documents which compose the Hexateuch. But now, at least, these documents, four in all—namely, the Grundschrift, the book of the Second Elohist, that of the Jahvist, that of the Deuteronomist—were recognised. Two of them, the Grundschrift and the Deuteronomistic document, could be clearly distinguished. To some extent all the documents could be studied separately and compared with each other, with the rest of Hebrew literature and with the known facts of Hebrew history.

W. ADDIS.

* Hupfeld had been anticipated by Ilgen ("Urkunden des ersten Buchs von Moses") as early as 1798, but Ilgen's book had no influence, and was soon forgetten. Yet nothing can be better than Ilgen's analysis of the history of Joseph.

LITERATURE.

DANTE'S PARADISE.*

MUCH were it to be desired that all persons capable of understanding and appreciating the masterpieces of the world's literature had likewise skill to read them in the original with ease and certainty. If we all knew Greek and Latin and French and German and Italian as well as our native English, and knew them so well that we could take up any classic of these tongues, and read it as readily as we read —well, to moderate our ambition, let us not say Milton or Shakespeare, but Chaucer! Alas, graduates of the University, men who put M.A. after their names (which I heard once explained by 'Arry to 'Arriet as "wot they allays put after the names of ministers," though, indeed, it is not to be obtained so readily as a pulpit sometimes is, and its accompanying prefix) —even they are prone for the most part to confess, as Mr. Wicksteed once said to me, "It is not good for Greek to be alone." It isn't that we would for a moment admit our incompetence to translate any ordinary passage that might be set before us; for the pretence of knowledge is always available to cloak the nakedness of our ignorance, when once we have outgrown the brutal authority of examiners, whose business it is to strip the young of their poor rags of self-conceit. But, whether we could or could not get on without a translation, certain it is that a translation saves time and trouble to the mature reader, as well as to the school boy.

Scholars used to recognise it without shame, and all the old editions of Greek authors are printed side by side with a Latin version —by no means always of the most correct, but helpful still to get along by. Only in later days, Germany having set the evil example, has it grown the custom to set the text before the reader, with the insolent assumption that if he couldn't read it like a native to the manner born, he was not worthy to read at all.

The gross immorality of using a "crib" was so impressed upon us in school days—though, indeed, a judicious use even then would have wonderfully helped and quickened our understanding of the originals, painfully and fearfully sweated out word by word in scraps of twenty lines a day—that we have never quite got over a sense of shame in a handy English rendering made not only accessible but even inseparable from the text. Yet for men and women of average scholarship, while they may be adepts in one or more languages, there will be others with which their acquaintance is imperfect, and where the help of a translation will just make the difference between being able to read the original, or being entirely dependent on the translator.

So those who do know Italian more or less, may heartily thank Mr. Wicksteed for having given us the "Paradiso" of Dante with a parallel translation, so literal and ready to eye that he who runs may read—if, indeed, any intelligent reader there be who imagines he can understand Dante at a run. For in truth the "Divine Comedy" is no easy reading even to the fellow-countryman of the author. The very simplicity of the "vulgar tongue" he uses is apt to be a snare, and make us think we know what the meaning is, because we know what the words mean: and it is good to have at hand another's rendering of the sense were it only to check our own by.

We owe much already to Messrs. Dent for the delightful series of handy classics they have provided for learners and for scholars. Our gratitude in this instance is largely an anticipation of favours to come. How immense would be the boon, to us who do business far from the haunts of learning, and have forgotten so much we knew in other days, to have a series of choicest masterpieces in the original—more or less understanded of such as we, who never have been or have long ceased to be accomplished scholars, and have forgotten grammar and shed our vocabulary with our youthful locks; but, because only more or less, and probably enough less understanded, therefore in condescension to our infirmity, accompanied with just such a translation as this of Mr. Wicksteed's.

For what we want is not an independent work, with its own distinctive merits as poetry or prose. Neither Homer nor Chapman would gain by being set side by side, just by reason of the supreme excellence of the translation, which is, as Coleridge writes, "as truly an original poem as the 'Fairie Queene.'" Let who can read Greek, and who cannot, read Chapman; both alike (and the former will probably have no superiority over the latter in this respect) may appreciate in the Elizabethan poet the Homeric spirit, and share a portion of the intense delight which made the unlearned Keats shout aloud as for the first time he read certain passages of might. Such works of genius are rare, and publishers cannot buy them, nor any goodwill and perseverance furnish them; what we want is the humbler labour of the diligent student and scholar who will take us by the hand, and lead us the way he knows, and help us over our difficulties.

And admirably has Mr. Wicksteed performed the task he set himself, and that no easy one nor indeed capable of any but approximate accomplishment. "To express the author's exact meaning—(1) precisely, (2) with lucidity, (3) worthily, (4) with as close adherence to the original as English idiom allows"—it is a worthy ambition, but not to be attained, nor been attained by any translator yet; and it is "not without a grieved sense of something near akin to profanation" that Mr. Wicksteed confesses to have made the attempt. But assuredly the great Seer will acquit a disciple, who has done more than any Englishman to spread the knowledge and love of his Divine vision, if he has "counter to Dante's own protest striven to expound" in his Northern tongue the beauty which only one conversant with the original can truly appreciate. And the more readily will he be forgiven for the hope he expresses, that "in the great majority of cases, his own work may be taken from the first only as a help to the understanding of Dante's words, not as a substitute for them."

And, indeed, help of any kind, to a comprehension of the "Paradiso," may be welcomed by the mature reader as much

* "The Paradiso of Dante Alighieri." Edited, with English version, arguments, and notes, by Philip H. Wicksteed, M.A., and H. Oelsner, M.A. (The English version and arguments by Mr. Wicksteed, the Notes by both Editors, the Text by Mr. Oelsner.) The Temple Classics: Dent and Co. 1s. 6d.

as it must be by the beginner; nay, will probably be even more eagerly welcomed, for as we "read and mark and learn and inwardly digest" do we appreciate more and more the profundity of the ideas, and discern difficulties where at first sight all had seemed plain. The "Inferno" is for the greater part easy enough to read and follow; down and down, fascinated by horror, we tread the circles which lead to central Hell, and know the way of hopeless woe, almost as if in some previous existence we had ourselves trodden it. And the "Purgatorio" is common experience to all of us: is not our whole life a painful climbing of the steep hill of penitence, a continual undoing and unlearning, ever accumulating debts paid only with hard labour and much suffering? So—with perhaps waning interest, for the passion and the terror are wanting to thrill our souls—we mount with penitents like ourselves the upward road and mark

How just God
Decrees our debts be cancelled,

by tasks proportioned to our sins.

But "Paradiso" is a land unknown of mortal men, whose

[Sweetest songs
Are those that tell of saddest thought,

whose talk is all of change and chance and alternate good and evil. The bliss of safe possession is never ours, and if now and again our earthly way is brightened and glorified awhile, we know it is but as the sunshine which must end with night. Beautiful yet the sunshine, sweet to behold and feel it, but who can conceive of light which never fails and eyes which never weary of it? One fatal drawback thwarts of perfect Bliss our mortal happiness, even at its best—it cannot last. Hence it is that those who have been privileged to see vision or dream dream of Eternity are agreed that it cannot be told again: "words which it is not lawful for man to utter" Paul heard, when "caught up to the third heaven"; and Dante saw "things which whoso descendeth from up there hath nor knowledge nor power to tell again." Yet does he essay to tell it: and no wonder difficulties beset him and overwhelm us "in this last wrestling ground" between common words and sublime ideas: difficulties so great that those of language become of the least, when once the reader has acquired an elementary knowledge of Italian.

And where could we find a kindlier guide than Mr. Wicksteed, or a more competent? For he knows all that is to be known of Dante and his times; yet is not, as too often happens, so cumbered with his learning that he cannot discern between the essential, which must be known in order to comprehend the author's sense, and the accessory which may remain unknown of the multitude of readers without loss.

An Argument, or Summary, precedes each canto. The work is one of great difficulty, though it is apt to appear of small account, and not be made use of as it deserves. The author claims that they have "been prepared with special care," and so much is evident at once to the attentive reader: at the same time more, and ever more, care might be given to the perfecting of it. What, for example, does the sentence mean in the Argument to Canto xxiv., "The divine grace which gives him a foretaste of their feast is *their* warrant"? Whose warrant? and for what? The comment should be clearer than the text; in this instance it actually creates a new difficulty of interpretation.

But who that has ever tried to explain, has not once and again fallen into the like error, and offered as explanation what itself needed to be explained? It is not enough to ponder every word and select the expression which commends itself as clearest and best; there is required on the part of every teacher the more difficult task to put himself in place of hearer or reader, and conceive how the words will be by him appreciated and understood.

In this age of Progress, the number is ever increasing who look back to the great works of men who, as Ben Jonson wrote of Shakespeare, were not "of an age but for all time." And no one in England has done so much as Mr. Wicksteed to promote the study of this Divine poem, the sole supreme achievement of a thousand years of European effort. For this last gift all lovers of Dante will be grateful to author and publisher, and greedy for more of the same kind. The form and matter, paper, printing, binding, notes, translation, summaries are all delightful. CHARLES HARGROVE.

THE PSYCHOLOGY OF RELIGION.*

THAT some aspects of the religious life are open to inquiry and study by scientific methods is no new idea. It has been suggested by such writers as the late Mr. George Romanes, and to some extent carried into practice by Mr. Francis Galton and others. Perhaps the most ample study of this kind is that which has been made by Dr. Edwin Starbuck, who has investigated, mainly by the question-answer plan, the growth of the religious consciousness, and has published his results under the title of the "Psychology of Religion." The book has a short Preface from the pen of Professor William James, who tells us that at the outset of the author's inquiry he felt very sceptical as to the possibility of obtaining results of value by the methods adopted, but that after reading the revised proof-sheets of the book he believes that the results amply justify the author's confidence in his methods, and that he feels at present somewhat ashamed at the littleness of his own faith. Objections to the methods of inquiry adopted by Dr. Starbuck are obvious, but it is only fair to say that there are few for which he has not made allowance. At the outset of his inquiry he warns us that his results apply only to American Christians of the present day, who are Protestants, predominantly of the Evangelical sort.

The first section of the book is devoted to a study of Conversion. A few of the results arrived at may be briefly summarised from a great mass of details, supported by numerous diagrams and tables of statistics, which are fully discussed by the author.

In the first place it is noted that conversion is distinctly an adolescent phenomenon. Almost all cases occur between the ages of ten and twenty. But the cases are not uniformly distributed among these years. On the contrary, they may be diagrammatically represented in the form of a curve. The event comes earlier in general among the females, most frequently at thirteen and sixteen. Among the males it occurs most often at seventeen, and immediately before and after that year.

The motives leading to conversion are next discussed and tabulated, and it is shown that altruistic motives play a very small part. Fears appear to be present about fifteen times as often as hope. Only 5 per cent. are altruistic motives; and if we select from these the ones who mention love of God or Christ as leading them to a higher life, we find that they number only 2 per cent. Of the objective forces imitation and social pressure are largest. Hence we begin to see "what a small part rational considerations play in conversion as compared with instinctive."

The experiences preceding conversion are studied, and bear out the idea that conversion is a "struggling away from sin rather than of striving towards righteousness." Proceeding, then, to discuss the meaning of conversion, and considering by the way the part played by the will, by self-surrender, and by faith, the conclusion is reached that spontaneous awakenings are the "fructification of that which has been ripening within the subliminal consciousness." The author illustrates this view of conversion by analogy with other facts of mental assimilation. For example, he quotes Sir William Hamilton's discovery of the method of "Quaternions," because of its similarity in most respects to the mental clarification which announces new religious insight. Hamilton writes:—

To-morrow will be the fifteenth birthday of the "Quaternions." They started into life, or light, full-grown, on Oct. 16, 1843, as I was walking with Lady Hamilton to Dublin, and came up to Broughton Bridge. That is to say, I then and there felt the galvanic current of thought *close*; and the sparks which fell from it were the fundamental equations *i*, *j*, *k*—exactly such as I have used them ever since. I pulled out on the spot a pocket-book, which still exists, and made an entry, on which, *at the very moment*, I felt it might be worth my while to expend the labour of at least ten (or it might be fifteen) years to come. But then it is fair to say that was because I felt a *problem* at that moment *solved*—an intellectual *want relieved*—which had haunted me for at least fifteen years before.

By means of such analogies the author illustrates also his conception of the meaning of the self-surrender which often brings peace when the struggling will has failed. In the same persons who strive towards the higher life self-surrender is often necessary before the sense of assurance comes. One of his correspondents writes:—

I had two years of doubts and questionings. It was my disposition to look at everything intellectually. I found I must give myself up into Christ's hands. I stopped thinking about puzzling questions; I had faith in him and found peace.

The personal will must be relaxed partly because it has been exercised not quite in the right direction; partly because it has become necessary to look upon life from a new point of view. "The act of yielding is giving oneself over to the new life, making it the centre of a new personality, and living, from within, the truth of it which had before been viewed objectively." Faith is the next step after self-surrender.

Then faith comes in, which means that the soul is in a receptive attitude, that it is left open so that the new currents of mental activity may flow together into one great

* "The Psychology of Religion." By E. D. Starbuck, Ph.D., Assistant Professor of Education at Leland Junior University, with a Preface by William James. London: Walter Scott. 6s.

stream. One throws oneself completely on the World-will, so that one may become a receiver of its truth and an organ of its activity.

After discussing the biological and sociological aspects of conversion, the author passes on to the consideration of lines of religious growth which do not involve conversion. The records for this study were drawn from a larger number of Christian churches than in the former case, Catholics, Unitarians, and Universalists being well represented. Use was also made of a number of biographies and published records, including Harriet Martineau, Frances Power Cobbe, George Eliot, Tolstoi, Ruskin, Frederick Robertson, Charles Kingsley, and Goethe. It is worth noting that the author, in his first study, set aside "evangelical" biographies as being written too much for edification to be of scientific value.

The author finds that the passage from childhood to adolescence is characterised by a change in the type of religion. The ideas of God, and duty, and religious observance have been external to the child during the earlier years, but now they take root and have a vital significance. The awakening is manifested in various ways, which may be arranged naturally in three groups—a fresh insight involving a distinct rational element; a first-hand perception of right and wrong; and an emotional response. These first awakenings to a vital experience of religious truth may be followed by similar experiences all through the period of adolescence. Some of these experiences are so marked that, had they occurred to those accustomed to make use of evangelical phraseology, they would doubtless have been termed conversions. For this and other reasons the conclusion is reached that "conversion is not a unique experience, but has its correspondences in the common events of religious growth."

If these cases which illustrate the spontaneous awakening of the religious life are found at one extreme not to differ essentially from the milder conversion cases, at the other they merge into a class where the religious life is a process of growth marked by no definite transitions. This form of development is illustrated by the case of Dr. E. E. Hale, who writes:—

> Any man has an advantage who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion so that he never knows, for an hour, what these religious or irreligious struggles are. I always knew God loved me, and I was always grateful to Him for the world He placed me in. I always liked to tell Him so, and was always glad to receive His suggestions to me.

Dr. Starbuck's whole work may be regarded as a study of certain aspects of adolescence, and we believe that no small part of the value of the book will be found in the educational hints which are scattered through its pages, and to which the author is led by the study of his materials. Especially will those whose duty it is wisely to guide the religious growth of young people find much of value in a careful study of its pages. It is only possible here to refer to a few points of interest.

The ideal of gradual religious growth, represented in the case of Dr. Hale already quoted, would probably be accepted in most of our churches as the normal one. The author regards such an ideal as a very high one well worth striving after, and discusses at considerable length the conditions which seem to conduce to its attainment. Of these, *religious surroundings in childhood* play a very important part, as is illustrated by statistics and extracts from the replies of his correspondents. The influences of home were most frequently mentioned: "I had God-fearing parents, and was surrounded by all the influences which go to make godly character. From infancy I was taught to believe that I belonged to the Saviour, and that he loved me." If from the earliest years the child drinks in the conception that religion is a life of love and helpfulness and not a body of doctrines, it will go far towards obviating the necessity of learning it as a painful lesson.

Another condition is, *That children be kept reasonably free from dogmas which they are incapable of assimilating.*

Another cause that facilitates harmonious growth is that the *needs of the child be carefully met at every point of its development;* an important point which the author illustrates in a very interesting way.

It is somewhat disappointing to find that in Dr. Starbuck's opinion this ideal must at present remain an ideal for the majority of human beings.

We have to face the fact that at the present time and with the conditions under which we live, growth usually does not come in that way; and if we appreciate only a fraction of the difficulties in passing from childhood to maturity, we shall see that such a course is well-nigh impossible.

If this be so it may partly explain the complaint occasionally heard among us of the difficulty of retaining our elder scholars as Church members. We have kept before us an ideal of religious growth, lofty and beautiful indeed, but attainable only by the few. We have failed sufficiently to realise what Dr. Starbuck clearly shows, that there are different lines of religious growth which are naturally followed by different persons all travelling towards the same goal. These different ideals are recognised by different Churches, and held up as the true means of entering the spiritual life. Nevertheless, the persons in these Churches are scattered among the different groups, and tend to follow the laws written in their own beings, rather than the ideal held up by their Churches. A wise Church would recognise these different tendencies and attempt to meet them.

We have been able to touch upon only a few features of what we regard as in many ways a remarkable book. Dr. Starbuck has carried out an extremely difficult and laborious task, with great energy and rare broadmindedness, and marshals his conclusions with a sweet reasonableness which carries the reader pleasantly through a rather alarming series of statistical tables, curves, and diagrams. These conclusions are not likely to be grateful to whose who can find evidence of God only in the supernatural, but may be accepted as a real contribution to religious knowledge by all who rejoice to believe that we live in a lawful universe whose Author everywhere is not the author of confusion but of peace. Whether regarded as a contribution to science or to religion, the work is welcome. Here we would recommend it also as an aid to the study of spiritual diagnosis and treatment.

W. B. DRUMMOND.

THE FORGIVENESS OF SINS.

SIR,—In my first letter I gave my reasons for considering sin, not as a primary but a secondary fact of religious experience; the primary fact being the Ideal of Righteousness, which leads us up to faith in the Fatherhood of God.

The next question which presents itself in this inquiry relative to forgiveness is the question of the nature of sin itself.

Mr. Bennett waives this preliminary question. "What, then, is sin?" he asks. But he goes on to say: "No attempt is made here to give an exhaustive answer to so profound a question. What sin is in itself, as an objective fact apart from the conviction of sin, lies outside the scope of the present inquiry." But how is it possible to know what forgiveness means, if we have not a clear notion of the thing which is to be forgiven?

Sin is a special aspect of evil. Evil itself I should define as all that falls below the ideal perfection and happiness of man, both in the species and in the individual. To be more precise, as perfect knowledge, perfect happiness, perfect love, perfect beauty are the Ideal, we look upon ignorance, suffering, unkindness, ugliness as evil. But we know that a great deal of evil is unavoidable; we may even ask ourselves if some measure of evil, under the shape of imperfection, will not always necessarily attach itself to us as finite beings, and whether the only possible means of the total disappearance of evil is not the absorption of the finite in the Infinite, "God all in all."

Now, the evil that is unavoidable we do not call sin. A sacerdotalist and an atheist who preach fatal errors mistaking them for truth, an ascetic who ruins his health by foolish penances and fasts, a madman who kills his wife or child fall into evil but do not commit sin.

What, therefore, is sin? It is a conscious and voluntary falling below the Ideal. A man must see, know, and, in some measure, love the Ideal for him to be able to commit sin, as distinguished from evil. He must see and know the Ideal: "If ye were blind, ye would have no sin." "If I had not come and spoken unto them, they had not had sin." "I had not known sin except through the law." I think we would all agree not to call a man sinful who had no knowledge of right.

But, moreover, to be able to commit sin, a man must first possess some measure of love for the Ideal. Imagine a man whose whole affections were completely inclined to evil, a man in whose nature no other feeling existed but the love of evil, that man might appear to us as repulsive as the most cruel beast of prey; but he could not be sinful. How could he help himself? What room would there be in his person for the exercise of will? There can be no exercise of will without an alternative, without a deliberation concerning the two things offered, and the two desires awakened, and a determination in favour of one or the other. There can be no exercise of will without a temptation, a struggle; and how can man struggle morally if he be not placed between the enticement of evil and the affection for the right? A man who sins must, therefore, be a man who having the power to deliberate between those two affections throws the decisive weight of his will into the scale of evil desire.

A man such as I have imagined, a man with none but evil affections, might be brought to exercise his will by terror, by the threat of some dire punishment; but a man wavering simply between a strong desire and a great fear would be outside the pale of religion and ethics; no moral principle would help to determine his choice.

It might be said that an alternative is presented by the knowledge of right opposing the love of evil. Sinners are in reality often spoken of as knowing the right and yet loving evil, as if on one side there were nothing but knowledge. But that is a pyschological mistake, proceeding from an imperfect analysis of spiritual phenomena. As all our motive power resides in affections and desires, a man who had nothing but a pure intellectual knowledge of the right could not possibly act, could not resist the love of evil, and therefore could not possibly be guilty of wilful sin. Besides which, it appears to me, that no one can know and declare things to be right and good without showing *ipso facto* that he approves them, and what is such an approval but an incipient affection?

In that remarkable Seventh Chapter of Romans, so ardently discussed between Calvinists and Arminians, does not St. Paul clearly express the thought which I am contending for, that sin only appears in the man who consents unto the law that it is good. "I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am!" If this wretched man feels himself so sinful, is it not just because of his love for the law of God, though that love be not strong enough yet to overcome the desire of evil?

My readers will easily perceive that the distinction between evil and sin involves a distinction between the sense of evil and the conviction of sin. When St. Paul was a young man and a zealous Pharisee, he thought it his duty to harass and slaughter the early Christians; but later, when Christ was revealed in him as the Son of God, the thought of the persecuting period was very grievous to him. "I was before a blasphemer, a persecutor and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief." Whoever wrote those words, they no doubt expressed Paul's feelings. The memory of the sad mistake he had made oppressed him: it was a sense of evil, but not a convition of sin, because the mistake was committed in all sincerity: "I did it ignorantly in unbelief." Most of us, if we have progressed much in spiritual life, will remember in the past mistakes which we may deeply regret as evil, but not repent of as sins, because they were not on our part a conscious and voluntary falling below our Ideal: we were ignorant and our ideal was imperfect.

In a third letter, I will endeavour to point out what conclusions are to be drawn from the above view of sin with regard to the forgiveness of sins.

James Hocart.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—*Samuel Smiles.*

OBITUARY.

HAMILTON JAMES BEGG.

Mr. H. J. Begg, who died on the 24th ult., was the oldest member of the Peckham Church, with which he had been connected from its origin in Walworth in 1867. He was an active officer of the church till the breakdown of his health about two years ago, and attended its services until a comparatively recent date whenever his strength permitted. He was a man of wide knowledge and an admirable speaker. The esteem in which he was held was attested by the large and representative gathering at his funeral in the Forest Hill cemetery on Saturday last, when the religious service was conducted by his intimate friend, the Rev. G. Carter. Among those present were the Chairman, Secretary, and many of the members of the London Association of Correctors of the Press (of which the deceased was one time secretary), members of the Avondale-road Church, and a wide circle of private friends. In the address at the graveside, Mr. Carter alluded to his friend as a man who adorned an honourable profession by his practice; as an independent thinker who was tolerant of the opinions of others; and as a preacher of righteousness in his loyalty to duty, in his manly advocacy of the right and true, and his patient endurance of suffering. The influence of such a man must still live on in the lives of those who knew him.

THE CHILDREN'S COLUMN.

The other evening I was reading a book which used to delight me as a child, and delights me still—"Plutarch's Lives."

Plutarch, as some of you know, was what we call a literary man, who lived in a little town in Greece, 1800 years ago. To be exact, between the years 45 and 120 of our era. And he wrote the lives of the most famous men of the past, as they had come to him; and these lives are a treasury of the memorable things said and done by these great men, and wherever you open them, you are sure to find some interesting story or saying. It has sometimes pleased me to think that during the years Plutarch, in his country home, was gathering and writing down these anecdotes and sayings of famous Greeks and Romans, there was being gathered and set down the story of the life of one greater than any of these, of whom Plutarch never heard—which we have in our four Gospels.

The story I was reading from Plutarch was the Life of Pyrrhus. Pyrrhus was a young Greek prince, who had a life full of adventure and war. He was driven away from the kingdom, which should have been his when he was a baby, and when he grew up he had much struggle to win it back. But in the course of these struggles he got the reputation of being a most brave and able soldier, and even—so some said—of being the greatest general of his day.

At one time the people of Tarentum, a city of Italy, were carrying on a war with the people of Rome. Things were not going well with them, and they bethought them of Pyrrhus. If they could only get him to come and help them. Pyrrhus—who when he had no special fighting for himself to do was only too glad to take up fighting for other people—came at once at their call, with such forces as he could get together, and with him came a friend of his, named Cineas; a wise and thoughtful man, who, Pyrrhus used to say, had gained him more cities by his persuasions than he had ever won for himself by fighting.

It is a little talk between these two friends I want to tell you of.

"When we have got through with this business, Pyrrhus, and have really beaten the Romans," said Cineas, "shall you be ready to go home?"

"Go home," said Pyrrhus; "no, indeed, we shall only have begun. When we have beaten the Romans—who are the bravest soldiers in Italy—and have taken Rome, we shall overrun the whole country, and make ourselves masters of it."

"And shall you be satisfied then?" asked Cineas.

"Hardly," said Pyrrhus. "Just to the south lies the great and fertile island of Sicily. They have just driven away the only really able man among them, and there is no one to lead them but a lot of fluent talkers, who know nothing about affairs. It will be a very easy matter to subdue Sicily."

"So it would seem," said Cineas. And then after thinking a while: "After conquering Sicily, you will be contented?"

"Well," said Pyrrhus, laughing, "that does not follow. When we have got as far as Sicily, what is to hinder our crossing over to Africa, and conquering all those fine provinces which are lying just now rather at loose ends? Isn't that a good idea, my dear Cineas?"

"Yes," said Cineas, "and when you have done all this you will then, I suppose, be strong enough to go back to Greece, and settle yourself there securely?"

"Certainly," said Pyrrhus, "that is what we will do."

"But what, my dear Pyrrhus," said Cineas, "are we to do then?"

"Oh," said Cineas, "do then? Why then we will invite our friends, and entertain them, and enjoy ourselves."

Then said Cineas, "But if the best thing we can do at last is to sit down and enjoy our friends' society, what hinders us from doing that *now?* Here is entertainment sufficient for us and them, and why should you run all these risks, and face all these dangers, and inflict all this harm, in order to do by-and-by what you might just as well do *now?*"

It is said that Pyrrhus thought this over a great deal, but wise counsel seldom prevails over a man's natural inclination. Pyrrhus went on fighting, and in five or six years after this, before he had carried out half his fine plans, he was killed himself.

But perhaps you will remember this word of Cineas, "Why shouldn't I do it *now?*"

That which I mean to do or to be sometime, that which I know I ought to do, that which I intend to do by-and-by, after I have done this or that which I am now taken up with, that which I am putting off, and putting off, knowing all the while it has to come—Why shouldn't I do it now?

C. A. F.

The Christian is like the ripening corn: the riper he grows the more lowly he bends his head.—*Thomas Guthrie.*

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LONDON, MAY 5, 1900.

A HELPFUL INTERPRETER.

THE need of a reliable and really helpful commentary on the New Testament, produced in freedom from the traditions of dogmatic orthodoxy, has long been felt by members of our own religious community and in a wider circle, and we may therefore trust that a very cordial welcome is already assured to the series of "International Handbooks to the New Testament," edited by Dr. ORELLO CONE, which is in course of publication, by Messrs. PUTNAM, of New York. The purpose of the Handbooks, it is said in the editor's Preface to the whole work, is to meet the wants of the general reader, and at the same time to present the results of the latest scholarship and of the most thorough critical investigation. There are to be four volumes, covering the whole of the New Testament, and the first volume to be issued, which is now before us, is by Dr. DRUMMOND, Principal of Manchester College, Oxford, and deals with the Epistles of St. Paul to the Thessalonians, Corinthians, Galatians, Romans, and Philippians.*

Readers who are familiar with Dr. DRUMMOND'S Hibbert Lectures, and we may add, with his little books on the Epistle to the Galatians and "The Pauline Benediction," will naturally turn with the keenest expectation to this Commentary, and will find abundant reason for thankfulness that it has been published. If they meet with any disappointment, it will be chiefly on the ground of hunger for more, and because within the limits laid down for the Commentary, in a volume of less than four hundred by no means crowded pages, it was inevitable that there should be questions of the deepest interest raised by the Epistles, in connection both with the life and teaching of the great Apostle, which are only briefly touched upon, with an indication of the conclusions to which Dr. DRUMMOND has been led, but without further elucidation. At the same time throughout the Commentary there are somewhat fuller notes introduced in small type, expounding such essential points as the meaning of grace, the "saints," faith, redemption, which may be passed over by readers who do not wish to grapple with them, but the greater part of which is yet within the grasp of those who have no knowledge of Greek; these notes add considerably to the completeness of the work. Of his own sense of its limitations the author speaks with the utmost modesty; but readers who faithfully use this Commentary, which is based on the text of the English Revised Version, will have a growing sense of indebtedness to their guide as they become more familiar with the profound and ardent thought of the Apostle, and with the beautiful spirit of his interpreter.

There are two kinds of difficulty to be met in dealing with the Epistles, if they are to yield their full result of religious inspiration. What was merely temporary in the Apostle's forms of thought, and in his beliefs, which experience has proved to have been mistaken, has to be separated from what is of permanent spiritual significance; and later doctrines of the Christian Church, in what is generally known as the Evangelical scheme of salvation, which is supposed to be derived mainly from the teaching of St. PAUL, have to be prevented from colouring our interpretation of the Apostle's language with a meaning which was not his own, that we may get at what was actually in his mind. The manner in which Dr. DRUMMOND meets such difficulties will best be seen by one or two examples.

St. PAUL, it seems, expected in his own life-time the second coming of CHRIST, in the clouds of glory. The belief, more crudely expressed in the Epistles to the Thessalonians, is found also in the First Epistle to the Corinthians, where there is an allusion to the survival of the writer himself with others at the second coming, and to the "last trumpet," which shall summon the dead to rise. On this Dr. DRUMMOND remarks:—

> Although we may wish that our Apostle had been infallible, and had not been so possessed with an idea which to us must appear groundless, and indicative of a certain degree of blind enthusiasm, we cannot regard the enunciation of this belief as any argument against the genuineness of the writing in which it occurs. We must learn to accept the revelations of God upon His own conditions. *We* say we must have something infallible, or we will recognise nothing Divine about it; *He* gives us truth hemmed in by human limitation, and leaves something to our own experience and spiritual wisdom. Paul himself said that we have our treasure in earthen vessels, and that knowledge must pass away; but that is a truth which men are always unwilling to accept.

And again, having referred to ALFORD'S insistence that as GOD speaks to us in the Bible, we must hear His voice, if at all, in passages which treat so confidently of futurity:—

> The answer, however little it is seen through the veil which lies upon the heart of Christendom, is almost too obvious—in 1 Corinthians xiii., in Romans xii., in the Beatitudes, in the parable of the Prodigal Son, and numerous other passages which find an answer in the conscience and the heart. It is assumed that the inspiration of Apostles can have no analogy in us, and that, therefore, we must seek it most in those things which to us are impenetrable mystery, while the oracles of the Holy Spirit in consecrated souls are to be set aside as common things, which bear no witness to the operation of God. Thus the grandest and clearest truths of the Gospel are neglected as within the range of uninspired humanity, and men have sought for God where least He is to be found, amid fantastic interpretations and apocalyptic dreams.

There are fantastic interpretations in other passages of PAUL'S arguments; but with such guidance as Dr. DRUMMOND gives, it is not difficult to trace them to their natural source, and to separate from these the vital religious truth. Examples of a careful interpretation of the Apostle's thought, as guarded against the colouring of later dogmatic beliefs, will be found in the famous passage in Philippians, where Christ is spoken of as "in the form of GOD," in the comment on Romans ix. 5, and on those passages which seem to imply the personal pre-existence of Christ.

In the commentary on Romans, Dr. DRUMMOND is at the heart of the Apostle's faith in the new spiritual life, and it is here especially, while receiving much invaluable help, that we are led to hope for something more than the limits of this work allow. It is here that the greatest care is required, in view of the popular doctrines of salvation and the blood of Christ, to obtain a clear understanding of the Apostle's actual teaching. An example of the healthy tone of Dr. DRUMMOND'S interpretation will be found in the following comment on the phrase "reconciled to GOD through the death of His Son":—

> That complete self-sacrifice of love was the means by which men's hearts were touched. If, in the parable of the Prodigal Son, the offender had not wished or had not dared to return home, and if the elder son, knowing his father's love, had gone to seek him, and, having entreated him to come back, had been murdered by the youth's dissolute friends; if, further, the prodigal had been overcome by this proof of affection, and sought once more his father's home, might he not have said that he had been reconciled by his

* "The Epistles of Paul the Apostle to the Thessalonians, Corinthians, Galatians, Romans, and Philippians." By James Drummond, M.A., LL.D., Litt.D. G. P. Putnam's Sons, New York and London. (To be had at Essex Hall.) 7s. 6d.

brother's death, that his redemption from sin had been at the cost of his brother's blood, and that the love which had given up so much would give all else that was needful? Such phrases as we have here sound harsh and strange when we treat them as some theological mystery, but become intelligible as soon as we turn to the natural springs of gratitude and affection.

And as a last quotation we will add the following passage, referring to the gift of speaking with tongues, which leads up to a comment on 1 Corinthians xiii. :—

In spiritual as in physical things men are too apt to prefer fireworks to the everlasting stars, and to see God in what is exceptional and startling, rather than in the calm and abiding presence of His eternal Spirit. This is a great danger in times of religious excitement; and nothing shows the grandeur of Paul's mind more clearly than the fact that, while he had a wonderful range of gifts, and spake with tongues more than they all (xiv. 18), he used them only to minister to what was higher and more enduring, and clearly perceived that the life of Christ within the heart, which belonged to every disciple, was the purest gift of the Spirit.

These passages will show something of the scope of Dr. Drummond's Commentary, which, while not overweighted with a mass of textual criticism, will be found, we believe, just what is wanted to make the Epistles intelligible to the reader, not as matters merely of antiquarian interest, but as the letters of a living man, instinct with affections and ardent religious purpose, rich in lessons of wisdom for the present as for his own day. For serious study in elder classes, in Reading circles, and in Ministers' Congregational classes, as well as for individual readers of St. Paul, this new Commentary is to be very warmly commended.

HOW IT MIGHT BE.

"But the vortex-atom hypothesis and Dr. Larmor's strain-atom hypothesis both seem to indicate that we are moving in the direction of the abolition of the distinction between matter and ether, that we shall come to regard the luminiferous medium, not as an attenuated substance here and there encumbered with detached blocks—the molecules of matter—but as something which in certain places exhibits modifications which we term matter. Or starting rather from matter, we may come to think of matter as no longer consisting of separated granules, but as a continuum with properties grouped around the centres, which we regard as atoms or molecules."—*Professor Poynting, Address, British Association*, 1899.

"Our bodily senses do but admit us to a perception of the outermost film of the unfathomable reality. With acuter senses, a richer world would at once open before our astonished vision; and it is not at all improbable that there exist different aspects of reality from those which we now perceive, to which new senses of a more subtile nature may give our spirits access. . . . We need not go in imagination into remote regions of space to find our heaven or hell: there are depths of being immediately around and within us, which open limitless possibilities as to the 'where' and 'how' of the departed spirit's existence."—*Professor Upton, Hibbert Lectures*, 1893.

The day had been very sultry, and had seemed very long, as all days then did to me. The evening sun was casting lengthening shadows across the sward as I emerged from the forest into a little glade, surrounded on all sides by spreading oaks and beeches, with here and there a clump of sombre pines. In the middle stood a fountain, which from a central shaft threw a lofty jet of water into the still and heavy air; breaking the silence by a monotonous pattering sound as, separating into thousands of drops, it fell back into the marble basin. In the woods was no movement, no sound or sign of life. Weary in body and in soul, I threw myself upon the grass by the fountain's side—weary in soul, for the heaviest loss had recently been mine. One by whose side I had thought to spend my life, and by whose side only life seemed worth having, had been suddenly taken from me, leaving me face to face with long years of loneliness, and with no certain hope of any reunion to follow. I believed in God indeed, vaguely, being unable to ignore the evidences of Him in the world about me. I knew that if He chose it must be in his power to satisfy in some way the cravings of frustrated love, yet I saw no reason why He should do so, why, having given so much, He should still give more. I could think of no place in the universe where that meeting might be; could conceive of no form or manner in which that tender love could again embody itself or find expression. No, it was over for her; it would be over for me too some day, and the sooner that day should come the better. Was not that fountain a fit emblem of all life? Tossed for a moment into the sunlight and free air; breaking for an instant into individuality of being, we have scarce time to recognise ourselves before, like the drops of water, we fall back into the general mass, and are hurried away by dark channels underground—the stuff of which we are made, body and soul alike—to form material in new combinations for some fresh manifestation of the eternal energy of God.

So thinking, I fell asleep. As I slept it seemed to me that I still lay beside the fountain, but that all else was gone. Below me nothing, above me nothing, on no side of me anything save the fountain, which played on noiselessly, unfed from any source, miraculously suspended there in space. Even its marble basin and central stem were gone. All was water, which held its place and directed its course aright without any external aid. The space around me was filled with pale cold light, through which I seemed able to gaze into unfathomable depths, ever further and further, yet finding no object on which to rest my aching eyes, till only with a great effort could I withdraw them to look again upon the wonder at my side. An awful sense of solitude grew upon me as I lay there awestruck and motionless. Then, when the pain of it had grown almost beyond my power to bear, there came a voice, which seemed indeed not to break the silence, but to make itself heard by me without the aid of sound.

"Beholdest thou here thy emblem of Creation?"

"Yea, Lord," I answered, "I behold the vision."

"Why callest thou it a vision? Put forth thy hand."

I stretched out my hand. A drop from the fountain fell upon it. I felt it and it was wet.

"Is not this," said the voice, "what thou callest real; that which thy body can touch and feel? Put forth thy hand again."

Again I stretched out my arm. The water seemed to fall upon my hand, but I felt nothing, and no mark of it was left. Then said the voice: "Behold the water is no less real, but thy senses can no longer perceive it as before. Think not that thy senses are able to perceive all that is real."

"Lord," I replied, "the fountain hath no source; no water floweth to it.'

"It hath the source which all things have. It hath its source in me. Behold it. See'st thou in it naught save the moving water?"

And I answered: "Lord, I see that in it is power, which seems to be its own, and that it hath purpose in it, rising and falling ever in the same ways."

"My purpose thou beholdest and my power. The light which spreads illimitably around is my life. But speak the thought which troubles thee."

"Lord," I cried, "if the fountain be real water, how cometh it in empty space? How hath it arisen out of nothing?"

"No space is empty," said the voice; "there is no meaning in thy word 'nothing'; for I am everywhere, and everywhere is that which my power and my purpose mould into endless forms of being. They are of myself, but not all myself, and some only thy mortal eyes can see. Look again upon the fountain."

I looked and saw that the jet of water was slowly sinking. Lower and lower it became, until at last it was not, and there lay before me for an instant a still flat pool. For an instant only, and then it seemed to gather itself up into a sphere, which, expanding on every side, became like a cloud. And the cloud encompassed me, and grew thinner and thinner, until I could perceive it no longer, and it seemed I was alone in space.

Then the voice said: "The fountain is no more, but that which was the fountain is lost only to thine eyes. Believest thou not that the power which has dissolved can again create it?"

And I cried: "Lord, I believe;" and as I spoke the fountain was again by my side. A gladness came over me that I was not utterly alone, and with it came courage to speak the trouble which lingered in my mind.

"Lord, I perceive that out of something, which I see not, thou art for ever creating the things which I behold; but also that thou destroyest that which thou hast made. The drops of water rise in their determined courses. They fall back into the basin and are no more."

Then said the voice: "Look more closely upon the fountain."

I looked again and saw in it a change. I saw that as some of the drops separated themselves from the central mass, there appeared within them a tiny point of light, which seemed to grow in brilliancy and was as if the pale light that flowed around concentrated itself there. And these drops followed not in their paths the same order as the others, but deviated each into a different way. It seemed as though within each were some separate power,

choosing its own course. Often they clashed together and often fell in unharmonious lines and curves, so that the symmetry and beauty of the whole were sorely marred. Some lingered longer in the air than others, but in the end all fell into the basin and were lost.

"Lord," I said, "it seems as if some other powers than thine were working now."

"Into these drops," came the reply, "I have poured more of my life, and with it a portion of my power and will. To them a measure of freedom has been given. Now is the fountain a better emblem to thee of my work."

Then I cried: "Lord, why sufferest thou that thus these mar the beauty of thy work? Were it not better that they had no freedom?"

"I will that they should learn so to love this beauty that they shall freely harmonise their work with mine, and to that end see now what further gift I give, and how a soul is born within them."

And lo! a beam of rosy light, that shot across the pale regions of space and fell upon the fountain and tinted it with soft colour. It sank into those wayward drops ever more and more, until each seemed as though it ensphered a glowing heart.

"This," said the voice, "is my love. Behold its work."

And I saw that slowly the confusion ceased. The glowing drops no longer warred aimlessly against one another. Each still took its individual course. It was not the old symmetry that returned, but a new, more beautiful and more wonderful harmony, until at last a whole, ever varying, but ever more perfect than before, was before me.

"Such," said the voice, "is the creation as it is to be."

But the trouble was upon me still, and I cried: "To what end is this new beauty? All still fall into the basin and are lost. Is it to please thyself only, Lord, that thou causest this wonder to be?" Then I hid my face, trembling for the boldness of my speech. For a while there was silence, and I thought: "Perchance he will annihilate me now. It is his right, if so he will." Then came the voice more gently than before: "I have bound myself by Law and the drops must fall. I have bound myself by Love, and the soul that loves shall live, for in it is that which worketh for eternal harmony and perfect beauty. Look thou again."

I looked again and saw now that as each drop in which the light had lodged itself fell into the basin the glowing point that was in it was not extinguished, but shone still in the water, one amid a myriad glowing points.

Then I said: "I see, indeed, that the light endures for a while though the drop be gone, but it lives not apart from that of which the water is made. If thou use that in some new creation, surely, Lord, then the light is also lost."

"The basin of creation has no bounds," replied the voice, "nor in my hands doth that with which I work serve one purpose only at one time. That which I use to form the body of this water, visible to thee, I can also use to form the body of other things which thy mortal senses cannot perceive."

The scene was changed; the fountain vanished. I was still floating in space, but below me at a vast distance lay the earth. Above me was the sun; around me the vast army of the stars. The something in which I lay became dimly visible and palpable to me, and seemed to be in incessant motion. From out the sun and stars I saw countless waves proceeding at enormous speeds. They flowed on in every direction, crossing and passing, yet not destroying, one another, and some of them breaking softly upon me.

"Behold," said the voice, "how I use that with which I work to form a multitude of these waves at once."

Again a change. It seemed that my sight grew more keen and I perceived an added series of waves flowing upon me, and past me from the sun. And some of these broke not upon me but passed through me and were in me, waves of the inmost stuff of which my body was made.

Again came the voice: "Behold how that of which thine own body is made serves also to give form and expression to something other than thou."

Then came another change. Once more I was lying in the glade, between the trees and by the fountain's side. I looked around me and beheld the grass, the water, and the flowers. I saw how the tree tops were gently swaying in the evening breeze and felt it playing upon my face. But not only did I see and feel these things—I saw *into* them and perceived what they really were. I saw that one and all they, like my own body, were but modifications of that primal stuff whereof all things are made—modifications and appearances arising from changing movements and combinations of movements in it. As I gazed, other more rapid and subtile movements and combinations became dimly apparent to me, and with them new appearances arose, faint at first, but growing more and more distinct; not effacing the others, but coexisting with, traversing and intersecting them. Two worlds indeed seemed to be before my eyes at the same time. And as these fresh appearances grew more clear, I marked that some of them were wholly new and strange to me, forms such as I had never seen, and of whose meaning and purpose I could form no idea. Some seemed to be at rest, and some to be in motion; but with others it was not so, and I saw that they were like unto men and women, over whom some great change had come. As I gazed, one of these fair forms drew near to me and stood over me. Then again a great trembling came upon me, for I perceived that it was my beloved. In vain I strove to rise and speak, torn by an agony of desire—in vain, for all power of motion was gone from me. I could but gaze, lost in an overpowering wonder and longing, until, in a whisper faint as the gentlest breeze, came the words, "Not yet, not yet; be comforted and wait."

Then I awoke and peace was in my heart, for I knew that now I had seen as in a glass darkly, but that some day I should indeed see face to face; and I cried aloud: "Lord, I believe that those who love shall live."

As from a vast distance there seemed to come a solemn answer: "There is some love in every child of mine." ZETA.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE LONDON BAZAAR.

THE great Bazaar for which preparations have so long been made in connection with the jubilee of the London District Unitarian Society was held on Tuesday, Wednesday, and Thursday of this week at the King's Hall, Holborn, while festivities in connection with it have been continued up to the end of the week.

We shall conclude that all who are interested in the workers and their work either have or will become possessed of the "Book of the Bazaar," and shall, therefore, not repeat here the information it contains as to the stalls and their attendants and the members of the various committees. The book, as has been already pointed out in these columns, is much more than a mere directory to the Bazaar, and the account of "London Unitarians and the Churches where they Worship," with a large number of illustrations both of buildings and of men, is of much more than passing interest.

In the King's Hall itself there were fifteen stalls, including the Manchester and the Welsh stalls, at the latter of which the attendants were in national costume. In the vestibule were four other stalls, including the Denton hats and country goods, while the art galleries were literally the galleries on each side of the hall. In the Grand Master's Room there was a most interesting exhibition of samplers, art needlework, &c.; in the Duke's Room demonstrations of wireless telegraphy and the X-rays, &c., were given under the direction of Mr. T. Tremain, and in another room skilful artists executed "Ten-minutes' Sketch Portraits," which were the subject of much curiosity and admiration. In the hall itself the Blue Hungarian band performed, while the special entertainments were held in the Crown Room. These were of great variety, including a pretty "May-day Pastoral," arranged by Mr. Savage Cooper; some scenes from Jane Austen's novels, arranged by Mr. Macrae Moir, and most admirably rendered; a very amusing rendering of Sheridan's "Critic," under the direction of Mr. Herbert Lawford; dramatic sketches, arranged by Miss K. Goddard; and variety entertainments, arranged by Mr. J. A. Whitehead. Flowers were everywhere in evidence, and the abundance of beautiful, curious and useful goods made an almost overwhelming impression in the crowded hall. The final result of the Bazaar we cannot announce this week, but it was very satisfactory to learn at the opening that donations already amounted to over £10,000 of the £12,000 aimed at, and we understand that the receipts on the first two days were close upon £2,000. The expenses will of course have been heavy, but there seems every prospect of the end being attained.

TUESDAY.

The Bazaar was opened on Tuesday by Lady Brunner, the chair being taken by Sir J. T. Brunner, Bart., M.P. The speakers occupied the gallery at the end of the hall, looking down on the animated scene below.

Sir JOHN BRUNNER, in opening the proceedings, expressed his pleasure in performing the duty allotted to him, and in seeing so many friendly and familiar faces before him. He was, he said, in the very heartiest sympathy with the objects they

had in view in the work which culminated on that day. He had opened many bazaars, and not a few connected with the religious body to whose interest he had been devoted his life long. And there, in the centre of English Unitarian Christianity, he found himself as much at home as in any part of the country. He had first to call on Dr. Brooke Herford, who would kindly take the place of Dr. Blake Odgers, who was to have made a statement as to the objects of the Bazaar, but was unfortunately prevented by professional duties from being present.

Dr. BROOKE HERFORD expressed the regret they all felt at Dr. Blake Odgers's unavoidable absence, and proceeded to speak of the great need the work of their London churches had of better support. They were all familiar with the particulars of the appeal which had been made for a Permanent Building Fund, to aid in the extension of their work, and for the strengthening of their present churches. The appeal for donations had not at once met with the response they had hoped for, and the Bazaar movement had sprung into existence, stimulated by the earlier experience of Manchester, and the vigorous initiative of Dr. and Mrs. Odgers, who had so nobly done their part throughout the whole of the work. Already they had received in donations over £10,000, and they had good hope of completing the amount aimed at by the Bazaar. He concluded by offering to Lady Brunner, on behalf of the Committee, a copy of the "Book of the Bazaar."

Lady BRUNNER, who had also been presented with a beautiful bouquet, then declared the Bazaar open, with cordial good wishes for its success.

Sir JAMES KITSON, Bart., M.P., in proposing a vote of thanks to Lady Brunner, said that he might claim to be an old London Unitarian, for it had been his privilege to sit under Dr. Hutton at Carter-lane Chapel and afterwards to be a seat-holder at Little Portland-street under Mr. Tagart. He was delighted to have that opportunity of acknowledging with gratitude his good fortune in being associated in his youth with those noble men, and of saying how much he had owed to their teaching in the active life he had lived. He was very glad to take that little part in the proceedings of the day. He did not think they should have any difficulty in obtaining the amount they asked for. On the previous Saturday he had presided at the opening of a Baptist Chapel in his constituency in Yorkshire, in a small hamlet on a Yorkshire hill. The chapel cost £4,000, towards which, in the last five years, the people themselves, who were workers in the mills, had raised £2,700. He asked whether what was required of them was commensurable with the sacrifices of those hard-working people? They knew how much Sir John and Lady Brunner had done to assist their cause and all noble causes out of the ample resources at their command, and he had great pleasure in proposing the vote of thanks to Lady Brunner.

The vote was at once carried by acclamation, and was acknowledged by Lady Brunner and by Sir John, who added that if he were to follow Sir James Kitson's line of thought, he should make as full and grateful acknowledgment to the Unitarian teachers he had known in his youth.

The opening proceedings being over, the band began their programme with "God save the Queen," and the traffic of the Bazaar commenced.

WEDNESDAY.

On Wednesday the Bazaar was opened by Lady Durning-Lawrence.

Dr. W. BLAKE ODGERS, Q.C., presided, and began with the remark that it was May 2, and that on May 2, 1850, a meeting had been held at Radley's Hotel, said to have been called by some of the younger men among the London Unitarians, and the London District Unitarian Society had been founded. That was, therefore, the jubilee day of their society. The first president was Mr. Alderman Lawrence, and the first treasurer Mr. Elhanan Bicknell, while among the vice-presidents were a number of well-known laymen and the Revs. Dr. Hutton, T. Madge and E. Tagart. Among those present at the first meeting were their friends Mr. S. S. Tayler and Mr. Joseph Preston, who were with them on that occasion. The society had done good honest work in making known in that great city their clear and simple faith. During the last twenty years ten new chapels had been built; but the need of more funds was always pressing upon them, and they also felt that they had not done their duty to the growing city; but that in many new districts new chapels ought to be built. Hence that movement, in which they had received such abundant help, notably from friends in Manchester and from Wales.

Lady DURNING-LAWRENCE, in declaring the Bazaar open on the second day, expressed the wish, for the sake of Unitarianism and for the sake of the honoured names they had heard that day, that it might be abundantly successful, and that the result of their work might be to make Unitarians a strong and useful body.

Mr. S. S. TAYLER proposed a vote of thanks to Lady Durning-Lawrence, which was carried by acclamation.

Sir EDWIN DURNING-LAWRENCE, Bart., M.P., in responding on behalf of Lady Lawrence, said that when the Chairman spoke of fifty years ago and the foundation of their Society, he remembered that as a boy he had been present at the meeting, and it was a great pride and pleasure to him that on that day his wife had been asked to open the Bazaar.

THURSDAY.

On the third day the Bazaar was opened by Mrs. Frederick Nettlefold, Mr. David Martineau presiding.

MRS. NETTLEFOLD, in declaring the Bazaar open on the final day, referred to the progress of which signs could be seen not only among Unitarians, but on all sides of liberal and enlightened views of Christianity. Within her own memory the number of their chapels in London had been greatly increased, and they looked to the Permanent Fund they were forming, to secure a further increase. There were large numbers of persons drifting about amidst a whole sea of churches and chapels, who yet could find no true spiritual home; and they hoped to provide for such people chapels where they could cast the anchor of their faith. That was the last day of the Bazaar, their last chance to literally "turn the common dust of servile opportunity to gold." She trusted that the last day would be the best day of the Bazaar, and she was confident that they would do their best to make it so.

Dr. BLAKE ODGERS, in proposing a vote of thanks to Mrs. Nettlefold, said that on the first day they had done fairly well, and also on the second day, and if now they did as well they would gain the object they had in view. But even if the Bazaar as a financial effort had been a complete failure it would have been a great good. The good work thrown into it, the enthusiasm, the way in which all had worked together, even those who at first had been unwilling and yet had been drawn in to work heartily with the rest, had been a distinct gain.

Mr. NETTLEFOLD, in responding, made a forcible and humorous appeal to the visitors as the attacking party to dismantle all the stalls. It was their bounden duty on that last day to clear them out.

Operations then proceeded, and we have every reason to believe that the Bazaar was brought to a most satisfactory conclusion.

IN THE ACADEMY.

A FIRST glimpse at the Royal Academy Exhibition, which opens to the public on Monday, reveals some astonishing pictures, one or two really overpowering in their size, and great stretches of dreary waste. The familiar landscapes are there, Mac Whirter and Peter Graham, and Leader, pleasant as ever, and there is one little gem of Brett's sunny sea and the rocks he loves to paint; but we confess that the first vivid pleasure we experienced was in the Water-colour room. There it is probably impossible to sin so grossly as in oils, and if the work is not so pretentious there is much that is fresh and really delightful. The President is represented there by what is perhaps the most perfect picture in the whole exhibition (1140), by no means large, but exquisite in its presentment of the "Isola San Giuliano," an island upon which one looks down from a height, resting in the bosom of an Italian lake, with wooded hills beyond. And there is also a picture of Alfred Parson's "In Longleat Woods (1109), in which he has painted a glory of wild hyacinths and other flowers among the trees. What the professional critics may think, we cannot say, but we would rather have those two small pictures than acres of the oil-paintings which cover the walls in the other rooms. Among them we looked in vain for a great picture. In Frank Dicksee's picture, "The two Crowns" (167), the soul it might have had seems lost in the splendour of the trappings. One of the most striking pictures is W. A. Bouguereau's "La Vierge aux Lys" (297), in which, if the mother has a somewhat conventional beauty, the baby is wonderfully natural with the loveliness of a little child. "Ordered South," by J. H. F. Bacon (302), is one of several touching pictures representing the side of war in the home tragedy. Among the landscapes one of the most striking is a winter scene by J. Farquharson (339), with a motto wrested from a very different place, "And all the air in solemn silence holds" (stillness), Vicat Cole's, "Spring's Delights" (439), and Yeend King's "The Avon by Bredon Hill" (551). Mr. Colin Hunter's "London, from the Tower Bridge" (646), can hardly be called a landscape, but it is a very fine picture, and even more impressive is H. J. Draper's "The Ebb" (955), with the

verses from Tennyson about the tide that "moving seems asleep, too full for sound and foam." Of pictures with a special personal interest for many of our readers, we noted Mrs. H. F. Morley's "Knock-hundred-row, Midhurst" (348), Miss Lucy Martineau's "Geese" (507), and in the Black and White room one of Mrs. Basil Martineau's last year's portraits of Dr. Martineau (1577), unfortunately hung rather out of reach.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

A CONVERT TO TOTAL ABSTINENCE.

Sir,—At a meeting held last year in connection with the Liverpool Conference of Domestic Mission Workers, I was (unwisely as I still think) tempted and taunted to defending my position as a life-long moderate drinker. I said then, and was at the time firmly convinced of it, that I should die as I had lived, and that I had full right to drink so long as I did not go to excess. As this was said at a public meeting, and reported in your columns and elsewhere, I ask leave of you to afford me the publicity of your paper in order to declare myself a convert to the principle and practice of total abstinence. I began so abstain simply for the sake of a little aelf-denial in sympathy with those who tre suffering at the seat of war. I found the habit grow upon me; and the conviction strengthened that, while it is very hard to keep the line between moderate drinking and what from the physiological if not moral point of view is excess, it is comparatively easy and perfectly safe to abstain altogether.

But I will not inflict upon the brethren I have left, or upon those whom I now join, a long account "Why I became a Teetotaller." Converts' reasons are generally more interesting to themselves than to other people. Only before leaving for America I desire to put it on record that I retract all I have said on behalf of drink, and to declare myself henceforth a recruit (alas, a very elderly recruit) to the cause of temperance. I may or may not use alcoholics as medicine; I intend never again to use them as a beverage.

Charles Hargrove.

Leeds, April 28.

LONDON SUNDAY SCHOOL SOCIETY COUNTRY HOLIDAY MOVEMENT.

Sir,—May I again draw the attention of your readers to our Children's Holiday fund. There is each year an increasing need for the little town-bred children to be renewed in body and spirit by the healthy and more wholesome atmosphere of country life. In a town, among all classes, there is a tendency to limit our interest to the excitements and comforts that a civilised life can produce; it is only by being lifted out of these that we are shown the insignificance of their value compared with the richer growth of life obtained through the joys of Nature and the freedom of country pursuits. A fortnight is a short time to accomplish such a work, but it does, at least, give the children a taste for better things. I know some young men who were sent down as boys to a country village, and who, now, when they have a holiday, often run down to that same village for a few days on their own account.

I acknowledge with many thanks subscriptions already received from Mr. Hugh Martineau, £3 3s.; Mr. Morton, £1 1s.; Dr. Harris, £1 1s.; Miss Hibbert, £1 1s.; Mr. Troup, £2 2s.; Mr. Plumptre, £1 1s.; Mr. Heape, £1 1s.; and I shall gratefully receive further contributions.

Any parcels of clothing kindly made for the use of the children should be sent before the end of June, addressed to the General Secretary, Miss Toye, 156, Stepney-green, London, E.

Annie J. Lawrence, Hon. Treas.

23, Campden House Chambers, Campden-hill, London, W., May 1.

THE LATE MISS LISTER.

Sir,—In your obituary notice of my valued friend, Miss Annie V. Lister, mention is made of the lively interest she took in the Roslyn Hill Schools. I should like to add that it was mainly through her efforts that instruction in cookery was afforded to the girls attending those schools.

Fourteen or fifteen years ago there was no cookery school in Hampstead, and at that time it was impracticable to establish one. Miss Lister, therefore, began by persuading the managers of the Roslyn Hill Schools to send the girls of a proper age to the cookery centre at the Carlton Road Board Schools in Kentish Town, where they were received as long as there was room for them for a small fee; and there, I believe, they attended until it could be arranged with other Hampstead schools to hire a room in which cookery instruction might be given.

Ultimately Miss Lister had the satisfaction of seeing a school built in Hampstead for such teaching; partly supported by voluntary contributions, partly by the Government grant, and possibly from other sources. R. Davenport Hill.

Hillstow, Headington-road,
Oxford, May 1.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

On Sunday last, 29th ult., the Rev Arthur W. Fox, M.A., of Todmorden, preached the annual sermons on behalf of the above Association in the First Presbyterian Church, Belfast. His morning subject, "Jesus our Master," and that of the evening, "This do and thou shalt live," were treated in an able and eloquent manner, and clearly set out the distinctive position of the Association. The collections were very good, better somewhat than last year.

The annual business meeting of the Association was held in the Central Hall, Rosemary-street, the next Monday evening, and was well attended.

After tea the chair was taken by Mr. Thomas Andrews, and the Rev. J. A. Kelly submitted the annual report. It stated that the work of the Association had been steadily pushed forward, and there had been a continued demand for literature expository of their principles. A very large number of tracts and pamphlets had been given away during the year. A number of publications of the American Unitarian Association had been found very serviceable, and particularly in the work of the Postal Mission. The appeal made in the report of the previous year for a Twentieth Century Fund was renewed. The thanks of the Association were rendered to Mr. C. J. M'Kisack, who had been compelled through pressure of business, to resign the post of co-secretary of the Association, but would still act on the Committee. The ladies in charge of the Postal Mission had reported that from April 5, 1899, to Feb. 28, 1900, they had received seventy-eight applications, in reply to which they have sent literature by Channing, Freeman Clarke, Brooke Herford, and others, illustrative of the Unitarian position. The inquiries come from all parts of the United Kingdom—some from people in a very humble rank. The work had been somewhat of an experiment, but the amount of success which had attended it warrants its continuation and even extension.

The Secretary also submitted the financial statement, which showed a balance in hand of £56 6s. 1d. on Dec. 31 last, but he explained that over £100 had been paid away since.

The Chairman, in moving the adoption of the report and statement of accounts, thanked the audience for asking him to preside, and said that the Ulster Unitarian Association rendered most valuable services to their churches, particularly by placing within the reach of all much of the literature by which many eminent divines had been endowed. By the diffusion of this literature their principles had become better known, and unquestionably much good had been done. Their thanks were due to the Hon. Secretary, Hon. Treasurer, and Committee for having undertaken the work which fell to the lot of the Society. He was proud to be a member of the Unitarian Church, in which he was brought up, and in which he intended to spend the remainder of his days. He had been often surrounded by members of other Churches, but from them all he had never received anything but kindness, and he thought that those who found their Unitarianism a barrier ought to examine themselves and see if the fault did not lie at their own door. Looking at the past year, they could not congratulate themselves on any large increase to their numbers, but they could rejoice in seeing year by year the spirit of liberality and toleration growing stronger and stronger in every Protestant Church by which they were surrounded.

Mr. James Davidson, in seconding the motion, referred to the Postal Mission as a new departure, but one that showed that the Association was up to date in accomplishing its work. He thought it was doing a useful work, not only to Unitarians, but to the whole of the Churches of Christendom. It did not put before the world a new religion, but it went back to the old type of Christianity—that Scriptural Christianity which was taught by Christ and his apostles.

The report and statement of accounts were unanimously adopted.

Mr. John Rogers moved, and Mrs. Riddel seconded, a hearty vote of thanks to the Rev. A. W. Fox for the valuable services he had rendered to the Association by his sermons on Sunday, and Mr. Fox, in replying, said it was a great pleasure to him to come once a year to Ireland. He was not ashamed to be known as a

Unitarian. He wished they could get a real baptism of living fire, so that they could send their truths forth with power and teach men to be true to themselves.

The Rev. J. A. KELLY moved—"That this meeting heartily approves of the suggestion contained in the report regarding the raising of a special fund in commemoration of the twentieth century, and hereby gives full power to the Committee to take the matter in hand and prosecute it to a successful issue." That, he said, was a step in the right direction, and no one need ask what was going to be done with the money. If they could trust those in charge of the affairs of the Association, they should trust them to make a right use of the money when they got it.

The Rev. T. DUNKERLEY seconded the resolution, which was passed.

A resolution pledging the meeting to adhere to the principles and objects of the Association as set forth in the rules was passed, on the motion of the Rev. W. NAPIER, seconded by the Rev. Dr. MELLONE.

Votes of thanks to the Chairman and the ladies who provided the tea brought the meeting to a close.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THIS week our thoughts naturally turn to London, and we are anxious that the bazaar being held there may be a great success. Our ladies have been busy for some time past, making preparation for the Manchester district stall, and we feel sure that those who have gone to London to dispose of their wares will prove themselves good saleswomen. We fully realise that you will want all the money you get, and a great deal more, if the work in such a vast centre as London is to be adequately grappled with. We in Manchester have found out how comparatively little can be done with £10,000. We have allocated or paid away £9,000 of it already; while at the same time, and in addition, the churches of this district have raised and are spending £20,000 more in building operations and church and school improvements. All this is a proof of our vitality and resource; and it goes without the saying that there must be a great deal of enthusiasm at the back of it all. Yet, we feel that it is by no means time to sit down in contentment. Fine, convenient buildings we shall have throughout the district within the next twelve months; but that in itself is not enough. We feel that the time has come for some special effort to be made in stimulating the religious life of our churches. It may be that in being too intent upon fostering the development of new churches we have rather neglected to consider the needs of the old ones. The Manchester District Association is regarding this matter very earnestly and thoroughly, and is determined to do all it possibly can to give an impetus to our church life. With this object in view it has issued the following letters to ministers, delegates, and church secretaries; and already gratifying interest and sympathy have been manifested in and with its spirit and principle:—

"The coming winter will cover the transition from the nineteenth century to the twentieth century, and in many ways this interesting event will be chronicled. Our fellow-Christians of other Churches up and down the country are raising enormous sums of money, with which to extend and strengthen their efforts during the early years of the new century. Their zeal for the Gospel is enabling them to almost work miracles in the matter of accumulating resources for what will be a unique crusade, to promote the worship of God amongst men. Are we less Christian than they, less stirred by the love of God and of our fellow-men, that we, of all the Churches of Christendom, should do nothing involving special effort and special sacrifice during the coming winter? Do not we, members of those churches which form the Manchester District Association, believe our free unfettered faith to be the most beautiful and helpful and inspiring of all Christian faiths, because it comes nearest to what Jesus Christ himself taught? and ought not our enthusiasm, therefore, to be greater and not less than that which is now urging our fellow-men to such a supreme effort?

"We, the Governing Body of your Association, who have been appointed to initiate and organise its work of promoting the best interests of the churches, feel very keenly that the time has come for some exceptional effort to be made to stir up the life of our congregations and make them supremely discontented with the present state of affairs. We look round upon the condition of things in our twenty-two churches, and though some of them have a most encouraging vitality, and successfully discover how to grapple with the problems that beset them, others are in a condition of unprofitable anxiety, absorbed with financial difficulties, and failing to appeal to the religious consciousness, not only of the general populace, but also of their own enrolled members. Yet we are told that the Unitarian leaven is working in all the Churches, and that those Unitarians within our own fold are a mere bagatelle compared with those who are without it. Nor can we forget the vast number of people who go nowhere, having broken away from Orthodoxy, and of whom many might be expected to find a spiritual home with us.

"There is something wrong, somewhere. Can we find it out, and set it right? The Association desires to do so, if it can. Will the congregations trust it, and make use of it, and seek its advice and help, which it is eager and ready to give? It wants to create a new interest in the affirmative aspects of our glorious faith. It desires to carry its gospel into highways and byeways this coming winter. We feel that the living God is calling upon us to-day to remember the self-sacrificing spirit of our fathers, who fought and won and bequeathed to us that inheritance of liberty and faith which we value more than all the world besides; and commanding us to do something for the uplifting and enlightening of this generation, which shall warrant our children's children honouring and emulating us.

"Can you tell us how we can set aflame the population of this district with a burning desire to know more of God's truth, and to aspire towards a more complete fulfilment of His will? This is equally your duty and ours.

1.—Could we rouse your neighbourhood by organising a series of religious services, with affirmative discourses calculated to deepen the spiritual life and bring light and hope to dark and doubting minds, in some Public Hall, on week evenings or on Sunday afternoons?

2.—Can we give strength and impetus to your own Church life by helping you to organise such services and discourses in your own building? We know from experience that these efforts do sometimes bring special results when specially made.

3.—Have you any difficulties which you deem peculiarly great, and which you think might be overcome, if only the right way could be discovered? and would you accept our offer of confidential Conference, just to see whether some means may be devised for enabling you to take a new and stronger lease of life in the new century?

4.—Is there any way whatever in which we can be of service to you in your Church life?

"We are not taking this matter up lightly. *It appeals to us as a most serious obligation, and we are going to carry it through.* We are not, and we know of nobody who is, satisfied with the present general condition of our churches; but we cannot, we will not, believe that it is impossible to advance the interests of such a grand faith as ours, if only sufficient heart and resource is put into our effort, and if only we work together in hearty co-operation.

"*May we ask you to bring this matter promptly and earnestly before your Committee, or your Congregation;* and to give us some expression of opinion concerning it *before the end of June.*

"We shall most heartily welcome any advice and help you can offer, or any suggestion you can make."

A stranger to the life and work of our Manchester group of churches might be disposed to think the spirit of this letter was pessimistic; but it is not. We cannot despair in face of such a hopeful outlook as we have. The fields are ripe to harvest. We never had a grander opportunity than we have now. A more desirable time for our effort than next winter can scarcely be conceived. The whole religious world will be more than usually astir. There will be a sentiment about the transition from one century to another which will do much to help us. If only all the energy and earnestness of all the churches can be concentrated upon a joint scheme of work for next winter, the thoughtful religious life of this large community will be appealed to as it never has been before. It is enthusiasm we want, and whole-souled enterprise, such as is only possible when the churches band together as one, and engage in a hearty co-operation. We have some splendid workers in our Manchester Churches—men and women moved by a strong faith, who are prepared to spend and be spent in advancing God's Kingdom on earth and in extending the possession of God's truth. They always rise to the occasion, and I am sure that this grand opportunity, foreshadowed in the Association's letter, will not be allowed by them to slip by unimproved.

We are sorry to learn that the Rev. P. M. Higginson has resigned the pastorate of Monton Church, and that on account of ill-health he will travel abroad for a while. The Monton friends will suffer a keen loss, and so also will the District Association of which Mr. Higginson has been President, and on whose Committee he has served faithfully and helpfully. He has endeared himself to the ministers of the district by his fraternal co-opera-

tion and sympathy, and we all wish him *bon voyage* and a safe return in restored health and strength.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Astley.—The annual school sermons were preached to large congregations, on Sunday, by the Rev. W. E. George, M.A., of Swinton. The choir, assisted by members of the Chowbent choir, and that of the Leigh Congregational Church, rendered the anthems, "Ye that stand in the House of the Lord," "Shepherd of Souls," and "Oh, worship the King." The collections amounted to £23 6s. 1d., being an increase on former collections for some years.

Birkenhead.—The closing services in the Charing-cross Church were held on Sunday, April 29, and there was a special meeting of the congregation in the morning for the purpose of passing a resolution to reaffirm their unfaltering belief in the great principles to which the church was dedicated—the free and reverent worship of Almighty God, the Father of all mankind, in the spirit of His son, Jesus Christ—and to place on record their grateful remembrance of the heritage of religious earnestness in the service of God and man, which the founders and supporters of the church have left behind them. They also decided to preserve a copy of the resolution, together with a photograph of the building and copies of the sermons preached at the closing services, within the foundation stone of the building to be erected in Bessborough-road, Birkenhead. The resolution was proposed by Mr. C. W. Willmer, seconded by Mr. P. Dickinson, and unanimously passed. Next Sunday, and until the new church is built, the congregation meet in the Church Hall, at Bessborough-road. Before morning service on Sunday, May 6, there is to be a recital on the organ, which has been presented to the congregation by Mr. George Bewlay Dalby, in memory of his wife.

Burton-on-Trent.—During April the Burton-on-Trent Unitarian Society, which holds services at the Town Hall, has been in charge of Mr. F. H. Vaughan, B.A., late Scholar at Manchester College, Oxford, and much good work has been done. A children's service on the Sunday morning has been started, and a library of Unitarian literature formed. The church has adopted the Essex Hall hymnal and the Ten Services of public prayer. Last Sunday Mr. G. L. Phelps, of the Unitarian Home Missionary College, Manchester, took the service, and Mr. J. C. Warren brought over about twenty friends from Nottingham, who contributed anthems and a solo, making the service a most enjoyable one, and the room was crowded. On the last Sunday of Mr. Vaughan's stay a meeting of the congregation was held, when a resolution in appreciation of his work, and thanking him for his efforts, was passed; also one thanking the North Midland Association for their help from the commencement of the services, and to the British and Foreign Unitarian Association for help towards the expenses of the late week-evening lectures, and for their grant of books to the library; also to the other subscribers at Leicester to the same object.

Heaton Moor.—After some delay in the transfer of the land at the corner of King's-drive and Heaton Moor-road, the purchase has now been completed on behalf of the Manchester Association of Presbyterian and Unitarian Churches, and the contractors have begun work. The corner plot is left vacant for a church building in the future, when the congregation shall require it; at present a school-church, to accommodate 150 people, is being erected, and its completion is promised within five months. Although the Reform Hall, in which the congregation is meeting, is not favourable for increased activities, a Sunday-school has been successfully started, and is attended mainly by the children of members of the congregation.

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London: Bermondsey.—The Rev. Harold Rylett having resigned the ministry of Fort-road Church, the Rev. D. Amos, late of Reading, has kindly undertaken the duties during the month of May, including the Sunday-school anniversary and flower services, to be held on May 27.

London: Highgate.—The Rev. J. T. Sunderland, M.A., who is preaching for six months at Highgate, has received from the congregation a cordial invitation to accept the pastorate of the church, which many friends in London beyond the immediate circle of the congregation will hope that he may be able to accept.

London: Stepney.—On Thursday evening, April 26, the annual meeting of the congregation of College Chapel was held. The schoolroom was well filled, and the tone of the meeting was bright and hopeful. Dr. Herbert Smith occupied the chair. After the report and accounts had been passed, and a hearty vote of thanks to Mr. Tavener, Miss Florence Hill, and Miss Read had been given the Revs. H. Woods Perris and R. H. U. Bloor addressed the meeting. Miss Tagart and Mr. Vizard, in moving and seconding the report, spoke with sympathy of the work at Stepney, and specially commended the spirit of the teachers and the behaviour of the Sunday scholars. The report, read by Mr. Evans, the secretary, expressed the unanimous satisfaction of the congregation in being able to retain Mr. Tavener amongst them, their appreciation of his pulpit addresses, and of his superintendence of the Sunday-school, which is now in splendid order. There is a steady and slightly increasing attendance at evening service. The Band of Hope and Mercy, Elder Scholars' Guild, &c., continue to meet, and the spirit of harmony and cheerfulness which prevails makes up in a degree for the smallness of the numbers. All have worked hard for the London Unitarian Bazaar. The Chapel Committee feel very grateful for the generous grants from the British and Foreign Unitarian Association and the London District Unitarian Society, and to the friends who have formed a Finance Committee, with Dr. Herbert Smith as treasurer, to raise a guarantee fund for the salary of a lay-worker for Stepney and Stratford, and are very glad that Mr. Tavener has accepted this position. Mr. Tavener, in responding to the vote of thanks, said that the present arrangement of dividing his time between Stepney and Stratford had the advantage of drawing together the two congregations, who had mutually helped each other on several occasions. After the business meeting, the work for the London Unitarian Bazaar, done by the members and scholars, were shown, and also an oil picture, "Christ Blessing Little Children," painted by the youths of the Elder Scholars' Guild, under Mr. Tavener's guidance.

Long Sutton.—The two-hundredth anniversary of this ancient place of worship, and the tenth of the Rev. W. J. Pond's settlement, was celebrated on Sunday and Monday, 29th and 30th ult. On Sunday two sermons were preached by the Rev. Harvey Smith, Bethnal Green-road, London. In the afternoon his subject was "Leaving the Past," and in the evening "Pressing Forward." The tea on Monday was the largest this generation has witnessed, the most pleasing feature being the presence of friends from the Unitarian Church, King's Lynn. At the public meeting which followed, the principal speakers were the Rev. J. A. Brinkworth, of Saffron Walden, and Harvey Smith, who represented the General Baptist Assembly. Other speakers were Miss Cadman, of the Society of Friends, Mr. Bush, from Lynn, and the minister. The chair was occupied by the treasurer, Mr. Boltz, who opened the meeting with a stirring historical speech, striking the key-note for other speakers. Remembering the "Act of Toleration," passed May 24, 1689, the gathering was an evidence of the vast growth of Christian toleration, for, as one of the speakers remarked, "we have represented here not only Baptists, Methodists, Congregationalists, Quakers, and Unitarians, but mingling with us members of the Established Church. Surely Christian unity is coming." A resolution of confidence in Mr. Pond's ministry and a desire for him to continue his struggles here was heartily carried.

North Cheshire Unitarian Sunday-school Union.—The annual conversazione was held at Denton on Saturday last, and was most successful, about 250 persons being present. Representatives, and the whole of the ministers with two exceptions, were present from all the fourteen schools in the Union. After tea, the President, Mr. John Barrow occupied the chair, wearing the gold medal presented to him by the late President of the M.D.S.S.A., for Sunday-school services, now covering a period of fifty-three years. He was supported by the Vice-President (the Rev. T. R. Elliott), the Rev. L. Scott, and Mr. A. Slater (hon. sec.). An interesting vocal and instrumental entertainment was given, including part songs by the Wilton-street Singing Class, and concluding with an amusing dramatic sketch. A cordial vote of thanks to the Denton friends was accorded, on the motion of the Rev. H. E. Dowson, B.A. (who also welcomed the Rev. C. E. Oliver, B.A., as a member of the Union, on his settlement at Denton), seconded by the Rev. A. L. Smith, B.A. Revs. L. Scott and C. E. Oliver responded, and the latter gentleman moved, and the Rev. W. C. Hall, M.A., seconded a vote of thanks to the Chairman, to which he fittingly responded. The gathering was one of the most successful ones held by the Union.

Sheffield.—A very pleasant gathering of members of the Unitarian congregations of Sheffield and the district was held at Channing Hall on April 26. After tea, the chair was taken by Mr. Wostinholm, who was supported by the Revs. J. E. Manning, J. T. Sunderland, John Lee (of the Loxley Independent Chapel), J. Ellis, J. Stephens, Iden Payne, Vernon Herford, A. Bennett, and Mr. Edward Bramley. Mr. Sunderland, speaking as a Yorkshireman, who had spent most of his life in America, gave a striking address on "Emerson," Mr. Bennett spoke on "The Conduct of Public Worship." Mr. Lee, speaking as a Congregationalist, said that while naturally thinking his own Church the best, he had a keen appreciation of the excellence of the Unitarian, and especially its freedom of thought and liberty of conscience. Other speeches followed. On Sunday, at Upper Chapel, the Rev. J. E. Manning delivered an interesting appreciation of Cowper, in connection with the centenary of the poet's death.

Sunderland (Appointment).—The Rev. Francis Wood has received a unanimous invitation to take charge, for twelve months, of the church at Sunderland, and has accepted the same.

Walthamstow.—A vocal and instrumental concert was given on Thursday, April 26, in aid of the Indian Famine Fund. About 150 persons were present, and an interesting programme was gone through in a very creditable manner. Nearly £4 15s. was realised, and the following Sunday evening's collection was added, making a total of £5, the whole of which will be forwarded to Mr. Ion Pritchard, at Essex Hall, the expenses, which amounted to less than £1, being defrayed by private subscription among the members of the church.

OBER AMMERGAU.—A lady, who speaks German, and has been to the Play, would like to escort two or four young ladies in June. Expenses only required. — Address, Miss CLIFTON, INQUIRER Office.

APPOINTMENT desired by lady as HOUSEKEEPER to gentleman, or COMPANION-HOUSEKEEPER to lady; large experience; highest references; moderate salary; country preferred. — Address, Miss MELROSS, Churnet Croft, Wall Grange, Stoke-on-Trent.

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BIRTHS.

COVENTRY—On the 27th April, at Hunters Lane, Wavertree, to Mr. and Mrs. Harold Coventry, a son and daughter (the son surviving only a few hours).

GREG—On the 30th April, at Oak Brow, Styal, the wife of Henry P. Greg, of a daughter.

DEATHS.

HANNEN—On the 26th April, at Shanghai, in his 58th year, Sir Nicholas J. Hannen, Chief Justice H.B.M.'s Supreme Court for China and Korea. (By cable.)

LEE—On the 25th April, suddenly, Constance Anna Lee, of Redcliff, Kinver, near Stourbridge, daughter of the late Thomas Eyre Lee, of Birmingham, Solicitor, aged 75.

OUR CALENDAR.

SUNDAY, May 6.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, Boy's Own Brigade Church Parade Service. Subject, "The False and the True."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. S. BURROWS.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12 30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Abba Father." Evening, "The Glory of Common Things."

Kilburn, Quex-road, 11 A.M. and 7 P.M.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHINOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Rev. F. H. JONES, B.A.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. E. MANNING, M.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. R. W. KITTLE.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev A. COBDEN SMITH, and 6.30 P.M., Rev., R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE, F.G.S.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "The Salvation Army: its Aims and Methods," introduced by Mr. W. J. WADDINGTON. Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 6th, at 11.15, Children's Service. Addresses by Mr. HERBERT BURROWS and Mrs. MONTEFIORE. Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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PROVINCIAL ASSEMBLY

OF

London and the South-Eastern Counties.

"ASSEMBLY SUNDAY," May 13th, when it is hoped that Collections will be made on behalf of the Fund in all the Churches whose names are on the roll of the Assembly.

FREDERIC ALLEN, Hon. Sec.

WESTERN UNION of UNITARIAN and FREE CHRISTIAN CHURCHES.

The ANNUAL ASSEMBLY will be held at TAUNTON on THURSDAY, May 10th.

BUSINESS MEETING at 11.30 A.M. Major-General JACOB, the President, in the chair.

DIVINE SERVICE at 3 P.M. Preacher, the Rev. LEOPOLD DE BEAUMONT KLEIN, D.Sc., F.L.S.

PUBLIC MEETING at 7.30. Major-General JACOB in the chair.

F. W. STANLEY, Hon. Sec.

THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE, will be OPENED on MAY 9th and 10th.

	£	s.	d.
Total cost of scheme	1,230	0	0
* Balance still to be raised	118	8	0

On behalf of the Committee we desire to make an earnest APPEAL to the Unitarian Public for additional Subscriptions to enable us to open the Chapel free of debt.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

The following subscriptions have been received in response to this APPEAL:—

	£	s.	d.
Amount already acknowledged... ...	66	9	0
Mrs. George Holt	25	0	0
Sir John T. Brunner, Bart., M.P. ...	10	0	0
Miss Emily Sharpe	10	0	0
Colonel Ralph Peacock	5	0	0
Miss Lucy K. Garrett	3	3	0
Sir William Pollitt	2	2	0
Miss M. C. Martineau	2	2	0
Miss L. S. Leigh	2	2	0
Mrs. Hollins	2	0	0
Miss Elizabeth A. Paget	2	0	0
Miss Kate B. Thomas	1	1	0
Mr. G. W. Harrison	1	1	0
Mr. J. Howard Brooke, B.A.	1	1	0
Mr. Edwin Clephan, J.P.	1	1	0
Mr. Percy J. Winser	1	1	0
Miss Ellen Thurtell	1	0	0
Mr. T. S. Johnson	1	0	0
"A Friend"	1	0	0
Miss H. E. Booth	1	0	0
Miss Louisa Jones	1	0	0
Rev. H. Enfield Dowson, B.A.	0	10	0
Mr. D. Healey	0	10	0
Mr. J. Baker, 5s.; Mrs. Barnard, 3s. 6d.; Mrs. Lloyd, 2s. 6d.	0	11	0

* The *last* £25 of the above balance has been promised by the British and Foreign Unitarian Association.

Per Rev. E. Ceredig Jones, towards the purchase of an American Organ for the New Chapel:—

	£	s.	d.
Mr. Henry Lupton	3	3	0
Mrs. Marriott	2	2	0
Miss Lydia S. Leigh	2	2	0
Miss S. S. Wrigley	2	0	0

Towards this object further donations are required.

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Reference is kindly permitted to Miss EMILY SHARPE, 32, Highbury-place, N., and the Rev. A. N. BLATCHFORD, B.A., Durdham Park, Bristol.

NEXT TERM began on WEDNESDAY, May 2.

BRIGHTON. — ASCOTT HOUSE SCHOOL, 37, SUSSEX-SQUARE.

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A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged £1,282 15s. 8d.; Mr. A. D. Tyssen, £1; Sir Roland K. Wilson, Bart., £5; Mr. J. S. Lister and Miss Lister, £10 10s.; Miss Else, £5; Mr. Archer Simons, £5; Miss Emilie Meyer, £10; Miss F. D. Meyer, £5; W. C. J., £5; Mrs. John Ricketts, £2 2s.; Mr. Arthur Wheatley, 10s.; Mr. Harold Longster, 3s. 6d.; C. H. S., Leicester, 2s. 6d.; Mr. R. R. Meade-King, £5; Mr. John Quintrall, 10s.; M. E. K., Southsea, £1; Mr. and Mrs. David Thompson, £1; First Presbyterian Church, Banbridge, £5 5s.; J. S., Brighton, £1 1s.; Miss Lily Pearce, 5s.; Mr. A. Woodward, 10s.; Moss Side Unitarian Free Church, Manchester, £3 2s. 7d.; Miss Lily Preston, 5s.; Mrs. M. Taylor, 1s.; Miss Nuttall, 1s.; Miss A. Nuttall, 1s.; Master S. Elliott, 6d.; L., Sheffield, 10s.; Unitarian Chapel, Highland-place, Aberdare, £1 10s. 5d.; Mr. J. S. Wray, 2s. 6d.; T. B. and M. E. C., £1; In Memoriam, £2; Priscilla, 5s.; Mr. Thomas Atkins, £2 2s.; Mr. J. Teal, £1; Domestic Mission, Mill-street, Liverpool, £1; Miss Burgon, £1; J. H., Manchester, 5s.; Mrs. Spencer, 5s.; Miss E. J. Spencer, 5s.; E. P., 5s.; Mr. C. L. Corkran, 10s.; E. A. B., Warrington, 5s.; Mr. G. C. Rider, 5s.; Miss L. R. Thornely, £2; Moneyrea Meeting House, £3 15s. 3d.; Mr. Burke, £1; Mr. J. Walter Cock, £2 2s.; St. Nicholas-street Chapel, Lancaster, £5 6s. 9d.; Mr. D. J. Davies, 2s. 6d.; Nottage Unitarian Church, £1 0s. 3d.; Mrs. Burchett, £1 1s.; Mrs. M. H. Crook, £1 1s.; Miss Howse, £2; Concert organised by the Committee and Organist of Unity Hall Free Christian Church, Torquay, £7 12s. 6d.; Sympathiser, Ecclesfield, 2s. 6d.; Mr. W. Haslam, £2; Mrs. Arthur Lupton, £5; S. J., 6s.; Miss Ridge, £2s. 2s.; T. M. T., 2s. 6d.; Mr. Alfred Thompson, £1; total £1,400 9s. 11d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

WITH reference to the dreadful Indian famine, we find in the *Christian World* the following note:—

The service at Lyndhurst-road Church on Sunday morning last was remarkable and significant. In place of the usual sermon the great congregation listened first of all, and with rapt attention, to an able statement by an Anglo-Indian layman on the present famine in India, and then to an impassioned appeal to them from Dr. Horton to do their duty as Christian people to their famine-stricken Indian fellow-subjects. After statement and appeal came a great collection. In looking upon the scene one felt instinctively that here was a model of the Christian assembly of the future; the people gathered together first for worship, and then to discuss, in the name of Christ, the world's great human needs, and in His name to do what in them lay towards remedying them. So far as India is concerned, it is to be hoped that the example set by Lyndhurst-road—which previous to last Sunday had raised £160 for the Famine Fund—will be extensively followed. The people of England have not yet begun to realise this famine, whose awful effects now reach, it is computed, to near 90,000,000 of people, nor to ask themselves the question what relation the ever-increasing recurrence of these calamities bears to the English rule.

From Carlisle we have received a collecting card, which is being used by the members of the Unitarian Church and the children of the Sunday-school. On the back of the card is printed an appeal for contributions, and a few pointed words as to the horrors of the famine.

BEFORE these words reach the other side of the Atlantic our friends will be already gathering in Boston, to celebrate the seventy-fifth anniversary of the American Unitarian Association, which is likewise the anniversary of our own Association, founded on the same day, in the same year, 1825. Here we would offer brief, but heartfelt congratulations, which will be more fully offered on the spot, with the greetings of the mother country, by our British representatives the Revs. Charles Hargrove and W. Copeland Bowie, Mr. Ion Pritchard and Miss Marian Pritchard. The celebration, which begins on Sunday, the 20th inst., and concludes on Friday, the 25th, the actual anniversary day, will have something of the character of an International Unitarian Conference, for in addition to this country, India will be represented by Mr. P. C. Mozoomdar, who is now on his way to Boston, and Mr. B. C. Pal, who has been for some time in America; Japan will be represented by the Revs. T. Murai and Kinzo Hirai, as well as Mr. Clay MacCauley, who has just returned from that country after ten years of service as American representative at Tokyo. Transylvania will be represented by our friend and correspondent, Professor George Boros, Dean of the Theological school at Kolozsvár, and Germany by Professor Oppert, of Berlin. The Rev. J. Hocart is on his way from Brussels, and the *Christian Register* also expects Signor Bracciforti from Milan. The French Liberal Churches, and the Protestantenbond of Holland, are also to send delegates, but we have not yet learned their names.

WE quoted a fortnight ago from a remarkable speech made by the Bishop of Calcutta, presiding in that city over a meeting held in memory of Dr. Martineau. One sentence in that speech particularly has attracted a good deal of interest, the sentence in which Dr. Welldon quoted a saying of Dr. Martineau's in conversation with himself, to the effect that, "Unitarian though he was, yet when he surveyed the course of ecclesiastical history, he was glad it was the Athanasian and not the Arian view of our Lord's person which had won the day in Christendom." Those who conclude from this saying that Dr. Martineau was glad that present-day Trinitarian theology should prevail over Unitarian, show very little discernment of his meaning. In reference to this matter, we have received a letter from the venerable Henry Solly, expressing goodwill towards THE INQUIRER as serving the cause of pure religion, "which is to grow, not by one-sided outbursts of bitter hostility against all who may not see eye to eye with ourselves, but by learning from others those portions of Divine truth with which they have been entrusted from above"; and then speaking as follows of the distinction between the Athanasian and the Arian view:—

The distinction is of unspeakable importance in the development of the controversy which Unitarians have so persistently and courageously carried on, but which has too often been pursued to a fatal result according to the great law of controversy which so continually drives the enemies of error into the opposite extreme. It so happened that about forty years ago, when I was writing an essay on the Doctrine of At-onement, that I had the exceptional privilege of learning from the late Alexander John Scott, of Manchester, the truth which had not been vouchsafed to me in the course of my Unitarian education. He explained to me that it would be fatal to

MEADVILLE THEOLOGICAL SCHOOL

the cause of religious doctrinal truth in our community, if Arian views were substituted in that community for the view which Athanasius took of the relation of Jesus Christ as the Son of God to "Our Father in Heaven." For Athanasius strenuously contended for the Divine Sonship of Christ, while the success of Arius would have placed our Lord in the category of the *creatures* of God instead of the filial relationship. I can feel no doubt that this was the ground of Dr. Martineau's preference for the one doctrine rather than the other, as described by the Bishop of Calcutta—and for that description I feel personally so grateful that I thought it possible you might think it worth while to insert the foregoing explanation in your next issue. To me it seems of unspeakable importance that the distinction now insisted on should receive due appreciation from all who while rejecting the Athanasian Creed, which, of course, was not written by Athanasius, are nevertheless equally opposed to the doctrine still constantly urged by a happily decreasing number of earnest and devout Christians.

We are not sure that we quite understand what the doctrine is to which Mr. Solly refers as "still constantly urged," but Dr. Martineau's satisfaction in the victory of the Athanasian over the Arian view in the fourth century has been and is undoubtedly shared by many thoughtful Unitarians. At the heart of the doctrine of Athanasius, however it might afterwards be formulated in the doctrine of the Trinity, was the vital religious truth of an essential spiritual unity between Christ, the Son of God, and the Eternal, whom we know as Father. The proper outcome of this doctrine, as it appears to us, is not the ecclesiastical doctrine of the Trinity, or the three Gods who seem so easily to emerge out of the "Divine Society" of which some modern theologians make so much, but just that spiritual Unitarianism, of which Dr. Martineau has been in our time the great representative, in accordance with which not the one Son of God alone, but all living souls, in their divine capacity, angels in the heights and the children in our homes, are seen to be in an essential spiritual unity, to be perfected according to the purpose of Eternal Love, in the one Household of God. The doctrine of Divine Immanence, now prevalent among Trinitarians and Unitarians alike, may suggest some new interpretation of the Trinity, but far nearer to the religion of Jesus, and what we take to be the abiding spiritual truth, is that Unity in which, among the children of God, Christ is recognised as "the first-born of many brethren," the "Chief of faithful souls." It was because the Athanasian rather than the Arian doctrine of the fourth century seemed to Dr. Martineau to lead more directly to that result, that he expressed the preference which has been quoted.

WHILE the interest of this question is fresh in our readers' minds, we are glad to offer for their consideration an essay by the Rev. Charles E. Beeby, B.D., Vicar of Yardley Wood, near Birmingham, on "Unitarian and Trinitarian: a Theological Eirenicon," the first part of which appears in our present issue. Mr. Beeby's remarkable book on "Creed and Life," and the somewhat vehement controversy which arose out of it, called wide-spread attention to his thoughtful and earnest interpretation of religious truth, and we count it a privilege to be allowed to publish his present essay. It is to be completed in our next week's issue.

A SECOND Summer Sessions for Sunday-school Teachers, organised by the Sunday School Association, is to be held at Manchester College, Oxford, from July 6 to 14, and a circular of invitation has been sent out by Mr. Ion Pritchard, the hon. secretary of the Association to the schools throughout the country. The first session, held last year, was so eminently successful, and so much enjoyed by those who took part in it, that there is sure to be an immediate and warm response. The limit of the accommodation at Manchester College is set down at 150, so that teachers wishing to take part in the session will do well to send in their applications at once. It is desirable that as many schools as possible should be represented, and where expense seems an insuperable obstacle, it is suggested that the teachers of a school would do well to subscribe to send one of their number, who would then bring back to them a report of the proceedings and the stimulus derived from so delightful a gathering of friends and fellow-workers. It is estimated that the cost of board and lodging (including midday meal in common) need not exceed 30s. for the whole session, or 25s. for the week. Mr. J. H. Woods, M.A., of Manchester College, has again undertaken to act as local secretary.

THE programme of the Session is to be much on the same lines as last year. There are to be two lectures each morning, the first being this year given not by different teachers, but as a consecutive course by the Rev. J. Estlin Carpenter on "The Bible in the Nineteenth Century," which will take up the history of the struggle for Freedom of Inquiry; the Revised Version; changed views of the Old Testament and the Gospels; and the position of the Bible in the Church. The second lecture will be devoted to practical matters connected with Sunday-school work, among the lecturers already announced being the Revs. W. G. Tarrant, W. Copeland Bowie, and John Byles, and Miss Marian Pritchard. The opening service on Friday, July 6, is to be conducted by the Rev. H. Enfield Dowson, and in the evening of that day Dr. and Mrs. Drummond will hold a reception in the College Library. An advertisement with reference to this Summer Session will be found in our present issue.

WE noted last week the Archbishops' decision on the subject of Reservation. Lord Halifax, as was to be expected, takes high ground in a letter to the *Church Times*, as an upholder of the teaching and practice of "Christ's Holy Catholic Church," concluding as follows:—"The laity will not consent to run the risk of dying without the Sacraments. Reservation for the sick and dying cannot be given up." Mr. Athelstan Riley is also roused to open rebellion, and it is reported that some 300 members of the Society of the Holy Cross are agreed that no change must be made in their present use with regard to the Reserved Sacrament. What the Bishops will do remains to be seen. With them it rests, whether there shall be any attempt at effectual discipline.

THE *Guardian* in a leading article writes with strong disapproval of Lord Halifax's utterance, and then adds:—

We do not doubt that in some quarters there will be a disposition to press for disestablishment as the remedy for the present difficulties. There are, doubtless, many worse evils than disestablishment; we are by no means blind to certain disadvantages which attend an Established Church, and if we thought that Mr. Birrell were right in speaking of Establishment as "the greatest opiate that the wisdom of man has yet devised for a Church" we should be prepared to join hands with the Liberation Society to-morrow. But whilst the immediate loss to the Church from disestablishment would be certain, the gain is perhaps less sure, and as the present difficulties are not inherently connected with the fact of Establishment, it is reasonable to look in the first instance for some less violent remedy. The trouble, we say, does not arise from the connection with the State; no claim is being made for obedience to Parliament or to a secular tribunal, or for the acknowledgment of any Erastian principle whatever. The question is purely and simply one of the interpretation of the rubrics of the Church of England by the spiritual rulers of the Church of England. The Archbishops have given a decision which we venture to think is in accordance with the natural interpretation of the rubrics and articles.

The remedy which the *Guardian* suggests is first moderation and obedience to Episcopal authority, and then not disestablishment but reform of the Church for better adaptation to present needs, in which reservation strictly for the use of the sick and with proper safeguards may well have a place.

THE Rev. J. Hocart writes from Brussels to say that he is just starting for Boston, in response to an invitation from the American Unitarian Association to attend the Anniversary Meetings and the International Conference of Unitarians in that city. M. Hocart's third letter on the subject of the "Forgiveness of Sins" will therefore have to be postponed until his return.

WILLASTON SCHOOL.—The Governors have appointed Mr. J. H. Woods, M.A., Cambridge, second master with special charge of the religious instruction. Mr. Woods was scholar of Peterhouse and a Wrangler. After teaching for eight years he entered Manchester College and is just completing his full course there.

THE LONDON BAZAAR.—Some notes as to lost property will be found among the "Bazaar Echoes" in another column.

THERE are words and looks and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Harriet Beecher Stowe.*

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ACHIEVEMENTS OF THE CENTURY.

THE CRITICISM OF THE OLD TESTAMENT.

III.

From 1866 *to* 1900.

IN 1866 Graf published a small volume on the "Historical Books of the Old Testament." The views which it propounded were by no means entirely new. Graf owed a great deal to Reuss, who had said much the same thing in lectures which were delivered in Graf's hearing as early as 1834. Some of Graf's chief results had also been anticipated by George in his book on "Jewish Feasts," and by Valke in his "Religion of the Old Testament," works which appeared simultaneously in 1835. If Graf was deeply indebted to his predecessors, he owed no less to his successors, to those distinguished scholars among whom Kuenen and Wellhausen hold the chief place, who embraced Graf's views, and at the same time corrected and extended them. Still, the new theory is rightly associated with Graf's name. He was the first to secure wide acceptance for it. This theory has effected nothing less than a revolution in current ideas on the development of Hebrew religion and ritual. There has been no serious reaction, nor do we think that any such reaction is possible. Arguments from which there is no escape have changed theory into demonstrated fact. Let us try to see what Graf's theory was, and how it reached this impregnable position.

It was, as we have seen, already admitted that the Hexateuch was made up of four documents. First, there was the Grundschrift, which supplied the framework of the whole, and contained that elaborate ritual system which occupies the final chapters of Exodus, the whole of Leviticus, and part of Numbers. Next, we have the Jahvist and Elohist works, which are chiefly legendary and historical, though they also comprise brief moral and religious codes—namely, the ancient statutes to be found in Exodus xxxiv., the Decalogue in Exodus xx., and the Book of the Covenant, Exodus xx-xxiii. Lastly, we have the legislation of Deuteronomy. Further, the date of Deuteronomy was approximately known; it was generally agreed that it could not be very much older than its publication by Josiah in 621 B.C. But it was also taken for granted that the priestly legislation of the middle books—in other words, the code connected with the Grundschrift, or priestly document—was older than Deuteronomy. Now it was precisely this assumption which Graf disproved. He showed that the priestly code is later than Deuteronomy, and is, indeed, post-exilic.

The reasons may be briefly stated thus. The priestly legislation sharply distinguishes between priests and Levites. In Deuteronomy, on the contrary, priests and Levites are identified: the author implies throughout that every Levite may by right officiate as a priest: "the priests, the Levites," is the phrase which is habitual with him, and as if to exclude the least doubt on the point, he speaks in xviii. 1 of "the priests, the Levites, all the tribe of Levi." Here, then, there is absolute contradiction. All Levites are priests according to one code; only a particular clan of Levites claiming descent from Aaron are priests according to the other. Which of these views is the older of the two? Clearly that of Deuteronomy. No writing previous to the exile recognises any distinction between Levites and Aaronic priests, and in Ezekiel xliv. 10-16, we can see the later legislation on this matter just starting into life. This prophet who frames a ritual legislation of his own, needless and impossible, if that of the Hexateuch had already existed, implies that as yet all Levites might act as priests. As, however, most Levites had taken part in the worship on the High Places, he proposes to degrade them for the future. They are not to "perform the office of priest or to come near any of "the holy things any longer." They are to be degraded into ministers of the second rank, and the priesthood is to be limited in all future time to the descendants of Zadok (xliii. 19). Ezekiel, then, is the bridge between Deuteronomy and the post-exilic law. Deuteronomy acknowledges cheerfully and fully the right of all Levites to the priesthood, though by abolishing the High Places it deprived many Levites of their bread. Ezekiel limits the priesthood to the sons of Zadok, while the legislation of the Grundschrift carries the distinction between priests and mere Levites back to the very dawn of Israel's history, and represents the priestly line as successors and descendants of Aaron, the brother of Moses. This is but one of many arguments which converge to the same conclusion. The High Priest is in the legislation of the middle books the head of the theocracy; he is invested with a royal and sacrosanct character; but there is no notice of such a personage before the exile. Again, the modest provision for the Levitical priests in Deuteronomy is left far behind in Leviticus and Numbers.

In these latter books, the tithes of the field and herd were assigned to them; theirs were the first-born of beasts; theirs the redemption money for the first-born of women. They held forty-eight cities and ample pasture-lands around them in inalienable possession. It is surely inconceivable that the Deuteronomist who pleads so pathetically for the Levites should have ignored these generous provisions, if he had ever heard of them. It is equally inconceivable, on the hypothesis that the priestly code is pre-exilic, that Ezekiel, himself a priest of the temple, should have made, as he does, a provision in land for the priests and Levites without the least reference to existing Levitical cities.*

Graf separated the legislation of the middle books from the narrative portions of the Grundschrift. It was easy for Kuenen and others to show that legislation and narrative are of one piece. The narrative which is the setting of the post-exilic law uses the same language and style as the code, and breathes throughout the same theocratic spirit. For the living and often touching stories of the older writers, we find in the Grundschrift or Priestly document a dry and annalistic record which merely prepares the way for the ritual enactments.

We cannot here enter on the further progress made in the study of the Hexateuch. Much still remains to be decided. But the main lines have been fixed permanently by Graf as amended by Kuenen and Wellhausen. In the Hexateuch the history of Hebrew religion now lies unveiled — we have the early and partly pre-prophetic element in the Jahvist and Elohist; we have the religious and humane spirit of the prophets nobly represented and embodied in Deuteronomy; we have the monotheism and morality of the prophets providentially combined with strict ritual law in the priestly writer. It is now also recognised that the various documents are the work of schools rather than of single individuals, and underwent various recensions which have left their marks on the existing text. But for all this we must refer the curious reader to the full and clear discussion by Mr. Carpenter and Mr. Battersby of the critical questions connected with the gradual compilation of the Hexateuch.

It need scarcely be said that Graf's theory on the relations of documents in the Hexateuch necessitated the modification and, even sometimes, the reversal of prevalent opinion on the whole history of Hebrew religion. It was now seen that the prophets instead of following the Priestly code, preceded it. Wellhausen tells us that for long he had been perplexed by the absence of allusion to this law in the prophetic writings, and the relief which he felt when the mystery was explained. At last it was possible to follow the progress of religion within Israel in a rational manner, and the results are before us in Stade's fascinating "History of Israel" (1887), or in the shorter but brilliant sketch of "Israelite and Jewish History," by Wellhausen. Excellent works on the history of the Hebrew Canon were written by Buhl, a Danish scholar; by Wildeboer, in Holland; and by Dr. Ryle, of Cambridge. The criticism of Isaiah is being studied with increasing success; it has been found that the last twenty-seven chapters cannot any more than the first thirty-nine be assigned to a single author, and attention has been directed to the fact which is now evident, that all prophetic writings have been more or less interpolated by the editorial hand of the scribes. We may mention among many books which deal with the prophetic texts those of Giesebrecht and Canon Cheyne on Isaiah, and that of Wellhausen on the Minor Prophets.

Hitherto we have confined ourselves to the Old Testament as interpreted by itself. Now, however, as everybody knows, a flood of light has been cast on the Old Testament by the monuments and inscriptions of other nations. It is true that the Egyptian hieroglyphs were deciphered as early as 1821, while even the Assyrian inscriptions in cuneiform began to be translated in 1851. Still, the application of this increased knowledge to the Old Testament belongs to our own time. So far as Babylonia and Assyria are concerned, we may date it from 1872, the year in which the first edition of Schrader's "Cuneiform Inscriptions and the Old Testament" appeared. The following must suffice as specimens of all that Biblical scholarship owes to Assyrian and Egyptian archæology. It is now certain from the Tel el Amarna tablets found in 1887 that about 1400 B.C. Palestine was subject to the suzerainty of Egypt, though at that time the power of the Pharaohs in Canaan was already waning. Those tablets also reveal the fact that long before this time Canaan had been subject to

* Graf's conclusions were adopted and loyally supported by Kalisch in his English commentary on Leviticus, 1867-1872.

Babylonian influence, insomuch that the Babylonian language and writing were still, at least for diplomatic purposes, in common use. We have Babylonian accounts of the Creation and of the Flood which closely resemble those in the Hebrew Bible, and it is manifest that these Babylonian myths travelled southwards to Israel, where they became a vehicle for the higher teaching of Hebrew revelation. The Sabbath is in all probability of Babylonian origin. But perhaps an accurate chronology is the most important contribution made by Assyrian research to the study of the Hebrew Bible. The Hebrews had no era, and the system of dates in the Books of Kings is artificial and worthless. The Assyrians, on the other hand, had an excellent method of fixing dates; and as great events in the history of Israel are mentioned from the time of Ahab onwards, we are enabled to date the reigns of the Kings in Judah and Northern Israel, sometimes with certainty and always with tolerable approach to certainty. We can but refer in passing to Mr. Flinders Petrie's discovery (1896) of the name "Israel" in an inscription of Merenptah, who is generally supposed to be the Pharaoh of the Exodus, to the inscription of Shishak at Karnak and to the Moabite stone (1868) with its account of the struggle between Moab and Israel in the time of Omri. On the connection of the inscription with Hebrew history and religion, the needful information may be got in Ball's "Light from the East," or in Dr. Driver's judicial essay in Hogarth's "Authority and Archæology."

One word in conclusion on the effect which the criticism of the Old Testament has exercised on religious belief. Naturally, critical views did at first painfully shock and wound many sincere and pious souls. It is, no doubt, also true that not a few in the face of critical difficulties have made shipwreck of their faith. But the more the Old Testament is really and critically understood the more, we are persuaded, will the supernatural character of the Old Testament revelation appear. All through the Old Testament God was revealing His mind and character to His chosen people, teaching them little by little His own nature and His purpose for them and for all men, till in the fulness of time He came, to whom the whole history of mankind was looking forward, and to whom all the prophets bear witness. Criticism does but exhibit this unique and supernatural revelation in its true and intelligible order. It is a cause for devout thankfulness that critics are beginning to feel that they are the allies and not the enemies of revelation. Nobody can affirm more decidedly than Dr. Driver has done that criticism, far from being hostile to the idea of inspiration, pre-supposes it. Only the other day Giesebrecht, one of the acutest and most learned critics now living, vindicated the supernatural origin of Hebrew prophecy; and no one could reasonably desire a tone more reverent and believing than that of Budde, a critic of acknowledged eminence. And Wildeboer, an eminent Dutch critic, closes his Preface to his "Literature of the Old Testament," with the confession, that he "holds fast to the belief that Israel was the subject of a special revelation which is fulfilled in that absolutely unique revelation bestowed upon us in our Lord Jesus Christ."

W. ADDIS.

LITERATURE.

ETHICAL SUNDAY SCHOOL BOOKS.*

IT is impossible to read Mr. Sheldon's book without being impressed by the earnest seriousness of his aims in the Sunday-school, the comprehensiveness of his methods, and the thoroughness with which he carries them out. The sample lessons with which he illustrates his scheme are selected, he tells us, from between two and three thousand pages of type-written MS. They represent the working out into utmost detail of a complete scheme of Sunday-school instruction, which covers nine or ten years of the life of its pupils. It takes them as they emerge from babyhood, and does not leave them until they are young men and women. The author speaks of his work as "a sketch of a new type of Sunday-school," and if the wonderfully finished programme which he expounds is really carried out in the Ethical Society's School at St. Louis, that school must rival, in the consecutiveness and connectedness of its work, any other Sunday-school on earth. Instead of the intellectual chaos in which so many schools are content to welter—where each teacher chooses his own course, or series, or inconsequent file of lessons, and the superintendent's address has no reference to any of them—we have in this school a cosmos of almost forbidding rigour.

"With the youngest of the children, from the ages of seven to nine years, we begin with the Bible stories of the Old Testament. . . . At about the age of nine years we begin the systematic work we are outlining in our course of instruction. The first year is devoted to a study of the 'Habits.' . . . At about the age of ten or eleven we pass on to a series of studies connected with the 'institutions,' or what we might call 'institutional life,' taking up from year to year, first the 'Home,' then 'Citizenship and One's Country,' and afterwards the 'Self,' or 'The Duties to Oneself.' . . . At about the age of eleven or twelve we interrupt the series of institutional studies, and introduce a study of the 'Life of Jesus.' . . . We take the boys and the girls at the critical time between fifteen and sixteen years of age, and introduce them to the subject of *religion*." Each of these great heads of study is divided and subdivided, until the unit of a MS. lesson on some one definite point is reached.

After paying a due tribute to the unity of purpose and steady perseverance which have constructed this system, I must confess that the contemplation thereof makes me somewhat forlorn. It is so unyielding, so cut and dried, so regular. It reminds me of an industrial school, where the girls have their hair cut short and are forced to wear a uniform. Too little is conceded to the desultory, which is, in some sense, the instinctive guidance of nature. Yet the element of caprice, or even of the fortuitous, is by no means excluded. Why begin such a course, in which the Bible plays no further part, with Old Testament stories? There are many better story books for young children. Mr. Sheldon specifies thirteen stories, at least seven of which (including the "Plagues of Egypt") imply an undeveloped idea of God. Would it not be better to defer their use until our pupils can discriminate between history and legend? Mr. Sheldon himself deprecates the attempt "to teach little children the elements of a Higher Criticism"—in other words, to give them from the very first a true idea of the nature of the Bible. Until we can do that we ought surely to leave the Bible alone. The Old Testament stories which are really useful for infants can always be told, simply as tales, among other tales, in the teacher's own words. If his version should not tally exactly with Mr. Sheldon's—"It seems that Yahweh, the Ruler of the World, got to thinking about it, and He did not altogether approve of what was going on down there"—so much the better. Then again, the habits furnish a very convenient classification for practical ethic, but why is their study to be crowded into a year, and why into this particular year? By a series of such questions it could easily be shown that the author has not attained the ideally perfect scheme, which includes in just proportion all that is necessary and no more than is sufficient, and is indiscriminately applicable to all boys and girls. The obvious reply that such a scheme is beyond human powers, and that Mr. Sheldon cannot be blamed from failing to construct it, begets the answer that such a scheme, and nothing less, appears to be his aim in this work.

I cannot imagine that any of our superintendents would desire to adopt the scheme as a scheme. Strangely enough, the defect which might be regarded by a theist as most serious would probably not be felt in practice. Only by a mighty effort of sustained watchfulness could any believer in God avoid utterance of God's name until the prescribed moment had come for its introduction. The thoughts, throughout the book, are thoughts of God. Nevertheless, that part of his work which Mr. Sheldon regards as most valuable, the methodic part, will be of least use to us. We may derive thence, however, the hint to use—not this system, indeed, but—system itself, as an abstract virtue, in our Sunday-schools. A conference of teachers, a terminal syllabus, kindred lessons throughout the school, with a superintendent's address as a final word on the subject for the day—would not the adoption of these simple methods more than double the effective work in many schools? Mr. Sheldon pushes too far the principle of uniformity; he leaves too little to the teacher's initiative; but since our own fault lies at the other pole, we are more likely to be helped than hurt by trying to imitate him.

The actual matter of the lessons and courses given in the book cannot fail to be of use even to the experienced teacher, and it is as a suggestive, sometimes an inspiring, guide in the selection and treatment of topics that Mr. Sheldon will be most helpful. There are minor faults. One is a strangely uncritical use of very poor verse in the same breath with the very best, and a lax literary conscience which permits its owner to misquote. In the lesson on the Commandments we read, "The third was that they should not be profane," instead of "that they should keep their sworn promises." I do not like the pelting of young children

* "An Ethical Sunday-school." By Walter L. Sheldon. Swan Sonnenschein and Co. 3s.
"The Children's Book of Moral Lessons." By F. J. Gould. Watts and Company. 2s.

with proverbs like those on p. 52: "The goslings would lead the geese to grass," and "Conceit in weakest bodies strongest works." They are neither generous nor just, and the second, in its distorted sense, not even true. Nor do I like this on p. 69: "But when the final question comes as to *why* one should obey, this theme always ends with the one crucial answer: *Because they are my father and mother.* These words are to be lodged with a fixity in the mind as if beyond analysis or explanation." This is mere juggling with words. If you are not prepared with a reason, say so, but do not offer as a reason that which the child must feel to be no reason at all. Perhaps he will not detect the fallacy; perhaps he will belabour his puzzled brains in vain to discover, if possible, how the fact that John Smith is Jack Smith's father implies that sons must obey parents. What can the result be? I should hope that he might lose his confidence in you, but he is just as likely, being a child, to lose confidence in himself; at the best, if he escapes without loss of faith (that is, loss of character), it can only be at the expense of his conception of truth: he has had to employ his will not in aid but in defiance of his reason—which is what Plato calls "the lie in the soul." A more refined age will probably regard such overbearing of a child's mind by blunt fallacies as less defensible than a physical assault: and it must be remembered that physical assaults on children, without any reason but the parents' state of temper, happen by thousands every day. Another point on which I think Mr. Sheldon is mistaken is his denial that "over-conscientiousness"—in other words, a morbidly nervous conscience—and a habit of self-scrutiny are sources of danger to the young. He confesses to a smile at the idea (p. 157). "The instances where this habit becomes injurious are so striking and peculiar that they stand out and attract attention by their very rarity." It may be so in St. Louis, though I doubt it. No English public schoolmaster will say the same of English boys. Self-analysis, especially the analysis of motive in regard to merit, is a common disease among the upper forms, and any indiscriminate appeal which encouraged such a trouble would be a sin against those sufferers who happened to hear it. Troops of Hamlets go up to Oxford and Cambridge every October. They had much better, for their own sake and that of the world, be men like Coriolanus or even Anthony.

These things I dislike, but there are very many more things in the book which every practical teacher will heartily applaud. Besides the outline lessons, the innumerable suggestions of lesson-subjects, the examples of treatment to which I have referred, there are pleasant descriptions of "picture-lectures" and musical services, a very thesaurus of golden thoughts from saintly writers, and several admirable "responsive services."

On the whole it is a book which every Sunday-school teacher, especially the superintendents, will do well to obtain.

Mr. Gould's book deals in thirty-eight lessons with two heads, Self-control and Truthfulness, out of thirteen which complete his plan. He is clearly a competent teacher, and will furnish his readers with a store of useful illustration, and many practical hints in the division of a subject. The lessons are intended for children aged from ten to fourteen years, but I should be more inclined to use them with children somewhat younger—from nine to eleven. E. W. LUMMIS.

THE NEW WORLD.*

THE number of *The New World* for December, 1899, completed the eighth volume of this valuable review, which, we were glad to learn from Professor Gilman's speech at the Leicester Conference, holds now an assured position as an international organ of liberal religious thought. We should be glad, also, to be assured that its circulation in this country was steadily increasing.

The December number opens with an article by M. Albert Réville on the Dreyfus Affair, telling how the writer, in common with many educated and liberal-minded Frenchmen, at first believing in the guilt of the accused, was led by irresistible evidence to the conviction of his innocence and of the great wrong that had been done, and tracing in a most interesting manner the subtle causes at the heart of that bitter controversy. Mr. M. A. Potter, of Dartmouth College, in the next article gives some quaint illustrations of the legendary story of Christ's childhood, the Rev. C. F. Dole writes on "Horace Bushnell and his Work for Theology," and Professor C. C. Everett contributes an article on "The Distinctive Mark of Christianity," which he finds not in any form of doctrine, but in a growing Christian life, differing from all other religions by its "larger completeness." Christianity, in Professor Everett's view, is "the religion that was revealed to the world through Jesus, and somewhat less purely through his apostles."

It has been wrapped in by forms and dogmas that men have believed were essential to its very being. They have had power because the life of Christianity was within them, though it was not from them. In these later days this life is beginning to show itself more clearly in its simple beauty, as it has been beheld now and then by some in every Church, and by some also who were not recognised as belonging to any Church. Let us rejoice in its light, and yield ourselves to be the instruments of its power.

There is, also, a useful article by Professor C. H. Leonard, of Tufts' College, on "Inductive Homiletics," which should be read by preachers and those interested in their training.

The March number, also, has an article which should be read by all who care for the maintenance of an efficient ministry—the article by Professor F. C. Porter, of Yale Divinity School, on "The Ideals of Seminaries." "The theological seminary," Professor Porter says, "should teach principles, not practice. It will become more practical just in proportion as it becomes more truly scientific." The practical work of the ministry is learnt by doing it, and by seeing competent men doing their work, rather than talking about it, which is a strong argument for the increase of curacies for students on leaving college. The seminary, it is further said, cannot create character and talent; it tests whether they are there, and should thus bar from the ministry those who are undoubtedly disqualified.

It is the Churches themselves that must attract men of high character and capacity for leadership into their service. By what they are and by what they do for the world, the Churches must make it evident to young men of talent and a right ambition that the ministry is a large office in which their manliness will have respect, and their capacity to work in and upon the world for good, abundant opportunity, large freedom and wide range.

The Rev. J. W. Chadwick contributes one of his delightful literary articles, on "John Donne, Poet and Preacher"; the Rev. Francis Tiffany writes on "William Morris, Craftsman and Socialist"; there is an unsympathetic study of St. Paul by Dr. Warschauer, of Clifton; and Miss E. G. Briggs, the very competent assistant of her father, Professor C. A. Briggs, writes on "The Date of the Epistle to the Galatians." To the opening article by the Rev. A. W. Jackson on "Dr. Martineau," we have already more fully referred. A good part of each number is devoted to valuable notices of books.

* *The New World*: A Quarterly Review of Religion, Ethics, and Theology. Nos. 32 and 33, December, 1899, and March, 1900. Boston: Houghton, Mifflin and Co; London: Gay and Bird. (To be had at Essex Hall.) 3s. a number.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE TEMPERANCE PROBLEM.

SIR,—Mr. Hargrove's surrender of his "firmly convinced" position as a moderate drinker, to become a convert to the principle and practice of total abstinence, is one to be respected for its motive, but is only to be welcomed in so far as it does not lead him and others to the mistaken conclusion, that in the total abstinence of the moderate drinker is to be found the chief instrument of temperance progress.

2. The temperance battle is now fought on these three lines: (1) total abstinence by the moderate drinker, (2) advocacy of direct veto on sale (only) in localities, and (3) amended administration of a continued monopoly. There is a fourth weapon in our temperance armoury which, if used, would be more effective than the combined three — the reduction and gradual supersession of the monopoly itself.

3. If total abstinence, direct veto, or care for amended administration, blind us to the unceasing activity which may be expected from monopolistic interests, we overlook the very grave fact that there is always going on a legalised stimulation of drinking, favoured by such enormous profits as only monopoly can create, and screened by the sinister influences which monopoly is sure to call into being.

4. A statement of the operations of monopoly in promotion of drunkenness is, perhaps, unsuited to your columns. I appeal to temperance workers to observe and think out for themselves how mischievous in working is the monopoly we complacently permit to flourish while we talk of pledges, veto, and amended administration of an unwise system best swept away altogether. What filth and impure water are to fever and cholera, monopoly is to drunkenness and excessive drinking. The intemperance effect follows

by logical consequence the monopoly cause. We reap as we sow.

5. I am aware that I shall be thought too presumptuous and positive, but in this case an uncertain voice would be unfaithfulness to strong conviction. During ten years I lived with relatives in public houses, both tied and free. That and other circumstances led me to study the temperance problem on many sides, and compelled me to the conclusion that in these islands it is monopoly of sale which is far the worst foe to temperance.

6. Though unpledged, I virtually abstain, as being convenient, economical, certainly not unhealthy, and no self-denial; further, abstinence reduces the gains of the monopolist. There is no merit in abstinence on my part, nor on that of most abstainers. It is too small a matter for the boast of being "a stalwart." We have to remember that total abstinence has not been advocated by such great modern teachers as Matthew Arnold, Browning, Carlyle, Emerson, Mill, Ruskin, Herbert Spencer, and Tennyson. On the other hand, I submit that we decline on culpable indolence and ignorance when we nearly overlook and rarely mention the operations of monopoly in encouragement of drunkenness.

7. Most of our temperance organisations were originated in a period prior to the development and hardening of the monopoly. Their policies, if suited to the circumstances of fifty years ago, are unsuited now. These fossilised policies are, in the face of the changed facts, most unfortunate. They are not only inoperative against the counterworkings of monopoly, but bring on the religious life an undeserved reputation for want of wisdom.

8. I should be glad to see every abstainer a conscientiously-moderate drinker, and all talk of a roughshod and unreachable veto discontinued, if thereby attention were more focused on the calamitous drink monopoly, surely the worst public and social wrong of our time.

W. PARMENTER.

A CONVERT TO TOTAL ABSTINENCE.

SIR,—I had heard of Mr. Hargrove's speech at Liverpool, and I read his letter with much joy. The degree of it surprised me, and on reflection I found that it could not all be derived by sympathy from that which some people very dear to me would, I knew, take in Mr. Hargrove's conversion. I felt, on my own account, that here was a decision which might help, and could not hinder, the best hopes of the world.

Hitherto I have not been a total abstainer from alcoholic drinks. Sundry reasons, as I thought them, sophistries, as they now seem, kept me from joining the teetotalers. But on making the discovery to which I have referred I had, of course, but one way before me. An opportune appeal from a friend reached one just then, and my reply was an enlistment in the T.A. army.

The first duty which my decision lays on me is this plain avowal. The second seems to be an appeal to my fellow-ministers. I suggest to them the one point—you cannot very well be going wrong, and you may be doing right, if you become a teetotaler. Who will be third? E. W. LUMMIS.

THE INWARD LIFE.

From "Psalms of the West."

THE will of a man is his chief glory, if it go forth to prevail over wrong.

A strong will is above all to be desired, a will to defeat the powers of evil within us;

To make perfect equity between all men, and perfect judgment in all causes;

To crush the pride of our desires and make our souls the humble disciples of God;

To contend against every ill word that pleaseth a company, to oppose the cry of a multitude;

To drive the goodwill of princes before us like chaff, if the right offendeth their pleasure;

To consider riches as naught in comparison with honour, and large possessions as a trust for service to many;

To promote good at all times, and to work strenuously against sordid cares for self;

To set truth above comfort, and searching above creeds, and honesty towards man above fruitless observance of rites;

To pass through the fire every cherished belief and ceremony, and to go forth from a rich land into the wilderness;

To free our souls from material bondage, and to rise above the tempter that maketh all things easy;

To walk steadfastly in the difficult path, to consider deeply every argument, and to abandon the mischief we hastily championed;

To ponder the causes of distress, to follow poverty to its roots, to shun the temptation to give what will not cure;

To be kind towards differing opinion, and just towards the motives of enemies;

To seek patiently for the causes of hatred, to heal a rebellious people by the swift removal of wrong;

To hear even the foolish in their complaint, to spread truth among the guilty, to persuade the vile of their error;

To bring peace where we long for battle, reason where we would strike and conquer, and patience where impatience would save us;

To be as children of God, loving all, doing good to all, instructing all in the way of reason and grace,

Remembering that He is a Spirit, and that to us belongeth the power to grow into the breadth of heaven.

His thought is greater than space, His wisdom hath room for the aspirations of all time;

The day of judgment will come unto every soul that hath finished the task of life; a perfect conscience with perfect memory is the judgment of God.

OF all the arts sagacious dupes invent
To cheat themselves and gain the world's assent,
The worst is Scripture warped from its intent.—*W. Cowper.*

WE have it entirely in our own hands to determine the order of thought we entertain, and consequently the order of influences we attract, and are not mere willowy creatures of circumstance unless indeed we choose to be. In our mental lives we can either keep hold of the rudder, and so determine exactly what course we take, what points we touch, or we can fail to do this, and failing, we drift, and are blown hither and thither by every passing breeze.—*R. W. Trine.*

THE LARGER FAITH.

IN childhood I was bidden to receive
The book of Genesis as Revelation.
What God dictated man must fain believe—
And thus I gained my notions of Creation.

But studying Nature's ever open page,
Comparing it with Genesis, I saw
How great the discord; and my tender age
Grew conscious of inexorable law.

Then waged a conflict, fierce, despondent, long,
Till every rock and river seemed to hold
A mocking devil, hinting God was wrong,
And science must discredit what He told.

Till, strong in faith, I triumphed, and hugged close
My Moses whom God's Spirit deigned inspire;
And with this word slew every doubt that rose,
"Let God be true, and every man a liar!"

But ever reading, flowed my spirit out
In wonder and worship, that the world should show
So infinitely noble, till I shout
"The world is God's, be Genesis or no!"

And what of man's salvation, bound to stand
Or fall with that strange tale of Paradise?
Eve's sin, and Christ's redemption, and the grand
Fantastic story of God's sacrifice?

Suppose the world, not fashioned at a word,
Slowly evolved by immanental will:
Is man the less God's son, Creation's lord,
That he was never made—is making still?

Though Reason ask some hundred million years
Where Fancy dreamt six thousand, more or less;
Is there less hope in penitential tears,
Less joy in Truth, less worth in Righteousness?

Is man unfallen, man the less in need
Of God and Christ, and Love, and Faith, and Hope?
I trow his weakness lacks a Father's lead,
A brother's sympathy, while as we grope

Through strange half-lighted vistas, opening fast
On our mistrustful, unaccustomed sight.
We move from darkness, though we cease, at last
To dream we fell to darkness out of light!

And while we read God's might in every star,
His love and righteousness in human hearts;
What need we marking these as secular,
And those as sacred, Places, Books, or Arts?

Let those who may their Revelation find,
In words no better than a man might write:
Mine be the impress of Eternal Mind
On a world worthy of the Infinite!

H. A. R. JOY.

TRUE piety is cheerful as the day.
—*Cowper.*

THE CHILDREN'S COLUMN.

One day when Jesus was talking with his disciples and teaching them, he said to them: "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh." If in a garden there are fruit trees, and the master finds when fruit-time comes that the fruit is not good, but has something the matter with it, he knows that there is something amiss with the tree, and that he must find out something to cure it: the poorness or badness of the fruit is the sign or *expression* of something wrong with the tree.

In the same way, if a little child or a baby is fretful and restless, sometimes an impatient little sister or brother will call it "naughty," and perhaps even give it a little shake or slap to teach it to be "good"; but a wise mother knows that if the little plant was all right the fruit and *expression* would be all right too, and that the baby's fretfulness is a sign of something amiss which the poor child cannot explain or express in any other way than by crying and fretting. So she looks deeper than the little fretful voice, just as the gardener looks deeper than the poor shabby fruit. He does not think that if he picks off the bad fruit the tree will be all right; and the mother does not think that if she stops that one little cry the child is all right. Both have patience—the gardener to cure the disease in the tree from which the bad fruit comes, and the mother to cure the trouble or pain in the child which makes it fretful.

The tree and the baby have only one way of expressing what is in them; but we are better off, for we have *two*—words and actions. It is fortunate, indeed, for us that it is so; else, what should we think, as we go along the streets, and hear boys and girls, men and women, using language not only rude and rough, but often *wicked* as well as vulgar? As words express what is inside, it is certainly true that "an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." So that one is obliged to believe that people who use bad or rough or wicked words are expressing bad and rough and wicked things which are hiding inside; just as the tree that has something wrong in it brings out the evil in its fruit.

Stand near a crowd of noisy boys, quarrelling over their games, rude and selfish, standing in the way of people passing along the streets; listen to the vulgar talk, and the bad words they use; you would think, then, what an "evil treasure" there must be in their hearts that comes out so readily in their words. All at once, an old woman, very poor and helpless, comes creeping along, and looks feebly and wistfully across the street, as if afraid to cross. And one of the boys who had been noisiest and rudest and used the worst words of all, looks up and says, "Stand away, I say, and let the old lady pass"; and then he looks in her face and sees her looking timidly across the street, and in a moment he is by her side, and, holding her by the arm, he says, "All right, mum; never fear; I'll see you safe." If his words are rather rough they are kindly said, and the wickedness is gone. It was a "good treasure" in the boy's heart that found expression then, not an "evil treasure"; so the treasure in his heart was a mixed one; and respect for an old person, and pity for a weak and helpless one brought out the goodness instead of the rudeness and vulgarity that was in him.

Many a boy gets into the *habit* of using rude or bad language simply from the example of others; but he would not do it if the "good treasure" in his heart kept up a constant resistance to what is low and bad: if it did this, it would find expression in gentler and better language: "for of the abundance of the heart the mouth speaketh." And just as in a tree or a person a disease spreads unless it is checked, so does a bad habit grow worse and worse, if not taken in hand; and there is no bad habit that is more catching or spreads faster than bad language. Do boys really think it "manly" to use bad words? If so, it can only be because they hear some men use them; but they do not hear *all* men use them; and it is not the rough or bad words that make or prove them men; for those who are truly manly would have the strength and courage to resist what they know to be bad. Then the lads say, "We only do what our companions do, and many of them are very jolly fellows." Is it the rudeness and bad language that makes them jolly fellows? or is it not rather that they are jolly fellows *in spite of it?* That boy who helped the old woman was a much nicer boy when he walked across the road with her, and far more manly than when he noisily quarrelled and used bad words with his companions.

And why should people catch up bad and rude language from those who use it? Why should they *follow* an example like this? It is no excuse to say "we only do what our companions do." Why should not you, if you know something better, *set* the example instead of *follow* one? Why should not you take the lead? In games children are always anxious to be *first*. "Me first; let me be in," you always hear, as they play. And if in games, why not in earnest? We can hardly guess how much one steady, good girl or boy may do to lead the way, if they have only strength and courage to be firm. Why should we all, like a foolish flock of sheep, run after the first sheep that starts, without once looking to see where he is going? "All we like sheep have gone astray."

If, instead of being born 1900 years ago in Palestine, Jesus had been born amongst you children in England; if he had been a boy amongst you boys, gone to school with you, played marbles and pegtops with you, and lived at some little carpenter's shop amongst us here, how do you suppose things would have gone with him? Would he have picked up bad language in the streets? Would he have spoken gently and nicely to his schoolmaster and rudely and coarsely to men and boys outside? Would he have been rough and impatient, and quarrelled to be first, and abused companions who won his marbles or fairly beat him in play? Would he have "only done as his companions did?" You know he would not. And why? Because the "good treasure" in his heart would never have *consented* to what he knew was *not* good; he would have had the firmness to be the leader against wrong, instead of the weakness to be the follower of bad leaders. And he would have felt, even when too young a boy to express it, that so far from rudeness and vulgarity being "manly," no man deserves the name who does not use his strength to help on the innocence and purity of others, and to defend the weak who would follow what is good if they only had the strength and the leader. To help others to do *wrong* is cowardly and unmanly—and unwomanly, too—for all this applies to girls and boys alike: it is quite as difficult for girls to control their tongues as for boys, and quite as necessary.

And I think one great reason why Jesus would have kept free from all those evils, even if he had lived amongst us now, is that he would have felt of God: "Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." If we, too, only *felt and remembered* that God is thus beside us always and "knows altogether" every word in our tongue, *could* we speak before him the rude or wicked words? Should we not pray at night and in the morning, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"?

Gertrude Martineau.

The sixty-eighth assembly of the Congregational Union has been held at the Memorial Hall during the week. On Monday the election to the chairmanship of the Union was effected, after a third ballot. The three possible candidates were Dr. Caleb Scott, Dr. Joseph Parker, and Dr. P. T. Forsyth. In the two first ballots Dr. Scott headed the list, but on the third ballot the majority of Dr. Forsyth's supporters having apparently cast their votes for Dr. Parker, he was elected by 418 votes out of 795, and will thus for a second time occupy the chair of honour in his denomination. It was reported that promises for the Congregational Twentieth Century Fund amounted to £475,000, so that the half-million aimed at was well within sight. On the subject of the war two appeals had been received, one from the Natal Congregational Union, the other from 414 Dutch ministers, from opposite points of view, and the Committee and the Union refrained from expressing any opinion. Mr. Carvell Williams, as the last chairman of the Union in the present century, devoted his presidential address to a retrospect of Nonconformity in the Nineteenth Century. He pointed out that whereas in 1808 Independents, Baptists and Presbyterians could reckon up only 2,000 congregations, a voluntary return made last year by the Church of England and ten of the Evangelical Nonconformist bodies showed that since 1857 there had been an increase in the Church of England of 1,631,013 sittings, and on the other side an increase of 3,401,124 sittings. Other signs of vitality and progress in Nonconformity were noted. As to the Free Church Federation, while not inclined to speak of it in the inflated language of some of its founders, it had undoubtedly great possibilities.

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LONDON, MAY 12, 1900.

OLD TESTAMENT REVELATION.

THE series of historical articles tracing the progress of Old Testament studies throughout the century, for which we are indebted to the Rev. W. ADDIS, of Manchester College, Oxford, is completed in our present issue, and we have vividly presented to our view the services rendered by a genuine criticism of the ancient literature gathered up in the Old Testament, and the immeasurable benefit to religious faith derived from a knowledge of the true order of the development of the religion of Israel.

Towards the close of his final article Mr. ADDIS says that "not a few in the face of critical difficulties have made shipwreck of their faith," and it is no doubt painfully true that the old claims of verbal inspiration made for the Bible, and the supposed necessity of accepting as fact divinely given the whole of its statements, and as righteous the whole of its presentment of GOD and His dealings with men, have been among the most fruitful causes of unbelief among Christian people. It has lifted a dreadful burden from the reverent and humble heart, that we are now able to recognise in the Old Testament the record of a growing religious life, which passed step by step from very crude beginnings up to a lofty spiritual faith, instinct with righteousness as the power of the living GOD—a religious life which, out of the seeds of prophetic inspiration and a piety found nowhere else throughout the world, in spite of many depressing and perverting influences, came at last to its perfection, for the enlightenment of mankind, in JESUS of Nazareth.

Criticism has in fact given back the Bible to a living religious faith; and just because we are now free to criticise and heartily to reprobate some aspects of the moral life even of "the chosen people," in the earlier stages of its development, and can simply set aside those earlier representations of GOD, which we feel to be unworthy of Him, who is to be worshipped in spirit and in truth, we are able to recognise, not in blind obedience to tradition or from any dogmatic compulsion, but with clear spiritual conviction, the progress of Divine revelation as it is recorded in the Old Testament and completed in the New.

Mr. ADDIS speaks of this revelation as "unique and supernatural" in its character, and by quotation from other distinguished scholars, seems to adopt, or rather to share their belief as to "the supernatural origin of Hebrew prophecy," and the special revelation of which Israel was the subject, "fulfilled in that absolutely unique revelation bestowed upon us in our Lord JESUS CHRIST." For our own part, while sharing in the essential faith which gives rise to such expressions, we should hesitate to use the term "supernatural" in this connection, because of the large amount of misconception attaching to it as to the actual method of Divine revelation. We shrink from any attempt to draw a sharp distinction between "natural" and "supernatural" in the moral and spiritual life of the world. It is the supreme glory of our faith to be convinced that GOD is present in our life to-day as "supernaturally" as He was in the life of JESUS himself, and that the revelation which comes to us in the conviction of spiritual truth is as "supernatural" as when it throbbed with so much loftier power in the Master's heart. The revelation of Divine truth in prophet and psalmist of the Old Testament is indeed unique, because it stands alone among the historical religions of the world, as purest and loftiest of all, by witness of the Spirit within, manifestly divine; and so also with the yet more perfect revelation in JESUS, completing the ideal of the true life of the children of GOD. When we learn the secret of his life, "the Spirit beareth witness with our spirit that we are children of GOD; and if children, then heirs, heirs of GOD and joint-heirs with CHRIST."

That revelation is "special" and "absolutely unique," because there is but one JESUS, and we can think of none other as "the Chief of faithful souls." But the faith to which he leads us is invincible, not because we have in him a channel of Divine communication separate and different in kind from all others, but because of the inward witness, and that in him which answers to the deepest needs and purest aspirations of our nature. In the life of JESUS and the spirit of his religion, we see most clearly the Divine purpose in humanity; with him we are satisfied and strong against the world, because we know, not from any outward telling but from inward and most joyful assurance, that this life is of GOD. Thus we may truly say that through the long centuries before JESUS came and his grace and truth were revealed to the world, "the whole history of mankind was looking forward to him," for this was the manhood, this was the true spirit of the child of GOD, which from the first was *intended* in the purpose of the Eternal; only in that spirit could the true strength and blessedness of life be attained. And it should not be forgotten that the growing sense of need, the many disappointments of national hope and personal ideal, were Divine revelation, showing what was not the truth, just as much as the showing of what alone could satisfy and the perfect lineaments of truth in the human soul as child of GOD.

To JESUS the prophets bear witness, not by any particular foretelling according to the old system of evidences, but because in the religion of their own day they spoke the word of Divine truth, which was ever reaching forward to the truer light and the more perfect manhood, and when JESUS came, what they had hoped for and aspired after, in the spirit of a true life with GOD, was attained. And no less truly may it be said that to JESUS other great teachers, in religions quite apart from the history of Israel, bear witness, and in them also Divine revelation is to be found. For it is a strange faith indeed that can suppose that the human race for long ages was left without GOD in the world, except for one small tribe of men to whom the growing light was vouchsafed. What was true and helpful in those others we feel to be of GOD, no less than in the Hebrew prophets; they bear witness through what is good, and through what falls short of the more perfect goodness manifest in CHRIST. It is because the "education of the human race" can be, and must be, regarded as a whole that the preeminence of the Hebrew prophets stands out so clearly, and bears witness with such kindling power to the truth of GOD.

The revelation of the Old Testament comes home to us with its true significance and inspiration when it is clearly understood that it is of life, which lives in us to-day, and when, in the endeavour to be faithful to the duties of our day, we come to know what it is to do justly, to love mercy and to walk humbly with our GOD. Through present faithfulness alone, and through the hunger after better faithfulness, which we know can be attained, can we truly be convinced that the past is sacred and filled with the Divine Presence; so only does the glorious strength of the old prophets flow into our life, and become again a power that makes for righteousness.

THE truest, surest way in which we can serve our fellow-townsmen is not so much to do anything for them, but to *be* the very truest, purest, noblest beings we know how.—*Frances Power Cobbe.*

UNITARIAN AND TRINITARIAN:

A THEOLOGICAL EIRENICON.

By the Rev. C. E. Beeby, B.D., Vicar of Yardley Wood, and Author of "Creed and Life."

I.

1. To pronounce a man a Unitarian is to awaken a feeling of abhorrence in the souls of many of my clerical brethren in the Church of England. Nevertheless, I am convinced that many modern Unitarians are far nearer orthodox belief than not a few ardent professors of orthodox Churchmanship; and the time appears to be now ripe when it is possible to make an appeal for mutual understanding. To that end I now offer, in all humility, what may be regarded as a kind of theological eirenicon.

To this day the Latin or Western Church is regarded by the Holy Orthodox Eastern Church as heretical. The Athanasian Creed in so far interprets the mind of the Orthodox Church in declaring the Catholic faith to be identical with the doctrine of the Trinity. None of the questions which were raised by Augustine, and which were of supreme interest to the Latin mind, are determined by the early Creeds. The whole distinctive system of Latin theology is, indeed, little consistent with the Creed of the Orthodox Church. While nominally adhering to the Athanasian doctrine of the Trinity, the mental attitude of the "Catholic," his view of God and of the world, and of God's relation to the world, his scheme of salvation, and his whole system of Church life, is incompatible with a genuine acceptance of the Athanasian doctrine.

And what is said of "Catholics" applies equally to the Tractarians and their spiritual successors. Their doctrines and practices are more in harmony with some form of Arianism than with Athanasianism. The Greek doctrine of the relation of Father, Son, and Holy Spirit is expressed in the Nicene Creed, "Who with the Father and the Son together is worshipped and glorified." In the Latin interpretation of the doctrine, as the Athanasian Creed asserts, the Father, the Son, and the Holy Spirit is each separately to be worshipped and glorified as the One God. "We are compelled by the Christian verity to acknowledge every Person by Himself (*sigillatim*) to be God and Lord." As Newman declared, "Each one Person by Himself is the one Personal God in the fulness of His Being and Attributes, as if the other two were unknown."* The difference is radical, and involves the whole difference of Latin and Greek theology. When each one Person by Himself is worshipped as the One God, as if the other two were unknown, there cannot fail to arise a conception of some real difference in the functions, and then in the character, of the Persons, and the Trinity becomes in the popular mind Tritheism. Hence the interpretation of the Atonement which represents Christ as offering Himself to appease the wrath of the Father. The Son is the Saviour in delivering man from the Hell to which the race, apart from the Covenant, is doomed. The priest will offer up Christ, as the Holy Sacrifice, "for all our sins and offences" and "for the saving health of the faithful, living and departed."

The Divinity of the Son of God is approached from the side of the deified man, as the old Roman conceived Deity, and the Latins never rise to the idea of the One Eternal Incarnate, the Universal Life in whom all things consist. God is normally absent from the world; He intervenes on occasion by miracle, and administers grace through the media of supernatural persons, places, and things.

2. Now if we refer to the New Testament we shall not to-day expect to find there the full and mature doctrine of the Trinity clearly laid down. Newman avowed that the revelation of the doctrine of the Trinity was a gradual revelation. He abandoned the argument of proof from Scripture and placed the source of our knowledge of the true doctrine in the authority of Church Councils.* Briefly, the Synoptics with the Acts, in accordance with the Latin mind, declare the Divinity of Christ from the point of view of the deified man, while the fourth Gospel, in harmony with Greek thought, is based on the conception of the One Universal Eternal, and exhibits Him realising Himself in time and manifesting Himself through sensuous phenomena. The one starts from the concrete sensuous fact, and the other from abstract thought and the ideal world. The Pauline doctrine, again, of the Spiritual Man, of Heaven, is clearly distinguished from the doctrine of the *Logos* of the Johannine Gospel. The attempt to create a theology out of the various elements of the doctrine of the Christ, furnished by the Synoptics, the fourth Gospel, and the writings of St. Paul, is as little rational as the former practice, now abandoned, of exhibiting harmonies of the four gospel-records. No one of any critical aptitude will to-day assume the childish task of constructing such a theological mosaic. There were, it is generally recognised, theological views in the growing Church, and there has been development of some kind and character. The Catholic Church of the New Testament Scriptures embraces different doctrines of the Christ, because in the early Church faithfulness to Christ was not identified with an intellectual assent to theological doctrine. Converts brought with them into their new religious home their own mental aptitudes and theological framework, whether derived from Latin or Greek, or the Rabbinical school of thought. The assumption that the several writers of the New Testament must all teach the same Christology, is on a par with the assumption that the several writings of the Old Testament must be made to harmonise because they are contained in one volume. There is no grotesqueness to which some ecclesiastical minds will not abandon themselves in favour of such *à priori* theories.

3. The Apostles' or Roman Creed is quite compatible with a profession of Arianism. Here the doctrine of the Trinity is by no means matured. The Father is represented as the Fountain and Source, the Almighty, the Maker, and Jesus Christ is differentiated from the One Almighty as our Lord, who is declared to be such by his birth in time of a Virgin. There is no clear assertion of the Eternity and equality of the Father, Son, and Holy Ghost, as the One God. The impression is of a distinct and separate God. In the Nicene Creed the Athanasian doctrine of the Trinity is better guarded and declared. But the logical and mature doctrine is that of the decree of the fourth Lateran Council, C. 2, whose terms no longer allow misunderstanding. Whereas even among the most ardent professors of orthodoxy the Father is commonly made the ground or substance, and the Son and Holy Ghost in a sense derivative; in the mature and logical statement of the Trinity, the Father, no less than the Son and the Holy Spirit, is the One God manifested to and in consciousness. Behind the "Persons" there is, according to the decree of the Council, a thing (*res*) not begetting nor begotten, nor proceeding, incomprehensible and ineffable, substance, essence, or divine nature, which alone is principle of the Universe. This incomprehensible and ineffable Ultimate, which neither begets nor is begotten, nor proceeds, is truly Father which begets, Son which is begotten, and Holy Spirit which proceeds.

4. The question now arises, what is the meaning of the term "Person"? It is only natural that the average Churchman should fail to distinguish the word "Person," as a theological and technical term, from its usage in common speech. In a recent controversy, even a Doctor of Divinity, of some fame among High Churchmen, defined the "Person" of the Trinity, in what he called "the scientific language of Christian theology," as an *ego*. "Whatever the word 'Person' may include as applied to God, it includes more, not less, than its contents as applied to man. *Ego* is of the essence of personality."* This is sheer Tritheism. There is, of course, no warrant whatever, for such an interpretation in the definition of Councils. Unitarianism is a very proper and necessary protest against this popular misunderstanding of orthodox doctrine. "I am afraid," says Dr. Rashdall, "that most people—at least in their orthodox moments, when they are trying to realise to themselves the doctrine of the Holy Trinity—think of the three Persons as three distinct beings, three consciousnesses, three minds, three wills. Nothing less than that could be implied if by Person were meant anything like what is meant by it in ordinary discourse. I trust I have said enough to show that, whatever be the exact shade of meaning which this highly technical expression bore to those who first introduced it, it certainly did not mean that."† "The word *persona*, as used in the Athanasian Creed," says Professor V. G. Allen, "carried at first the meaning of function or office, nearly equivalent to the Greek Πρόσωπον Thus in early English it became 'parson.' But the modern English 'person' is equivalent to an individual, and this is very remote from the original Latin *persona*, and its use in the Creed accounts in some measure for the popular tritheistic view of the Deity."‡ Newman defined "Person" as something "more than a mere character, yet less than an individual

Grammar of Assent." By J. H. Newman.

* "The Arians of the Fourth Century," by J. H. Newman, J. G. and F. Rivington. 1833. Chap. ii., Sect. ii., pp. 165, 166.

* *The Guardian*, May 17, 1899.

† "Doctrine and Development," by Hastings Rashdall, D.C.L., M.A., Fellow and tutor of New College, Oxford. *The Holy Trinity.*

‡ "Christian Institutions," by Alexander V. G. Allen, D.D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge (Mass.). International Theological Library, p. 321, note.

intelligent being."* The following presents a brief account from the side of metaphysics of the relation of "persons" and "substance":—"'Person' was equivalent to subsistence or hypostasis—that which goes to complete the idea of Substance. Subsistence was a mode (Divines would say distinction) added to the single Nature and constituting a *suppositum* along with it. The three 'Persons' are three hypostases or subsistencies, and they are modes or distinctions which are necessary to complete the existence of the singular Nature or Substance in the Athanasian Creed. Hence while the distinctions are separate, the complete idea of Deity requires them to make it complete. 'Substance' in the Creed requires the 'Subsistencies' or 'hypostases' or 'Persons' to complete the full idea of God."

5. A question was put to me, in a recent controversy, which was intended to be very searching and critical: "Had Jesus a human person as well as a human nature? In other words, was there a time when Jesus did not personally exist?" The trap was laid to catch me in an assertion of technical heresy, since, according to the Athanasian Creed, Christ was not a human person at all. I did not fall into it. But the answer may be given, I think, in plain English, in a quite unambiguous and explicit statement, without fear of being accused even of technical heresy. Christ was, according to the Athanasian Creed, "of a reasonable Soul and human flesh subsisting," and the records of the life of Christ bear out the truth of that statement. He was subject to the natural appetites of man; He experienced all human feelings; He shunned pain, physical and mental; He manifested all human emotions; He had sympathy with all the life of human kind, which implies that there were in Him all the elements of human life. It is impossible to point out that He was deficient in any one of those qualities and attributes which constitute human personality. Now that is what we commonly call a human person, the word "person" being an abstract general term used to denote everyone of a whole class of beings constituted generically by those aggregates of qualities which all have in common. The very Councils, to which appeal is made for the distinction of human nature and human person, declare the real human personality of Christ. Apollinarius, who denied to Christ *pneuma* or *nous*, the "reasonable Soul" of the Athanasian Creed, was condemned by the second Œcumenical Council, that of Constantinople. If, then, the ascription of human personality is condemned nominally by the third Œcumenical Council, that of Ephesus, and the fourth Œcumenical Council, that of Chalcedon, the contrary doctrine, which denies human personality to Christ, is really condemned by the second Œcumenical Council.

It is evident, then, that the word "person" is used, theologically, in some technical sense. In the common usage of the word Jesus was a human person, but in the technical language of theology He was not a human person. What it is which Jesus does not possess, the absence of which in Him precludes Him from being called in the technical language of Theology a human person, I leave to those to determine who place any value on the distinction. But the refusal of Church Councils to apply the technical theological term "person" to Christ, as human, ought not to prevent us from recognising that one who eats and drinks, who is weary and sleeps, who evinces all human emotions, being "of a reasonable soul and human flesh," can only be verbally distinguished from a human person, and in the common understanding and common speech of men is a human person.

To this solution of the question we seem to be bound. For what is the consequence, if that solution be refused? Should it be affirmed, on the contrary, that Jesus is not a human person, not only theologically but in the ordinary sense of the word "person," what becomes of Christ our Saviour? You have Something, which is more than a mere character and less than an individual intelligent Being, united to a human nature. Christ is now not an individual intelligent being, human or divine. The one Christ is Something less than an individual intelligent being. Our Saviour is dissolved into a series of mental abstractions, an aggregate of qualities, without any concrete unity.

6. What is the inference we have to draw on the whole subject? It is that in our attempt to define the relation of the Divine and the human in the Personality of Jesus Christ we have got beyond our depth. As Prebendary Row says, respecting the assertions of the Athanasian Creed, "It is impossible for us to know whether they are true or false, because the mode of the union of the Divine and the human in a single personality is a thing which stands outside the entire range of human experience. Respecting it, therefore, that experience can affirm nothing. Nor do the Scriptures tell us anything about the mode in which the Incarnation was effected."* To the same purport are the words of Canon Basil Wilberforce: "Obviously no mortal understanding can dare to crystallise into a literal proposition the mystic miracle of the Incarnation; no man can define the exact relation between Jesus and the Father dwelling in Him."† Very apposite, it seems to me, is the plea of Canon Carter, the venerable leader of the Catholic party in the Church of England, on an analogous doctrine. Affirming the Real Presence in the Sacrament he declares his inability to subscribe to the definition of "Transubstantiation," and he bases his refusal on this ground:—

It seems to me to be going too far with the hope of explaining what is really unexplainable. For how can we explain the union of the heavenly and the earthly, the invisible and the visible, the immaterial and the material? I hold firmly to the original belief of the mystical union, through consecration of our Lord's blessed Body and Blood and the elements we hold in our hands, which through our prayers the Holy Spirit is believed to have accomplished. This is the truth held firmly by the early undivided Church, and to this the Church of England clings, without thinking it possible to explain what must ever be mysterious.‡

Now this appears to me to apply in every particular equally, and I think I may say *a fortiori* to the question of the union of the Divine and the human, the heavenly and the earthly, in the nature of Christ. The union must ever be mysterious; it is really unexplainable.

Dean Mansel's protest recurs to mind in view of the serious attempt by some in the Church of England—incredible as it might have been thought—to re-impose the yoke of the old Scholastic Realism. "It tells us," he says, "that our belief in the doctrine of God manifest in the flesh, indispensably depends upon our acceptance of the Realist theory of the nature of universal notions. Philosophy and Theology alike protest against such an outrage upon the claims both of Reason and Revelation, as is implied in this association of one of the most fundamental truths of the Christian Faith with one of the most questionable speculations of mediæval metaphysics. . . . Neither Christian truth nor philosophical inquiry can be advanced by such a system as this, which revives and sanctifies, as essential to the Catholic Faith, the forgotten follies of Scholastic Realism, and endangers the cause of Religion, by seeking to explain its greatest mysteries by the lifeless forms of a worn-out controversy."* The common faith is that there are unique relations of the Divine and the human in the personality of Christ. He who says more may utter sounds; he will reach no further in thought. It is sometimes said of those who refuse to define, or rather to enunciate verbal affirmations respecting the relation of the Divine and the human, that they make Christ a mere man. The argument begs the question. It is one which could only be made by one who is immeshed in the modes of thought of Latin theology. The Latin view of man is of a being estranged from God, cut off from the Divine life except by the intervention of a supernatural person, the priest, and of a grace administered by the material channels of the Sacraments. In Greek theology man is a being with the life of God abiding in him by his fundamental constitution as man. No one who has entered into the Athanasian doctrine of the Incarnation can possibly say "mere man," in the derogatory sense, as though man had no kinship with the Divine nature. In Latin thought the life of God has to be imparted; in Greek thought it has to be awakened and nourished. In Latin thought Christ is "a new physical creation," and the new physical germ is transmitted to man by sacramental channels; in Greek thought Christ is the true Representative of the race of "Adam, the Son of God."

(To be concluded.)

SIGNOR BRACCIFORTI writes to us from Milan on May 7:—"Our good friend, Miraglia, the Bishop-elect, who allowed me—a Unitarian—to preach from his pulpit, was yesterday, in my presence and before a crowded congregation, consecrated Bishop in the Oratorio San Paolo of Piacenza, by a duly ordained Roman Catholic Archbishop, Monsignor Villatte. The police had allowed the people to come into the Oratorio only one by one, in hopes that the Oratorio would be half empty, but it was overcrowded for all that."

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* "The Arians of the Fourth Century." By J. H. Newman.

* "Revelation and Modern Theology contrasted," by the Rev. C. A. Row, M.A., Prebendary of St. Paul's, second edition, Chap. xvi, p. 366.

† "Sermons preached in Westminster Abbey," by Basil Wilberforce, D.D. *Does God Suffer?*

‡ *The Guardian*, April 12, 1899.

* "The Limits of Religious Thought," Lecture I. Ed. 1858, pp. 14, 15.

DR. MARTINEAU ON THE PLACE OF REVERENCE IN MORAL LIFE.

EXPOUNDERS of Dr. Martineau's ethical and religious teaching usually represent him as holding that our knowledge of God through Conscience is nothing but an inference from the fact of moral authority as experienced. There is no real or vital union between God and the soul; we merely infer the existence of God, which thus becomes a theory to explain certain facts. There is no doubt that numerous passages might be quoted from Dr. Martineau's writings in support of the opinion that this was his complete and final view. It is certain, however, that there are other passages which suggest an important modification of this view; and the nature of this modification I wish to make clear. It will be found to have an important bearing on the discussion which recently took place in these columns, as to the relative importance of a Prophet's moral doctrine and the power of his personality.

We may refrain from the attempt to form any idea of the present relation between God and the human personality; but if we do not refrain from it, we must either regard man as a detached and "insulated" being, or regard him as organically united to God. This means not only that the life of God flows into man's deepest life; it means that man's deepest life is part of the life of God. The finite person is in as close union with, and draws energy as continually from, the Divine Life, as a member of a living body does from the life of the whole.

From this point of view, Dr. Martineau's statement, that an insulated nature cannot be a seat of authority at all, appears in a new light. To be conscious of moral authority is to be conscious of imperfection, and we could not be this unless we had within us an absolute standard by which we judge ourselves. This suggests that we are not insulated or detached personalities because the obligatory Ideal of which we are dimly conscious is the very presence of the Divine in us.

Now there are passages where Dr. Martineau does more than suggest this view. Thus he speaks of the relation between "the moral consciousness and the Divine authority" as being "one, not so much of inference, as of identification; the ideas overlapping and being entwined together as functions of the same conception" ("Types," ii. 235). Again: "This revelation of authority, this knowledge of the better, this inward conscience, this moral ideality—call it what you will—is the presence of God in man" ("Seat of Authority," 105). Still more explicitly, he speaks of our ethical knowledge of God as, not an inference from the moral consciousness, but a truer insight into what the moral consciousness verily is: "When conscience was found to be inseparably blended with the Holy Spirit, ... the cold obedience to a mysterious necessity was exchanged for the allegiance of personal affection. And this is the true emergence from the darkness of ethical law to the tender light of the life divine. The veil falls from the shadowed face of moral authority, and the directing love of the all-holy God shines forth" (*Ibid.*, 75). But the root of the matter is reached in understanding that what we call "the recognition of conscience as the voice of God" is really the transformation of the sense of moral authority into Reverence. Dr. Martineau's profoundly suggestive account of this change is so striking that I do not resist the temptation to quote it in full.

The essence of the change is that in our consciousness of moral authority we are aware of the moral Ideal simply as something which ought to be but is not; we reverence it when we are aware of it as actually realised—and then it comes home to us with a personal claim far superior in vividness and effect to any "categorical imperative" or any moral doctrine. The first stage of Reverence arises when we see a higher goodness realised in another human life. Dr. Martineau says:—

> The posture of mind which I describe as Reverence cares for right actions not simply as good phenomena, but as functions of pure, of faithful, of self-devoted, of lofty *character*. Not content to rest with the fruits, it presses on to the lovely or stately nature that bore them. And in thus passing from them to their producing source, the feeling itself undergoes a change. In place of an approbation which looks with complacency *down*, it becomes a homage which looks reverently *up*, and finds itself in presence, not of a definite thing done, but of a living doer, the cause of it and of indefinite other possibilities of nobleness; and so it is transferred from the level of ethical satisfaction to the plane of personal affection and aspiration. Till this change takes place, there is hardly any *sacred* element in the ideas of right. The moralities of conduct occupy the human and civic platform; but even in our relations with each other, some other light—call it poetic or call it divine—dawns upon the heart, when the revelations of some pathetic experience, or the disclosures of some rare biography, have opened to us the interior of a tender and strenuous soul, and kindled the heights above us with a fresh glory.
>
> I have spoken thus far of Reverence in its direction upon persons; distinguishing it from simple approbation in this—that in approbation we look to the particular act, with praise of its inward spring as compared with its tempting rival; while Reverence looks through and past the act to the type of character which it expresses, as compared with the relative weakness of our own. In order to take this outward direction upon objective goodness, the sentiment must, however, have had a prior stage of experience. For that inward disposition and character in another, upon which it now fixes, is nothing that can be seen or heard or touched; its presence before us is learnt by suggestion, by outward signs, of language, look, and act, which, we are aware, have but one interpretation. We read him by the key of sympathy, and what we attribute to him is known to us by its gleams and movements within ourselves. *There* it is that we have learnt the feeling that is due to it; that it has looked upon us from above; that it has spoken to us in tones that lift us towards it. . . . The call at once carries our eye up; thence the authority descends; and instead of passing like coins of exchange, between men that make them and men that take them, it lies upon each, it lies upon all; it has the grasp of a moral unity, the range of a moral universality; it is the overflow of Infinite Perfection into the finite mind.

This, says Dr. Martineau, is the final revelation of conscience, the issue of its full development; and he proceeds:—

> Thus, within our own consciousness, we find the same difference which was observable in the appreciation of others, between simply moral approbation and the feeling of Reverence. The latter cannot express itself without resorting, in the notice of affection and character, to language more than ethical, and plainly crossing the boundary into the field of Religion. It lives in the presence of souls that are holy, of dispositions that are heavenly, of tempers that are saintly, of Love that is Divine. ("Types," ii. 223 ff.)

It is, therefore, not enough to say that "over a free and living person nothing short of a free and living person can have authority." What has authority must be more than the dictate of a free and living person; it must be a principle of life which is more than merely due to his personality, but is revealed by him because it is realised in his character. Through being his Real, it becomes revealed to us—if we fall short of it—as our Ideal. It is this that renders the function of a Mediator, Uplifter, Inspirer, possible; "when we see in another the victory that shames our own defeat, and are caught up by an enthusiasm for some realised heroism or sanctity, the authority of right and the beauty of holiness come home to us as an appeal literally Divine" ("Seat of Authority," 652.) Thus it is that other souls, going beyond our attainments, but not beyond our possibilities, first call Reverence into life. But they do so because the manifestation of realised goodness without awakens Reverence for the absolute, universal goodness which is or may be revealed within. When this happens, Reverence is passing into its highest stage, where—when Reason has grown deep enough to interpret it—it becomes nothing less than an apprehension of the indwelling God.

> "Even independently of actual or visible heroes or saints on whom Reverence may fix when they are present, it finds for itself the means of exercise; it goes forth in faith upon invisible objects, and discerns, behind the veil of the actual, a better and a higher before which it humbles itself with cries of dependence and adoration," ("Types," ii. 262.) When this happens, our aspiration after goodness which ought to be, becomes the inspiration of Goodness which already *is*, in the deepest sense of the word; a Divine Life of Goodness, which is real all through our life of change, struggle, and growth; a Life on which our personal life is vitally dependent, and which is waiting, with all the might of its Reality, to flow gently into the wavering will and uplift the drooping resolves to the heights of a nobler constancy.

We may not often pass with clear consciousness into this stage of Reverence; but the great variations in self-knowledge are familiar to all, and what is a matter of the most intimate experience is often far from being a matter of clear discernment. This is why we need the Mediator, revealing through his life higher objects for our reverence. Hence the vast importance of social life as a means of Divine revelation; not merely the organised institutions of civilisation, but "society" as a common life of thought and feeling animating its members and affording them insight into one another's real being: "a concrete though spiritual form of life, penetrating and partly constituting all persons belonging to it; so that only as fractions of it do they become human integers themselves" ("Types," ii. 403). With profound truth a recent writer has said, "We must be well grounded in Humanity before we can

study Divinity to any good purpose"; because only as we become aware, with both a rational and a reverential appreciation, of the degrees of worth in human character, can we attain to insight into the being of God. S. H. MELLONE.

BAZAAR ECHOES.

THE London Bazaar, held last week in the interest of the District Unitarian Society, proved, as our report would show, a most gratifying success. The Fund of £12,000, which was aimed at, seems now to be fully assured, and serious responsibilities of fresh and vigorous work are thus laid upon the managers, who will be appointed to hold and administer the trust. It was announced on Saturday evening by Mr. Frank Preston, as Treasurer, that when the Bazaar opened promises of donations had been received amounting to £10,169 11s. 4d. The takings at the Bazaar on the three successive days were £1,329 16s. 11d., £632 18s. 3d., £841 2s. 1d., giving a total of receipts £12,973 8s. 7d., and there was still more to come in, so that although the expenses must naturally have been heavy, there need be no doubt as to the final result.

AFTER three full days of hard work—indeed for the stall-holders and their helpers, probably five hard days—one might have expected that everyone would rest and be thankful; but on Friday evening the Effra Choral Union gave a concert in the Crown Room, by no means neglected by lovers of good music, and on Saturday evening a final conversazione and Cinderella dance took place, which was very largely attended. The programme of the Friday evening concert included S. C. Taylor's cantata *Hiawatha's Wedding Feast* and Villiers Stanford's *The Revenge* (with Tennyson's words), besides some miscellaneous items, including part songs by the Effra Choral Union, songs by Miss Keating and Mr. Braxton Smith, and violin solos by Mr. Josef Bláha. Mr. John Harrison conducted, and the concert gave a great deal of pleasure.

THE central interest of Saturday's conversazione was the presentation to Mrs. Odgers of the portrait of Dr. Blake Odgers, painted by Mr. W. Savage Cooper. The dancing in the King's Hall, to the music of the Blue Hungarian Band, was evidently greatly enjoyed, and during the evening a programme of music in two parts was also rendered in the Crown Room by a number of friends. At half-past nine the chair was taken in the Crown Room by Sir E. Durning-Lawrence, Bart., M.P., and the presentation of the portrait was made by Mr. David Martineau. In opening the proceedings, the Chairman called upon Mr. Frank Preston, who expressed his regret that Mr. Frederick Nettlefold, the senior treasurer, was not present to make the gratifying announcement he had to make, since to him it was largely due that any bazaar had been held at all. Mr. Preston then announced the financial result, which we have given above, and added a warm expression of thanks to friends in the country, who had so generously helped in that effort, contributing some £1,200 to the donations, while the Manchester Stall at the Bazaar had already produced over £400, and the Welsh Stall £84, as well as £60 in donations.

MR. DAVID MARTINEAU then presented the portrait, which bore the following inscription:—

Presented by subscription to Mrs. W. Blake Odgers, as a mark of personal esteem and in grateful appreciation of invaluable services rendered by herself and her husband, Mr. W. Blake Odgers, LL.D., Q.C., in connection with the London Unitarian Bazaar. May, 1900.

It was, he said, a most gratifying and pleasing duty to present to Mrs. Odgers, one of the indefatigable secretaries of that admirably arranged and most successful Bazaar, the portrait of her husband, to whom was due in chief measure the initiation of the idea and the energetic conduct and leadership of the Bazaar. Without his cheerful and infectious optimism they could hardly have overcome the early discouragements and cold-shoulderings the project received; but Dr. Odgers was determined that the somewhat faint-hearted London Unitarians should again learn what they, with the kindly help of many country friends, could do when sufficiently roused to try. Dr. Odgers did rouse them, and the result they had seen. That excellent and speaking likeness was at once the outcome of the grateful feelings the numerous subscribers entertained to the genial Chairman of the Bazaar Committee and his universally popular wife, to both of whom the success of the Bazaar was so largely indebted, but also of the talent and generosity of Mr. Savage Cooper, whose contribution to the Bazaar Fund was the subscription raised for the picture. Mr. Martineau then unveiled the portrait, presenting it on behalf of the subscribers, with the hope that it would be to Mrs. Odgers an agreeable memento. He afterwards handed to her a book containing the list of the subscribers.

MRS. ODGERS, in gratefully accepting the gift, made humorous reference to the Bazaar as her youngest child, who at first had been difficult to rear, and for whose benefit some friends had tried what cold water would do; but soon he showed more vigour, and grew to such proportions that at last he arrived at the King's Hall in twenty or thirty vans, and the universal cry was that the stalls were not large enough. Of him and his big twin brother, "The Fund," Mr. James Beard was to be regarded as the grandfather. They had all worked hard together, and were very thankful for the success they had achieved. She paid a warm tribute to the good work done from the first by their organising secretary, Mr. Edwards, to the wonderful patience and tact with which he had grappled with all the tiresome details, and concluded by presenting a basket of flowers to Mrs. Wooding, president of the stalls committee. Dr. Blake Odgers, in responding to a call from the Chairman, said his wife had replied for them both, and added, laughingly, "Besides, I must be silent to-night—my likeness is speaking." Mr. W. H. TALBOT (Town Clerk of Manchester) then moved a vote of thanks to the chairman, to Mr. Martineau, and to the artist. This was seconded by Mr. Arthur W. Sharpe, and Mr. Savage Cooper responded. During the evening the artist received many congratulations on his work.

LOOKING back upon the crowded days of the Bazaar, it becomes very clear how much of the pleasure of that great gathering of friends was due to the admirable management of the Hall sub-committee, concerning which one may echo the words of the *Daily News*, that the arrangements reflected the greatest credit on the organising committee. Among the visitors to the Bazaar were, on the first day, Mr. P. C. Mozoomdar, on the second day Mr. Clay MacCauley, both of whom, from India and Japan, were on their way to Boston; and on the third day Professor N. P. Gilman, of Meadville, who, during the present term, is lecturing at Manchester College, Oxford.

MRS. E. H. MORTON, hon. sec. of the Postal Mission stall, writes to thank the numerous Postal Mission friends, who contributed so much to the success of the Bazaar. The amount realised at the P.M. stall was £53 10s. 9d., including donations. This working for a common cause, Mrs. Morton adds, has brought friends into closer touch and sympathy with one another, and even those who are far from any church where they can worship in spirit and in truth, and consequently feel themselves isolated, may have the satisfaction of knowing that they have helped others to the enjoyment of that great blessing.

MRS. PERCY PRESTON also writes to thank very cordially all who sent contributions to the Flower Stall.

MRS. BLAKE ODGERS, as hon. sec., writes from The Garth, North Finchley, N.:—"A small parcel containing two purchases was left at the Country Goods stall by a lady one afternoon last week. There is no name or address on it. Will the purchaser write to me, describing the contents, and tell me where to send it?"

THE Rev. T. E. M. Edwards writes from Essex Hall:—

A few articles were found at the Bazaar last week. If those friends who lost anything will kindly send me a description of their missing property, I may, perhaps, be able to restore it to its rightful owner.

MISS JENNETT HUMPHREYS writes from 5, Oak-grove, Cricklewood, N.W., that she has found an early-worked baby's cap on the floor of the Loan Collection room, and that the owner might apply to her.

THE "Book of the Bazaar" was illustrated not only by portraits and other pictures, but also by mottoes taken from authors of "Unitarian, or 'kindred' sympathies." In the list of stalls, under Manchester, we read:—"I received from Manchester what deserves my very best thanks."—S. Rogers (1763-1855). Under Hampstead, a quotation from Mrs. Barbauld (1743-1825): "Hampstead is certainly the prettiest village about London." And under the announcement of the Cinderella Dance, again from Mrs. Barbauld: "Reluctant shall I bid thee then, farewell." Of the Bazaar publications we understand that Dr. Brooke Herford's address on "The Lesser and the Larger Unitarianism" had a certain sale, and that anyone who opened it and saw the portrait, bought it. On the Essex Church stall another booklet was offered for sale, "London Unitarians Fifty Years Ago," by Dr. Sadler. This opens with a delightful portrait of the author, and is an extremely interesting

collection of reminiscences, read in 1884 to the Rosslyn Hill Congregational Society, and afterwards printed in *The Christian Reformer*. This re-issue is further illustrated by full-page portraits of the Revs. T. Madge, Joseph Hutton, E. Tagart, R. Aspland, and W. J. Fox. Copies of the booklet may now be had at Essex Church, or from the Rev. F. K. Freeston, price 1s.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—On Monday last the Glamorganshire churches held their annual musical festival at Aberdare, when the English Calvinistic Methodists, not for the first time, kindly placed their handsome chapel at the service of their neighbours, whose own were not so central nor so large. The following churches sent contingents, in addition to the three local ones:—Cefncoed, Merthyr, Wick, Pentre, Clydach Vale, Tylorstown, Gellionen, and Trebannos. The leader was the Rev. David Evans, of Wick; the organist, Mr. Morgan, Trebannos, Swansea Valley; the chairman of the afternoon session was Colonel Thomas Phillips, of Aberdare, Clerk of the U.D. Council; and of the evening meeting Mr. J. James, barrister-at-law (son of the late C. H. James, M.P. for the Merthyr Boroughs, and in 1880-81 President of B. and F.U.A.), who had come down from London specially for the purpose. The attendance at both meetings filled the chapel to its utmost capacity, and the collections were "a record."

Bath (Resignation).—At the annual general meeting of the congregation of Trim-street Chapel, held on May 3, a letter from the Rev. F. W. Stanley was read, tendering his resignation of the office of minister, which he has held for nearly twenty years. He much regretted leaving the congregation, with whom he has always been on the happiest terms, but felt it to be his duty to accept the invitation of the congregation of Effra-road Church, Brixton, where a very important field of work lay before him. The meeting received this intimation with great regret, and expressed hearty appreciation of Mr. Stanley's services and sorrow at parting with him and Mrs. Stanley, who has so earnestly and untiringly co-operated with him in all work connected with the chapel. They desired, however, to congratulate Mr. Stanley on being called to a wider sphere of usefulness.

Bedfield.—The annual flower services were held last Sunday. The flowers were on the following day sent to the St. Marylebone (London) Infirmary.

Buxton.—On Sunday week the Rev. George Street preached a vigorous sermon in Hartington-road Church against the use of bad language, dwelling especially on the shocking nature of such language on the lips of little children, and urging the need of discipline and a healthier home influence.

Framlingham.—The Rev. H. J. Lawson preached here on Sunday evening last.

Heywood.—On Sunday, May 6, Sunday-school sermons were preached by the Rev. John Page Hoppe. There were very large congregations, and the choir, under the leadership of Mr. James Chadwick, was considerably augmented by a contingent of the scholars of the Sunday-school. Although the day was not very favourable, the offertories were the largest received at the school sermons, and amounted to £62.

London: Brixton (Appointment).—The Rev. F. W. Stanley, of Bath, has accepted an invitation to the ministry of Effra-road Chapel, in succession to the Rev. James Harwood, B.A.

London: Peckham.—At a congregational meeting of the Avondale-road Church on Tuesday last, the Rev. G. Carter opened a conference on the subject of open-air preaching. Although open-air preaching and tract distribution were not, he believed, looked upon with much favour by the generality of Unitarians, they were esteemed as agencies by their Orthodox fellow-Christians. He recalled a time when large meetings assembled on Peckham-rye at Sunday evening services, conducted by himself, these being supplemented by week-night addresses, in which some half-dozen Unitarian ministers, and as many leading laymen, took part. With our rational views of religion, he felt sure that no speakers would secure more respectful attention than Unitarians, among whom were many with mental culture, power of voice, and fluency of speech, well fitting them for the work; while others might give help in at least forming the nucleus of a congregation, taking part in singing, tract distribution, &c. He had often thought it might be well if one of our "Forward" movements could be made in the direction of a well-organised and boldly advertised Open-air Mission, in which an interchange of service might be effected in different districts. Other speakers commended the minister's suggestions, and a general willingness was manifested to assist in experimental work in Peckham.

Manchester.—At a recent meeting of the Committee of the Unitarian Home Missionary College, it was announced that a legacy of £50 had been received from the executors of the late Mr. Charles Wragg, of Chesterfield, and a legacy of £75 from the executors of the late Mr. John Harrop, of Macclesfield.

Manchester: Upper Brook-street.—The annual report has just been issued in the form of a little booklet of thirty-six pages. It refers to the losses suffered by town congregations owing to removals, but shows that these have been more than neutralised by the enrolment of eighteen new members during the past year. During the past three years forty-eight new members have been added, while thirty-three old members have been lost. This illustrates the difficulty with which city congregations have to contend. All the institutions are reported to be in a very satisfactory condition, and the small adverse balance in the treasurer's report was at once cleared off by a collection at the annual meeting. The latter was well attended and most enthusiastic; Mr. Councillor Pritchard, J.P., presided, and spoke encouragingly of the prospects of the church. Mr. Councillor Marsden was elected churchwarden, and the committee and other officials were all re-elected. On the Sunday following the annual meeting the Sunday-school anniversary services were conducted by Mrs. S. Farrington. There was a great gathering of old scholars and other friends to welcome Mrs. Farrington, and all were deeply impressed by her earnest and affectionate counsels. In the afternoon "Recitation Sunday" was held, when the songs and readings were selected from the works of Miss Procter.

Mossley.—On Sunday last the Sunday-school anniversary sermons were preached morning and evening by the Rev. C. H. Wellbeloved, of Southport, and in the afternoon by the Rev. C. E. Oliver, B.A., of Denton. The collections amount to £48.

Reading.—The Reading congregation have presented the Rev. E. A. Voysey with a complete set of the "Encyclopædia Biblica," on the occasion of his removal from Reading, as a token of kind feeling and good wishes.

Sheffield: Upper Chapel.—The anniversary services in connection with the Sunday-school were held in the chapel on Sunday last, when the sermons were preached, both morning and evening, by the Rev. W. G. Tarrant, B.A., of London, and special hymns and anthems were rendered by the school children. Despite the unfavourable weather, the attendance at both services was very satisfactory. Collections for the school funds realised £21 1s. 8d.

Stalybridge.—The Rev. W. Harrison has been unanimously elected by the School Board to take the place of a member, resigned. Mr. Harrison has previously been on the School Board for six years, but just escaped being successful at the last election through the multiplicity of candidates.

Stockton-on-Tees.—The 212th anniversary of this church was celebrated on Sunday last, by special services conducted by the Rev. E. Ceredig Jones, of Bradford. On the following evening a conversazione was held in the Wellington-street schoolroom, under the presidency of Mr. Alderman Nelson, J.P. The guests were received by the Rev. W. H. and Mrs. Lambelle, and the proceedings were interspersed with vocal and instrumental music.

Tavistock.—On Wednesday evening, May 2, the Countess Wachtmeister, widow of the late Swedish Ambassador, addressed the Abbey Chapel Guild on the subject of "The Power of Prayer and Devotion." The address was very beautiful and eloquent, and was much appreciated by all who heard it. The May service, for which the chapel was decorated with flowers, then followed. According to ancient custom, the text from which the Rev. John Barron preached was "Remember now thy Creator in the days of thy youth."

Wales.—*Yr Ymofynydd*, our Welsh magazine for the current month, gives an account of successful tea meetings at Cefncoed, Rhydygwin, and Capelygroes. We are promised a full account, in the June number, of the London Bazaar, which has roused such great interest in our churches during the past few months. Among the obits we find the names of two noble Unitarians who did good work in their day on behalf of liberal thought—Mr. William Hughes, Cefncoed, at the age of eighty-two, and Lewis Williams, Gellionen, aged seventy-nine.

OUR CALENDAR.

SUNDAY, May 13.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, Sunday-school Flower Services, 11 A.M., 3 P.M., and 7 P.M., Rev. FREDERIC ALLEN. Afternoon, Children's Service. Provincial Assembly Collections, Morning and Evening.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. BROOKE HERFORD, D.D. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Universal Prayer." Evening, "Man or Machine."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M., "Quo Vadis," Mr. L. TAVENER, and 7 P.M., "The Authority of Jesus," Mr. THOS. ELLIOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. T. ELLIOT, and 6.30 P.M., Rev. R. H. U. BLOOR, B.A. Flower service.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. H. RIX.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. EBENEZER HOWARD.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. W. H. LAMBELLE.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Baptism of Adults and Infants."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev J. FORREST.
MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. W. STODDART, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 13th, at 11.15, HERBERT BURROWS, "No. 5, John-street." Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

The Sunday School Association.

SUMMER SESSION

For Sunday School Teachers at Oxford,

JULY 6th to 14th, 1900.

The Lectures arranged for include a course by the Rev. J. ESTLIN CARPENTER, M.A., on **The Bible in the Nineteenth Century**, a Lecture by the Rev. W. G. TARRANT, B.A., on **The Study of the Child-mind,** and others by the Rev. W. COPELAND BOWIE, M.L.S.B., Miss MARIAN PRITCHARD, and the Rev. JOHN BYLES.

A Circular containing further particulars, also Conditions of Membership, has been prepared, and may be had from ION PRITCHARD, Hon. Sec., ESSEX HALL, ESSEX ST., STRAND, LONDON, W.C.

LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY, May 23rd, 1900, in the Schoolroom of UNITY CHURCH, UPPER-STREET, ISLINGTON. Chair to be taken at 8 o'clock precisely by Prof. J. ESTLIN CARPENTER (of Oxford), who will be supported by the Rev. Joseph Wood (of Birmingham), Rev. F. K. Freeston, Mr. A. Wilson, and other speakers.

G. DAWES HICKS, Hon. Sec.

LONDON DISTRICT UNITARIAN SOCIETY.

The FIFTIETH ANNUAL MEETING of the Subscribers and Friends will be held at ESSEX HALL, ESSEX-STREET, STRAND, on THURSDAY, May 24th, 1900. The President, Sir JOHN T. BRUNNER, Bart., M.P., in the chair, supported by a large number of influential Ministers and Laymen.

The BUSINESS MEETING at 8, will be preceded by a CONVERSAZIONE at 7 P.M.

MILL STREET FREE CHURCH, BRADFORD, MANCHESTER
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MANCHESTER DOMESTIC MISSION.

The 21ST ANNIVERSARY of the Chapel will be held in WILLERT-STREET, COLLYHURST.

A SPECIAL SERMON will be preached on SUNDAY EVENING, May 13th, at 6.30, by the Rev. C. T. POYNTING, B.A. (of Platt Chapel).

It is hoped that friends and subscribers will attend.

A PUBLIC MEETING will be held on SATURDAY, May 19th. Chair to be taken at 7 o'clock by the Rev. S. A. STEINTHAL, President of the Mission.

RIVINGTON CHAPEL ANNIVERSARY. Service, 3 P.M. SUNDAY, May 27th, 1900. Sermon by the Rev. H. W. HAWKES, of Bootle. Tea provided in the Schoolroom after Service, 6d. each.

Collection in aid of Sunday-school.

ROCHDALE CHURCH and SCHOOL MAY FAIR and BAZAAR, THURSDAY, FRIDAY, and SATURDAY NEXT, May 17, 18 and 19, at 3 o'clock each day, in CLOVER-STREET SCHOOL.

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Objects: To clear £400 debts; to start a fund of £1,000 for pressing needs.

It is intended to raise £600 by the Bazaar. Contributions, which are respectfully invited, will be acknowledged by

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"ASSEMBLY SUNDAY," May 13th, when it is hoped that Collections will be made on behalf of the Fund in all the Churches whose names are on the roll of the Assembly.

FREDERIC ALLEN, Hon. Sec.

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For the Augmentation of Ministers' Stipends.

The Treasurer begs to acknowledge, with sincere thanks, the receipt of the following donation:—

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Further donations are earnestly requested, and may be sent to the Rev. H. D. ROBERTS, Brook Lodge, or Mr. WM. ORRETT, 15, Foregate-street, Chester.

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The Board of Managers meets in OCTOBER annually for the purpose of making GRANTS.

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The above Society Appeals to the Public for Aid.

E. M. WRIGHT, Secretary.

MARRIAGES.

MARTIN—FISCHER—On the 5th May, at St. Johanniskirche, Hamburg, Edward Le Breton, only son of Anthony Herbert Martin, of Winwick House, Evesham, to Carlota, second daughter of the late Gustavo Fischer, of Caracas, South America.

DEATHS.

BOULT—On the 4th May, at Northfield, Prince's Park, Liverpool, Sarah Boult, in her 90th year.

GRUNDY—On the 23rd April, at Bournemouth, Lucy Anna Grundy, daughter of the late Rev. John Grundy, of Manchester.

TUTIN—On the 6th May, at his residence, The Orchard, Chellaston, Derby, Thomas Tutin, of Nottingham, aged 64.

UNSWORTH—On the 5th May, at his residence, 4, Acre-grove, Welbeck-road, Birkdale, aged 77 years, Thomas Unsworth, late of Mt. Pleasant, and 24, Gt. George-street, Liverpool, for many years a worshipper at Renshaw-street Chapel, and twenty years at Portland-street, Southport. Interment on Wednesday, May 9th, at Southport, service conducted by the Rev. C. H. Wellbeloved.

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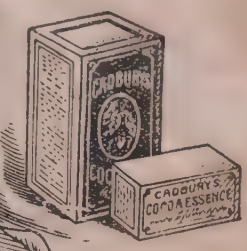
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LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

All subscriptions will be gratefully acknowledged by the *Minister*, and a complete list of subscribers will be issued.

The following subscriptions have been received in response to this APPEAL:—

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Amount already acknowledged... ...	141	14	0
Mr. Arnold S. Tayler	10	0	0
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* The *last* £25 of the above balance has been promised by the British and Foreign Unitarian Association.

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Further donations are required.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3021. NEW SERIES, No. 125.] LONDON, SATURDAY, MAY 19, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged £1,400 9s. 11d.; Postal Order from Southampton, 3s.; Miss Rosa Bond, £2; Mrs. Gibson, £1 1s.; Miss Squier, 5s.; Mona, 10s.; Mr. C. E. Maurice, £1 1s.; Three Friends, Tunbridge Wells, 3s.; Mr. Barzillai Hingley, £1 1s.; Mr. S. Smithells, £1; Mr. T. Gallimore, 5s.; Mrs. E. Sedgfield, £1; A. E. P. R., £1; Miss Bendelack, 6s. 6d.; Miss E. Newling, 6s. 6d.; Miss R. Kenrick, £5; the Rev. Dr. Mummery, 10s.; Miss Becks, 5s.; A. R., 10s.; Mr. James Harvie, 10s.; A Friend, Ithaca, £1 0s. 3d.; A Subscriber in Iowa, 11d.; Mr. J. Wilkinson, 10s.; I. W., Boston, U.S.A., £1; Mrs. and Miss Bramley, £2 12s.; Carlisle Church Collection, £6 5s. 3d.; Collected by members of the Carlisle Congregation, £5 14s. 8d.; Collected by Teachers and Scholars of Carlisle Sunday-school, £6 1s. 3d.; the Rev. Arthur Ryland, 5s.; Mrs. W. H. Ryland, 10s.; H. S. C. Guildford, 2s. 6d.; Mr. Gomer Ll. Thomas, £1 1s.; Mr. David Evans, 3s.; the Rev. D. J. Williams, 2s. 6d.; Mr. Robert Lloyd, 2s.; Mr. Evan Hughes, 2s. 6d.; Miss Randell, 2s. 6d.; Miss Powell 1s.; Miss Meggie Williams, 1s.; Mr. John Jones, 2s. 6d.; Mr. Nibloe, 2s. 6d.; Miss L. Davies, 2s.; Mr. J. Jenkins, 2s.; Mr. Edgar Hammett, 2s.; Miss Jenkins, 2s.; A Friend, 6d.; J. C., £5; Governess, Leeds, 2s. 6d.; Box at Memorial Hall, Manchester, 7s. 6d.; Mrs. E. L. Wickham, 5s.; Mr. J. E. Mace, £1; Miss Maylam, 10s.; O. B., 5s.; Mrs. Bennett, 10s.; Mrs. Pallent, 1s.; the Misses Gwladys and May Thomas, £1; Mr. J. Alfred Gotch, £1; Collected by Essex Church Sunday-school, £1 12s.; A., J., and M. Barmby, £5; H. J., 10s. 6d.; Miss F. E. Fullagar, 10s.; Miss Edith Higginson, 10s.; Kettering-road Church, Northampton, £8 18s. 6d.; Mr. George Miller, £1 1s.; Mrs. Schultz, 5s.; L. and M., £1 10s. 6d.; Number Two, 5s.; L., 5s.; Mrs. Durnan, 10s.; Mr. J. Frederick Schwann, £20; Unity Church, Islington, £31; total £1,525 16s. 3d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE seventy-fifth anniversary meetings of the British and Foreign Unitarian Association, to be held in Whit-week, will be on a much more modest scale than the American celebrations in Boston next week, which will have something of an International character, and in which by the presence of our representatives and in the most cordial sympathy we shall have our share; but there will be no lack of interest in our meetings, and the experience of previous National Conference years encourages the hope that they will be, if anything, more successful than usual, both in point of numbers and enthusiasm. The secretary is to be home again, fresh from the Boston celebrations, and at the annual meeting of the Sunday School Association, which falls on the Tuesday of Whit-week, the first fruits of the American visit are to be gathered in by Miss Marian Pritchard, in her address: "A Glimpse at Sunday School Work in America." The Association's annual sermon is to be preached by the Rev. C. J. Street, and the business meeting will be enriched by the President's address on "An Ideal Church," and a further address, by the Rev. J. Edwin Odgers, on "Dr. Martineau and Unitarian Christianity." The Thursday's Conference should be of great practical service, on the basis of two papers, on "Opportunities and Methods of Unitarian Work Suggested by Experiences in America," by the Rev. J. T. Sunderland, and "Possible Developments of Unitarian Missionary Work in England," by Mr. Richard Robinson, of Liverpool.

THE annual meeting of the London District Unitarian Society, which is to be held on Thursday next, at Essex Hall, with Sir John T. Brunner in the chair, will not only be interesting as the Jubilee meeting of the Society, but peculiarly so from the statement then to be made as to the financial results of the recent "Grand Bazaar." We are not informed as to the exact figures, but we have every reason to believe that the announcement to be made will be of the most gratifying character.

THE Bishop of London devoted a great part of his Presidential address in opening the London Diocesan Conference on Tuesday to a consideration of a proposed special Conference for the consideration of the present divisions and differences of opinion in the Church. "However much the outward things may remain the same," he said, "the inward movement of the mind of man is always going on on its own lines, and is not to be contained within either formulae on the one side or forms on the other." And he added:—

When we look back upon the history of our Church we see that that Church somehow or other seems to have constantly courted disruption. It is the great fault that can be brought against the Church of England that it has shown a very decided reluctance to make room for new exhibitions of the working of spiritual powers. It is to that, unfortunately, that we owe so much Nonconformity as exists at present. The Church of England has in the past been too satisfied with its system, and too reluctant to see that system either changed or explained so as to meet the altering circumstances of the time.

In conclusion, the Bishop asked the Conference to consider whether, if such a special Conference were held, it should be confined to Churchmen, or whether representatives of Nonconformist bodies should also be included in it.

AFTER the very disappointing attitude adopted by Lord Salisbury toward the Bishop of Winchester's resolution in the House of Lords, in reference to action to be taken on the lines of what is common to the Minority and Majority reports of Lord Peel's Commission, when the unusual spectacle was witnessed of all the Bishops present in the House of Lords, headed by the Archbishop of Canterbury, voting against the Government, it was pleasant to read the report of the annual meeting of the Army Temperance Association on May 14, over which Sir George White presided. At this meeting a letter from Lord Roberts was read, cordially approving of the work of the Association, and adding:—

I believe that nothing but good can result from so many soldiers, from all parts of the Empire, being brought together in an arduous campaign, when they see how splendidly our temperance men have borne up against the many difficulties and dangers which they have had to face.

Sir George White referred with much satisfaction of the changed attitude of commanding officers towards temperance work in the Army, and spoke especially of the good work done by the Association

MEADVILLE THEOLOGICAL SCHOOL.

in India, where he was happy to say that about a third of the men were total abstainers.

As to what still remains for Nonconformists to achieve in the matter of religious equality, Mr. Carvell Williams, in his Presidential Address to the Congregational Union, spoke as follows:—

We may legitimately complain that a section of the community who constitute half the worshipping population of the country are denounced by State-appointed clergymen as heretics and schismatics. We may complain still more that the national cathedrals and churches are closed against our most gifted and eminent ministers; while they are available for various purposes connected with the national Church. Nor are the ministers of Nonconformity allowed to have any share in religious ceremonies of a national character. Even so poor an office as that of prison chaplain is one of the clerical monopolies of the Establishment; which alone—under quite recent regulations—is permitted to conduct mission services within prison walls! While the national Universities are open to all, Nonconformists are excluded—not by law, but in fact—from the head-masterships of all our great endowed schools, and from many of those of less pretensions. And lastly—and this is a disability which has not come down from the past, but has been created towards the end of this century—Nonconformist children are forced by law to attend Church schools, which are at the same time closed against Nonconformist pupil-teachers; while training colleges are mainly in sectarian hands and are utilised for sectarian purposes.

MORE BAZAAR ECHOES.

At a meeting of the Executive of the London Unitarian Bazaar, held on May 16 at Essex Hall, the following resolutions were passed:—

That the warm and hearty thanks of this Committee be given to those kind friends in and around Manchester who have sent us such substantial help. For the liberal contributions in money and in beautiful and useful goods for their stall; but most of all for the hearty and friendly spirit in which they associated themselves with us in our great effort to meet the needs of the London District Unitarian Society. This Committee feels that their visible presence amongst us at the Bazaar gave it a wider interest to all who visited the King's Hall, and renewed the feeling we should be so glad to cherish, that whatever distance apart, Unitarians all over the country can work together for the common cause.

That the very cordial thanks of this Committee be given to the Welsh friends whose contributions in money and in goods were so valuable and helpful, the subscribers to the fund numbering 597, and the articles contributed to the Bazaar being sent from twenty-three chapels in the Principality. The Committee particularly appreciate this manifestation of interest in our great effort in this city, and feel grateful for this deepening of the spirit of fellowship existing amongst Unitarians of England and of Wales.

Similar vote of thanks were accorded to the friends of the Provincial Assembly, Postal Mission, and Denton "Hat" Stalls.

Mrs. W. H. Talbot, President of the Manchester District Stall, together with the treasurer and secretary, on behalf of their Committee, desire to thank all friends who so generously helped in their effort, and to add the following statement:—"The amount already paid to the Bazaar fund is £416 8s., and there are sales of pictures to add to this. In addition to the above a considerable number of valuable articles have been left with the London Committee to be disposed of by them at local sales, and the clothing left over from the Bazaar has been given to the London missions." The congregations contributing in money or goods, or both, were as follows:—Altrincham and Hale, Blackley, Bradford, Chorlton-cum-Hardy, Cross-street, Dob-lane, Longsight, Monton, Moss-side, Oldham, Oldham-road, Platt, Swinton, Strangeways, Upper Brook-street, Bury, Ainsworth, Atherton, and Heywood.

Among the pictures, of different kinds, of the late Dr. Martineau, which were very naturally found among the art treasures of the Bazaar, there was one on glass, suitably decorated and leaded for insertion in a church window. The artist, Mr. E. F. Langstaffe, of Wandsworth, has succeeded in preserving a very good likeness, while the special medium and colouring lend a peculiar serenity to the face, such as befits a presentation of an ideal "Saint." If, instead of copying imaginary portraits, such a face as this could be placed in all churches possessing storied windows, a real means of grace would be secured to the beholders. We understand that a good deal of work by the same artist is included in the windows executed by Messrs. Heaton, Butler and Bayne for Manchester College, the Monton Church, and elsewhere in our connection. This portrait of Dr. Martineau was at once purchased by Sir John Brunner, for presentation to the new church at Gateshead, and for five pounds any other church may possess a replica. Communications may be made to Mr. Langstaffe, at the address of the firm, 14, Garrick-street, W.C.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary Review*, the Rev. W. W. Peyton concludes an article, begun in the April number, on "The Crucifixion, as an Evolutionary Force." In primitive religion, he says, communion was with the Infinite Father and the Eternal Spirit, "not always distinguishable to the ancient mind." The Christian religion began, when to this was added communion with Christ, "discovered in the Godhead of the Father and the Spirit." The Crucifixion, the Resurrection, and the Incarnation, in Mr. Peyton's view, represent three constructive forces, which have gone to the making of the Christian world. Others may be ready to acknowledge and trace their working, although they find no reality behind the words of the saying that "The crucified Lord passed into the Godhead." Of the force exercised by the Crucifixion, Mr. Peyton speaks as follows:—

The death of Christ, in the evolutionary progression, drew forth into clear light the Love which lay in the plan of the creation. The real discovery was then made that sympathy, sacrifice, service are affections in the unseen universe, that Nature is underlaid with them, and that we are the cherished objects of affection. This vision of Divine love, shown in vicarious suffering and death, flashed upon an astonished world, broke the routine of nations, and recovered a sick age, and ever since has remained a force of the first magnitude in our affairs. It was the finding of a richer environment, and the human response to it showed that the evolution of the man had taken place to consort with the opulent environment.

Before the crucifixion, Mr. Peyton says, "men were not sensitive to the love with which God yearned towards them, and they did not give the answer of love." But the "suffering love of the Crucifixion" brought the supreme truth home to them. The most suggestive passage in the article is, perhaps, that which speaks of the manner in which life is glorified by death.

In the same number the Rev. E. F. M. MacCarthy, of the Birmingham School Board, writes on "The New Code," pointing out that while teachers rejoice over the abolition of the "payment by results" system, there is danger that the conditions under which the Block-Grant is to be made will (i.) weaken, instead of strengthen, the control of the Education Department over school managers; and (ii.) lessen, instead of increase, the influence of Parliamentary and general public opinion upon the condition of the schools.

Dr. Guinness Rogers, in an article on "The Churches and the War," urges that they should have done more to oppose the war spirit, and while admitting grave and serious errors on both sides, and the shame of a war which ought to have been avoided, is inclined to think that impartial history will pass severer judgment on "the representatives of a mighty Power which can certainly better afford to exercise forbearance and generosity" than on the heads of the two small Republics. Further controversy on the same subject is furnished by a duel between Mr. J. A. Hobson and Mr. W. Hosken on "The Testimony from Johannesburg." "Imperial Federation" is the subject of articles in both the *Contemporary* and the *Nineteenth Century*. In the latter review one of the most interesting articles is on "Women's Clubs in America," telling of a most interesting variety of such societies and of a general Federation of Women's Clubs of the United States, with a membership of 150,000. A large proportion of these clubs, it is said, have developed a special interest in municipal matters and in the reform of municipal legislation bearing upon women and children; their members acquaint themselves with existing economic conditions, and have already secured many reforms, remedying abuses and relieving the hardships of industrial life. Mrs. Hugh Bell writes "On the Merits and Demerits of Thrift," Mrs. J. R. Green on "Growing Bureaucracy and Parliamentary Decline," and Mr. Alexander Sutherland proves to his own surprise from a wide induction that women really have less brains than men.

Dr. Warschauer, of Clifton, writes to demur to the accuracy of our description last week of his article in the current number of the *New World* as "An unsympathetic study of St. Paul," and adds that any reader of the concluding paragraph of his article, will admit that he has shown "no lack of admiration or sympathy for the great *personality* of the Apostle."

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

ACHIEVEMENTS OF THE CENTURY.

COMPARATIVE RELIGION.

I.

The Place of the Study in Modern Thought.

AMONG the new studies of the nineteenth century none has grown more rapidly, or produced already more significant results, than that which Professor Max Müller, thirty years ago (1870), formally described as "The Science of Religion." More than a hundred years before Hume had laid the basis for it in his dissertation on "The Natural History of Religion" in 1757. With the materials then available, by comparison and analysis, Hume had endeavoured to work out the problem of the origin of religion in human experience. He traced it back to the intellectual impulse which sought for the causes of the phenomena by which man is encompassed and affected, and the emotions of hope and fear arising out of his dependence on them. The work of Hume was far beyond his time. The average mind of the eighteenth century did not interest itself about such questions. "There are two objects of curiosity"—such was the dictum of Dr. Johnson—"the Christian world and the Mohammedan world; all the rest may be considered as barbarous." Even as he spoke influences were already at work which were destined to break down this grotesque and ignorant limitation. English scholarship followed English arms in India, and began to bring to light literatures and philosophies of which the Western world had never dreamed. One by one the great civilisations of the past yielded up their treasures, and this century has witnessed the discovery of ancient faiths, so that the history of religion is now known to be inseparably connected with the whole history of the human race. To sketch this process (as clearly as may be within such narrow compass) is the object of the following papers.

The religious controversies of the first part of the eighteenth century were largely concerned with the distinction between Natural and Revealed Religion. In the conception of revealed religion the main stress fell on the *doctrines* which were supposed to lie beyond the scope of human reason, so that they could only be made known to man by a supernatural process. Religion, accordingly, was supposed to lie in the acceptance of a system of truths, presented from some external source, and duly sanctioned by appropriate manifestations of authority. Now, as different religions taught different doctrines about Divine things, they could not all be true. From the Evangelical point of view, therefore, religions might be classified as true and false, a division which has lasted on to our own day, as when the late Sir W. Monier Williams described Brahmanism, Buddhism, and Mohammedanism, as the "three chief false religions."

Modern philosophy, however, is founded on a different assumption. Following on Hume, Kant undertook his great inquiry into the theory of human knowledge, and German thought grappled with the problem of the relation between the mind within and the world without. This led inevitably to fresh attempts to explain the significance of religion. But they were not based on the historical record of revelation; they were founded on the analysis of inner experience. This investigation brought to light new elements, to which varying importance might, indeed, be assigned, but all of which were discovered within the soul itself. One school might lay stress on the principle of thought, on the essentially rational character of the world. In this case the secret meaning of religion was apprehended in the relation of the thought of man to that of God. Another might raise feeling into prominence, insist on the consciousness of dependence as the root of faith, and find in sentiments of humility and reverence, of awe and trust, the ground of the religious life. The great doctrines of religion were then interpreted as the efforts of the intellect to state and organise its experience; but these only constituted the form, and consequently changed as knowledge widened and the horizon of thought enlarged; what was important was that the emotions should be genuine and unforced. It is not needful to rehearse the specific modifications successively suggested by the great teachers of Germany: Kant, with his reconstruction of religion on an ethical basis, Hegel and his doctrine of the absolute, Schleiermacher with his protest that religion is neither morals nor metaphysics but lies in the feeling with which the soul contemplates the varied life revealed in nature and in man—these three names may stand as representatives of different aspects of the great inquiry and the solutions which it begot. However much they might differ in detail, or even in principle, they all agreed in this—the sources of religion were to be found in the mind itself. In other words, religion belonged to man as man; its outward acts of worship, like its traditional beliefs, arose out of inner impulses quite independent of external divine commands. Religion, therefore, must be regarded as inseparably bound up with human nature; it had a universal character, and the study of it was justified by psychology. It was one of the great merits of Theodore Parker, in his "Discourse of Religion," 1842, to emphasize this general result. It was of course implicitly contained in different forms in the teaching of Carlyle and Emerson. In the light of these ideas the doctrine of primeval revelation, still applied in this country by Mr. Gladstone and the editor of the "Speaker's Commentary," the late Canon Cook, receded into the background. It was no longer necessary to explain the facts.*

Meantime the scholars of Germany and France were actively at work beside the philosophers. Meiners opened the way with a "General Critical History of Religions," published at Hanover in 1806. Creuzer and Constant followed, and Ferdinand Christian Baur showed the range of his knowledge in an early treatise on "Symbolism and Mythology" (1824). The first serious attempt to formulate laws of religious development was made by Comte in the "Philosophie Positive," but the time for such an effort was not yet come. Far more careful study of the historical manifestations of religion was necessary, before any general theory could be successfully established. But meantime an extraordinary impulse in the study of the early forms of religion was received from a hitherto unknown field.

In 1838 appeared the Sanskrit text of the first book of the hymns of the Rig Veda. The brilliant young scholar, Frederick Rosen, who had begun the enterprise, had died the previous year, and for a time it seemed as if no one could carry on the work. But another young German scholar was at hand. Fresh from the lectures of Eugène Burnouf in Paris, recommended by Baron Bunsen, supported by the East India Company, Max Müller undertook the laborious task of editing, for the first time, the ancient hymns of the Aryan ancestors of the Hindus, and the commentary embodying their traditional explanation. The first volume was published in 1849, and five others followed in the next twenty years. The significance of Sanskrit for comparative philology had been known for some time. But here were revealed a whole series of astonishing parallels with the gods of Greece. Zeus could be at once identified with the Indian Dyaus, and the prayers to the "Sky-father" showed that a thousand years and more before our era the men of the Punjaub and the middle Ganges valley had in some sense addressed themselves to the Father which is in heaven. A number of other deities in turn came into view, and round these gathered epithets and stories resembling those of the Hellenic peoples. Out of a comparison of these sprang the new science of comparative mythology.* The essence of this science lay in the assumption that the myth was originally an effort to interpret the phenomena of nature, in terms of personality and human relation. The phenomena in question might be connected with the heavenly bodies, with the sun and moon pre-eminently, with the vicissitudes of the storm; but the story had a basis in some observed fact, and its meaning (which had become obscured by decay) was to be discovered through the study of language. When this view was applied to the investigation of early religion, the element which came most into prominence was the element of *belief*. The myths of different peoples contained their oldest thoughts about the gods; the titles by which these beings were designated, involved so many ideas; and these conceptions seemed the important thing in determining the character and value of any ancient faith. The field of mythology was so vast that it appeared to include everything. With amazing skill and fearless courage a whole army of scholars devoted themselves to the comparison and explanation of myths, as if they enshrined the secrets of primitive religion. It was a necessary work; but it did not, after all, exhaust the range of the new study, and a number of influences have since diverted attention into other directions.

Paramount among these influences was the general doctrine of evolution. This could, of course, be applied at any point in the long line of historical development. It could be invoked in explanation of the modifications of the higher faiths traceable in literature. But it had a special significance in connection with the forms of the lower culture. For it was the assumption of evolution that the higher races had

* A different feeling is found in Maurice's "Religions of the World," 1848, which is defective, however, on the historical side. Much more careful appreciations, based on extended investigation of the materials then available, are to be seen in Hardwick's "Christ and other Masters," 1856-1858; second and posthumous edition in two vols., 1863.

* Max Müller's famous essay on "Comparative Mythology" was first published in 1856.

themselves passed through the ruder phases of an earlier growth. They had emerged out of conditions resembling those which could still be studied in the savage communities of our own time. If so, then the loftier religions occupying the peaks of history had been slowly reared out of the levels of thought and feeling traceable at this day. The principle of continuity could not be accepted in one department and rejected in another, and accordingly *all* the historic aspects of religion must be capable of some sort of co-ordination. This had been already affirmed by Auguste Comte, but it was destined now to be established on a much wider basis of inductive research than was open to him. In the light of the new ideas it was soon seen that the religions embodied in the Vedic hymns could not be in any sense regarded as "primitive." They had a long history behind them. They belonged to various stages of culture, and represented cruder and more advanced phases of thought blended together in strange juxtaposition. The search for "origins," therefore, pushed its endeavours still further back; and the beginnings of religion were explored with the aid of the rising science of anthropology.

Foremost among the interpreters of this science stands the honoured name of Dr. E. B. Tylor, whose investigations into the "Early History of Civilisation" (1865), were quickly followed by his famous work on "Primitive Culture" in 1871. For many minds the careful study of this book has made an era never to be forgotten. It supplies them with a method of investigation; it marshals with splendid order vast armies of carefully collated facts; it proceeds so calmly but so surely along the path of science from the known to the unknown. Other scholars were of course working in the same field. In England alone Mr. Herbert Spencer had long before, in one of his luminous essays, suggested an important line of inquiry into the primitive theory of the soul, afterwards elaborately expanded in his "Principles of Sociology," and Sir John Lubbock discoursed genially of the "Origins of Civilisation." The effect of these studies was visible in many ways. An enormous mass of material was collected, proving the immense significance of religion as a social force in early forms of tribal life. But this power was exerted largely through certain common acts. Mythology, therefore, viewed as an interpretation of celestial or atmospheric phenomena, occupied a less prominent place, and rites (such as those of sacrifice) came to the front. These, no doubt, implied more or less definite beliefs; but this element exerted much less practical effect than other powers in the traditional agencies through which the tribal ideas of life were brought to bear upon the individual. The study of sacred acts, of mysteries of initiation, and the like, with all the emotions which they involve, has for a time concentrated the attention of investigators on the social aspects of early religion; many myths are now seen to have a ritual rather than a physical meaning, and the philological "key to all mythologies" is perhaps unduly discredited because it had been unduly exalted. The works of Mr. Andrew Lang, Mr. Frazer, and the late Professor W. Robertson Smith, have laid the foundations of new developments of research. The survival of savage beliefs and usages in religion among peoples otherwise advanced can no longer be ignored. The rise of the historical method has vindicated the pregnant saying of Confucius, "To understand the present we must study the past."

J. Estlin Carpenter.

LITERATURE.

A BOOK OF DAILY STRENGTH.*

In the treasury of helpful sayings bequeathed to us by Mr. Ruskin, we find this counsel:—"Make for yourselves nests of pleasant thoughts. None of us know what fairy palaces we may build of beautiful thought, proof against all adversity." Then, rising to a higher level, he leads us to think of the spiritual meditations we may make our own, out of which we may form "houses built without hands for our souls to live in."

It is a wise injunction, doubtless, which would persuade us to provide a shelter in which, at any moment, we may seek refuge when the temptations, worries, and cares of life press upon us; and no less certainly, one way to fulfil it is to store the memory with inspiring words which may touch the springs of conscience in time of need, or turn us to the peace and rest of spirit for which we long. In familiar words from "Hours of Thought," we are told that it is by the "Way of Remembrance" that "every conquering call to higher life comes to us," and few of us are without the experience of what we owe to the "flash of a phrase or the tone of an unforgotten psalm."

Bearing these considerations in mind, we shall welcome the appearance of a memorial volume of a century's religious life, in which are gathered together, as spiritual food for each day in the year, passages from the writings of teachers who have ministered to the needs of our churches. A little consideration of the Index of this new "Book of Daily Strength" is enough to show us what treasures we shall find in its pages. The writings of both English and American authors have been searched to furnish the thoughts which are to provide guidance and help for the day's pilgrimage; and beneath the text, at the head of each page, we find illustrative hymns and prose extracts, some already dear and familiar to us, others which will prove on acquaintance no less full of spiritual refreshment—all of which will help to raise the "houses built without hands for our souls to live in."

One very noticeable feature of this book is the varied nature of its contents. Passages have been chosen to suit all frames of mind and to minister to different requirements, and, as the Editor tells us in his introductory words, "any one using the book as a daily companion will soon become familiar with its order, and if any day should not furnish the needed word it will be easy to turn to another."

This "Book of Daily Strength" has had many fore-runners. Probably the remembrance of all we have gained from them will lead us to welcome the more gladly the new comer. The advent of a fresh friend does not lead us to forget the old companions. But, as already intimated, there is one characteristic in this collection of selected sayings which former compilations do not possess. It is the result of a purpose thus described in the Preface:—

The second purpose which has given a distinctive character to the book may be seen by a glance at the Index of Authors. The writers from whom selections have been made belong to one religious community, or, more strictly speaking, two kindred communities in England and America, on which the popular Churches of Christendom look askance. With rare, if any, exceptions, they may be described in the matter of their theological belief as Unitarian, but the ideal of religious fellowship which their leaders maintain is Catholic in the true spiritual sense. They would be the very last to limit their devotional reading to any one field, confining it to writers of their own way of thinking, and if this little book had aimed at being the only one of its kind, it would have been compiled on a very different principle. But at the end of a century of religious life it seemed not inappropriate to gather up some such humble memorial as this, recalling the words of revered and beloved teachers, which would speak with peculiar force within the household itself, and might, at the same time, bear a useful testimony in other quarters to the significance of their religious life.

And so, from the pages of this book, among the first in chronological order speaks to us the brave Theophilus Lindsey, who, while Unitarianism was still punishable by law, ministered to the little company of heretics in the dull upper room in Essex-street, London. And Dr. Channing and Theodore Parker speak to us, who, in their different ways, sowed the seed of the Unitarian faith, which was to replace the outgrown creed of Puritan times and lead the way to a spiritual revolution in the United States. The pages are rich with the words of representatives of our section of the Christian Church—of faithful teachers who are still living in our midst, and of others, held sacred in our memories, who have passed away from earth, among whose revered names are numbered those of John James Tayler, John Hamilton Thom, and of that great inspirer and seer whose departure we have lately been called upon to mourn.

All readers of The Inquirer are familiar, from personal experience or hearsay, with the fact that much ignorance and misunderstanding exist outside our borders concerning the faith we hold so dear. We may differ among ourselves as to the name by which our group of churches may be most fitly designated, and there may be various shades of belief concerning minor points in our theological views; but we all desire that the great religious truths concerning which we are at one should have fair representation in the world outside our borders, and that troubled souls who are storm-tossed amid the doubts and questionings of our times might find their way, if to do so would help them, into the haven of free religious thought wherein we have found shelter.

Towards this end, and as a companion in hours of meditation and devotion, this "Book of Daily Strength" cannot fail to minister, and it will, doubtless, have a hearty welcome and a wide circulation.

A word must be said as to the external form of the book. Type and binding are both good. The volume may be had in two forms, either in cloth or on finer paper in leather binding, which gives a book lighter to handle and very attractive in appearance.

Frances E. Cooke.

* "A Book of Daily Strength." Edited by V. D. Davis, B.A. Philip Green, 5, Essex-street, Strand, W.C. Cloth, 3s. 6d. net; leather, gilt, 5s. net.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE fifty-fourth annual meeting of the Western Union was held at Taunton, on Thursday, May 10, and was well attended.

The business meeting was held in the morning, the President, Major-General JACOB, of Tavistock, in the chair.

The PRESIDENT, in the course of his address, said that their Western Union covered a very wide area, and the churches were few and far between. But each of those churches was a centre of free religious thought, and the fact of their existence was a guarantee of a steady leavening influence, which was showing itself to-day and which would produce results in the future, which would not have been brought about had not their scattered churches held firm to their great principles of liberty and growth in religious thought. Their work was much more wide-reaching than their congregations. They liberalised the religious thought of the other churches by their unconscious influence. Their Assembly that day was, therefore, a more important institution than many of them might think, insomuch as it brought them together and sent them back with new vigour to their different towns. Since last they met they had had a very eventful time in the history of the nation, in their denomination, and also within their own district. For the first time for many years they were at war with civilised men. That assembly was not the place for vindicating the justice of their part in the war or of entering into criticism of the circumstances preceding the war, but they must all be agreed upon this—that the patriotism of the nation had been rekindled, the Empire was united as it had never been before, and the loyalty of the Empire to their beloved Queen, which had been displayed in such a variety of ways, was deep and genuine. They rejoiced at the splendid health Her Majesty enjoyed, and that her declining years should be blessed by the united love of her subjects. While war engaged their attention in South Africa they remembered the famine which was working havoc amongst their fellow-subjects in India. Adversity had called forth some of the finest qualities of their people, in the self-sacrificing and unstinting generosity of which they had had so much evidence. Surely it had been demonstrated that genuine religion was above all systems and theologies. The passing away of Dr. Martineau would render that year conspicuous in their history. The widespread appreciation of him from almost every denomination indicated the growth of tolerance towards ideas which years ago would scarcely have received notice from many of the orthodox churches. Referring to the work of the Union, he remarked that the Sunday-schools were worthy of the labour devoted to them. It was a matter of regret amongst them that many of their ministers had to depend upon grants from various sources to make up their incomes, which, even with additional aid were quite small enough. Dr. Martineau's scheme had, as far as conditions permitted, been put into effect. But those conditions had been, and were, such as made the full realisation of the ideal Dr. Martineau set forth a matter of time. They certainly ought not to lose sight of it. It was highly necessary for the future welfare of their movement that the position of their ministry should be made more secure, and that the ministry should be properly and systematically supported. It was no credit to any denomination to have its ministers poorly paid, and the prospect of a life of straitened financial circumstances was no encouragement to young men of ability and earnestness to enter the ministry. The present condition of affairs was due to stern necessity. It might be that the best was done that could be done at present. But as their churches increased and their membership grew and financial circumstances improved, the support of the ministry should have prior consideration. In conclusion, he welcomed Dr. Klein, whom they were all looking forward with pleasure to hearing that afternoon and evening. Last, but not least, the generous hospitality of their Taunton friends in inviting them to their beautiful historic town would be a pleasant subject to move resolutions upon at the proper stage in their programme. The good of the cause there and the encouragement of the Rev. Jeffery Worthington and those who worked with him were largely in their thoughts at that time.

On the motion of the Rev. H. S. SOLLY, seconded by Mr. M. BAKER, the committee's report was adopted.

The report dwelt upon the fraternal duty the Committee had been called upon to discharge in the aid of the scattered congregations of the district, and spoke with satisfaction of the growing liberalism in other religious communions, while yet there was as much need as ever for the faithful maintenances of the principles for which their churches stood. Amid many discouragements, and personal changes among the company of workers, there had been no relaxation of effort. The vacant pulpits had been satisfactorily filled, except in the case of Devonport and Crewkerne. A welcome was accorded to the Rev. A. E. O'Connor on his settlement at Torquay, and to the Rev. A. Lancaster, who had succeeded the Rev. J. Wain at the Lewin's Mead Domestic Mission, Bristol, the latter having removed to Trowbridge. The Gloucester congregation had paid off £250 of their debt, and a new schoolroom had been built at Crewkerne. Friends at Newton Abbot had organised themselves as a church. Among the losses sustained by death during the year grateful mention was made of Mrs. Colfox, of Bridport, and Mr. W. T. Holland, of Bridgwater. Particulars were added as to the aided congregations at Bridgwater, Crewkerne, Cullompton and Yeovil. The report of the Postal Mission was as follows:—"During the year 1899 the secretary has received applications for literature from 145 correspondents. Out of this number 69 have written more than once, and 42 of these have borrowed books. The number of former correspondents is, at a low estimate, 50. The number of books lent to old and new correspondents during the year is 230. The secretary has been much encouraged in her Postal Mission work by the warm thanks of the great majority of her correspondents, who through its agency discover that instead of being isolated individuals, with unknown and unheard-of ideas, a literature exists which gives convincing expression to their own beliefs, and they are members of a Church with a name and a history." Encouraging statistics of some of the Sunday-schools were also given. At Bridgwater there were among the scholars 42 girls over sixteen years of age.

On the motion of the Rev. J. S. MATHERS, seconded by the Rev. E. PARRY, the officers and committee were elected, the Rev. H. S. Solly being appointed president, Mr. P. J. Worsley, treasurer, and the Rev. A. N. Blatchford, secretary.

The PRESIDENT moved a resolution of thanks to the Rev. F. W. Stanley for his long, efficient, and faithful services as hon. secretary of the Union, and, while sincerely regretting his departure from the Western District, the meeting expressed its affectionate wishes for his welfare and usefulness in the fresh sphere of work to which he had been called at Brixton.

Mr. WORSLEY seconded the proposal.

The Rev. J. WORTHINGTON said that personally he deeply regretted the departure of Mr. Stanley from the West of England. Perhaps Mr. Stanley had been known to himself longer than to anyone else in that chapel, and he rejoiced that he was going to the church in London of which he (Mr. Worthington) was minister for nine years before coming to Taunton.

The proposal was agreed to with acclamation.

The Rev. F. W. STANLEY, in response, said it was not a pleasant thing to him, after twenty years' connection with the Union, to attend the last of its meetings in an official capacity. He had been on the committee for twenty years, and he had been either joint or sole secretary for thirteen years.

Mr. WORSLEY proposed payment of the usual grants to chapels connected with the Union, and said they must rejoice to find themselves in that ancient chapel in the beautiful town of Taunton, which was one of the old strongholds of Nonconformity in the West of England.

The Rev. J. WORTHINGTON seconded the motion, which was agreed to.

Thanks were then offered to the Revs. Dr. Klein and J. Wain for the services they were to render during the day. The congregation at Newton Abbot was admitted to the roll of the Assembly, and a welcome was accorded to the Rev. W. G. Tarrant, representing the B. and F.U.A., and to the Revs. Marion Murdock and Florence Buck, of America. Votes of thanks were also passed to the lay-preachers and postal mission workers, to the Rev. J. Worthington, and the Taunton congregation, and to the President.

THE SERVICE.

After luncheon in the Memorial Schools, under the presidency of Mr. C. J. GOODLAND, J.P., a religious service was held, conducted by the Rev. J. Wain, and a sermon was preached by the Rev. Dr. KLEIN, of Liverpool, the texts being Hebrews xi. 10, and Romans i. 17, and the subject "Faith." In the course of his sermon Dr. Klein said that they were happy if they were able to give some reason for the faith that was in them. There was in the world of science what was known as a working theory, and he said with reverence, and yet with confidence, that their faith was a working theory of a higher order, and the more educated a man became the more need he felt of some working theory, not merely for the existence of matter and the conservation of energy, for man wanted a working theory which would include not merely atomic influence, but his nature as man. Real faith made for freedom, freedom which brought them a step nearer the great White Throne. They would not expect faith to be incarnated in worn-out forms. They would not be so stupidly conservative as to object to anything

which would give a more natural expression to the faith which was in them than those things which had been in use with them in the past. They would not leave things as they were "because it is such a nuisance to make a change," or because they liked them so. There was no opposition between a reverence of things of the past and a realisation of the needs of the present.

EVENING MEETING.

After tea a public meeting was held in the Memorial Schools, Major-General JACOB in the chair, and there was a crowded attendance.

The CHAIRMAN, after an opening hymn, spoke of the untrammelled position which Unitarians occupied with regard to Christian doctrines. In recent years discovery had been made of great moral precepts which in the past had been given only a secondary place. Belief about Christ had been mistaken for belief in Christ. It was now becoming more widely recognised that the Gospel itself should be preached, and not the accretions which had overgrown it during the centuries. Unitarians had against their will been placed in conflict with other churches, but they had not yet arrived at the time when they could say that their work was done. One great difficulty which they had to contend with was indifferentism, and they must do all they could to banish this obstacle.

The Rev. A. N. BLATCHFORD gave an address on "Self-Help in the Liberal Churches." He said Unitarians were apt to think that they were few and scattered, but they should remember that it was a grand thing to be able to stand alone. He wanted them to look upon themselves a little more hopefully. They had nothing to fear from the advance of knowledge, for they could welcome every record of the Divine will. If they acted a little more on the principle of self-help and believed a little more in themselves they would be astonished at their numbers and the success they would win. They must get rid of indifferentism, and remember that a man was accepted pretty much at his own valuation, and a church was too. Let them be faithful to their trust and rally around their old religious home.

The Rev. FLORENCE BUCK spoke on "The Missionary Spirit." She said that one of the essential points in the missionary spirit was the confidence that they had a present message to give, a message that met the needs of the people of the present, a living message which had come to their own hearts and which might bring comfort and peace to other hearts if it could only reach them. The missionary spirit, again, was a spirit of service, and it included the spirit of sacrifice.

The Rev. Dr. KLEIN spoke on "The Free Churches at the End of the Nineteenth Century." He personally felt deeply grateful for all that had been achieved by the Unitarian churches. A century ago their churches stood in an inferior position, but possessed of a marvellous faith. The attitude of their churches at the beginning of the nineteenth century was one of the most astounding acts of faith registered in the history of religion. How did they stand to-day? What was faith with the Unitarians at the beginning of the nineteenth century had been translated into fact at the end of the century. Their churches had solved a great problem and had made it possible for men of intellect and of the highest attainments to feel that they could join in Christian worship. The Unitarian churches at the end of the century found themselves doing a great, noble and necessary work.

Addresses were also given by the Rev. W. G. TARRANT on "The Future we are Aiming at," and the Rev. MARION MURDOCK on "Organisation in Church Work," the importance of which she strongly emphasied.

After a vote of thanks to the Chairman, the meeting concluded with hymn and prayer.

On the following morning a conference of ministers was held, when the Rev. J. BARRON introduced the subject of "A Minister's Work."

OBITUARY.

MRS. JOSEPH PEARCE, IPSWICH.

THE congregation of the Old Meeting, Ipswich, have lost one of the most generous and devoted of their members by the death of Mrs. Joseph Pearce, who passed away on May 11, at the advanced age of ninety-three. Mrs. Pearce had lived for some twenty-two years as a widow in Ipswich, her late husband having been for many years Borough Accountant, and was throughout that time loyally attached to the Old Meeting. It being impossible to use the chapel, owing to the extensive renovations which are being effected, an impressive funeral service was held in the schoolroom on Tuesday afternoon, prior to cremation at Woking. The service was conducted by the Rev. Edgar Daplyn. How deep was the influence for good exerted by Mrs. Pearce during her long and beneficent life, may be partly seen from the following memorial words, written by an attached friend:—Her home must ever be remembered with gladness by those who entered it. The genuineness, the helpfulness of her who presided there made an atmosphere as rare as it was beautiful. Those who thus saw her knew, if never before, what "real people" were. And she carried that reality wherever she went. To the Unitarian faith she was a firm adherent, and great will be the loss that the friends at the "Old Chapel" will have to face. She has gone, but her life work, her courage, her hope have inspired in her friends a like spirit, and will bring like faith and trust.

In the region of her fearless faith
No hour of darkness marked the approach of death;
But, as the evening splendour was withdrawn,
Fair flushed the light along the hills of dawn.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Mrs. Rutt, £1 1s.; B. X., £2; Mrs. Rooke, £1; Mr. Pallister Young, 10s. 6d.; Mr. Bromley, £1 1s.; Miss Durning Smith, £3 3s.; Dr. Courtney Kenny, £1 1s.; Mrs. Robinson, £5 5s.; Mrs. Temple, £1 1s.; Mrs. Frank Jolly, 10s.; Lady Durning Lawrence, £3; Mrs. Griffith, £2 2s.; Mrs. Alfred Hopps, £2.

THE INWARD LIFE.

IF prayer be wishing, it is right to pray for beauty, although the single prayer worth praying in this connection is that of Socrates, the ugly man: "Ye gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!" Was it Miss Bremer's prayer? A friend asked her in her growing fame, "How do you feel now that so many persons come to see you?" "I wish that I were handsomer," was the honest and womanly reply. All women wish that; and all men wish all women to be beautiful. And since to have beauty is to have added privilege of blessing, it is right to be glad that one is beautiful—glad with that kind of gladness in which thankfulness and humility and simplicity find room to nest. Chadwick is right;-it is possible to be—

Not proud because thou art so beautiful—
Not proud, but glad of heart
To feel thy glorious beauty is a part
Of all the beauty that is anywhere
On land or sea, or in the gleaming air;
Such gladness is less proud than dutiful.

Only, to help your boy or girl bear well the gift, teach them with Robert Browning's lines to hold it as a *trust*:—

Where is the use of the lips' red charm,
The heaven of hair, the pride of the brow,
And the blood that blues the inside arm,
Unless we turn, as the soul knows how,
The earthly gift to an end divine?

. . . .

Splendour from within! It is the only thing which makes the real and lasting splendour *without*. Trust that inevitable law of self-expression. *Be*, not seem! Be, *to* seem! Be beautiful, and you soon will appear so to all who love you and beauty. Within lies the robing-room; it is the spirit's beauty that makes fair the face even for the evening's company. Illumination must begin in the soul—the face catches glory only from that side. The spirit's beauty, that which the work and wear and pain of life do so much to render exquisite, is the only beauty that outlasts the work and wear and pain. Have you no friend to whom, if you ever think at all of the plainness of the poor worn face, your next thought is—"But your soul shines through already: what a beautiful angel you are going to make!"

To become ever more and more beautiful—what a beautiful destiny! May we not look forward to a time even on this earth, when, in a sense Paul hardly meant, "we shall all come to the *perfect man*, the measure of the stature of the fulness of Christ"? The Jesus-face which haunts the painters with its even brows and grave sweet regard is but an ideal, a poet's dream of what ought to be. That, or something better yet, is what our far-off children may become. Think of the mornings in the distant generations when *many* men and women shall be as beautiful upon the streets as the fairest and the purest of to-day; when the homes shall be full of gentle, noble faces, because the laws of living shall be known to be obeyed; when a man's sickness, if self-acquired, shall be his shame; and when to have a child will be holiness unto the Lord! Our Whittier foretells that time:

A glory shines before me
Of what mankind shall be—
Pure, generous, brave and free;

A dream of man and woman,
Diviner, but still human;
Of richer life, where Beauty
Walks hand in hand with Duty.

Our Emerson foretells it—a time "when the Ought, when Duty, shall be one thing with Science, with Beauty, and with Joy." William C. Gannett.

THE CHILDREN'S COLUMN.

If you read the "Children's Column" last week, and remember what it was about, you will perhaps like to have this week a little story in illustration of some things that you read there.

Far away in the Highlands of Scotland, a little boy was brought up in a cottage home; his father was a poor shepherd, and Duncan was an only child. A happy life he led, and good parents he had; he loved the wild life of the hills, and cared more to follow his father and the dogs than to go to school and sit in doors. But his father kept him steadily at school, and though they were very poor he was carefully taught, and was a fairly good boy, though rather wild and wilful. Every night the father took the big Bible and read something out of it, generally out of the Psalms, which Scotch people love so dearly. Many a verse remained in Duncan's memory; and when he sat watching the sheep he thought of the Psalm about the Shepherd and the sheep, and the still waters by which the Shepherd led them; and so he learnt to see the truth and feel the beauty of many a Psalm, in his own simple life.

But after a while a sad change came and ended Duncan's happy country life. His parents both died, and he was sent to live in Glasgow with an uncle. The uncle was out at work all day, and often out all evening, too, and he took little care of Duncan; and he, young as he was, had to run about the streets and try to pick up what pence he could by odd jobs. He soon found that he got most jobs down by the wharves and piers where the ships arrived and set sail, so he was usually there; and there he had many companions.

Duncan was miserable enough at first, and he had many a cry of wretchedness as he lay down at night and thought of his home hills, and the sheep, and the sunshine and fresh air. But by degrees he got used to his life, and found pleasures even in it; and he learnt to play as roughly and rudely as any of the other street boys, and to quarrel and use bad language, too.

One day, whilst waiting about for a job, a party of boys began to play, and before very long they began to dispute and quarrel; words were thrown recklessly about, and it really seemed as if the lads were trying who could be noisiest and rudest and most violent. If there was anything to choose, Duncan was about the worst. A young man had just landed from a steamer, and whilst waiting for his luggage to come ashore he watched the boys; and when his box was brought from the steamer he called for a boy to carry it. In an instant the quarelling stopped, and all the lads rushed to offer to carry it; but he chose out Duncan, who proudly shouldered it and ran off beside the young man. As they went they talked. The gentleman asked Duncan about his work, his home, and everything; and long before they reached the house to which he had to carry the box, Duncan had poured out all his story, and told his name, and about his parents, his old home and the hills, and the dogs and sheep.

Then the gentleman said, "Look here, Duncan, you have got not *one* tongue but *two*. When you were quarelling with those boys you flung bad words about as if you were scattering sand; and when you talk to me you talk like a sensible boy. Which did you learn from your father?"

Duncan coloured up to his hair, and did not answer.

"Don't you think sometimes that your father and mother are near you and can hear what you say? Would they know you, I wonder?"

Still Duncan was silent; his thoughts were far away. The streets vanished from his mind, as he still trudged silently along with the box on his shoulder.

"*Tongue*, did he say? *Tongue?*" It kept singing on in Duncan's ears.

And then from the far past, away in his Highland home, rose up before him the picture of the kitchen fire where they used to sit, those three, in the evenings—the supper in the black pot over the wood fire; the sheep-dogs lying in the warmth; and the dear mother with her hands upon her lap; the father with the open Bible. And out of the past—or was it a message from heaven where the father and mother now were?—came clear to him the words which he had known so well: "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou compassest my path and my lying down, and art acquainted with all my ways." Duncan did not know anything about what he felt; he only knew that it was utterly *impossible* for him to use wicked words again. He *knew, he saw*, that God was beside him and could hear. He had never *known* it before, though he had often heard it. Now he *knew* it. It had come to him in that message in the Psalm, from the days of his childhood.

They reached the end of their walk. The box was set down. The gentleman wondered at Duncan's silence, but he looked in his face and saw a far-away look in his eyes and so gentle a look on his face that he asked no questions. He put a sixpence into Duncan's hand, and as he still did not speak, but stood still, he put his hand on his shoulder, and said: "Keep thy tongue from evil, and thy lips from speaking guile," and went into the house.

Another message from home! Duncan knew those words, too.

Away he flew—fast, fast; he panted to be free. He ran till he came beyond the town, to a field, where the sun was shining, and there he flung himself down upon the grass. He did not think, he did not cry, he did not speak or move. He lay still; and the words sang on in the old home tones, "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." "Keep thy tongue from evil and thy lips from speaking guile!"

For some time that was all that came to him. He looked up into the sky above him as he lay, it was blue and clear, almost as he used to see it as he lay on the hills near the sheep. A great sea-gull passed across the blue, with its white wings shining in the sun. And then a great peace seemed to come upon him, from the clear sky and the beautiful bird; and, without his knowing how, the dear old Psalm came to him again: "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." He did not quite know what it meant. Was the blue sky the way everlasting, and was the white bird going there? He did not know, but they were beautiful, and whenever he heard or thought of those words again he saw that sky and bird, and they seemed to belong together. He rose up, and walked quietly back to his uncle's; and not till he got there did he once think about his sixpence, or know how much it was.

I cannot say that Duncan never used a wicked word again; but whenever he did he seemed to feel someone standing by him, and he felt guilty; and a dim thought of the blue sky and the white bird flitted across his mind, and he felt that he had seen and knew what was good. And so he grew strong and true and brave, and the temptation to use bad words quite left him.

And never did he forget that afternoon in Glasgow, or the gentleman and his walk with him.

Gertrude Martineau.

THE SURRENDERED HEART.

A heart be mine that sinks or swells
In lowly prayer or lofty praise,
Whose thoughts, like distant minster bells,
Chime sweet and low through chequered ways;

A heart that sees what latent good
May lurk in transient forms of ill,
And, charming passion's serpent brood,
Lies low before thee and is still;

A heart that, wandering through the wilds,
Is stayed on thee in perfect peace;
Whose trust and wonder are the child's,
Whose loves have an immortal lease;

A servant's heart—ah no, a son's
That, found of thee in gain or loss,
Oft communes with thy holy ones
Or on the mount or on the cross!

My heart upon thine altar lies;
Thrice-blessed Light! thrice-sacred Fire!
Consume the unworthy sacrifice,
Though perish self upon the pyre.

Robert Wilson.

On Friday, May 11, Mr. Blake Odgers, Q.C., was elected a Bencher of the Honourable Society of the Middle Temple, and on Tuesday last, according to custom, he took his seat at the high table in the ancient Hall of that Inn of Court.

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LONDON, MAY 19, 1900.

TOWARDS UNITY OF FAITH.

"IF controversy is ever to cease, it will not be by good-natured indifference to all earnest conviction, but by a sympathy profound enough to understand it; by a charity, not of easy indulgence, but of genuine insight; by a full trust in the *under truth* that feeds the roots of all our faiths. There is no short cut, no lazy path, to a true Christian love. It does not consist in mere reaction from sectarian rigour; in dislike of all exact beliefs; in outcries against fanaticism and cold-hearted taste for 'moderation'; in turning the blind side of the mind to all that lies beyond the secular moralities. Real charity is not negative—a simple freedom from antipathies; but positive—a reverential sympathy with what is true and fair and good in the mixed products of our humanity, and through this, a tender allowance for the rest. It is a grace of open eye. To feel charity towards a *sin*, you must understand the temptation; towards a *sorrow*, you must know its depth; towards an *erring creed*, you must appreciate its meaning and its ground. In the oldest, if not the most momentous controversy of Christendom—in the controversy which divides Unitarians from churches called orthodox—I find a mutual misunderstanding of an extraordinary kind, to explain which will go far to remove it; and to remove it is to prepare the way for conscious approximation of Christians the most widely separate."

So wrote Dr. MARTINEAU fourteen years ago in his article "A Way out of the Trinitarian Controversy," published in the *Christian Reformer* and now included in the second volume of his "Essays, Reviews and Addresses." The plea of that article is that when we penetrate beneath the formal expressions of the creed, and understand what is the actual object of worship, "the Father" of the Unitarian and "the Son" of the Trinitarian are found in their spiritual essence to be indistinguishable, so that by the way of sympathy a much nearer approach towards unity of faith should be possible than the customary attitude of contending theologians would lead one to expect.

Following out the thought of this suggestive article, we have now received from the earnest and courageous Vicar of Yardley Wood a further contribution in the same direction from the Trinitarian side, in his striking "Theological Eirenicon," the second half of which is published in our present issue. That a broad-minded clergyman of the Church of England should think it worth while to make such a plea, and we may add, should have the courage publicly to make it in so frank and unequivocal a manner, is in itself a very hopeful sign of the times, which we are thankful to be able to set against other recent and very different manifestations of theological temper. And we cannot but believe that the plea itself, if earnestly considered, in the spirit in which it is made, must be fruitful of a better understanding and an enrichment of religious life, for those who now seem to be so widely separated as Unitarians and Trinitarians, and yet are essentially one in their conception of the religious life for all children of the living GOD.

We do not propose here to enter into an examination of Mr. BEEBY'S essay, but desire at once to meet his plea for more charitable and more discerning judgment on both sides with the most cordial response. We would commend the essay to our readers' most earnest attention, and for the better understanding of the subject, and especially of what is meant from the Unitarian point of view by the underlying truth hidden in the ecclesiastical doctrine of the Trinity, we will quote a further passage from Dr. DRUMMOND'S Hibbert Lectures—a passage which follows immediately on that quoted this week by Mr. BEEBY:—

> The Love of God was the original source of the new religion, and occupied the central place in the Christian consciousness. But it was in Christ that this love was revealed; in him the word of God to man had spoken with unexampled clearness and power. He was felt to be the beloved Son, the elder brother, the leader and inspirer of the whole movement. In him, as filled with the life of God, many a weary and doubting soul found rest, and rose out of the darkness and sin of earth into the heavenly light and love. Words of comfort dropped upon the oppressed heart, and divine thoughts stole, as with the footsteps of angels, into the troubled mind; and at length that Reason which had come in partial flashes of truth to sage and prophet, seemed to have risen with its full-orbed splendour. Faith in the sonship of man rested upon the sonship of him who had manifested, and brought home to human consciousness, the eternal life which was, and is, for ever with God. But when this life passed into the hearts of believers, and bound them together in a holy community, it was recognised as the Spirit of God, spreading as a diffused breath among the brotherhood, and, like the vital air, kindling and sustaining the life of the soul. This common life which wrought within the several members of the Church was felt not to be a mere attribute of man, but an indwelling of God, who distributed spiritual gifts, and shaped the organism of the society according to his own good pleasure. These deep experiences gave a three-fold direction to Christian veneration. Love, Reason, Holiness, were all alike divine, and yet to human thought were all distinct from one another. In the old philosophy they were conceived as essences in which men might participate, thereby becoming marked with the corresponding qualities. But God, so far from participating in them, was the fount of their being; for, in the language of Augustine, "He is what he has." What we are apt to describe as attributes belonged to the very substance of his being, and in that substance found their unity. We cannot follow the long controversy to which the metaphysical interpretation of religious experience gave rise. It marks a daring flight of human reason; and it may be that the various positions maintained from time to time by the majority of the Church were necessary correctives of one-sided tendencies or of rash speculations. But the interpretation which required centuries to reach its final form is not part of the primitive religion. It belongs to philosophy rather than to faith, and has stood in the way of the very experiences on which it was originally founded; for the majestic ideas of Greek philosophy which gave it shape have, to a large extent, died out of our modern thought, and to the great mass of Christians are simply unintelligible. Theology has its rightful place, and the uplifting power of sublime speculations cannot be denied. But the great Teacher chose another path, and the humble Christian may find life and strength in his faith in God as the loving Father of mankind; in Jesus Christ as the Beloved Son, the first-born among many brothers; and in the Holy Spirit of God, whereby the hearts of men are sanctified and drawn together in a unity which leaves untouched the free and beautiful play of diverse tendencies and gifts. God is Spirit; God is Light; God is Love—these are the fruitful results which surpass all the ecclesiastical creeds, and their day is yet to come.

It is a pleasure to acknowledge the generous terms in which Mr. BEEBY speaks of Unitarians and the influence they have exerted on the religious life of the Christian Church at large; and we would call special attention to the sentence, in which it is said: "If the Unitarian understand by Fatherhood all that ATHANASIUS meant by Father, Son, and Holy Spirit, he has gained the truth which the mere professor of the Trinitarian formula may readily miss." Of the critical remarks which follow, in regard to the quality of the religion of Unitarians, we may find another opportunity to speak.

UNITARIAN AND TRINITARIAN:

A THEOLOGICAL EIRENICON.

By the Rev. C. E. Beeby, B.D., Vicar of Yardley Wood, and Author of "Creed and Life."

II.

7. LET us now compare the teaching of some modern Divines among Churchmen and Unitarians. "God is Power and Wisdom and Love. God is revealed fully and perfectly in Christ. God is revealing Himself ever more and more perfectly in the souls of men. That is the sum and substance of the doctrine of the Trinity," says Dr. Rashdall, "as defined by the most unimpeachable exponents of orthodox Theology." On the other hand, he adds: "When, therefore, some modern Divines talk about an intercourse or society subsisting between the Father and the Son, meaning by the Son a conscious being, distinct alike from God, the world, and the *assumptus homo*, Jesus Christ, they are using language which an orthodox scholastic Theologian would probably have pronounced to be sheer Tritheism." "The threefold plurality in the inner nature of the Universal Soul," says Canon Wilberforce, "is now recognised by every reverent thinker as being not three distinct wills, consciences, intellects, but as one Elemental Substance following the universal law of Being, Manifestation, and Outflowing Influence. The names Father, Son, and Holy Spirit are a mode of expressing the intense nearness that the all-inclusive Spirit of Love claims with every department, every need, every mental attitude, of the life of man. In their deepest meaning they signify Love in essential being, Love in manifestation, Love in eternal procession."

There are few modern Unitarians who will refuse to receive the doctrine of the Trinity thus relieved of popular misinterpretations.

Among Unitarians we have the witness of Dr. James Drummond who recognizes that "there were certain elements in Christian experience which, when taken up and interpreted by Greek philosophy, necessarily resulted in this doctrine; and though we may believe that the form and the terminology of the doctrine were derived from a foreign source, we may nevertheless admit the reality of fundamental Christian facts which imparted to it all its religious vitality."*

In his Essay, "A Way out of the Trinitarian Controversy," of which I venture to present a summary account, Dr. James Martineau offers an explanation of mutual misunderstanding between Unitarians and Trinitarians which should, as he hoped, go far to remove that misunderstanding in the minds of those who approach the subject with serious intent.

Unitarians believe in One God who is Author and Sustainer of the Universe, Father of Spirits, Moral Governor, Eternal Judge of men, the Providence of history, Source of nature, Soul of souls, Lord of the earth, and Fountain of grace, especially revealed in Jesus Christ, in whom He dwelt. Trinitarians believe in One God in Three Persons, but Dr. Martineau recognises that, though many misunderstand the doctrine from want of knowledge of the technical terms employed, and might justly be charged with Tritheism, every theological scholar is well aware that "the word 'Person' is not to be understood in its ordinary sense, to denote a separate free agent, detached from all others by individuality of essence and will." In the common ground, the universal element of divine thought, Personality implies concentration and distinction of qualities.

Now in the Creed of the Church the only attribute which distinguishes the First Person, "the Father," is that of "Maker of all things," and even this attribute is His only as intending Cause; the Creative act is characteristically the Son's, through whom all things were made, and without whom has nothing been made that was made. Every transaction of nature or of grace in this world is, without exception, attributed to the Son. Not one fact or phenomenon is due to the distinctive agency of the Father. The moment anything arises, it is the Son. Nothing remains to be said, then, of the Father, except that He is the Father, of whom is the Son. In short, to the believer who starts, with the Creed, from the thought of God as intending Cause, or potentiality only, the Son becomes at once a necessary complement of the thought of God as Father. The manifested phase of the Divine existence, no matter what the medium or form of manifestation be, is the Son, "as the Word or utterance of an otherwise mute Infinitude," "God speaking out in phenomena and fact." The human word follows on the thought it speaks; filiation is successive. But we cannot conceive God as ever an infinite Solitude, a bare immensity, without expression. The co-eternity of the Son with the Father is "an attempt to correct our first false impression that God existed for a period before he acted; that his manifestation followed, after an interval, upon his essence; it denies that the difference is one of time; brings the two, in that respect, into coalescence; and for the relation of after and before bids us substitute that of ever-rising phenomena and ever-abiding ground."

Respecting the third Person in the Trinity, "the separation of this personality from the others, as not proper to be merged in them, is founded on a feeling deep and true—namely, that the human spirit is not a mere part of nature." We are persuaded of something diviner within us akin to the Supreme Mind Himself. We need living communion, like unto like, spirit with spirit. To open this communion is "the function, truly of quite a special kind, reserved in the doctrine of the Church for the Holy Ghost."

Such is Dr. Martineau's rendering of the doctrine of the Trinity, and so far he is prepared to recognise it as consistent with the faith of Unitarians.

Now there are two points on which misunderstanding arises, beyond that which arises on the part of the Trinitarians from a misreading of their own technical term "person," which creates prejudice against Unitarians. The professor of the Trinitarian formula supposes that the Unitarian believes in the One God as the Father alone and denies the Son. But in spite of the fact that the Unitarian calls upon God as "the Father" nominally, he would be more justly accused of denying the Father than of denying the Son. For it is what the professor of the orthodox formula understands by the Son that he understands by the Father. The misunderstanding arises from the fact that the nominal Unitarian and the nominal Trinitarian approach the Creed from two different points of view. Although it cannot be said that Unitarians deny "the Father" of the Creed, the mere potential Cause, the Silent Abyss, yet this idea is left out of account, when they speak of Creed, as a cold and barren abstraction of thought, and they believe primarily in God from the experience of Him in the warm glow of the actual creation. "Did Trinitarians perceive this, they would be less disposed to charge us with believing in only a cold, distant, and awful God. The charge is founded on the supposition that we believe only in their first Person, and leave out the rest; in which case it would indeed be true. But tell them that the object of our belief is their second Person, not their first, and they will feel how false the accusation; for it is precisely around him, as the very centre and solar glory of their faith, that all their trust and reverence move, and in him that their affections burn and glow. If it is in him that we also put our faith, though under another name, then we are at one with all Christendom in this very focus and fervour of its religious life."

Dr. Martineau, on the other hand, very generously explains in favour of Trinitarians, that, whereas Unitarians commonly think of "the Son" as Jesus of Nazareth, Trinitarians, when they speak of "the Son," understand the Eternal Image, Word, or Life of God, manifested in the human conditioned life. They do not start with the historical Jesus, that which was born, and from that point of chronology expand the image till it be enthroned in the heavens and made an equal element with the Eternal God. Whatever conceptions many professors of the orthodox formula may entertain, this is not the point of view of the Creed of the Orthodox. "'The Son' comes before his mind, not as an historical personage at all, but as God's eternal expression of Himself—the thought He puts forth in all His works and ways; manifested through all ages by nature and history; but concentrated with unique brilliancy in the character and existence, the holy life and redeeming work of Jesus, in whom the Spirit so dwelt without measure that he was the very 'Word made flesh,' the divine perfection on the scale, and united with the incidents, of humanity. In this sense, the faith professed in 'the Son' is so far from being an idolatry, that it is identical, under change of name, with the Unitarian's worship of Him who dwelt in Christ. He who is the Son in the one Creed is the Father in the other; and the two are agreed, not indeed by any means throughout, but in that which constitutes the pith and kernel of both faiths. Let the advocates of each compare them together from this point of view, with mind open, not to words only, but to the real thoughts they contain, and with temper sensitive to sympathy rather than to divergency, and there is hope that we may yet all come into the unity of faith, and true knowledge of the Son of God."*

Is there such serious difference between these several interpretations of the doctrine of God as to make it proper to

* "Via, Veritas, Vita," Hibbert Lecture by James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford, p. 203.

* "Essays, Reviews, and Addresses," by James Martineau, Hon. LL.D. Harv., &c., Vol. II., *A Way out of the Trinitarian Controversy.*

characterise the one Christian and to withhold the title of Christian from the other? Who shall dare refuse to embrace as fellow-Christians in the common faith those who, equally with ourselves, are willing to adopt the theological language of the New Testament Scriptures in their characterisation of our common Lord and Saviour? Who will deny that the theology of the Scripture is not sufficient? Who will venture to anathematise those who refuse to add to the faith of the Catholic Church of the New Testament Scriptures a profession of a system of mere verbal affirmations, based on an obsolete philosophy, which carry no meaning in human understanding?

8. Though I am well aware of the retort which is likely enough to be thrown at me by some of my fellow-Churchmen of the baser sort, this much I am bold publicly to avow as a Churchman, that I feel we should all be the poorer without those interpretations of the common faith which have been given to the world by such Christian teachers among Unitarians as Channing, Stopford Brooke, Freeman Clarke, and Martineau. For my own part I should be ashamed not to recognise the learning and intelligence of Unitarians as a body, or to deny the Christian service which has been rendered by men whose protests against many degrading doctrines, formerly held by Churchmen, have not been without fruit, and whose influence has been felt far and wide in the Christian world in the modification of our views of "eternal punishment," the Atonement, and the Divine Fatherhood.

Modern Unitarians generally will repudiate a doctrine of Christ which should divest him of permanent relationship with the Divine nature. In respect of the doctrine of the Trinity they are surely without understanding who imagine that the mere mechanical distinction of the three "Persons" is of any value in itself, apart from the ethical significance of the threefold Name and its realisation in Christian consciousness. If the Unitarian understand by Fatherhood all that Athanasius meant by Father, Son, and Holy Spirit, he has gained the truth which the mere professor of the Trinitarian formula may readily miss. Many modern Unitarians seem to me to be far nearer orthodox doctrine in its inward and essential meaning than the average Churchman. In respect of the witness to Christian truth, Tritheism may more justly be refused the designation of Christian—being more entirely destructive of the Revelation of the Gospel—than the older form of Unitarian faith. Unitarianism exists to uphold the doctrine of Father, Son, and Holy Spirit, as one God. This witness is not unneeded, and, so far, Unitarianism must be welcomed by all true orthodox believers. The conduct of some who, professing liberal opinions in the Church, are accustomed to speak with bated breath and holy horror of Unitarians is, to my mind, most offensive and cowardly. Churchmen, and we may add members of other denominations, who have to their spiritual benefit adopted many of the ethical interpretations of Christian doctrine for which Unitarians have long stood, whose difference with them in respect of many other doctrines, which they maintain, is verbal rather than real or mental, who yet refuse them the common Christian communion and fellowship, manifest a spirit which, however correct their interpretation of doctrine may in fact be, is very far from the mind of the Divine Master.

At the same time I believe that it has been a serious loss to Unitarians that they should have cut themselves off from the tradition of the larger Christian Church, and have become isolated as a denomination. In spite of the services rendered by many among them, one cannot help feeling that there is something lacking in Unitarians as a body. They approach Christianity from a too exclusively intellectual standpoint. To the outside world they seem to be deficient in spirituality, except of the cold intellectual order, because of the self-denying ordinance which they apparently have imposed upon themselves to suppress the religious emotions. In spite of their insistence on the human side of Christology, they seem to want something of the humanity of the Christian religion. They separate themselves from popular religious movements (except that of education) because of the shock which these give their cultured taste. Their sensitiveness to the appeal from the intellectual side of religion gives them a certain aloofness and seeming harshness.

The deep compassion and sympathy of the humanity of Christ has been best preserved in the tradition of the Church, because there the humanity is seated in the very bosom of God. Where Christ is followed as a teacher, and God is worshipped, though the Fatherhood of God be exalted as a theological doctrine, the Fatherhood will lack the depth and intensity which it has in the doctrine of the Trinity, where humanity is fully recognised by making Christ one with God. This is the great secret of the orthodox doctrine. The inwardness of the doctrine of the Trinity, its human interest, its ethical and spiritual significance, lies in the realisation in consciousness that God is Christ. The tradition of this essential gospel, for its reissue in our own age, has been historically preserved in the dogma that Christ is God.

9. In the end I must avow my belief that behind the profession of Unitarianism and Trinitarianism is a more real difference of mental aptitudes and spiritual qualities. Catholics and Ritualists, with their sacerdotal system corresponding to their conception of a God estranged from the world, who interposes by miracle and makes His presence known by supernatural acts, are much more like the Unitarians of the last century than they are like the orthodox believer who has entered into the Athanasian doctrine of the Trinity. Science has taught many modern Unitarians to approach Christian belief from the point of view of the Incarnation, of the unfolding of the order of Evolution under the impulse of an Immanent uplifting Divinity. Yet many Unitarians continue to approach the world problem from the Arian point of view, and this is not less true of the average Churchman. The doctrine of the Divine Fatherhood, precious as it is when invested with the character which it partakes as "the Father of our Lord Jesus Christ," in contrast with the harsh view of God as an Eastern Despot, stern Legislator, or Judge of Assize, yet helps to maintain an anthropomorphic conception of Deity, and implies a very different point of view from that which is the basis of the Greek Creed, the Universal Eternal spiritual Being immanent as the Light and Life of the Cosmos.

It is the point of view from which we approach the Creed which determines our theological denomination, rather than the Church we belong to, or the profession of formulas. There are, in short, Trinitarians among professing Unitarians and Unitarians among professing Trinitarians, honest men on both sides who, captivated by the external formula, fail to see beneath to the vital substance of the belief enshrined. There are men who are constituted essentially metaphysical and ideal, and there are others, perhaps the majority, whose minds dwell in the region of sensuous phenomena, which they distinguish often as historical fact. To them there is no object and no reality except it be an object perceptible to the senses. These are the matter-of-fact Englishmen who regard the Idealist as dwelling in a dreamland of pure imagination. The objects of the Ideal world seem to them to be no objects and to have no permanent value. The Revelation to them is the concrete fact, matter, solid stuff, something tangible, they will tell you. This is historical Christianity, the only Christianity which is worth anything at all. Such a fact as the revivification of the body of Jesus laid in the tomb, is the fact of eternal worth. For my own part I conclude it is very little use to attempt to introduce these concrete fact, historical people into the region of the ideal world. Now these two minds are represented, respectively, in the Apostles' or Roman Creed and the Nicene or Greek Creed. The Nicene Creed originates in the ideal world of Eternal Being and descends to earth to interpret the historical fact; the Roman or Western Creed originates with the concrete historical fact and rises to the world above, but never reaches to the Greek metaphysical idea of Universal, Eternal, Immanent, comprehensive Being. In the one you start with the phenomenal fact, of time and history, and the witness to the Eternal is by the miracle. The birth of Jesus is accordingly an isolated event in history. In the other you start in the ideal and metaphysical world with One Eternal Being, and all else is limitation, conditioning, condescension, uplifting, realisation. God is the Life of the World, the Source and Fountain of all natural processes, which are an outcome of the everflowing life of the Immanent and Eternal Energy.

And that is the difference between real Unitarians and real Trinitarians.

DR. MARTINEAU AND DR. WELLDON.

Sir,—I am sorry I did not make my meaning quite clear. Allow me, therefore, to add that I look on the Theological or Doctrinal Christian World as consisting of Unitarians and Trinitarians, and those who, having learnt of both parties, are walking in that *via media*, which is so often, also, the way of Truth. That the ranks of the latter section are continually being increased both here and in America, from the holders of Trinitarian views, is shown by many significant facts—I wish I could say the same of the Unitarian section. But I suppose *they* have had to wage too fierce and prolonged a warfare against the unscriptural errors of Trinitarianism and Calvinism to be able,

to any considerable extent, to recognise that *via media* as the way of Truth, till another generation has arisen. But that need not prevent us from rejoicing that the number of those Trinitarians who are learning from Athanasius and a host of his modern disciples, the true meaning of the great Christian truths for which he contended so faithfully, is continually increasing, and fifty years hence will probably have won the day. As they increase, the upholders of a Trinitarian and heathenish doctrine of the Trinity will "happily" decrease, large as their number may now seem to be, and the Christian Church generally will recognise and devoutly rejoice in "Jesus, the Son of God, our Saviour," who has come to make all who receive him sharers in his own Divine Sonship and its Eternal blessedness. It is the Tritheistic Trinity of the "Athanasian Creed," still held by a large though happily decreasing number of earnest and devout Christians, that I venture to protest again as earnestly as I plead for the scriptural truth of the divine and eternal Sonship of the "Great Captain of our Salvation," Jesus Christ, and which might now be held by the great body of "English Presbyterians," had they not under the beguiling name of "Unitarian" been led to doubt or deny the authority of the Fourth Gospel.

HENRY SOLLY.

Sydenham Farm, near Wallingford.
May 14.

TOTAL ABSTINENCE.

SIR,—There is a consideration which is apt to be overlooked in discussions on Temperance *v.* Total Abstinence. No one doubts that, in the present state of society, intoxicating drinks are a temptation to many. Then do not moderate drinkers incur a grave responsibility when they use them as common articles of food? That which is dangerous to some (I fear we ought to say to many) ought surely not to be habitually on our tables, and offered as a matter of course to all comers. Therefore I am a total abstainer by habit, though unpledged. I, for one, will not have alcohol brought to table for me.

It is not "the devil in solution," nor "an absolutely useless poison," but while some are tempted to misuse it till the former description appears true, ought we to take on ourselves the responsibility of treating it as if it were harmless food?

C. A. MARTINEAU.

1, Clifton-place, Sussex-square, W.

BRADFORD, MANCHESTER.

THE Mill-street Free Church, Bradford, was formally opened on Saturday afternoon last with a religious service, of which the devotions were led by Rev. W. E. Atack, resident missionary, and the sermon preached by the Rev. S. A. Steinthal. An impressive discourse was based upon the words addressed by Jesus to the woman of Samaria. About 300 people were present, including representatives from the various churches in the district, and nearly all the district ministers. The building seems remarkably well adapted for its purpose; it is light and airy, and the classrooms on either side—eight in all—are admirably arranged. The cost of the land, building, and furnishing has been about £3,000. Mr. Tom Cook is the architect, and Messrs. Hill and Hayes the builders. The public hall has now been vacated, and all branches of the work are transferred to the new building. Already the Sunday scholars number about 300, and will, therefore, test from the outset the capacity of their new home. On Saturday it seemed in every way satisfactory. One or two of the evening speakers were not heard very well by those at the back; but one could not say the building was at fault, for the rest were heard distinctly enough. After service tea was served, preparations having been made in the classrooms. In the evening a well-attended meeting was held, Mr. G. W. R. Wood, J.P., President of the Manchester District Association, in the chair, and amongst the speakers were Mr. John Dendy, and the Revs. J. E. Carpenter, C. J. Street, and H. E. Dowson. A number of apologies had been received, and amongst them two from local orthodox ministers, who were brotherly and sympathetic in their expressions of good wishes.

Mr. WOOD, in his remarks, said the idea of the Association in opening up work in that district was not aggression against any other Church, but it was the manifestation of a desire to undertake some of the uplifting Christian work that was so much needed there and elsewhere.

Mr. JOHN DENDY said that in erecting that church they undertook a serious responsibility, and declared themselves desirous of participating in an important religious undertaking. What were the layman's duties? Some were apt to think that a fairly regular attendance and liberal subscriptions to keep the thing going was all that was required; but that narrow view was one of the causes which had brought about the decrease of interest in Church life and other of our institutions. Their connection with that movement meant that if they were honest they were going to carry their religion into their business, and live in such a way as that men might say of them, "They, indeed, belong to the right sort of Church." To that end they must train their scholars, speak plainly to them about purity, courtesy, refinement, that they might not grow up ignorant of those things, but be thoroughly equipped to fight the great fight of a manly life. As laymen they were to exhibit forebearance—the most inconsistent thing in the world was a quarrelsome Church. They were to make the best use of the powers God had given them, and strive to approach Him. They were going to do what they could to start the young people fairly in their intellectual life, and provide them the opportunities for higher and better education; they must also purify their amusements and provide wholesome recreation. To see God and to know God was their great object. They must try to get at the truth in theology, but the great need of their souls was to live the religious life, and to feel the love of God.

The Rev. J. E. CARPENTER referred to the industrial characteristics of the neighbourhood, and said there was something much higher in their natures which needed expression. A real Church fostered and spread life; but that was a function which neither ministers nor people could carry out alone. The minister could only give what he had received, and if there was no active sympathy between him and the people the Church would be dead. That life has most vigour which perpetually creates for itself new forms, especially the forms which appeal to the sympathy and needs of the people around. In those classrooms they had the mutual means of building up a life of manifold forms. There would be diversity of views—one would desire to spread the life in one way and another in another way; but they must centralise their energy and be actuated by the same spirit, agreed that there shall be loyalty to the fundamental principles of their religion. They should consider there the great questions of life, and make every effort to meet the great social needs of which all were conscious, in the spirit of those who rank as disciples of Jesus.

The Rev. C. J. STREET, who when Secretary of the Association did so much to establish and make possible the Forward Movement in the Manchester District, recalled the various steps taken, especially in opening up the work in Bradford. He believed our Gospel could be presented so as to win the allegiance and admiration of the working-classes; in fact, some of our working-class churches were the strongest and healthiest we possessed. He was glad they had called theirs a Free Church, and he hoped they would carry their religious faith to practical issues, and uplift the neighbourhood socially and morally.

Other speakers followed, and the proceedings were interspersed with vocal items rendered by the choir and friends. It was a most encouraging and successful opening, and everything augured well for the future of this Forward Movement effort.

CILIAU AERON, CARDIGANSHIRE.

OPENING OF THE NEW CHAPEL.

ON Wednesday and Thursday, May 9 and 10, the quarterly meetings of the South Wales Unitarian Association were held at Ciliau Aeron, the occasion being taken to celebrate the opening of the new chapel. The scheme at which the congregation has been working hard for the past eight years is now completed, and the whole of the £1,300 which it has cost has been received or promised.

Ciliau Aeron is a rural parish on the south side of the river Aeron, about four miles from Aberaeron in Cardigan Bay. The new chapel stands in an elevated position about half a mile from the main road between Lampeter and Aberaeron, and is a stone building of pleasant aspect.

On the gables of the chancel and the main roof are stone crosses, the roof being of grey Welsh slates. Over the doorway is the following inscription:—"Ciliau Aeron Chapel. The congregation assembling at this place was first founded about the year 1650. The first chapel on this site was registered for public worship, Oct. 8, 1756. The present edifice was erected in 1899."

On entering the building two features are particularly noticeable—the timbered roof and the chancel. The roof is formed of curved timbers and open nearly up to the ridge, there being only a small flat portion of boarded ceiling. The walls have a stucco face, such as is frequently used in churches, which finishes against the stonework of the chancel arch, and

the varnished woodwork of the dado. The pulpit is on the left side of the chancel, and on the right a fine American organ has been placed. In the chancel there is a mullioned window, filled in with leaded glass. The side windows are in glass of a light warm tint, giving a cheerful effect. The seating accommodation is for 225 adults. The total cost of the chapel has been about £880.

The two days' proceedings at the opening were marked by much enthusiasm. On Wednesday evening the service was conducted by the Rev. William James, B.A., J.P. (Llandyssul), and the preachers were the Revs. T. Arthur Thomas (Llandyssul) and the Rev. R. C. Jones (Lampeter). In spite of the unfavourable state of the weather, there was a large congregation.

On Thursday the weather was all that could be desired, and it is estimated that the assembly numbered between 800 and 900. Every available inch of room inside the building was occupied, and there were hundreds of people outside listening for what they might hear through the open windows.

The devotional part of the service on Thursday morning was conducted by the Rev. John Davies (Allt-y-placa), the preacher being the Rev. E. Ceredig Jones, M.A., of Bradford, a native of the district. Mr. Jones, who preached in Welsh, took for his texts, Psalm xxvii. 4, and xcv. 6, and having referred to the venerable traditions connected with that chapel, as the mother of all Nonconformist places of worship in Mid-Cardigan, and its renovation and present vigorous life, with a brave outlook into the future, he proceeded to speak in earnest and eloquent terms of "The House of God as a Religious Home," and "The Value of Religious Worship."

At one o'clock a short conference was held, under the presidency of the Rev. John Davies, at which it was resolved, on the motion of Mrs. Jones (Gellifaharen), seconded by the Rev. J. Hathren Davies, to ascertain the opinion of the churches as to the desirability of introducing a liturgical form of worship. At the afternoon service the devotional part was conducted in a very helpful and sympathetic manner by the Rev. Carolan Davies (Congregationalist), and powerful sermons were preached by the Revs. J. Davies and William James. Another service was held n the evening, the officiating ministers being the Revs. David Evans, T. J. Jenkins, and John Davies.

As Mr. Davies is the oldest minister in active service in our Cardiganshire churches, it was most fitting that he should be asked to speak the final word. Mr. Jenkins' simple but most effective sermon on the "Leadership of Christ" created a profound impression on the large audience, which listened to it with rapt attention. Collections were taken at all the services, and the amount realised, including subscriptions received from friends present, reached the handsome total of £56.

One of the most pleasing features of the gatherings was the friendship shown by members of other religious communities. The Revs. J. H. Davies and T. Pugh, rector and curate of the parish, were present at all the services, and the Rev. Evan Morris (Calvinistic Methodist), and the Rev. T. Gwilym Evans (Congregationalist) also attended.

In the course of the proceedings a vote of thanks was accorded to the Rev. E. Ceredig Jones for his sermon, and for the many sacrifices which he had made for the cause at Ciliau Aeron. A similar compliment was paid to Mr. Arnold Seaward Tayler, the architect (The Sanctuary, Westminster), and Mr. David Lewis, the contractor (Talgarreg), for the able manner in which they had done their work. Reference was also made to the splendid hospitality of the Ciliau people, who had provided luncheon and tea for their numerous guests free of charge.

On the motion of the Rev. Lewis Williams, minister of the chapel, cordial thanks were accorded to all who had contributed to the success of the meetings.

"LOVE LEADETH ME."

UPON my chamber's pictured wall,
Before my couch this text I see,
Where first and last mine eyes must fall,
The blessed words—
"Love leadeth me!"

The dawn's bright rays the sentence show,
That so may waking joyous be:
At midnight, in the firelight glow
The shining words—
"Love leadeth me!"

It tells how all the day that Love
Lights all my paths its will to see;
And when I sleep keep watch above,
The guardian words—
"Love leadeth me!"

In health, as happy moments fly,
When the sweet chords of life agree,
Or when in pain or grief I sigh,
The precious words—
"Love leadeth me!"

Dear was the hand that wrought this text,
Thinking that I might daily see,
If joyful, sad, serene, perplext,
The tender words—
"Love leadeth me!"

Be it the motto of my life,
In mart or field, on land or sea;
My conquering song in death's dread strife,
The triumph words—
"Love leadeth me!"

Torquay. E. B. RUSSELL.

PROVINCIAL LETTER.

THE MIDLANDS.

BIRMINGHAM is to the Midlands what Newcastle is to the counties of Northumberland and Durham. It is the centre of the district, comprising the counties of Warwick, Worcester, and Stafford, just as Newcastle is the centre of the two northern counties.

The—for want of a better name—Unitarian churches of the Midland district have long been associated together with the common object of promoting the interests of our liberal Christianity. In 1806 a society of Unitarian Christians was established in Birmingham, for Warwickshire and the neighbouring counties, to promote Christian knowledge and the practice of virtue by the distribution of books, and in 1861 a society called the Birmingham District Unitarian Association was established to extend the principles of Unitarian Christianity by preaching, the publication and distribution of books and tracts, and by opening fresh places for worship and Sunday-school instruction. These two societies continued to carry on their work with the aid of voluntary contributions till the year 1866, when the Midland Christian Union was formed and the two societies were amalgamated with it. A monthly periodical, called the "Unitarian Circular for the Birmingham District of Congregations," was started in June, 1858,

To supply persons of the working-class, and young people in a state of transition from Sunday-schools to congregations, with such information regarding neighbouring churches and their institutions as may stimulate and encourage them to constant attendance at worship and perseverance in Sunday-school teaching in which many of them very worthily engage. They require to know that they do not bear the reproach of Christ alone, but that in other localities they have brethren and fellow-workers equally zealous with themselves, who approve of their efforts, and rejoice in their success.

The circular was published at Oldbury at a halfpenny a copy—Nos. 1 and 5 are before me as I write—but I cannot say how long it lasted.

Your Midland letter of last October recorded the change in the name of the Midland Christian Union so as to include the words Presbyterian and Unitarian, and when this became generally known through the reports in the local press of the annual meeting of the Union last March, it drew forth two very strong protests from the Presbyterian ministers in Birmingham. They objected to the coupling together of the words Presbyterian and Unitarian as apt to create a wrong impression on the public mind, the Presbyterian Church of England being Trinitarian in doctrine, and having no sympathy with Unitarianism. One of the writers, however, admitted that the use of the word Presbyterian was legitimate, in so far as it represented the holders of certain church properties, but doctrinally it was a misnomer. It seems to me, however, that it matters little by what name the society is known, if only it succeeds in the good work it tries to do and has been trying to do for nearly a century past, for the area of its operations is much the same now as it was in the days of the Tract Society, though its scope may be wider. Birmingham is still the centre, as it has always been. Last year there were twenty-five congregations included in the Union, and nearly half of these drew part of their funds from Birmingham, mainly from members of the three principal congregations—namely, the Old Meeting, the Church of the Messiah, and Newhall-hill Church. These churches continue to flourish, but, as in other places, they are not crowded. For the first time in the history of the Church of the Messiah a form of service with responses was brought into use both morning and evening about a year ago, and has proved to be generally acceptable to those who attend the services. A similar form had been previously used, but in the evening only. The book used is the "Six Orders of United Service," prepared by Mr. Jacks specially for his congregation. It has already been adopted by three more of our churches, and its use will probably be further extended at no great distance of time.

A further innovation at the same church, which shows that its members are alive to the demands of the age, is the provision now being made for the accommodation of bicycles on the church premises, thus

encouraging the use of these carriages on Sundays as well as week-days. It will now be considered quite the correct thing to ride down to church on your bicycle.

The congregation of this church have reason to be proud of their minister and his reputation as a preacher. He was invited to preach this month in the chapel of Harvard University, a great honour, which he was not able to accept, and he has since been appointed Tate Lecturer at Manchester College, Oxford. This appointment is another evidence of the high estimation in which the preaching power of the ministers of our Birmingham churches is held by the College authorities.

A few months ago one of the oldest of our meeting-houses, that at Alcester, was closed. It had long been a struggle to keep it open, but it was found impossible to arouse sufficient interest among the inhabitants of this quiet little country town to make it worth while to continue the effort. It is more than 200 years since the first meeting-house was opened there. This reduces the congregations in the Union to twenty-four.

Another of our chapels in Warwickshire—I mean Kenilworth—has not been used for a long time, nor is there any prospect of its coming into use again at present.

From the dead and dying it is pleasant to turn to signs of fresh life. The Waverley-road Church, Small Heath, has a large and increasing population on the outskirts of Birmingham from which to draw its members, and I am glad to know that it is in a healthy condition. However, like many new churches, it is not without its debt on the building, something for the young and active members to strive to remove a little at a time.

Last autumn our friends at Wolverhampton held a conference with the officers of the Union to consider what steps should be taken to awaken fresh interest in the cause in that town. The intention is to build an iron church, to cost £300 or £400 on their new site, which is an excellent one, and, like Small Heath, is close to a public park. They are now looking out for a young and active minister. As soon as he is found, and a few more subscriptions as well, the scheme will at once be put into operation.

The congregation at Evesham flourishes under the guidance of the Rev. Rudolf Davis. Lately they have very much improved their chapel by putting in stained-glass windows in place of the old ones which were much less pleasing to the eye; they have also enlarged the organ and improved the heating and lighting. The old feeling that our places of worship should be plain in appearance is rapidly passing away—if, indeed, it has not entirely gone—and the opposite tendency has become very general.

I have already spoken of the position Birmingham holds as the centre of the Midland churches. It is the headquarters of the Midland Christian Union, and from the funds of the Union eleven (being nearly half) of the Midland churches draw pecuniary support. The responsibilities of the Committee of the Union are, therefore, not small. In their report just issued they ask for at least £150 additional income to put their finances on a satisfactory basis. For some years past they have been in the pleasant, but unsafe, position of one contributor surpassing all the others in generosity—Mr. Charles Cochrane—and now he is dead a difficulty at once arises.

I have a suggestion to make to our friends in the Midlands by which I think there ought to be no difficulty in raising half the required amount by shilling subscriptions. £75 divided between the twenty-four churches would mean £3 2s. 6d. a year, or sixty-three shilling subscribers from each church. If it is too many to expect from the smaller churches, let the larger ones make up the difference, and the thing would be done. It would largely increase individual interest in the Union, as every subscriber would be a member of the Union under its first rule, and a shilling subscriber would be much easier to replace than a guinea one.

At a Church Extension meeting in Birmingham this month the Bishop of Worcester remarked upon the War Fund raised by the *Birmingham Daily Mail* as a splendid illustration of what could be accomplished by the little sacrifices and small gifts of the poor. The fund now amounts to £30,000 and upwards. If such a large sum of money can be raised in this way for the relief of physical suffering in a few months time, surely we ought to have no difficulty in getting together the small annual sum asked for by the Union for the promotion of the spiritual welfare of the people.

I should like to call your readers' special attention to your "Provincial Letter" of May 5. It is chiefly composed of a long and stirring appeal to the ministers, delegates, and church secretaries of the twenty-two churches of the Manchester District Association, asking them to suggest ways of giving an impetus to their church life. In their case a large sum of money has already been raised, and they are well supplied, or will be before the year is out, with fine, convenient buildings; but this, the writer says, is not enough. In our own case we spend plenty of money on painted windows, electric lighting, improved heating, additions to the church building or to the organ, and in other ways we add to the comfort and beauty of the house of God; but with all our spending we do not seem to be able to attract the people in any large numbers to hear the Gospel we preach. There is still something lacking.

As in the North, so in the Midlands, enthusiasm is what we want. This, with a little self-denial, may accomplish a great deal in a combined effort for "the promotion of Christianity in connection with the freedom which rejects subscription to any articles of theological belief," this being the object of the Midland Christian Union. H.

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NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ashton-under-Lyne.—The temporary school chapel, which the new congregation at Ashton has erected upon the site in Richmond-street, was opened last Sunday. In the afternoon the preacher was the minister, the Rev. W. C. Hall, M.A.; in the evening, the Rev. H. Enfield Dowson, B.A., President of East Cheshire Christian Union. The building, which will hold 350 persons, was overcrowded at both services, and many were unable to gain admission. Collections realised over £33, and several good donations have been received since. At the close of the afternoon service the minister baptised two children, sons of members of the committee, and in each case presented, on behalf of the congregation, a copy of the Revised Version of the Bible. The building has been erected and furnished at the cost of a little over £300. A finely carved reading-desk and chair, a baptismal font, coloured and leaded windows, pictures, carpets, and other useful articles have been presented by various members. Stimulated by an anonymous conditional offer of £50, the congregation will endeavour to clear the cost of the building before Christmas, without drawing upon the Church Building Fund, for which it is appealing to the public. It is hoped that the determined effort to secure adequate buildings for public worship and religious instruction will receive sympathetic assistance.

Blackpool: South Shore.—The anniversary services were held on May 6, when there were large congregations. The preachers were—in the morning the Rev. H. B. Smith, minister; in the afternoon the Rev. D. Davis, minister of the North Shore Church; and in the evening the Rev. W. Binns. An excellent choir had been formed out of the congregation, which rendered special music. Members and friends contributed plants and flowers for the decoration of the hall, and subsequently the cut flowers were distributed to the sick, the aged, and the Victoria Hospital. The collections amounted to £11 8s. 5d. For over six years the South Shore Church existed as a lay-church, and this anniversary completes the first four months of the work under the settlement of the first regular minister. From the report of the Committee, it appears that the year began with the establishment of an envelope offertory system, contribution through which has been made a condition of membership. The result so far has been very gratifying. There has been an accession of new members. A morning service was started on the first Sunday in February, with the result that an encouraging morning congregation is steadily growing. A Ladies' Sewing Society has been begun, numbering twenty-five members working for a sale of work to be held in December. A literature stall has been introduced at the hall doors for the free distribution of Unitarian literature. A good beginning has been made of house-to-house distribution of tracts.

Dover.—The 257th anniversary of the Adrian-street Church was celebrated on Sunday week, the services being conducted by the Rev. R. H. U. Bloor, B.A.

Halifax: Northgate-end Chapel.—The Sunday-school anniversary services were held on Sunday, when the Rev. E. W. Lummis, M.A., of Hull, preached morning and evening, and the Rev. F. E. Millson gave an account of the Halifax Sunday-school "jubilees" in the afternoon; the scholars and choir sang special hymns and anthems, under the direction of Mr. Wilson, the organist. On Monday evening the Rev. Professor J. Estlin Carpenter gave a most interesting lecture on "Gotama, the Buddha." There were good attendances at the services and lecture, and the collections were £32 10s. 7d. for the school funds.

Liverpool.—The annual meeting of the Domestic Mission Society was held at the Mission-hall, Mill-street, on Tuesday evening, May 8, the President, Mr. Walter Holland, in the chair. The adoption of the report was moved from the chair, and seconded by Mr. R. D. Holt, and a vote of sympathy with the Rev. T. Lloyd Jones, and Mr. Anderton was moved by Dr. Klein, and seconded by Mr. Charles W. Jones. Mr. Lloyd Jones being absent on a voyage to India and Australia, Mr. Anderton had included in his report a record of the whole of the work of the Mission. The year had been a prosperous one on the whole for working people, the winter having been exceptionally mild; but there had been a large amount of illness in the district, and the terrible evils due to drunkenness had been constantly pressed upon them. The need of fresh subscriptions to the Mission was shown by a debit balance of £153. A resolution was adopted, on the motion of the Rev. R. A. Armstrong, seconded by

Mr. W. B. Bowring, in support of the minority report of Lord Peel's Commission, and especially appealing to the House of Commons to pass without amendment the Bill prohibiting the sale of intoxicating liquors to children under sixteen years of age.

Liscard (Resignation).—The Rev. J. M. Lloyd Thomas has resigned the pulpit of the Memorial Church, and will conclude his ministry at Liscard on the last Sunday in June.

London: Bermondsey.—The retirement of the Rev. H. Rylett from the ministry of the Fort Road Church, which we have already reported, did not take effect without expressions of warm regard and regret on the part of members of the congregation. We understand that teachers are greatly needed for the Sunday-school On Sunday week a flower service is to be held, conducted by the Rev. D. Amos.

London: Peckham.—The Sunday Scholars' Guild of the Avondale-road Church had, on Wednesday, an "Evening with Longfellow." The hymns, songs, and recitations were selected from Longfellow's poems, and the whole was prefaced by a short biographical notice of the poet, presented by Mr. Cecil Griffin. The chair was occupied by the Rev. G. Carter, as Sunday-school superintendent.

London: Stepney.—The usual monthly conference in connection with the Central Postal Mission was held at College Chapel, on Sunday afternoon, May 6, at five o'clock, when a paper was read by Mr. Waddington on "The Salvation Army: its Aims and Methods." An interesting discussion followed the paper, which was full of personal experience. Mr. Tavener occupied the chair and preached in the evening on "Rome: in Paul's day and our own."

London: Stratford.—Special flower services were held last Sunday, being conducted in the morning by Mr. T. Elliot, and in the evening by the Rev. R. H. U. Bloor, B A. In the afternoon Mr. T. Elliot gave a special address to the scholars and teachers of the Sunday-schools. The church looked bright and cheerful, being nicely decorated with spring flowers, and the congregations were good.

Manchester: Bradford.—On Sunday afternoon, following the opening of the new church building, on the previous day, of which a report will be found in another column, the scholars of the Sunday-school assembled at the old hall for the last time, and then marched off to take possession of their new premises. Although the new schoolroom is much larger than the one vacated, it is certain that not many more scholars can be accommodated without discomfort. The evening service was conducted by the Rev. Dendy Agate, who spoke from the words, "By their fruits ye shall know them," and delivered a most impressive discourse on the exercise of religious toleration, and the cultivation of the highest and noblest powers apart from any particular creed, dogma, or form of faith. He thus set forth very clearly the broad principles upon which the church at Bradford is founded.

North-East Lancashire Sunday-school Union.—The second conference of the year was held on May 5, at Newchurch, and proved to be one of the most successful we have held during the last two or three years. An admirable paper was read by Mr. S. Holden, of Burnley, on "The Influence of Sunday-schools on Society." Mr. Holden is an ardent believer in the good work done by Sunday-schools in raising the moral tone of society, and his words were full of hopefulness and inspiration. He holds firm the belief that no good and true work is ever lost, and therefore encouraged teachers to continue their labours even if the fruits were not apparent and visible. Discussion was invited, but resolved itself into a series of expressions of cordial agreement with Mr. Holden. During the evening several musical items were rendered by Mrs. Webster (of Accrington), Miss Nixon, Mr. Lord, and Mr. Hargreaves (of Newchurch), the introduction of music into our meetings having proved a most agreeable innovation. In the course of the meeting the President moved a resolution of welcome to the Rev. E. A. and Mrs. Voysey, who made their first appearance amongst us; this was heartily carried, and Mr. Voysey replied. The usual votes of thanks concluded the meeting.

Northumberland and Durham Unitarian Christian Association.—The spring conference of the above Association was held in the Central Hall, Darlington, on Monday afternoon; Mrs. John Tweedy, Newcastle, presided. Representatives were present from most of the congregations affiliated to the Association. The meeting having been opened with hymn and prayer, a paper was read by Mr. E. Cox-Walker, of Darlington, on "What is the Matter with our Churches." The discussion was led by the Rev. Arthur Harvie, of Gateshead, and proved most interesting, and doubtless will be valuable. Amongst those who took part were the Revs. John Fox, of Leeds, Charles Travers, of Carlisle, and Mr. Charles Bell, of Redcar (who for close upon fifty years has worked as a lay-preacher). In the evening a public meeting was held in the Unitarian Church, Lead-yard, and was well attended. Mr. W. J. Watson, Town Clerk of Thornaby, and President of the Tees-side Committee, occupied the chair. Interesting speeches were delivered by the Revs. John Fox, Charles Travers, W. H. Lambelle, and Arthur Harvie. Mrs. John Tweedy also addressed the meeting, and urged upon all parents the need of paying greater attention to the religious education of children in the home. The services on the preceding day were conducted by the Rev. John Fox, of Leeds.

Scarborough.—On May 10, at the conclusion of the ordinary monthly committee meeting of the local branch of the R.S.P.C.A., the Rev. F. G. Stapleton, vicar of Seamer, in the chair, a very gratifying presentation was made to the Rev. E. L. H. Thomas, who has been for a number of years one of the hon. secretaries of the society. The Chairman said that they desired to mark their sense of the valuable services Mr. Thomas had rendered to the society, both in its general work and in the special duties, under the Dale trust, of visiting elementary schools and examining the essays of the children. The presentation, which was made by Mrs. Steble, included a fine coloured reproduction of Turner's "Fighting Téméraire," a number of Ruskin's works, and a silver afternoon tea service for Mrs. Thomas.

Sheffield: Upper Chapel.—The fourth annual concert of the Guild of Good Endeavour (and Band of Hope) was given in the Channing Hall, on May 8, and resulted in a very successful entertainment, an interesting feature of which was the ceremony of "Crowning the May Queen." The performance was witnessed by an appreciative audience of about 200, and reflects much credit upon the secretary (Mrs. Mince) and the teachers, who assisted her in training the children. Out of the proceeds a sum of 10s. has been sent to the (Unitarian) Indian Famine Fund.

Wolverhampton.—After a lengthy interregnum, caused by the old church on Snow-hill having been sold, a new site purchased in a more favourable situation, and the removal of the iron schoolroom to it, a series of re-opening services commenced on Sunday last, the service being conducted by the Rev. Joseph Wood, of Birmingham, who took as his text, "Freely ye have received, freely give." He said that although some men might say they had earned every shilling they possessed, and are indebted to no man, yet this is altogether a misconception, for everyone is indebted to society and to humanity for all he has, or makes use of, which things have cost those who have gone before him endless thought and toil, and which he freely receives. It is every man's duty, therefore, to give something in return, and not only his money, not only his advice, which many are only too ready to give, but himself. There were about sixty persons present, including a number of strangers. The Rev. Wm. Lindsay, of Christ Church, Nottingham, will conduct the services on the next two Sundays, May 20 and 27. The church is in need of hymn-books, and the Committee would feel grateful to any other church able and willing to let them have surplus copies of Martineau's "Hymns of Praise and Prayer" at a reduced price, or as a gift.

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Our Calendar.

SUNDAY, May 20.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. Amos.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. T. W. Freckelton.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. Frank K. Freeston, and 7 P.M., Rev. G. Dawes Hicks, Ph.D. Collections on behalf of the Provincial Assembly.

Forest-gate corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Brooke Herford, D.D., and 7 P.M., Rev. Edgar Daplyn. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington Unity Church, Upper-street, 11 A.M., Rev. G. Dawes Hicks, M.A., Ph.D, and 7 P.M., Rev. F. K. Freeston, "The Stranger's Church."

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Ministry of Childhood. Evening, "Flowers."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. Tavener. Morning, "Scripture." Evening, "Salvation."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. E. Capleton.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. S. Thompson.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M, Mr. S. G. Kamalakar.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. Harwood.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. Edward A. Martin, F.G.S.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. W. Harris, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. J. M. WHITEMAN, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, 'The Communion of the Lord's Supper."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev J. FORREST.
MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND, M.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. WM. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Closed for Cleaning.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 20th, at 11.15, J. A. HOBSON, M.A., "Christianity in Khaki." Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LONDON DISTRICT UNITARIAN SOCIETY.

THE 50th ANNUAL MEETING
will be held at
Essex Hall,
on
THURSDAY NEXT, MAY 24th.
The President,
SIR JOHN T. BRUNNER, BART., M.P.,
in the chair

Supported by Sir Edwin Durning-Lawrence, Bart., M.P., Dr. Brooke Herford, Stephen S. Tayler, Esq., Dr. W. Blake Odgers, Q.C., David Martineau, Esq., J.P., Jos. T. Preston, Esq., and other prominent Ministers and Laymen.

The BUSINESS MEETING, at 8, will be preceded at 7 P.M. by a CONVERSAZIONE.

LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY, May 23rd, 1900, in the Schoolroom of UNITY CHURCH, UPPER-STREET, ISLINGTON. Chair to be taken at 8 o'clock precisely by Prof. J. ESTLIN CARPENTER (of Oxford), who will be supported by the Rev. Joseph Wood (of Birmingham), A. M. Torrance, L.C.C., Rev. F. K. Freeston, Mr. A. Wilson, and other speakers.
G. DAWES HICKS, Hon. Sec.

LONDON, STRATFORD.—APPEAL.

The Teachers of the Sunday School earnestly APPEAL for assistance to enable them to give the Scholars their Annual Excursion early in July.

Contributions will be thankfully received by Mr. W. J. NOEL, Briarwood, Grove-hill, South Woodford, Essex, or by the Secretary, GEORGE SHUTE, 53A, Romford-road, Stratford, Essex.

DEATHS.

LUPTON—On the 10th May, at her residence, Headingley, Leeds, Jane, widow of the late Arthur Lupton, of Leeds, aged 71.

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A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

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THE CILIAU AERON NEW CHAPEL, CARDIGANSHIRE.

On behalf of the Committee and Congregation we desire to tender our most cordial thanks to all Subscribers to our Building Fund, by whose kindness we were able to open our Chapel free of debt on the 10th inst.

LEWIS WILLIAMS (Minister), Cwmere Cottage, Talsarn, South Wales;
LEWIS EVANS (Secretary), Tynant, Ciliau Aeron.

The following subscriptions have been received:—

	£	s.	d.
Amount already acknowledged... ...	179	2	6
British & Foreign Unitarian Association	25	0	0
Miss J. Durning Smith	5	0	0
Miss E. F. Lee	5	0	0
Mr. John Harwood, J.P.	3	0	0
Mr. W. Eckersley	2	2	0
Rev. Dr. G. Vance Smith	2	2	0
Mr. H. W. Gair, J.P.	2	2	0
Mr. Thomas Hamer	2	0	0
Mrs. Joshua Buckton	2	0	0
A. T.	2	0	0
Mr. Charles Thomas	2	0	0
Mrs. Abell	1	1	0
Miss Davenport Hill	1	1	0
Mr. Russell Evans	1	1	0
Mr. John Pattinson, J.P.	1	1	0
Anonymous	1	1	0
M. C. S.	1	0	0
Mr. R. R. Meade King, J.P.	1	0	0
Mr. C. Walmsley...	1	0	0
Mr. S. R. Kearne	1	0	0
Mr. Burgon	0	10	6
Mr. J. A. Campbell	0	10	0
Mr. Thomas Rowlands	0	10	0
Mrs. Heywood, 5s ; Miss Guilford, 5s...	0	10	0
Collection at Opening Services	20	0	0
Local Subscriptions at Opening Services:—			
Mr. and Mrs. Thomas, New Quay ...	2	2	0
Mr. Christmas Evans, Merthyr ...	2	2	0
Capt. Davies, Rhydowen	2	0	0
Mr. and Mrs. Jones, New Court ...	2	0	0
Mr. David Daniel, Drewen	2	0	0
Mr. W. Davies, Troedrhiw	2	0	0
Mr. and Mrs. Jackson, Aberaeron ...	2	0	0
Mr. John Evans, Solicitor	1	1	0
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Mr. David Davies, Llanarth	1	0	0
Mr. Edward Jones, Pontfaen ...	1	0	0
Mr. D. Philip Jones, Weirglodd ..	1	0	0
Mrs. Evans, Gyfeile	1	0	0
Mrs Jones, Gellifaharen	1	0	0
Mrs. Jenkins, Mynach Villa	1	0	0
Mrs. Morgans, Moelfre	1	0	0
Mr. Daniel Jenkins, Glanwern ...	1	0	0
Capt. Jones, Llannon...	1	0	0
Rev. R. C. Jones, Lampeter	1	0	0
Unitarian, Ciliau Aeron	1	0	0
Capt. Jones, Bronfre	1	0	0
Mr. T. Compton Davies, Aberaeron...	0	11	0
Mr. John Jones, Camnantfach ...	0	10	6
Mr. D. J. Daniel, Drewen	0	10	0
Mr. W. Williams, Penrallt-lwyd ...	0	10	0
Mr. John Hugh Jones, J.P., Aberaeron	0	10	0
Mr. David Jones, Aberdare	0	10	0
Mr. and Mrs. Williams, Dihewyd ...	0	10	0
Miss Sarah Davies, Froganol... ...	0	10	0
Mr. John Griffiths, Nantgwynfynydd	0	10	0
Mr. John Davies, Abercwm	0	10	0
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Mrs. Lloyd, 5s. ; Mrs. Rees Jones, 5s.	0	10	0
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Organ Fund, per Mr. Ceredig Jones, Bradford	14	7	0
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RIVINGTON CHAPEL ANNIVERSARY.

Service, 3 P.M. SUNDAY, May 27th, 1900. Sermon by the Rev. H. W. HAWKES, of Bootle. Tea provided in the Schoolroom after Service, 6d. each.

Collection in aid of Sunday-school.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

WEDNESDAY, JUNE 6th.

RELIGIOUS SERVICE, UNITY CHURCH, UPPER-STREET, ISLINGTON, at 11.30. Preacher, Rev. CHRISTOPHER J. STREET, M.A., LL.B., of Bolton.

Collection in aid of the Funds of the Association.

BUSINESS MEETING, ESSEX HALL, at 4.30. The President, CHARLES W. JONES, Esq., J.P., will preside.

Addresses on "An Ideal Church" in the Evening, at 7.30, by the PRESIDENT, and on "Dr. Martineau and Unitarian Christianity," by the Rev. J. EDWIN ODGERS, M.A.

THURSDAY, JUNE 7th.

CONFERENCE at ESSEX HALL at 10 A.M. Paper by Mr. RICHARD ROBINSON on "Possible Developments in Unitarian Missionary Work in England." The Rev. J. T. SUNDERLAND, M.A., will also read a Paper on "Opportunities and Methods of Unitarian Work suggested by experiences in America," followed by discussion.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS, at 8 P.M. Tickets, **1s.**; on and after **June 6th, 2s.**

Early application should be made for Tickets.

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Mrs. Healey, Heywood	10	0	0
Mrs. H. E. Dowson, Hyde	10	0	0
Mrs. Taylor, Bolton	5	0	0
Mr. John Chew, Blackpool	5	0	0
Mrs. D. Ainsworth, Cleator	10	10	0
Mr. and Mrs. D. Little, Bowdon... ...	5	5	0
Mr. and Mrs. J. Marsden, Blackpool ...	2	2	0
Rev. W. and Mrs. Binns, Blackpool ...	1	1	0
Mr. W. Nuttall, Blackpool	1	1	0
A Friend, per Miss Parker	1	0	0
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H. W. Gair, Esq., Liverpool	2	2	0
Harry Rawson, Esq., Manchester ...	3	3	0
W. Haslam, Esq., Bolton...	1	0	0
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Donations will be thankfully received by any of the following:—

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3022. NEW SERIES, No. 126.] LONDON, SATURDAY, MAY 26, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amount already acknowledged, £1,525 16s. 3d. ; E. A. C., £3 ; Miss E. G. Stone, 10s. ; the Misses Anna and Isabella Lamont, £1 ; Mrs. Johnson, £5 ; Miss H. M. Johnson, £1 ; A. H. B. Keating, 10s. ; Miss A. E. Shaen, £10 ; Miss Catherine Scott, £4 ; Miss Kemp, £1 ; Mr. R. T. Maxwell, £1 1s. ; Mrs. Maxwell, 10s. 6d. ; Mr. Franklin Winser, £2 2s. ; The Children's Guild of Good Endeavour, Sheffield, 10s. ; Mr. John Tweedy, £5 5s. ; Miss Browne, £1 1s ; Addition to Collection by Members of the Carlisle Congregation, 6s. ; Mr. G. Carslake Thompson, £3 ; J. S. H., 5s. ; Mr. Howell B. Thomas, Merthyr, £1 1s. ; Miss Harriet Jenkins, Merthyr, 1s. ; Miss Lizzie Jenkins, Merthyr, 6d. ; Collected by Miss Lizzie Jenkins, 1s. 3d. ; A Friend, Merthyr, 6d. ; W., £2 ; Number Forty-one, £1 ; Upper Chapel Sunday-school, Sheffield, 8s. 6d. ; Mrs. Stephens, Merthyr, 10s. 6d. ; Mr. A. Chapman, £1 ; H. B., of Bavaria, 2s. 6d. ; Miss Whenman, 10s. ; Miss Rowland, £5 5s. ; P. and A. L., 10s. ; Collection in Matthew Henry's Chapel and School, Chester, £2 16s. ; Miss. G. R. Armstrong, £1 5s. ; Mr. G. B. Dalby, £1 1s. ; Additional from Concert at Torquay, 2s. 6d. ; total £1,583 12s. 0d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

To the grateful acknowledgements already made to friends in many quarters for generous gifts and other help towards the success of the London Unitarian Bazaar, there is another to be added—and most cordially—to the members of the Brahmo Somaj and other friends in India, who sent very charming and valuable contributions of native workmanship. The bulk of the goods, owing to delay in transit, unfortunately did not reach the King's Hall until the second day of the Bazaar, but as soon as they arrived they found a ready sale and realised a substantial sum.

THE eleventh annual Free Loan Exhibition of Pictures for Southwark and Lambeth will be opened this (Saturday) afternoon at 2.45 by Sir L. Alma-Tadema. Sir Edwin Durning-Lawrence, Bart., M.P., will take the chair. Mrs. Humphry Ward will also speak. Among the pictures promised are "Joan of Arc," by Sir John Millais, P.R.A. ; "Portrait of the Earl of Iddesleigh," by Edwin Long, R.A. ; "Joan of Arc," by Sir W. Richmond, R.A. ; "Peace and Goodwill," and "Portrait of Lord Roberts," by G. F. Watts, R.A. ; "Bavarian School Children," by Hubert Herkomer, R.A. ; "Portrait of Miss Octavia Hill," by John Sargent, A.R.A. ; &c. Besides the artists above mentioned, pictures are lent by Sir E. Durning-Lawrence, M.P., Sir Cuthbert Quilter, M.P., Hon. W. F. D. Smith, M.P., J. W. Swan, F.R.S. The Countess Feodore Gleichen lends the bust of a child, and Mrs. Woolner a medallion portrait of Lord Tennyson, by the late Thomas Woolner, R.A. The exhibition is to be open until June 17, on weekdays from noon until 10 P.M., and on Sundays from 3 until 10 P.M.

ON Sunday morning the Rev. Stopford A. Brooke is to preach at Essex Church, this being the first of six successive Sunday mornings on which, as we have already announced, Mr. Brooke is to occupy the pulpit of Essex Church.

THE discussion at the London Diocesan Conference as to the proposed Round-table Conference on the present divisions in the Church was introduced by Prebendary Webb-Peploe, who was followed by Lord Halifax. These representatives to the two chief parties in the Church moved and seconded a resolution, which, after various amendments, was agreed to as follows :—

That this conference request the President to appoint a Round-table Conference, consisting of members of the Church of England, on ritual and the doctrines involved, to name the members, and to fix the terms of reference.

A question asked by the Bishop in his Presidential Address, as to whether representative Nonconformists should be included in the Conference, was met, it is said, by a unanimous negative.

THE CHURCHMEN'S UNION, of which the Rev. W. F. Cobb, D.D., formerly of the E.C.U., is now organising secretary, takes as its motto the well-known words, *In necessariis unitas, in dubiis libertas, in omnibus caritas*, and thus states its initial object :—

1. The Churchmen's Union is a society of members of the Church of England who are neither High Churchmen only, nor Low Churchmen only, nor Broad Churchmen only, but Catholics in the sense of endeavouring to combine all that is good and true in each of these three parties.

2. As "Ritualists" have their organisations which give them self-expression and the means of propagating their distinctive principles, and as "Anti-Ritualists" are similarly organised, so the Churchmen's Union is an attempt to organise the great majority of members of the English Church who do not ally themselves with either of these extremes, that so it may be able to speak for all "sober, peaceable, and truly conscientious sons of the Church of England."

3. The Churchmen's Union, therefore, seeks to include in its organisation all those who, by an inexact but well-understood term, are known as "Moderate Churchmen," whether these are found among the historic High Church Party, or the so-called old-fashioned Evangelicals, as well as those who do not identify themselves with either of these two parties.

At a recent meeting of the Union a striking paper on "The Hallowing of Thought by Religion," was read by the Rev. A. Gordon, rector of Middle Clayton, of which the following are the concluding passages :—

It is too bold to think that one can trace the vision of a Church of the future, in which head and heart will each be at liberty, not by the one swallowing up the other, not by the surrender of the peculiar strength of either side—and let me say that I believe we shall never have a dead monotony of talent in this regard ; however we may come to share each other's gifts, there will always be some Christian people whose special function is that of thinking, and other Christian people whose special function is that of experience, practice—call it what you will—no, not by the surrender of the peculiar strength of either side, but by each gladly allowing the fullest scope for whatever the other may have in it to give. A Church in which there will be nothing that can be called mere intellectualism, nothing that can be ridiculed as mere sentimentality, and nothing that can be suspected as mere hasty and ill-considered meddlesomeness — a

MEADVILLE THEOLOGICAL SCHOOL.

Church, in short, in which intense religious fervour, and earnest labour for human good will go hand-in-hand with perfect openness of mind and high scientific culture.

This may be only a vision, and far too good to be true; but is it not the experience of the past that the things too good to be true are the truest, and moreover, that it is these things which persist, through all opposition, in turning themselves into realities? This, at least, is certain, that when we can persuade a great multitude to dream any dream or see any vision, we are on the verge of an unwakening to find that *that* is more than a dream and too substantial for a vision.

Now, to persuade men to look for and desire the better and completer Church that is to be, constitutes, I take it, the work of the Churchmen's Union. In this labour may it have such good success that, even in our own generation, we may see a far fuller realisation than has ever yet been known of what the Apostle set before us when he wrote: "There are diversities of gifts, but the same spirit; and there are diversities of ministrations, but the same Lord; and there are diversities of workings, but the same God Who worketh all things in all."

In this month's *Seed Sower* will be found not only some interesting notes on the National Conference at Leicester, but the speech, which for want of time at the end of the Public Meeting, the Rev. Joseph Wood did not deliver.

THE INDIAN FAMINE.

The following are passages from a letter addressed to Mr. Ion Pritchard, Chairman of the Indian Committee of the B. and F.U.A., and Treasurer of the Famine Fund, by Mr. A. M. Bose, the President of the Brahmo Somaj.

Mr. Bose writes on April 19 from 139, Dhurmtola-street, Calcutta: — "Permit me to offer you and your Committee, and through you to my esteemed friend, Mr. Sunderland, whose appeal initiated this special fund, and above all to our warm-hearted and generous Unitarian friends who have subscribed to it, the expression of our deep gratitude for this fresh mark of sympathy with India in her hour of terrible need. The help will be greatly appreciated, and will, I trust, be the means under Providence of saving some lives and mitigating much suffering in a few corners, at any rate, of the vast tract under the grip of Famine in India; and our generous friends will have the satisfaction of knowing that their kind contributions will be administered by persons moved by the deepest sympathy towards the afflicted multitudes, living and mixing with them, who will make every penny go its farthest in relief of suffering.

"We cheerfully accept the work of being distributors of your relief. I was to have left last week for Darjeeling, where my family have gone; but I have been waiting to set going the arrangements for the work of relief to begin. I placed your letter before a meeting of the Brahmo Somaj Committee, at which the following resolution was most cordially adopted:—

Resolved that the Brahmo Somaj Committee cheerfully accept the offer made to them of administering the funds raised by our Unitarian friends in England for the relief of sufferers from the present famine in India; and in doing so, they wish to record an expression of deep gratitude on their own behalf, and on behalf of the Brahmo community, for this generous contribution in help of the sufferers in India.

"It may interest you to know that we have already placed ourselves in communication with Brahmo friends in Bombay and Punjaub with a view of having arrangements made for immediate commencement of relief work in those parts. Unhappily in the portions of India most affected by the present famine—namely, Central Provinces and Rajputana—there are available hardly any local Brahmo agencies. We have, therefore, arranged to send some earnest Brahmo workers from here to those parts of the country, to carry on the work of relief with such local help as may be available; and I am glad to say we have already got some volunteers, who have offered their services for the purpose."

The following cutting from the *Indian Messenger*, of April 29, gives further information as to what is being done in this matter:—

"It is a matter for rejoicing that the New Dispensation and Sadharan Samaj workers, have agreed to act together in connection with the administration of the Unitarian Famine Fund. Babus Indubhushan Ray, Lalitmohun Das, M.A., and Sudhir-Chandra Banerjea, from the Sadharan Brahmo Samaj, have started for the Central Provinces. They will be soon joined by Bhais Brojogopal Neogi, and Haralal Ray, of the New Dispensation Church. Their first headquarters will be at Khandwa, in the Nimar District, where the suffering is the acutest. Babu Haridas Chatterji, Pleader, Khandwa, who is at present in Calcutta, has kindly offered his Khandwa house as a place of temporary residence for our workers. From Khandwa, they will decide the next centres, where their operations should extend. They may visit Indore and Rajputana, where also the distress is very great."

ANOTHER WHITSUNTIDE MEETING.

Sir,—It is felt by some of us that Whitsuntide will afford to Unitarians attending the anniversary meetings and to other friends in London, an opportunity of protesting against the suppression of free speech in England, and of expressing their desire for a just and peaceful settlement of the war in South Africa, which shall recognise the principle of nationality.

A meeting is therefore being organised at which certain resolutions in favour of these principles will be submitted. The date and place of the meeting will be duly advertised.

In the meantime we shall be glad to hear from any who are in sympathy with the objects named, to whom tickets will be immediately forwarded on application to any of the undersigned:—

G. H. Chancellor, 3, Hornsey Rise-gardens, N.;
Miss Florence Hill, Eirene Cottage, Gainsboro'-gardens, Hampstead, N.W.;
Lawson Dodd, Tunbridge Wells;
Miss Lucy K. Garrett, 12, Highbury-crescent, N.;
Charles Weiss, 14, Well-walk, Hampstead.

Nobleness of character is nothing but steady love of good and steady scorn of evil.—*Froude.*

WHIT-WEEK MEETINGS.

Tuesday, 5th June.

5. 0. Sunday School Association: Annual Business Meeting: President, S. S. Tayler, Esq.
6. 0. Tea and Reception by the Sunday School Association.
7.30. Address by Miss Marian Pritchard: "A Glimpse at Sunday-school Work in America."

Wednesday, 6th June.

10.30. Communion Service at Unity Church: arranged by the London Unitarian Ministers' Meeting.
11.30. Annual Sermon by the Rev. C. J. Street, M.A., LL.B., Unity Church, Upper-street, Islington.
1.45. President's Luncheon to Delegates.
4.30. Annual Business Meeting: British and Foreign Unitarian Association.
6.30. Tea in the Council Room for Members of the British and Foreign Unitarian Association.
7.30. Public Meeting: Addresses by the President, Charles W. Jones, Esq., and the Rev. J. Edwin Odgers, M.A.

Thursday, 7th June.

10. 0. Conference: Papers on "Missionary Work" by the Rev. J. T. Sunderland, M.A., and Mr. Richard Robinson.
1.30. Delegates' Luncheon: Sunday School Association.
2.30. Central Postal Mission: Annual Meeting.
3. 0. National Conference Committee.
4. 0. Conference of London and other Ministers: Paper by the Rev. John Byles on "The Christian Minister, as Prophet."
8. 0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, 8th June.

7. 0. Temperance Association: Members' Annual Meeting. President, the Right Hon. the Earl of Carlisle.

All Meetings held at Essex Hall, unless otherwise stated.

PUBLICATIONS RECEIVED.

[To Publishers.—*All Books &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

Civilisation and Foreign Missions. By Rev. G. A. Allan, M.A. (Elliot Stock.)

The Life of Lives. By F. W. Farrar, D.D., F.R.S. 15s. (Cassell and Co.)

Ruskin's Social Experiment at Barmouth. By Blanche Atkinson. 6d. (Clarke and Co.)

The Messages of the Bible. By G. B. Stevens, Ph.D., D.D. 3s. 6d. (Clarke and Co.)

Wesley and Methodism. By F. J. Snell, M.A. 3s. (T. and T. Clark.)

An Evening with Punch. 2s. 6d. (10, Bouverie-street.)

The Life and Times of Queen Victoria. Part 1. 6d. (Cassell and Co.)

Spiritual Perspective. By C. J. Perry, B.A. 1s. 6d. (Philip Green.)

Review of Reviews, Woman at Home, English Illustrated, Young Days.

ACHIEVEMENTS OF THE CENTURY.

The Study of Comparative Religion.

II.

Light on the Old Testament.

The study of Comparative Religion is interesting from many points of view: in this paper a few notes are offered in illustration of its bearing on the Old Testament. The fortunes of the people of Israel brought them into close contact with a remarkable succession of nations. They came from the Land of the Two Rivers, where an ancient civilisation had existed for thousands of years before the tribes made their way into the land of Canaan. They sojourned in Egypt when the empire of the Nile valley was at the height of its spleudour. The captives of Judah lived beside the Babylonian canals till the successors of Nebuchadrezzar fell before the Persian onset. For the next two centuries the new power controlled the destinies of Jerusalem, till it went down in its turn at the shock of Alexander's conquest, and Western Asia surrendered to the Greek. What light do the discoveries of our century throw on the records of Israel's thought and life in the Old Testament?

It is more than two hundred years since reports and drawings of inscriptions in wedge-shaped (cuneiform) characters at Persepolis and elsewhere first reached Europe. But no progress could be made in deciphering them until more correct copies had been procured. The first effective step was made by Grotefend, of Hanover, in 1802. After long poring over the unknown words he succeeded in identifying three names—Darius, Xerxes, and Hystaspes. The most valuable clue, however, was supplied by a young British officer, Lieutenant Henry Rawlinson, who began in 1835, under great difficulties, to copy a triple inscription on Mount Behistun, near Kermanshah, in Persia. Ten years later, when Consul at Baghdad, he returned to the work, and his results were published in the journal of the Royal Asiatic Society in 1846. It was the most important contribution to cuneiform study.* The inscription was in three languages. The Persian was read with comparative ease, and the key was thus obtained to the others, which were found to be in Median and Babylonio-Assyrian. Meantime Botta had begun to open the mounds at Mosul in 1842, and Layard followed at Nineveh. The latter had discovered part of the Royal library, and the fragments of inscriptions which he collected were estimated by Rawlinson at over twenty thousand. The attention of scholars was at first chiefly drawn to their historical value, but, as new texts were brought to light, it began to dawn upon Sir Henry Rawlinson that some of the early material in Genesis had probably been derived from Babylonian sources. This question was settled in 1872, when the late Mr. George Smith announced his discovery of an epic narrative containing a story which was obviously the prototype of the Noachic flood. From this point the advance has been rapid. Much of the early history of mankind in the first eleven chapters of Genesis can be referred to the general cycle of ideas in Mesopotamia. The story of Eden has not yet indeed been disinterred from the ancient mounds. But here are the roots of the Canaanite culture; here are the origins of obscure mythic forms which (as Gunkel has recently shown) have found an important place in Christian apocalyptic expectation; here are hymn and prayer, the confession of the sinner, and the aspiration of the righteous; here are ideas which a little further development might have lifted nearer to the Hebrew conceptions of the moral government of the world. Here, too, are the temple and the rite, here are hierarchy and sacrifice, and here the figure of the revealing god whose name reappears in Mount Nebo, and is kindred with the "prophet" of Israel. Old Testament language, history, religion, once so fondly deemed unique, are now correlated with products of thought and usage far older than themselves. The cuneiform discoveries have reinforced the conclusions of science that the story of Adam and Eve is in no sense the actual record of an event, and the theologians are left to reconcile as they can their theories of revelation and the positive fact.

What, then, of Egypt, with which the scholars of an older day so often sought to connect some of the details of the institutions attributed to Moses? In that field, too, research has been fruitful, for a whole civilisation has been reconstructed. We can follow the ancient Egyptian now through almost every stage of his career. His toys—even the little wooden crocodiles with snapping jaws—are found in our museums; his dress, his tools, his sports, his occupations, his mathematical problems, his novels, his prayers—we know them all. The temple and the tomb have yielded up their secrets, and the varied panorama of ancient Egyptian life is revealed even more clearly than that of Greece or Rome. A hundred years of incessant labour have had their reward. Discovery began with the famous Rosetta stone during the expedition of Napoleon I. to Egypt in 1799. It contained a decree of the Ptolemaic epoch in two forms of Egyptian writing (hieroglyphic and demotic) and in Greek. The key to the Egyptian was found by an English physician, Dr. Thomas Young, who made out the name Ptolemy, and laid down the leading principles of hieroglyphic decypherment. But his linguistic knowledge was too imperfect to carry him very far, and it was the brilliant French scholar Champollion who began in 1821 the series of publications which securely established the grammar and the lexical affinities of the Egyptian language.

From that time the work of exploration has been busy. Texts were copied,* tentative translations were made, and the strange medley of forms in the Egyptian pantheon slowly emerged into some kind of distinctness. Students were bewildered by the perplexing problems which were offered to them. Mysterious speculations of a quasi-pantheistic type subsisted side by side with degrading types of animal worship. Crude survivals of savagery jostled highly spiritual ideas. At one time it was confidently supposed that the origin of the sublime phrase, "I am that I am" (Exodus iii. 14), might be carried back to an Egyptian formula *nuk pu nuk*; but the best Egyptologists have long abandoned this identification. Most interest, perhaps, gathered round the remarkable book in which the dwellers by the Nile recorded their faith in the next life, and traced the perils of the soul in its adventurous journey after death through the underworld.

Copies of the "Book of the Dead" are now displayed in all the chief museums of Europe; and almost everyone is familiar with the famous judgment scene in the "Hall of the Two Truths." It was an English scholar, the late Dr. Birch, who first grappled with the difficulties of translating this singular collection of spells and confessions. Here are magic and morals in curious alliance. But no one who has stood in one of the great Egyptian tombs, such as that of Seti I., father of the Rameses of the oppression, and seen the solemn representations of judgment, beatitude, and penal doom, which depicted the destiny of the departed, can help asking himself why such ideas left not a trace on Israel. No student of Hebrew antiquities or religion now resorts to Egypt for an explanation. No one would attempt to connect the morality of the Ten Commandments with the confessions of the soul before the forty-two assessors in front of the sanctuary of Osiris. Some of the sacred hymns of Egypt, long before the Exodus, were far in advance of the tribal customs of the Mosaic age. But Israel had within it the germ of a religious development denied to Egypt, whose ancient faith has little more share in modern religion than is indicated by the curious parallels between Isis and Horus on the one hand and the Virgin and Child on the other,* or the picture of the soul-weighing in the papyrus of Ani and the similar sculpture on the tympanum of the west portal of Notre-Dame in Paris.

While the exiles of Judah were listening to the glowing words of the prophets of the Captivity, a new movement was making itself felt in the North-east. Three years after the fall of Jerusalem (so the latest investigator believes himself able to fix the date), in the year 583, the great reformer Zoroaster passed away at the ripe age of seventy-seven.† His teaching excited the interest of the Greeks, who had already noted in the fourth century before our era its main conceptions of a conflict between good and evil powers, of the final victory of the good, of the abolition of Hades, of a general resurrection and an immortality of happiness in an earth where universal intercourse would be facilitated by the levelling of all the mountains. The scriptures in which these ideas are embodied, known in Western Europe by the name Zend Avesta, have gathered round them the earnest study of a group of modern scholars whose labours have brought to light a series of doctrines of unexpected interest. In 1723 a manuscript was presented to the Bodleian, but the librarian could do nothing better with it than hang it by an iron chain upon the wall. A copy of a few leaves excited the zeal of a young French scholar in Paris, Anquetil Du-

* By a totally different method Dr. Edward Hincks, of Killyleagh, arrived independently about the same time at similar principles of cuneiform interpretation.

* Readers of this journal will not need to be reminded of the active share taken in these early publications in this country by the late Mr. Samuel Sharpe.

* *Cf.* the little treatise on "Egyptian Mythology and Egyptian Christianity," by the late Mr. Samuel Sharpe, p. 85.

† "Zoroaster," by Professor A. Williams Jackson, 1899, p. 127. There is, however, great difficulty in placing it so late.

perron, in 1754. The next year he secured a passage to India by entering himself as a sailor in the service of the French East India Company, and after nine years of adventure he returned laden with precious manuscripts, among which were the sacred books of the Parsees. In 1771 he boldly issued a translation of the Zend Avesta into French. No attempt, however, was yet made to publish the text. More than fifty years passed before the doubts with which Duperron's work had been assailed were finally cleared away by Rask's proof (1826) of the affinity of Zend with Sanskrit. The gifted scholar, Eugène Burnouf, devoted immense labour to the first edition of some of the sacred texts, and founded the philological study of the Avesta. The second half of the century has seen its interpretation securely established, and the main lines of its doctrines clearly expounded. The deep ethical character of Zoroaster's teaching shows a moral intensity which at once wakens the sympathy of the student of the Old Testament; and he is startled at the appearance of ideas which he subsequently meets with in the later doctrines of the Synagogue. Such is the "Good Mind," a kind of Holy Spirit, who is conceived as one of six "Immortal Holy Ones" around the throne of Ahura Mazda, "the Lord all-wise." Such is the angel of "the kingdom," another of the sacred group, concerning which we read "the kingdom is Ahura's," "we praise the good kingdom." To adopt the true religion is "to give the kingdom to Ahura"; and again "he gives the kingdom to Ahura who gives succour to the poor." The details of the great scheme of the last things cannot be expounded here. They include the judgment following death, with its award to the successive heavens of Good Thought, Good Word, Good Deed, and the Home of Song or Endless Light, or to the corresponding hells of Evil Thought, Evil Word, Evil Deed, and Endless Darkness—the final Resurrection and reunion of families beginning the great consummation or "Making the world go forward"—the overthrow of the powers of evil and the bringing back of hell for the enlargement of the world—when the world becomes immortal for ever and ever, and the believers attain to entire fellowship with their heavenly Lord. The doctrine of resurrection makes no definite appearance in the Old Testament till the Book of Daniel in the Maccabean age, where it is connected with the conception of the kingdom given to the saints. Did the Jewish hope of the last things owe anything to the older scheme? The movements of thought are necessarily obscure, and certainty is impossible; but the unquestionable affinities of the doctrine of the Synagogue with Persian ideas suggest the probability that unknown influences were early at work to stimulate the imagination of Israel along the lines of kindred expectation.

The Persian monarchy fell before Alexander's onset, and Asia was opened to Greek influence, which can be traced even in North-west India. Did that influence also affect Israel? Jews were transported in large numbers to Egypt, and Greek immigrants poured into Palestine. They built cities and temples; they introduced new manners; did they also bring any of the conceptions of the schools? No one would have dreamed of asking these questions a hundred years ago. But the study of Greek history, philosophy, religion, has made scarcely less progress during the past century than that which has been effected in less familiar fields;* and the study of the Bible has advanced in the same manner. It is now made probable that Greek influence may be discerned in the development of Wisdom in the Book of Proverbs; it is almost (if not quite) certain that it has shaped some of the phrases in Ecclesiastes. Remoter echoes of Orphic doctrines may perhaps be found in the by-ways of Jewish and early Christian faith about the destiny of the wicked in the next world. Much more important, however, is the transformation of primitive Christianity under Hellenic influence, and the share of Greek thought in enabling the Palestinian teaching to take its place as the dominant factor in the development of European life. The truth is that there are many elements in the Synoptic Gospels which have ceased to speak to the religion of the present day. We turn from the division of time into the "age that now is" and "the age that is to come" with all its elements of catastrophe and divine interference, and we rest in the Hellenic ideals of the world's order which nineteenth-century science has so strenuously enforced. We find that we can learn of Plato as well as of Paul, and we appreciate the large-mindedness of the Alexandrian Clement, when he said that if the Law had been a "tutor" to bring the Jews to Christ, Philosophy had rendered the same service for the Greeks.

J. ESTLIN CARPENTER.

QUICUNQUE VULT.

SHOULD I apologise to God
Because, forsooth, I fail to see
You with your little measuring rod
Have rightly gauged infinity?

And must my future hope depend
On God's "uncovenanted grace,"
Because I laugh when you pretend
To wield the Beadleship of space?

Your Heaven is a Concert Hall
With seats reserved for those who buy
The Churches' Tickets: but that all
May enter gratis you deny.

For me, I know the Father's face
Will welcome any who will come;
And none who hunger for His grace
Need other passport to His Home.

For you, your guide-books, tickets, charts,
Indeed may ease a weary way:
But Heaven exists for loving hearts
And none may enter there but they.

Nor does eternal life begin
When death has closed our earthly span;
Nor when our globe shall cease to spin
Through space shall Heaven dawn on man!

Eternal life is theirs who live
Above our finite hopes and fears;
And from eternal thoughts derive
The purpose of their mortal years.

Aye! not your angels stand more near
To God in Heaven than they in whom
Faith, Hope, and Love have wakened here,
And solved the terror of the Tomb.

H. A. R. JOY.

* The spade has been at last introduced into Greece, but not until Egypt, Mesopotamia, and Palestine had first proved its use.

CORRESPONDENCE.

[The Editor is not responsibl for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

ATHANASIUS AND ARIUS.

SIR,—Is it already an accepted axiom among Unitarians that the teaching of Athanasius was more rational and more spiritual than that of Arius, and that the decision of Christendom in favour of the former has been a great blessing to mankind? If ever these notions should form part of the Unitarian Faith some of us will have to attend the Conferences simply as Non-subscribers. I have so many times heard it stated, or perceived it to be taken for granted, that the views of Athanasius were deep and prescient and abiding, as compared with the temporary crudities of Arius, that I have turned more than once again to the famous orations (English edition) to see whether my own original impression should be modified. I do not find that it is altered in the least degree. The position of Arius, even as stated by his enemy, and especially his Scripture exegesis, seems much more rational than that of Athanasius. The crudities which modern Christians have outgrown belong to the two great rivals in common. Athanasius marks the distinction between the Creator and the created as emphatically as Arius. He scornfully asks: "Is there any likeness between creatures and their Creator?" He declares that if the Son were not truly and properly the Universal Governor, the Great God, the Creator and Maker of all, "he would be, as the Arians imagine, a creature." Human beings are constantly spoken of by Athanasius as creatures in exactly the same sense as the word is used by his adversary; the filial relationship of Man to God, as expounded by spiritual writers of recent times, seems quite foreign to his thoughts. On the other hand, the views of Arius, even as expounded by so unsympathetic a writer as Dr. Harnack, need very little transformation in order to make a perfectly rational creed at the present time. "The Son is an independent existence, essentially separate, distinct, and different from that of the Father; he is neither one and the same Being with the Father, nor of like nature with Him. Otherwise there would be two Gods. Rather, like all reasonable creatures, he has a free will and is capable of change. He was able to be either good or bad; but he determined upon the good, and held to the good without wavering. Accordingly he has by his own will become immutable" ("Dogmengeschichte," Band II., 3te Auflage, S. 195). Arius did well thus to insist on the free will of the Son; he did well to insist that as between the Creator and the creatures the Son was in nature akin to the creatures; that the term "Son of God" did not wholly separate him from his fellows, or justify his being confused with Almighty God. These be even yet good wholesome teachings.

For the rest, whenever, for the sake of argument, Arius takes the notion of generation seriously, the wrath of his adversary knows no bounds, for it places him under the necessity of proving that in his mouth the words begotten, generation, &c., are even more meaningless than in

the mouth of Arius. With the latter they are an intelligible metaphor—with the former an inexplicable riddle. Yours for the heretic, J. Ruddle.

Chorlton-cum-Hardy, May 15.

THE BIRMINGHAM DISTRICT CIRCULAR.

Sir,—The writer of your Midland Letter of last week refers to a little effort of mine in 1858 in issuing a Unitarian Circular for the Birmingham District. About seven numbers were issued, and in the last I invited others to join in forming a committee to carry the work on. There was no response. Indeed, some of the ministers in those days rather resented my action and did not wish anything of the kind. Only one—the Rev. Edward Parry, now Mayor of Kidderminster—gave me any effective support and encouragement. My object now is to say that I still adhere to the sentiments in the paragraph quoted by your correspondent, and have steadily worked under their influence, and, I think, with good results. Times are altered now. The National Conference, Sunday School Unions, the Sunday School Session, and local associations have put a different aspect on denominational life, and our young people know they belong to a church of which they may well be proud. At the same time, I do not think we are making as good a use of the Press as we might. Our newspapers are cheap enough, but few in our congregations take them in. Our local magazine, *The Seed Sower*, edited by the Rev. Joseph Wood, we have found very useful. We make our people have it; we send a free copy to every house connected with our chapel and school, and we insure its being read by pasting in a page of scraps relating to our own doings, which is eagerly looked for. A collection is made every year for the cost, and if enough is not raised the balance is provided out of the chapel offertory. We circulate *Young Days* in the same way, sending a copy to every house where there are young children. The Sunday-school pays for these. Having agents to sell periodicals always failed. The trouble is too great, and a loss to the agent almost certain. *The Christian Freeman* we have well supported for forty-four years, but we do not now circulate them monthly. We accumulate, then bind them up, two years in a volume, and use them in the Sunday-school. Henry McKean.

Oldbury.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Sir,—May I be allowed to draw the attention of your readers to the announcement of our annual meeting which contains a new feature. After the formal business is concluded, we propose to hold a short conference on "Women's Work in Christian Churches." We shall have the privilege of hearing Mrs. Brooke Herford and the Rev. Marion Murdock; their wide experience both in England and the United States will add much to the interest of the conference.

There are so many aspects to this question, there is so much quiet work being done by women within our denomination under great difficulties, and such large and varied work being carried on by the orthodox, from whose methods we have much to learn, that we hope that any one who can throw fresh light on some special point, or who can speak from personal experience, will take part in the conference, so that it may be of real practical value.

Florence Hill,

Hon. Sec., Central Postal Mission and Unitarian Workers' Union.

GIFT OF HYMN-BOOKS.

Sir,—A member of my congregation has about twenty copies of "Hymns for the Christian Church and Home," and sixteen chant-books, all in good condition, and some quite new. I shall be glad to hear from any one who can make good use of them. They will be presented gratis to the most suitable applicant on paying carriage. B. C. Constable.

Heath-road, Stockport, May 17.

OUR MOORLAND HOME.

The imagination of many readers of The Inquirer must have been touched from time to time last year by the reports which appeared of the grand doings at our Moorland Home. The simple ingenious exclamations of children released from dull city schools, and of elder scholars escaped from mill and factory, must have found an echo in the hearts of all who love the country and who wish to see its humanising touch laid upon the lives of our young people too much now divorced from it. Last year about 300 scholars and teachers enjoyed a full week's holiday in the bracing air of the High Peak of Derbyshire, where our Home is situated. For six full weeks successive relays of our children livened up our Moorland village of Great Hucklow with their song and laughter, and for many more weeks and months the delights of our Moorland Home have lived in the children's hearts, a glorious memory of the past and an alluring hope of the future. So successful was last year's experiment that the Manchester District Sunday School Association, which is carrying on the work, decided to put it upon a permanent basis and to extend its advantages to a still larger number of schools. To this end it leased a large field, upon which it proposed to erect a suite of corrugated iron buildings, embracing sleeping and entertaining rooms for a party of from eighty to 100. Unfortunately, however, prices are ruling very high just now, but we have been able to modify our plans in such a way as to secure nearly all the advantages originally contemplated at an expenditure of about £500 only. We are erecting a large day room, 50 ft. by 23 ft., in which all meals will be served, entertainments given in the evenings and on wet days, &c., and we are also putting up kitchen, larder, &c. Then we have taken three good cottages on a three years' lease, and had them transformed into excellent dormitories for boys, while for the girls we have hired the Old Hall again. Thus we secure our accommodation for eighty each week with a separate bed for each child. Here at a trifle over six shillings a week we shall provide board and lodging for scholars up to sixteen years of age, and for elder ones and teachers for a slightly higher price. Already some twelve or thirteen school parties, ranging from single classes up to the entire accommodation of the Home, have been booked for the coming season, and we have little doubt that the places still vacant will soon be applied for. When the scheme is in full working order, we hope to entertain at least 1,000 scholars and teachers each year.

Beside the great pleasure which our Holiday Home affords, it is teaching us how to enjoy a simple quiet holiday—a lesson badly needed up here in the North. In the past holidays, with many of us, have only been a change of one form of rush and excitement for another, the noise and clatter of the mill giving place to the din of Douglass or Blackpool. The calm and quiet of Great Hucklow have been a revelation to many of what a holiday should be, and thus they have learned how to secure infinitely better moral and physical results at a tithe of the old expense. And then the movement is helping us in our school-life. From every school there comes the same testimony. Teachers and scholars who have visited Hucklow are knit together in deeper confidenceand affection than ever before. Thus from every point of view this movement is one which is sure to appeal to all readers of The Inquirer. It is, I believe, absolutely unique in the history of Sunday-school work in this country. Never before, apart from the experiments out of which it has come, has the attempt been made to transfer the whole school, scholars, teachers, and minister, and to establish it in a country home, just one big happy family, for a whole week together. No words are needed to emphasise the priceless value which this opportunity gives to the earnest teacher to influence the lives of his scholars.

And now if I have in any measure enlisted the sympathy of my readers, may I venture to disclose my design, which is to secure their help? Our funds will only suffice to provide bare necessities; there is no balance for luxuries. And there are a few luxuries we want badly. We want a piano to lead the singing of our morning hymn, and to banish melancholy on wet days. A second hand cottage piano will do, and we will gladly pay carriage on it. Has any reader such an instrument to spare? Or, of course, we could ourselves purchase one if a few of those of our friends who have no pianos to give away would kindly send me small subscriptions for that special purpose. Then we want a few carpets to cover the stone floors of our cottages, and a few curtains for the windows. Should any friends have any about which they are in doubt during their spring cleaning, will they settle the matter by sending them to me? It is for the sake of the children that I make this appeal, and I know I can plead no more effective claim to the sympathy of my readers. Will those who can help us kindly address their communications to me at 15, Lincoln-grove, Chorlton-on-Medlock, Manchester.

Charles Peach.

To Correspondents.—Letters, &c., received from the following:—F. A. B.; E. E. C.; J. C.; A. E. H.; L. A. J.; J. N.; F. A. A. R.; J. F. W. Correspondents are requested to note that letters for publication must be signed by the name of the writer in full.

ICELANDIC SAGAS.*

The occasional visits to this country of cultured Icelanders have excited in those who have had the privilege of their acquaintance considerable interest in that distant island and its ancient traditions and literature. Some of our readers will remember the Icelandic poet and preacher Mr. Jochumsen, who was introduced to them by our late friend Mr. Spears, and preached in more than one of our chapels. Another learned Icelander, Mr. Magnussen, has become a permanent resident, as sub-librarian of the University of Cambridge. Dr. Stefánsson, who is now on an extended visit to this country, and is engaged in literary studies, has issued this beautifully illustrated work in collaboration with Mr. W. G. Collingwood, well known as author of the "Life and Work of Ruskin." Acknowledging with more or less shame an almost entire ignorance of the subject, the present reviewer can say little more than that he has read the book with much interest; that the legends and Sagas throw light on the early history of Scandinavian literature; that the numerous illustrations, especially those in colours, are beautifully executed and show that much of the scenery is very attractive; and that the book must be indispensable to the English student of Icelandic legends. If we may venture a word of criticism, we could have wished that some account of the present life and condition of the people had been included. But this was not a part of the purpose of the authors, and it is to be hoped that Dr. Stefánsson, who has special qualifications for such a work, may yet supply what we cannot but think is a desideratum, as we believe there is no complete modern history of Iceland in the English language. Having said this much, we fall back upon the Preface, and quote a couple of paragraphs which give a clear account of the nature and object of the book:—

This is a picture-book to illustrate the Sagas of Iceland. It is intended to supply the background of scenery which the ancient dramatic style takes for granted. The old Saga-tellers' audience knew the country, and needed no landscape description, except here and there a word to fix the weather or time of year; or in some romantic adventures, like those of Grettir, to conjure up the mysterious giant's dale, or the demons' awful chasms. And so the modern reader, out of Iceland, is wholly at a loss when he tries to *stage* these dramas, to *visualise* the action and events. Their human interest and artistic power he acknowledges, but when he tries to imagine the surroundings of the figures all is blank; and he has little help from travellers' tales of pony-riding and picnic-making at the Geysir, or Hecla, or the Sulphur mines, none of which are so much as named in the stories of old. If he fancies Grennar's "blake acres," and Snorri's Holy Fell, the spots where Gudrún dwelt and Kjartan died, as a howling wilderness of frost and fire, how impossible the whole thing becomes. Tenderness and passion of a sort may be found wherever human life can be lived; but the intense tenderness and the intense passion of the Sagas could only be developed among scenery, which, whether the actors felt it or not, reacted upon their sentiment.

It was in this belief that the two friends undertook their pilgrimage. Mr. Collingwood apparently is responsible for the illustrations. Dr. Stefánsson, who as a well-known Icelander had peculiar advantages for such a tour, made notes, identified sites and described remains. The result is a very handsome book that is not only ornamental, but useful to every serious student of a country abounding in natural wonders and rich in legendary lore. T. L. M.

* "A Pilgrimage to the Saga-Steads of Iceland." By W. G. Collingwood, M.A., and Jón Stefánsson Ph.D. Ulverstone: Holmes. 1899. Price £1 1s.

OBITUARY.

MRS. ARTHUR LUPTON.

The death, on May 10, of Mrs. Arthur Lupton, of Headingley, near Leeds, at the age of seventy-one, has already been briefly announced in these columns. She was the widow of the late Mr. Arthur Lupton, who died eleven years ago—a man long to be remembered for his active public philanthropy, his general high-mindedness, and his strong personal influence over others.

The lady, whose death is here referred to, was Mr. Lupton's second wife, and was married to him on April 25, 1866. Unlike her husband in one thing—for schemes of organised benevolence appealed to her less warmly—she was yet like him in another, insomuch as her heart went forth always to the sufferer, be he who he might, and her acts of personal kindness were neither few nor stinted, if the world knew little of them. A certain occasional touch of asperity on the surface, which may have deceived some people in her, with others only served to emphasise the true largeness of heart and depth of sympathy and the solid substratum of good sense which lay beneath. Her intellect was of no ordinary type, she watched with keen interest all that was going on in the larger world outside as well as in her own immediate sphere, she was a bright and entertaining talker, and her strong sense of humour and natural histrionic powers illuminated her conversation generally. In her the art—supposed to be dying out—of writing a vivid, graphic, and humorous letter certainly still survived. Her influence (always for good) was of a kind to be felt rather than defined, for she unconsciously raised the tone of any society she entered, and no unworthy thought or motive could long be harboured in her presence. She was possessed, besides, of a profound insight into some of the deeper problems of life and character, as those who were privileged with her intimacy well knew. And thus on many grounds the loss of her social influence will long be felt.

Mrs. Lupton was a daughter of the late Rev. Samuel Crawford, formerly minister of Call-lane Chapel, Leeds, and granddaughter of the late Rev. William Wood, F.L.S., minister of Mill-hill Chapel in the same city, who added to his qualifications for the ministry the distinction of being an able botanist. Her uncle was the late Mr. George William Wood, M.P. for South Lancashire, a man well known to Macaulay and others of equal celebrity in his day. With Mrs. Lupton, therefore, has passed away another link with a deeply interesting past, whilst her rare personality and gifts of character will be long remembered by those who knew her.

In the absence of the Rev. Charles Hargrove, the funeral service at Lawnswood Cemetery on May 15, was conducted by the Rev. J. E. Carpenter, an old and steadfast friend of the family, the selected hymns being admirably rendered by members of the Mill-hill choir.

THE INWARD LIFE.

From Dr. Drummond's Hibbert Lectures.

As the Evangelist meditated on these things, he saw that the Word had become flesh. This was to him no idle and speculative dream, but a reality of experience; for the image of the Beloved had sunk into his heart, and changed his inmost being; and, as he gazed, the whole aspect of life, of truth, of duty, was transfigured. The Thought of God, his Thought or Word to mankind, had been graven in a human image, and had spoken in the pathetic and awful tones of a human life and death. But in proceeding to this further conception he did not deny any truth that had been already reached. For him, too, the creation bore the impress of Divine Thought, and without that thought no single thing had been made. He does not dwell on this, for he is hastening to another theme; but how much is conveyed in the few words which he employs! Not only the mysterious pomp of heaven, marching with undeviating regularity from age to age, but each minutest flower, each insect that flitted its happy moment in the sunshine, was an expression of Divine power, and sprang into being in accordance with the laws of Eternal Reason. His spiritual ear caught a Divine melody as the waves of the Ægean broke at his feet, and heard amid the silence of the night the far-off music of the spheres; and when, leaving details, he saw all things united into one stupendous plan, he beheld, as in the speaking face of a statue, the cosmic Thought of the infinite Artist visibly portrayed. Yet this was not the Word of God which man most deeply craved. All was order and beauty without; but what of the disorder and vileness within? What of holiness and pity and love? How was their inner meaning to be revealed? How were God's tenderness and sympathy and forgiveness to be shed over the world, and made a living reality to the hearts of men? They could not be enshrined in mere material bulk; they could not gleam from the stony eyes of a mountain, or plead with us in the tempest's shriek. The heavens declare the *glory* of God, but to find his higher spiritual attributes you must see them in the expression of a holy face or the conduct of a devoted life. The Word made flesh, the Divine Thought for humanity making its tabernacle in the form of a Son of Man, satisfies our religious need as Nature by itself can never do. In seeing Nature we see the Creator, the unapproachable, many will say the unknowable, Cause; but in seeing Christ we see the Father, and "it sufficeth us," and our hearts are at rest.

. . . .

To those (they are still too few) to whose faith the Word has been made flesh, the chill rigidity of dogma and precept breaks into the warm movements of a living spirit. Unfettered by superstitious fears, they welcome the advance of knowledge, feeling assured that no science can ever turn to ugliness the divine beauty of holiness and love, or disprove what the Spirit says to the surrendered and faithful soul. The fragmentary records of Christ's life have little to satisfy an idle curiosity, and their artless and popular style and varying accounts invite the criticism of the learned; but all the more brightly do

they reveal what we want to know, the character of a soul, and we receive from their perusal a distinct impression of a wonderful and exalted personality, which becomes ever after the haunting ideal of our lives. But this ideal can display itself through an endless variety of forms both of intellect and action, and instead of restraining any of our natural gifts, it pervades them all as with a breath of holy energy, and consecrates them to unselfish ends. Here, then, we rest: not primarily in the Church, nor in the letter of Scripture, but in the lowly Son of Man have we seen the Word of God, full of grace and truth; and hiding this Divine Thought in our hearts, we would make it the secret force of our activity, and, whatever may be our pursuits, rise into fellowship with Christ in the reverent worship of God and the loving service of mankind.

THE CHILDREN'S COLUMN.

The Legend of St. Christopher.

The old story or legend of St. Christopher Dean Stanley once spoke of in Westminster Abbey as a kind of Sunday fairy tale. It is a fairy tale, with a good homely lesson in it, and one does not tire of telling it over and over again. It belongs to the early times of the Christian Church, when people easily believed that the most wonderful and impossible things really happened. But that cannot spoil the beautiful truth at the heart of the story.

This man, afterwards called Christopher, was at first, so the story runs, a heathen giant. But though he towered head and shoulders above all ordinary people and was of prodigious strength, he was not made to be a leader of men. He knew, I suppose, that he was not fit for that. What he wanted was to find some great king—indeed, the greatest king of all, whom he might follow and be his servant.

And first he came to the court of a very famous king, with wide dominions and great armies, whom all the people spoke of as "the great king." Dazzled by the splendour of his court, the giant entered his service, and for some time was content; but one day he discovered that at the name of Satan, uttered in a minstrel's song, the king and his courtiers shuddered and crossed themselves. He did not know who Satan might be, but evidently there was some one of whom this king was afraid, and the giant would not stay with him. He was warned that to become a follower of Satan meant destruction, and that it was an evil service; but all the giant cared for was to find the greatest and strongest king, and he would not attend to what the people said. So he went again upon his search, and, having found Satan, after very short delay, blindly offered himself, and rode in the train of the Prince of Darkness.

But then again he quickly learnt that this was not the greatest king of all. For coming one day to a place where two roads met, the sign pointing the different ways was in the form of a cross, and when they saw it Satan and his whole troop swerved suddenly aside and rode hastily away. When the giant asked what it meant, they told him the cross was the sign of the power of Jesus Christ, against whom they were in rebellion, and they dared not face him, because he was stronger than they.

So once more the giant was left alone, and set out to find this Jesus Christ, who, it seemed, was strongest of all. For a long time he searched in vain, with no one who could tell him where Christ was to be found. But one day, in a lonely forest, he came upon an old man, living there a solitary life of contemplation, who, when he heard the giant's story, and understood what manner of man he was, offered to show him the way. "But," he said, "it is difficult, and not such as the world likes to go along. It requires that you should be very patient and faithful, and should do without questioning, what is asked of you." And this the giant promised.

There was not far off a deep river with a dangerous ford, where many travellers had to cross, and where there were often accidents and people lost their lives. There the old man told him to build a hut and live by the ford so that he might always be ready to help those who came down to cross the river. And this he did patiently and faithfully for a long time. He had promised to obey, and though often he wondered how in this way he was to find Christ, yet he kept his promise, and many people owed to him their lives, because of the help he gave them with his great strength at the dangerous ford.

Then it happened one dark and stormy night, when the floods were high and the passage of the river deeper and more dangerous than ever, that soon after he had lain down to sleep, he heard a voice crying close at hand, and when it was repeated he went out and found a little child standing by the rushing waters, and begging to be carried over.

The giant knew no fear, and at once took the child upon his shoulders, and supported by his staff, which was the stem of a palm-tree he had rooted up, entered the torrent. But as he went into the darkness the waters rose about him, and the wind came sweeping down with terrific force, and the child upon his shoulders grew heavier and heavier, till it seemed to him as though he were crushed down under the weight of the whole earth. And only with terrible effort, setting his whole strength steadfastly against the rushing torrent, did he succeed in reaching the opposite shore and setting down the child in safety. Then there was a great calm. The wind ceased, and the moon broke through the troubled clouds, and lighted up the place where they were standing. Only the river still rushed by, but now it made no noise.

The giant knew, already, that it could be no ordinary child he had so carried across the stream, and wondering, he looked into its face, and said: "Child, who art thou? for it seemed to me as though I carried the whole world upon my back." Then the child answered: "Christopher" (and it was the first time that name had been spoken), "Christopher, it is no wonder; for, indeed, you have carried him who is Lord of the earth and of the heavens. I have seen your faithfulness, and your humble patience, when you have helped those who were in need. And it has been a prayer to me, which I have answered. For I have come to you, and give you this name Christopher, because you have borne the Christ, and as a token that you are my faithful servant. And now plant your staff into the ground, and it also shall be a sign." Then as he obeyed, the staff once more took root and put forth leaves, and became a living tree, which bore fruit in its season. And ever after Christopher knew the Lord, and understood that the true service of a Christian was in humility and patience, and brotherly kindness to those in need of help. And he saw also that he, who is Lord over all, greater and stronger than any other, yet works by gentle ways, and is himself unseen, whose law of holiness and love is in the heart of man.

So runs the legend, which is devoutly told in the old chronicles, with much admiration for its marvels, and which you may see in pictures and sculptures in the churches of many lands, to keep the people in mind of its great lesson of discipleship. That lesson will become more real and beautiful to us, if we remember that he, who in the legend, as in the old theology, is spoken of as Lord of heaven and earth, was in fact himself meek and lowly of heart, and came not to be ministered unto, but to minister. He it was who, before all others, by his own example of helpfulness and self-renouncing love, taught men how most perfectly to do the Father's will, and so to find the true way of life.

AN OLD CHURCHYARD IN THE MIDST OF A CITY.

I.

A peaceful spirit seems to haunt the place,
As if the solemn angel of the dead
Brooded above, and from its pinions shed
Deep quietude; as if the soothing grace
That dwells in distant woodlands and the space
Of tranquil fields descended here, and, wed
With the faint murmur of the city, bred
A calm which holds the soul in its embrace.
It is a verdant isle, and round it raves
And roars the full tide of humanity
In swelling, onward-sweeping, conquering waves
That flow towards the nation's liberty;
But here sits silence by the grass-grown graves,
Dreaming of what has been and what may be.

II.

We travel o'er a waste of waters wide,
And need there is for some secluded nest
Within our life, where we may pause and rest
From struggling onward with the rushing tide,
Some green God's-acre where sweet flowers abide
And wild birds sing. If but the troubled breast
Have such a bower of peace, it shall be blest
With secret strength in richest store supplied.
Then from the raging anguish of the heart,
The care and strife of this tempestuous sea,
We may withdraw and muse awhile apart
On all things pure and lovely, silently.
So shall we find our pilot and our chart;
From the great Past evolve the great To Be.

Theodora Mills.

Birmingham.

The Inquirer.

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LONDON, MAY 26, 1900.

UNITY OF SPIRITUAL LIFE.

THE essay on "Unitarian and Trinitarian" by the Vicar of Yardley Wood, which appeared in the last two numbers of THE INQUIRER, contains much that is attractive and stimulating to reverent thought. In what light such a "Theological Eirenicon" may be regarded by other members of the Church of England we have as yet had no opportunity of judging, except that considerable extracts from the first part of this essay appeared in last week's *Church of England Pulpit*, together with a friendly editorial note, which says that "the Unitarian's strength is in his strong grasp of the Immanence of GOD, a conception which is as old as religious thinking, but has attained a new and deeper life to-day," and concludes that the Unitarian and the Trinitarian views "are not contradictory but complementary, and should be capable of being welded into a deeper truth." For our own part, we have given the most respectful attention to Mr. BEEBY'S essay, and not least to those passages in which he points out what he regards as the defects of Unitarians as a body. It will be best, perhaps, in the first instance, to add a note or two on those passages.

Mr. BEEBY speaks of the serious loss Unitarians have suffered from having "cut themselves off from the tradition of the larger Christian Church," and having "become isolated as a denomination." But that has been no wilful act of theirs, and no willing separation from the larger communion of Christendom. It is the "larger Christian Church" that has shut out the heretics, not permitting within its borders any worship consistent with what to the heretics was essential truth. It was only after Parliament had definitely refused to tolerate the desired latitude and to permit a larger comprehensiveness in the Church of England, that THEOPHILUS LINDSEY in 1773 resigned his living at Catterick, and went up to London to gather a congregation of avowed Unitarians; while at the same time the Unitarianism which was growing up in the atmosphere of freedom in some of the old English Nonconformist congregations was only forced into an attitude of opposition and separateness by the pointed hostility of those who still held to the creed of their Puritan forefathers.

The charge that Unitarians "separate themselves from popular religious movements (except that of education) because of the shock which these give their cultured taste," we cannot think to be well founded. Unitarians have been devoted workers not only in the cause of education, which we might wish were a much more popular "religious movement" than it is, many of them have been no less devoted to the cause of temperance and of social reform, but not with such complete co-operation with others as they would wish, simply because the strong evangelical tone of many of the organisations devoted to such ends shut them out from fellowship. It was not the Unitarians' "cultured taste" which kept them from forgetting theological differences in common efforts of moral and social reform, but the watchfulness of the guardians of orthodoxy.

Whether Unitarians as such are "deficient in spirituality, except of the cold intellectual order," as we are told the world is apt to think, we must leave the critics of CHANNING and MARTINEAU and STOPFORD BROOKE to discuss; but if any Unitarian, as may very likely be the case, is inclined to object, he may find some satisfaction in Mr. BEEBY'S distinction between those who are the "real Unitarians" and those who are "real Trinitarians." But the vital point, after all, is, who most truly enters into the meaning of the divine Fatherhood, in all its depths and intensity, for that is the essential Gospel. The doctrine of the Trinity, in Mr. BEEBY'S view, has best preserved that truth; but when we ask what the Fatherhood really is in the doctrine of the Trinity, we find that what is prized as of supreme worth is the identification of GOD with our humanity, what we may call the Humanity of GOD. The dogma of the Church that CHRIST is GOD, has, according to Mr. BEEBY, preserved "for re-issue in our own day," the essential truth that "GOD is CHRIST," which we take to mean that the compassion and sympathy of the humanity of CHRIST reveal to us the very heart of GOD. But the "re-issue" of this truth, needed in our own age, surely cannot be in the old mintage of the doctrine of the Trinity. "Unitarianism exists," says Mr. BEEBY, "to uphold the doctrine of Father, Son, and Holy Spirit, as one GOD"; and just before he said: "If the Unitarian understand by Fatherhood all that ATHANASIUS meant by Father, Son, and Holy Spirit, he has gained the truth which the mere professor of the Trinitarian formula may readily miss." We will not answer for ATHANASIUS, but so far as we understand the exposition of the meaning of Father, Son, and Spirit, by such theologians as Mr. BEEBY, Dr. RASHDALL, and Canon WILBERFORCE, it is clear to us that all the essential spiritual truth which they maintain to be expressed in the doctrine of the Trinity, is rightly centred in the one and undivided truth of GOD as Father, the Eternal, the Ever-present, in whom all living souls, from JESUS, the Chief of faithful souls, to the little children of to-day, have their true life and their abiding home.

The Idealist interpreters of the Trinity and the Unitarians of kindred spirit may not come at once to see eye to eye in this matter, but we are grateful to Mr. BEEBY for his essay and for the open way of sympathy and mutual understanding into which he has invited us to enter.

A JUBILEE WITH A FORWARD LOOK.

THE fiftieth annual meeting of the London District Unitarian Society, held at Essex Hall on Thursday evening, of which we are obliged to hold over our report until next week, naturally invited retrospect, but only that yet stronger emphasis might be laid upon present enlarging opportunies and the greater responsibilities of the future. It is eminently satisfactory to be assured that as a result of generous donations of friends not only in London, but in different parts of the country, reinforced by the great success of the recent bazaar, the Society has more than attained the £12,000 which was aimed at as a Jubilee Memorial Fund for the strengthening of its work in the metropolis. Thus fresh stimulus will be given to the work of existing churches, several of them being lifted over somewhat awkward and unnecessary difficulties, while the Permanent Building Fund will be available for the maturing of fresh efforts for which the constant extension of the vast community of London makes such urgent appeals.

The first general meeting of the Society, held at Radley's Hotel, Blackfriars, on Thursday, May 2, 1850, was duly reported in these columns. Alderman LAWRENCE was appointed the first President, and the vice-presidents were the Revs. Dr. HUTTON, E. TAGART, T. MADGE, J. BOUCHER and Dr. HARRISON, Messrs. RICHARD TAYLER, J. GRIFFIN and W. STEVENS. Mr. RICHARD CHAMBERLAIN was treasurer, and Messrs. J. E. CLENNELL and J. C. LAWRENCE hon. secretaries. Among other well-known names of those present at the

inaugural meeting are those of TAYLER, PRESTON, NETTLEFOLD, CLARKE and PLIMPTON. It was ten years later that the Rev. ROBERT SPEARS became connected with the Society, to which he rendered such distinguished services.

Of the need of such a society, to unite the Unitarians of the metropolis in closer sympathy and in fresh efforts of common work, there was at the time of its foundation abundant evidence. In a letter addressed to THE INQUIRER on May 18, 1850, referring to the new Society, the late Dr. SADLER said:—

I write what I know to be the fact, when I state that many a young man who has been convinced by our logic, has felt lonely after he has joined our regular services, from not having brethren to work and sympathise with, from finding his church membership adequate to only one portion of his religious wants; and the result is, that while some stay listlessly with us, others content themselves with less pure doctrine elsewhere, and a third-class wander over London after pulpit excitements.

And the original Committee in their appeal for support thus described the aims of the Society:—

The Committee feel that Unitarian Christianity is no cold system of technical theology, but a living principle, filling the soul with warm emotions, and affording scope for the highest aspirations and the noblest efforts. But to preserve its influence on the soul requires the sympathy of kindred minds, and they look forward to the time when all who hold the faith once "delivered to the saints," shall become deeply impressed with the responsibility imposed upon them, and unite their efforts for the extension of God's kingdom on earth. To bring together all the Unitarians of the metropolis, to strengthen their faith by mutual aid and sympathy, to encourage every one to labour in some Christian work, and by extending the knowledge of primitive Christianity to remove some of the difficulties which deter the timid and discourage all—such are the aims of the London District Unitarian Society.

After fifty years of patient effort, with varying success, but unabated faith, a new impulse is given to the Society, and its members must thankfully look forward into the new century, with the determination not to fall short of the faith, and far to outstrip the achievements of the past. In a leading article in these columns on the foundation of the Society it was said: "What is wanted now is, not the reproduction of former polemics, but such an exhibition of the positive truths of Christianity as will bring the genuine faith of CHRIST to bear upon the hearts and consciencies of men." No better watch-word could be taken into the coming years. We who are Unitarians shall bear the most effective witness to the truth which has possessed our lives not by skilful controversy, however unavoidable and useful that may be at times, but by forgetting ourselves in devoted religious work. We have to show the power of our faith to uplift human lives, to strengthen for righteousness, to save from sin, to bring back the pure joy of life, to lead men to GOD; that is done through self-forgetting love and demonstration of the Spirit. Where it is done, the truth of doctrine will emerge, as natural to such religious life. To gather the lonely into brotherly fellowship, to feed souls hungering for righteousness and for sympathy, to open ways for free spiritual worship, these are great aims, which should command devoted service, and a loyal enthusiasm far greater and better than any polemic spirit. So determined, the London District Society will find that its new opportunities have not come in vain.

LONDON DOMESTIC MISSION.

THE sixty-fifth annual meeting of this Society was held on Wednesday evening in the schoolroom of Unity Church, Islington, the Rev. J. ESTLIN CARPENTER, M.A., in the chair.

After an opening hymn, and prayer by the Rev. JOSEPH WOOD, the Chairman called upon Mr. PHILIP ROSCOE, as treasurer, to present the accounts. In doing so, Mr. Roscoe said that for the past two years they had been living in a state of artificial prosperity, owing to the fact that legacies received had been spent as income, and they had begun the year with a balance of £205 2s. 9d. in hand. But the regular income from subscriptions had fallen off, and legacies had not been received sufficient to make good the deficiency, so that the year closed with an adverse balance of £30 14s. 2d. If the subscription list was not increased, they could for a few years continue their work uncrippled by selling out Consols, but that would be a very undesirable course, and he appealed for an assured additional income of £300.

The Rev. Dr. G. DAWES HICKS, as secretary, then read the Committee's report:—

The report, having gratefully acknowledged the earnest and faithful labours of the missionaries, and appealed especially for additional personal help at Bell-street, noted with satisfaction the value of the Conference of Domestic Mission Workers held in Liverpool last year, and recorded the gift of £300 from the Holly-hill Guild, made in celebration of the fiftieth anniversary of the Holly-hill School, to secure a country cottage to be used as a convalescent home by the Bell-street Mission. It was expected that a small house at Seaford, overlooking the downs and the sea, would be shortly rented for that purpose, and would be of great service to the Convalescent work, but the need of subscriptions for maintenance would continue.

Interesting particulars as to the work at Rhyl-street, George's-row, and Bell-street were given, and referring to the unsatisfactory state of the finances, reference was made to the small number of congregations holding collections in support of the work.

The loss of old subscribers was regretfully recorded, among them being Miss Agnes Bartram, Mrs. Bowring, Mr. Stephen Busk, Mrs. Colfox, Mrs. T. Smith Osler, Miss Swanwick, Mrs. Weiss, Mr. Thomas Young, and Dr. Martineau. Having spoken of his life-long interest in the work of Domestic Missions, and his frequent advocacy of them, as embodying the universal and perpetual spirit of Christianity, the report concluded:—

Fifteen years ago Dr. Martineau presided at the annual meeting, and delivered a speech in which he dealt at length with the circumstances that led to the establishment of the Society, and with its subsequent history. In once more soliciting for the work under their charge the generous support of friends and subscribers in London and the country generally, your Committee feel they cannot more fittingly summarise its object and aim than in the words Dr. Martineau himself used in the address referred to. "It is," he said, "the fundamental assumption of this Society that at least a vast proportion of the evils which, especially in large towns, are a blot upon our civilisation, have their root in *moral causes*, and admit of being arrested or reduced by personal reformation of habit through elevation of character and enlargement of thought and sympathy. It therefore proposes to deal with the flock under its charge, *one by one*; and to place over it true representatives of 'the Good Shepherd,' who 'knows his sheep, and is known of them.' And all its modes of action—the school, the library, the lecture-room, the temperance society, the chapel—are instruments for the influence of mind on mind, the higher on the lower. It addresses itself to the *springs of character*; and, refusing to treat men as the helpless victims of circumstance, develops the intelligence, appeals against their passions to their unselfish affections, their self-respect, their sense of duty, their loyalty to the Eternal Righteousness. This it does in the faith that living moral energy, summoned to the front, can deal marvellously with a mass of external difficulty; while, without it, you will vainly lift off the dead weight of physical obstruction, and offer a clear stage to the unawakened soul. This reliance on a message to the Conscience and a gospel of the Spirit has never made you or your missionaries indifferent to the resistance which their work encounters from the outward lot of the poor in our large towns. Their reports are a continuous magazine of evidence, exposing the fearful crowding and insanitary state of the courts and slums of our great human hives. But while protesting against these hindrances, the true missionary resolutely presses on, and finds the better possibilities of humanity accessible to him still."

The CHAIRMAN, in moving the adoption of the report and the accounts, expressed his happiness in being able once more to take part in a meeting of that Mission, and his confidence that the work would not be suffered to be curtailed for want of necessary support. The continuous increase of that great city, and the consequent increasing needs of the people among whom they laboured, appealed to them rather to extend than to curtail their work. Speaking of the unusual number of old friends lost during the past year, and particularly of Dr. Martineau, he said that some of them would recall the great speech he made in 1885 at the jubilee of their Society, but it was not so generally known that Dr. Martineau's connection with the Society had nearly begun at its foundation when he was invited by the Rev. W. J. Fox to become its first Domestic Missionary. It was remarkable to think what direction might have been given to his activity and what influences might have flowed through their Society had he even for a short time taken service in its ranks. His heart was always with them, and in those words quoted in the report he laid down the essential characteristics of their work. Some might phrase it differently, but it was the happy characteristic of their Society, as would be gathered from the varied reports of the missionaries, that every one found scope for their energies, and each centre of work had

its own character, communicated by the energies and specific genius of its leader and by the fellow-workers gathered round.

They were faced by the ever-recurring problem of reconciling the outward circumstances with the needs of the inner spirit, and of producing character that could boldly front conditions so much more depressing than many of them could realise, under which life had to be lived. Mr. Summers and Mr. Gray both dwelt in their reports on the continuously depressing effect of the permanent conditions of life among the London poor, and they could not wonder at the plea made by missionary after missionary that much larger measures than any yet attempted should be undertaken for the re-housing of the poor. Would it not be possible in the buildings happily now being erected and becoming more numerous, to have something corresponding to that common drawing-room which Miss Octavia Hill had established in more than one of her courts in Marylebone? A large, pleasant room, well furnished and lighted, to hold from fifty to 100 people, was opened night after night, and was the common drawing-room of the people of the court. So in Glasgow the present master of Balliol and Mrs. Caird had at one time taken such a room, where one night a week they were at home, and on other nights other of their cultured friends were there, with flowers and music and friendly talk and sympathy, making friends with the people of the poorest streets, and creating a social tie between themselves and the dwellers in a single room or cellar. So he thought in the great blocks of dwellings now being built, there might be some provision for social life organised by those responsible for the buildings.

As to the question of temperance, he would never be silent while he could speak on such a platform as theirs, on behalf of some such scheme as that proposed in the Minority Report of Lord Peel's Commission. It was unhappily among the consequences of war that it stopped social reform, and the Prime Minister seemed to have forgotten that he had ever issued a Temperance Commission at all. But they must not rest until public opinion was aroused to demand an effective reduction of the number of public-houses.

By such measures they might prepare for the growth of that larger religion, which would no longer treat the outer conditions as something more or less hostile to the inner spirit, but should make the outward conditions and the inner spirit work together for the common good. They believed that the kingdom of God was destined to embrace the whole man; they looked for the time when the conception of Christian service should be large enough to embrace social duty, and when all that made labour noble and dignified and home life fair and beautiful should be reckoned not only part of social obligation, but as entering vitally into the essence of religion. In that spirit their missions worked, ministering to every side of life, so that body and spirit might be brought into harmonious accord towards the perfect man. Out of such a conception of life, which was growing, there would come a new transfigured Christianity, not of theological division but of true unity of life, wherein they might not always see eye to eye in the intellectual interpretations of the great facts on which religious life must always rest, but in which they would secure a place as humble servants of the Kingdom of God.

Mr. A. M. Torrance, L.C.C., seconding the motion, expressed his pleasure in meeting Mr. Martineau again on that platform, and wished that they might once more have his help on the County Council. As he understood the scope of that Mission, its aim was to bring in thoughtful, educated intelligence to raise up those who were very low and to make things better than they were; and he would say, "God prosper such work." It had been the aim of the London County Council, during the eleven years of its existence, to do those things to which the Chairman had alluded. They had in that beautiful spring-time Nature's pictures all over the parks of London, which were all for good in the lot of the working people. Attention was more and more turned to the improvement of the social condition of the people and the dwellings in which they lived. They had great difficulties to contend with, but they were being rapidly cleared away. As Chairman of the Parks Committee for two years it had been his lot to go round all the poorest quarters of London, and much had been done to obtain small open spaces. But often he had returned home from such visits sick at heart, and wondering why such a condition of things as he had seen was permitted to exist. They had in their city squalid slums which would be a disgrace to savages. Good work was being done by their Mission and by many missions. He knew from his own experience in a ragged school in Glasgow over thirty years ago that it was not only the taught, but the teacher that was benefited. He trusted their Mission would go on and prosper, and more and more get earnest souls to come and help on the cause.

The Rev. Joseph Wood proposed a resolution of confidence in the principles of the mission, and sympathy with the missionaries in their work. The visitor to London, he said, was more and more struck with the violent contrasts it presented. They had extremes in the provinces, but in London the contrasts were much more vivid, startling, and on a far more gigantic scale. There were increasing signs of wealth, luxury, and a kind of pride of life, and at the same time there was the awful lot of the toilers in the slums. There were multitudes of weary, dispirited folks to be seen passing along the streets, and vile dwellings, and whole districts given over to poverty. It was true that there was another side to London life. The bulk of Londoners were hard-working, honest folk, with more or less of happiness in their lives, or London could not hold together; for a great community was held together in peace, order, and safety, because, on the whole, its people were honest, industrious, kindly and law-abiding; that was the cement of social life. On the whole he thought Londoners might be proud of London, and especially of what it had been doing and thinking during the eleven and a-half years of the existence of its County Council. And yet the physical, moral, and religious destitution of London could not be denied, nor the urgent need of their work and generosity in such missions as that. He did not think they were doing in that mission in proportion to their numbers and their wealth what was being done in many provincial towns. London was very sick, and its disease was want of civilisation; it was barbarism, the lack of the sense of fellowship, brotherhood and citizenship. It had been too much dominated in the past by a certain selfish, brutal independence, with too little sense of common life. Fellow-men had been regarded merely as competitors in the struggle for existence rather than co-operators in a great community. But men were beginning to feel what it meant to share a collective life. The School Board and the County Council had done much in the way of actual achievement, but far more in awakening public spirit and teaching men what it was to be citizens of that great metropolis. On every hand in English life they saw the uprising of the social conscience, born of the idea that the community is a great and living organism, with duties and relations which no man might escape.

In Birmingham they were advocating that the corporation should go outside the borough and plant decent townships for the working folk, with municipal trams or railways to bring them into town, townships in the country, which should have each its own independent social life. That ideal he commended to those who were working at the housing question in London; and to the mission he also commended the example of the court concerts which had been so successful in Birmingham, with a movable platform that could be taken from court to court. Fifty concerts had been held last year, and fifty more were to be held this year. It could be done at a cost of £100.

The Rev. F. K. Freeston, in seconding the motion, spoke of the exceptional difficulties of their work in London, and the Rev. F. Summers, J. Pollard, and B. K. Gray responded.

Mr. Summers urged that supporters of the mission should read their reports, and especially should set their young people to read them and so enlist their active sympathy and help. Mr. Pollard, with much feeling, bade farewell to his friends, with grateful thanks for all the kindness and support he had received. Mr. Gray strongly appealed for more help in the work at Bell-street, and referring to the conditions under which the poor have to live, said that beyond all surface alleviation that they might administer was a deep disease demanding more effective remedies. It was not enough to make life a little more tolerable in the slums; the slums were intolerable, and must be swept away.

On the motion of the Rev. W. H. Drummond, seconded by Mr. A. Wilson, the Committee was appointed, and after a vote of thanks to the Chairman, moved by Mr. P. M. Martineau, the Benediction brought the meeting to a close.

Disputes, tho' short are far too long,
Where both alike are in the wrong.

—*Cowper.*

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LAY-PREACHING.

In Mr. Harvie's Provincial Letter concerning the state of our churches in the Northumberland and Durham Unitarian Association, which appeared in The Inquirer of the 28th ult., there is a paragraph on lay-preaching which deserves more than a passing notice, for it opens up an important question which is well deserving of the consideration of our churches. The statement he makes "that for twelve places of worship there are only four recognised ministers," shows what an amount of useful work is done in that one district alone by our lay-preachers, and that if this agency were to cease, two-thirds of its churches would be closed. He also makes the further interesting statement that "lay-preachers are better appreciated here than in any other part of England." As one who has ever believed in lay-preaching, and been glad to encourage it wherever practicable, I would offer a few observations on the two phases of this subject, suggested by the statements I have quoted—namely, first, the work of lay-preaching, and second, its encouragement.

To those who have given any thought to this subject it must be evident that lay-preaching has an important part to perform in the work of our churches, if we have any desire to create new centres, or if we wish to save from extinction some of those now existing. It is manifest that we cannot have "a recognised minister" in every new place we open, or in many of our smaller congregations that have neither an endowment nor any wealthy members or friend outside to help them to bear the burden. To such congregations ministers are an expensive luxury they cannot afford, but surely it is not desirable for them to close their doors on that account if lay help be at all available. It is better to have but one service a Sunday, or even once a month from a layman, than to have no service at all. Nor should the difficulty of planting a minister down in every new mission debar us from the attempt to break new ground wherever there is a promising field for future success. But to do much in either of these directions we shall have to rely very largely on lay-preaching for carrying on the work. This has been one prime factor in the success of Methodism. It would have been impossible for it to spread as it did, or for it to keep open its churches to-day but for this element.

I have no data at hand to show the relative number of its present ministers and churches, but I venture to say that the latter exceed the former by even more than two-thirds. True, many of these preachers have been plain, unlettered men, like the fishermen of Galilee, speaking in their vernacular, and caring nothing, because knowing nothing, of the rules of grammar. But they were men of earnest spirit and deep piety, and their word often went home to the minds and hearts of those they addressed. Cannot we do something more in this direction than we have ever yet attempted? In our better class congregations at least, one would think it should not be difficult to find young men with aptitudes and qualifications for this work, who would be willing to take it up, not in any mercenary or vainglorious spirit, but in a spirit of self-sacrificing devotion to the faith they hold. That would be a good thing for them, and for our churches also, if taken up in such a spirit. It would be a joy to the preachers themselves, if I may speak from my own experience in my lay-preaching days. It would afford greater scope and hope for our mission work; it might help to keep the lamp burning in places where it might otherwise die out; it would lessen the difficulty which many ministers experience in getting supplies for their pulpits in case of sickness or absence; it would give those who aspire to the regular ministry opportunities for trying their wings, and for showing whether they had the requisite qualifications; and in this respect we might possibly learn something from the Wesleyans, for among them no young man is ever accepted as a student for the ministry who has not given proof that he possesses preaching power.

In the second place, lay-preaching needs more encouragement among our churches than it has yet received. Mr. Harvie's remark that the lay-preachers of the North are better appreciated than in any other part of England, implies a general lack of appreciation in our body of a most useful and deserving class of men. Is it because they are disliked as non-professionals, or because they fall below the standard of the regular ministry? Be that as it may, it can scarcely be denied that lay-preaching is not appreciated as it should be, even by working-class congregations, and it is seldom we find cultivated and well-to-do laymen occupying our pulpits. Again, why is this? We have laymen who take a high position in social and political life. They are found on various public bodies, and are frequently effective platform speakers, but it does not seem to occur to them that they can render equally effective services to their denomination by occasionally occupying the pulpits of some of our weaker congregations. In the body I have referred to above it is different. There men of wealth and position, who have any talent in that direction, are encouraged and do not refuse to take any part in this good work.

Now this seems to me to be one of the ways in which lay-preaching can be encouraged among us. If more of our educated and wealthy laymen would take this matter up they would help to raise the general standard of lay-preaching, and an occasional visit from such gentlemen to our poorer and weaker congregations would be an encouragement to them, and would afford opportunities for friendly converse, for showing sympathetic interest in their work, and for offering a word of counsel or advice on matters connected with their church life.

Another way in which lay-preaching can be encouraged is for congregations themselves to show a greater appreciation of it than is often the case. It is sometimes said that people will not come to lay-preachers, but those who stay away for such a reason can scarcely be credited with possessing very much religion, and they certainly show themselves lacking in the true spirit of worship. To go to hear a preacher rather than to worship God is not the end and aim of a Church. It is to be feared that our churches generally make too much of the sermon and too little of the worship. But that is scarcely as it should be, for if either is subordinate to the other it is surely the sermon that should come second to the worship we offer to God.

I would mention a third way in which lay preaching may be encouraged and improved. If the ministers in our leading congregations in our large cities and towns would encourage any likely young men they know to take up this work and form training classes for it, good results might be expected in larger number and greater efficiency. Dr. Herford did this at Sheffield, and I think even he will admit, with encouraging results. The classes might meet at stated time, and if not too often, lay-preachers, or any desiring to become such, in other places within easy reach, might also be glad to attend. That, however, is a matter of detail. In these various ways, I conceive, much more might be done by the agency of lay-preaching for the benefitting and strengthening of our churches.

John Fox.

"AT HOME WITH GOD."

The recent opening of the new chapel at Ciliau Aeron was reported in these columns last week. The *Cambrian News*, of May 18, gives a full report of the proceedings, and some interesting historical notes on the old chapel and its ministers, of whom the first and the third, Philip Pugh and David Davis, of Castell-hywel (and their associates), divided nearly the whole of the eighteenth century between them, each ministering for over fifty years, Davis continuing to preach for the first twenty years and more of the present century. The *News* also gives, verbatim, a translation of the sermon preached in Welsh by the Rev. E. Ceredig Jones, M.A., of Bradford, with the above title. From that sermon the following extract is taken:—

"It is true that we who worship here feel that every place is holy ground where man worships the Heavenly Father in spirit and in truth. Of every place where love dwells, and the voice of conscience is respected, it might be said in the language of the patriarchs of old: 'This is none other but the house of God, and this is the gate of heaven.' While I am deeply conscious of this fact, I am bound to confess that when we dedicate a house, such as that in which we are now assembled to the service of God, and set it apart as our religious home where we meet kindred spirits before the Lord our Maker, it possesses a special sacredness. It is a place where we can worship and meditate to the best advantage. We do not come here merely for instruction, or to hear a sermon, the prayers and the music; but the worship of God is the chief object of our meeting within these walls. We come together in the quietude of the day of rest to hold communion with our Father in our religious home. It is true that there should be at each service solid instruction in the art of noble living, uplifting prayers, and the sublimest strains of music, but these should be regarded as means to an end, as aids to the sincere worship of God—such whole-hearted worship as would make us obey Him in all that we do. When we view the Church as our religious home we see the need of making it as beautiful as possible. In all civilised countries, wherever men and women respect themselves, they endeavour to make their homes as beautiful as their means will allow. They adorn them with works of art—pictures, statuary, and the richest produce of the loom. They pro-

cure the best musical instruments to accompany their songs or to interpret the works of the great masters, and buy the finest books for their libraries. All this is most commendable, for all such things are important aids to the culture of the soul. On precisely the same principle I would have our religious home made really beautiful, so that each of us might be able to say from the depths of our hearts, 'One thing have I desired of the Lord, that will I seek after: that I may dwell in the House of the Lord, all the days of my life, to behold the beauty of the Lord and to inquire in His temple.' In return for the countless blessings which we daily receive from our heavenly Father's loving hand, it is only right that we should give what we can towards the adorning of the house in which we join our kindred and friends in our service of praise and prayer. With great profit to our souls we might make beauty one of the means whereby we may commune with the Supreme Author of beauty. This spot has been the religious home of some of you during the whole course of your life. Here, in your infancy, you were dedicated to the service of God by your fond parents. Here you lisped the first notes of praise in your childhood. At this place you have been kept in vital touch with those spiritual influences which have quickened your conscience and your intellect and have helped you on your heavenward way until this very hour. During many years of joy and some hours of sorrow, here you have bowed Giver of all good things and have joined those that are dearest to you in the solemn hymn of praise. It is here that you meet kindred minds from week to week and where the grip of a friend's hand, no less than the gospel of love and duty which you hear, is a means of grace to you. It is the place where you repair when your hearts are sorrowful as well as when you feel the joy of living and seek the 'peace that passeth all understanding.' To-day there is a resurrection of old memories in our hearts. If you will permit me to give my own experience, I feel that I shall not find eternity too long to thank God for the moral and spiritual benefit which I received in my early days at God's altar in this place. On this eventful day I cannot breathe a better prayer than that the young people who shall assemble in this new house shall receive the same benefit to their souls that I received in the old chapel. As the house of God is our religious home, it should be the abode of unity and peace. We all know that in a happy household every member tries to add something to the joy and comfort of all the rest. There may be a great variety of tastes and temperaments and degrees of culture, but all are bound together by the golden thread of mutual regard and the place partakes of the nature of an earthly paradise. A household in which this all-uniting love is absent is not a home. It is only a kind of prison house in which persons tolerate each other. The meaning of the Welsh word cartref —home, is the abode of love. The same law is illustrated in the Church. Now that we have made our religious home beautiful to the sight, we must also make it bright and sweet and lovely by the kind and generous feelings which pervade our hearts each time we assemble here for worship. In the name of the God of Love whom we worship, our Father, I charge you never to enter these walls unless you are prepared to leave all unkindly feelings at the threshold. Here we are all expected to meet as brethren of one mind and one spirit who are animated by a profound desire to help and encourage each other as we pass down the vale of years.

PROVINCIAL LETTER.

IRELAND.

IRISH Unitarians, who are very like English Unitarians in a certain inability to understand why their faith should not be deemed as good as anybody else's, have just had to put up with a rebuff. Our people here present very much the same differences of judgment on the questions of the day as their friends across the channel, and certainly we are not one whit behind you in loyalty to Queen and country. So, when Her Gracious Majesty announced her intention of coming to Ireland, we prepared, along with others of her dutiful and loyal subjects, to bid her welcome. Our Non-subscribing Association appointed a special committee to draw up and present an address, as had been done on like occasions in years gone by. So we did our best. Our address—and a very handsome piece of work it seemed when Mr. Vinycomb had engrossed it—set forth our great pleasure in Her Majesty's visit, our appreciation of the benefits that had come to us by her long rule, our joy at her recognition of the bravery and devotion of her Irish soldiers at the war, and our trust that the South African trouble might soon end in the establishment of a firm and lasting peace. We tried to make our address an expression of our best and sincerest thoughts and hopes. And then we waited for instructions as to its due presentation. Alas! the Methodists were allowed to present their address, and the orthodox Presbyterians theirs, and the Episcopalians theirs; but we poor Non-subscribers had to content ourselves to forward ours by the humble if handy methods of the penny post. It was a disappointment. We are a loyal and patriotic people; we have our pride of citizenship; and we do not recognise that our religious faith disqualifies us for privileges to which our neighbours of the Methodist and Episcopalian Churches are admitted. But these things lie on the knees of the gods; and all we can do now is to see to it that our disappointment shall not make us less earnest or less loyal or diminish our happy thankfulness that Her Majesty had a real good time in Ireland, enjoyed her visit, is better in health for it, and talks about coming again next year.

Of our churches here the news is good and bad, the best of all being that there is little to tell. Happy is the congregation that is not making history. Our men are working on quietly and faithfully, and there is little just now to mar the even tenor of their way. As some of us know only too well, such a time brings the hardest trial of all; new movements, special efforts, times when there's something "on," something "agate," as some old friends of mine used to say—it's easy work then. But it's the "long pull" that tires and tests a man, when the special effort is over and the jog-trot commonplace begins. As Charles Kingsley sang:

> Oh, it is easy
> To beget great deeds, but in the rearing of them,
> The threading in cold blood each mean detail
> And furze-brake of half-pertinent circumstance—
> There lies the self-denial.

If we have little to report to such as wish for news, it by no means follows that our churches have lost either faith or hope.

But Dromore is vacant, though, if report be true, the vacancy is shortly to be filled. Good David Thompson passed onward to his rest three months ago, after a long and trying illness. He had been unable for a while to throw himself, as he had done in his day of health and strength, into the more active duties of his work in the busy little country town; but not a man in Dromore was better known or better loved, or more sincerely honoured. His successor will enjoy the prestige of an honourable pulpit tradition; he will have a grand opportunity of usefulness; and he will find that his congregation has plenty of life in it and plenty of devotional spirit.

Belfast is losing Mr. Fripp. Not alone the congregation of All Souls, which is sore at heart to part with him, but many good interests in this "Athens of the North" will be the poorer by his going away. The handsome church in which his people meet for worship is the enduring memorial of his zeal in their service; and when next winter's University Extension lectures are arranged there will be a vacant place in the list that will speak eloquently of work which he has done for a wider public. He goes to Mansfield bearing with him the esteem and good wishes of all here. To be sure he does not take precisely the same view of certain matters as most of us do, and we have found in Unitarianism bigger and better meanings than he has been able to read there. But in a great house, as Paul has it, there is room for all sorts of vessels; and in the ministry of our Free Churches there is room for very great diversities of conviction and method. It is good when we will recognise that so it is, and rather rejoice at it than care to quarrel about it. "May the rosy wing of friendship never moult a feather!"

I should like to say a good word for Ballyclare. Our people there, with Mr. Fielding at their head, are anxious to raise some £500—I think it is—for the repair of their Meeting-house. It's a poor encouragement to attend worship when you know that at any moment the church roof may come tumbling about your ears. And so, next month, Ballyclare holds a bazaar, and who ever will help may be assured that his goodwill will not be wasted. Memories of bygone troubles hang about Ballyclare; and of all the churches that suffered by the contentions of former days, Ballyclare, perhaps, suffered most. But the fires are out now; old enmities are done with; rival presbyteries are re-united; and the "destructions" which their strife led on to are "come to a perpetual end." With their old church made habitable again, and with encouragement, it may be hoped, from the sympathy and goodwill of comrades in the faith, there is a future of honour and usefulness before our congregation.

Our Irish churches were well represented, it was pleasant to see, at the Leicester Conference, and those of us who

worked our hardest to bring the Conference over to Belfast were almost envious of Leicester's opportunity of good work in the common cause. Will our turn come? It would do us a power of good. It would convince our people here that English and Irish Unitarians "and other Free Christians" are of the very same household of faith, and it will be well to give the fact fuller recognition. And it would help our English Unitarians to profit by knowledge of some of our methods. There are a few things which we here have got right—and English people do not know it. Mr. Odgers, for example, pleading with the Conference that church organisations should take up the work of looking after any of our young men who might be trained for the ministry, quoted the example of the Presbyteries of the Scottish Kirk. Why should he not have instanced work that our own presbyteries are doing here? Not only have we the organisation and the needed funds for taking charge of candidates and students for the ministry, but we are actually doing the work for which Mr. Odgers pleaded at this very hour, hoping in due course to send our students up to college. Quotation of Irish Unitarian methods would have seemed to some of us at least as appropriate at the Leicester meeting as quotation of the ways of Scotch Calvinism. But, indeed, English and Irish Unitarianism will both be the better for some further mutual understanding. I speak of this matter with some confidence, for "I ha' tried baith."

DOUGLAS WALMSLEY.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Blackley.—The annual sermons were preached on the 13th inst. by the Rev. John Ellis, of Sheffield. In the afternoon the choir, assisted by friends, rendered Pattison's cantata *Amos*. There were excellent congregations, and the collections amounted to £21 5s.

Bolton: Unity Church.—The school sermons were preached on Sunday, May 20. At the morning service the devotional exercises were conducted by the Rev. H. M. Livens, the address being given by Miss Mary Dendy, of Manchester, who spoke earnestly to the children and their parents about workmen who need and workmen who need not to be ashamed. In the afternoon and evening the Rev. John Byles, of Northampton, preached, giving wise counsel and encouragement to teachers drawn from his own wide experience. There were large congregations at all the services. The beautiful weather drew out a great company of scholars and their parents to join in the procession and open-air singing before the morning service. The chapel was very tastefully decorated, and special hymns and anthems sung by the choir and the children. The latter had been carefully trained by Mr. Joseph Lancaster, jun. The collections for the day amounted to over £43, of which £12 10s. 6½d. was contributed by the scholars since the beginning of the year, and was handed in to the offertory by the youngest child in the school

Burnley.—A meeting was held on Saturday, May 19, at the Trafalgar-road Church, to welcome the Rev. E. A. Voysey, B.A., the newly-appointed minister. After tea the chair was taken by Mr. S. Holden, who, together with Mr. Councillor Bibby and Mr. J. S. Mackie, on behalf of the Sunday-school, and Mr. J. T. Bibby and Mr. P. J. Hargreaves on behalf of other institutions connected with the church, offered a very cordial welcome to Mr. and Mrs. Voysey. Mr. Voysey, in reply, thanked them all very much for the sincere and warm welcome that they had given to him and Mrs. Voysey. When he came there for the first time, as candidate, he was much impressed by the earnest devotion displayed by all of them, and said to himself: "This is the church I will have, if they will have me," and when he went home, and his wife asked him what sort of place it was, he said, "It is very dirty, but the people are clean-hearted." He thanked God he had become their minister, and he hoped to have a long and prosperous ministry among them. He was glad that the previous speakers had all emphasised the importance of their being united in their work. He wished to be their friend, and he wished them to feel that they could trust him, and confide in him without any fear of his making mischief. He didn't want to start confession—he was not a Ritualist, but he did want to get at their hearts. With regard to the Sunday-school, one of his chief duties and pleasures would be to look after the children, and he hoped to get thoroughly in touch with every thing in their church life. The Rev. W. H. Burgess, on behalf of the Sunday-school Union, the Rev. J. H, Hirst of the Bethel Primitive Methodist Chapel, who said that any man who helped them towards truth and righteousness should have the right hand of fellowship from him, and the Rev. J. H. Wicksteed joined in the welcome. The Rev. R. A. Armstrong was the next speaker. Having referred with pleasure to the freedom Unitarians had in Burnley, as regarded membership in the Free Church Council, he said that he had never been at a meeting of welcome to a minister where so many letters of sympathetic interest and welcome had been read from orthodox clergy and ministers in the town; and he had rarely been at such a meeting when an orthodox Christian church was actually represented by its minister. He referred to the controversy which had occurred in consequence of the entrance of Mr. Ellison Voysey into the Unitarian ministry, and he rejoiced to think that the efforts which were then made by a small section of Unitarians to narrow down the meaning of the name Unitarian, and to impose doctrinal tests upon ministers, failed to receive general support. He welcomed any man who strove to teach, and to live as if he believed in the Fatherhood of God. He cared nothing for the name by which men called themselves. As far as his own feelings were concerned, he did not dare to aspire after the name Christian. He only strove to follow him who had taught men to trust in God's fatherly love. And any man who would devote himself to the task of helping others to believe in and love God, deserved to have the hand of fellowship stretched out to him. For he believed that the love of God, as a Father, when truly felt, was the greatest power in a human life. In conclusion, he referred to the activity of the church, and its institutions, and he felt bound to say that if they wished to have Mr. Voysey for a long time they must not work him too hard. He must be allowed to have a quiet hour in his home with his wife, and must not be torn to pieces by continual engagements. It was not the minister who did the most work who did the best work. It was not doing, but being, and their cause would flourish better if their minister were allowed a quiet life of his own, and occasionally visited them, and if they knew him as their friend. Letters of regret for absence and good wishes were received from the Hon. Mrs. de Beaumont Klein, who had been asked to take the chair; the Revs. Charles Jones, vicar of St. Andrew's; W. S. Matthews, vicar of Briercliffe; the Wesleyan superintendent, and several other Nonconformist ministers; also from the Revs. J. J. Shaw, T. Leyland, and Mr. Frank Taylor, of Bolton.

Burton-on-Trent.—The first anniversary of the Burton Unitarian Society was held on Sunday, May 6, when a good congregation assembled at the Town Hall, the regular place of meeting, the room being nearly filled. The Rev. J. Birks, F.G.S., of Derby, preached in the evening, the subject being—"Are Unitarians Christians?" The Lessons were read by Mr. Fritchley, of Derby. The Essex Hall Hymnal has been introduced, and the hymns were heartily sung to popular tunes, the arrangements for the music being in the hands of friends from Derby, who accompanied their minister, and rendered valuable help in the service, which was the sixth of the Ten Services Liturgy. The solo, "Angels Ever Bright and Fair," and the duet, "Love Divine," were given with good effect. Liberal collections were made in aid of the cause.

Chester.—At the annual meeting of the congregation of Matthew Henry's Chapel, held on May 16, the minister's report recorded a year of steady progress. It was stated that during the four years' ministry of the Rev. H. D. Roberts subscriptions and collections had doubled, and £700 had been raised for the re-roofing and restoration of the chapel. Great regret was expressed at Mr. Roberts's resignation on accepting the post of Missionary minister to the Liverpool District Association.

Darlington.—A sale of work in aid of the church funds was opened on Thursday, May 10, by Miss Lucas, who was introduced by Mr. E. Cox-Walker. The congregation are anxious to make alterations in the schoolroom and improve the church.

Evesham.—The Protestant Dissenting ministers of Warwickshire and the neighbouring counties held their spring meeting at Evesham on Wednesday, 23rd inst. After service in the Oat-street Chapel at 12.15, when the Rev. Ernest Betham, of Stratford-on-Avon, was the preacher, the business meeting was held, and at two the members of the congregation entertained the ministers and other friends at luncheon in the schoolroom, about sixty-five being present. Mr. A. H. Martin, J.P., gave the toast of "The Queen," received with musical honours and cheers, and of "The Ministers' Meeting," responded to by the Rev. Henry McKean. The Rev. L. P. Jacks proposed "The Preacher," and Mr. Betham responded. The Rev. A. A. Charlesworth proposed "Religious Liberty all the World Over," to which the Rev. J. C. Street responded; and the Rev. E. P. Hall "Ministers and Members of other Evesham Congregations," responded to by the Rev. F. Standfast, Wesleyan minister, and Mr. J. S. Slater, J.P., a member of the Baptist Congregation. The Rev. W. Lloyd toasted "The Evesham Congregation," and Mr. Geoffrey New, Mayor of Evesham, and chairman of the congregation, responded. The Rev. Peter Dean proposed the health of "The Chairman," and at the close of the proceedings Mr. and Mrs. A. H. Martin invited the luncheon party and all members of the Oat-street congregation to their garden for the afternoon.

London: Essex Church.—The Rev. Stopford A. Brooke will preach at Essex Church on Sunday morning next, and also on the five following Sundays.

Manchester: Upper Brook-street.—The Rev. C. Peach preached on Sunday last, in the morning, on "The Indian Famine," and in the evening on "The Burden of Empire." Collections were taken in church and school on behalf of our local Famine Fund, amounting to £9.

Newbury.—The annual tea—postponed from Good Friday through illness in several families of the congregation—was held at the Presbyterian Chapel on the 16th inst., followed by a public meeting, under the chairmanship of the minister, the Rev. E. Turland. Presents of books were made to the Sunday scholars, and a programme of music and recitations was executed by them with much credit to the young performers and pleasure to their audience. A thrilling recitation of "The Eidelweiss," by the chairman, and hymn, "All Good Night," brought to a close a very enjoyable evening.

Oxford: Charles-street Institute.—The sum of £1 12s. has been sent to Miss J. Upton for the Sunday-school by Miss Bland, one of those who took part in the Summer Session for Teachers at Manchester College last year, that amount having been derived from the sale of photographs taken during the Session.

Rawtenstall—On Sunday, May 13, a very successful Sunday-school anniversary was held, the Rev. A. Doel, of Chorley, being the preacher. On Monday evening Mr. Doel delivered his popular lecture on "Life, Light, and Duty." All the services were exceedingly well attended and highly appreciated. Councillor James Lupton, an old scholar and inhabitant of Rawtenstall, presented to the collection a cheque for £5 5s. from Mrs. Alice Crook, of Chorley. The collections for the anniversary were £43 9s.

Rochdale.—A bazaar, which has for its object to remove debts amounting to about £400 on the church and school, and to form the nucleus of a fund for further improvements and extensions, was opened on Thursday, May 17, by Mr. Robert D. Holt, of Liverpool, under the presidency of the Mayor of Rochdale. In his speech Mr. Holt (who is descended from an old Rochdale family) referred to the fact that his father, the late Mr. George Holt, laid the foundation-stone of the Blackwater-street Chapel, where the services are now regularly held. There was a large attendance, the bazaar being favoured by beautiful weather. Several handsome subscriptions were announced, and there was a large and valuable assortment of goods, evidencing the energetic spirit with which, during the past four months, the Rochdale people have worked. The bazaar on the second day was opened by Alderman T. B. Wood, J.P., of Middleton, an original trustee of the Blackwater-street Chapel, Alderman J. R. Heape being in the chair. On Saturday Alderman W. B. Bowring, of Liverpool, who was to have been the opener, was unfortunately prevented by ill-health from being present. At the close the receipts amounted to nearly £940, so that after paying expenses and clearing off the debt, it is hoped to have at least £400 towards the fund of £1,000 aimed at for proposed alterations and extension of church and schools.

South Cheshire and District Association

and Sunday-school Union.—On Thursday afternoon, May 17, the annual conference was held at Nantwich. The tenth annual report, which was received and adopted, gave an account of the meetings that had been held during the year. The report of the Visitor (the Rev. R. Stuart Redfern, of Crewe) recorded the official visits that had been made to the schools at Chester, Congleton, Crewe, and Shrewsbury, in which satisfactory work had been done. In seven years there had been an increase in the six schools of the Union of 90 scholars on the books, and of 46 in average attendance; also of 11 teachers in average attendance. The President (the Rev. G. A. Payne) moved, and Mr. Vincent (Shrewsbury) seconded, the adoption of the report. On the motion of the Rev. J. C. Street, the officers were appointed, the Rev. G. A. Payne succeeding the Rev. J. M. Mills as secretary, to the value of whose services warm tributes were paid. The Rev. Charles Peach, representing the Manchester District Sunday-school Association, and the Rev. J. M. Lloyd Thomas, representing the Liverpool Sunday-school Society, were heartily welcomed by the President, and each replied in an interesting speech. At the close of the conference tea was served in the schoolroom, and afterwards a service was held in the chapel, when the Rev. J. M. Lloyd Thomas, of Liscard, preached an eloquent sermon on "The Church and the Christian."

The Scottish Unitarian Sunday-school Union.—A meeting of friends interested in Sunday-school work was held in the hall of St. Mark's Chapel, Edinburgh, on Saturday last, when the above Union was formed, an outcome of a preliminary meeting at Dundee in November last. Mr. James Graham, Glasgow, occupied the chair, and there were present the Revs. R. B. Drummond, B.A., A. Ernest Parry, E. T. Russell, Alexander Webster, and Henry Williamson, and about thirty others. A letter was read from the Rev. A. C. Henderson, M.A., B.D., regretting his absence. The proceedings began with tea, followed by hymn and prayer. The Chairman then welcomed those present, and said he was pleased to occupy the chair at a meeting of a society which had for its objects the promotion of Sunday-school work in Scotland, and the encouragement of all engaged in that work. The instruction of the young in the fundamentals of our liberal faith, and, above all, the moral and spiritual teaching of children were of vital importance. The rules of the Union were agreed upon, and the following office-bearers appointed:—President, Mr. James Graham; vice-presidents, Messrs. A. Godsell (Hull), and H. B. Melville and Miss Moffat; treasurer, Mr. G. Reeves; secretary, Mr. J. K. Melville, 92, High-street, Kirkcaldy. The Rev. R. B. Drummond read a brief paper on "The Importance of Unitarian Teaching in the Sunday-school." He urged that it was a great mistake to allow children to pass through our schools without obtaining some knowledge of Unitarian principles and of the differences between our faith and that of other Churches. They ought so to be instructed in the school that they might be able to answer the question why they are Unitarians. The elements of religion and morality were of primest importance, but the elements of our theological position and lessons on the origin, structure and character of the Bible, for example, were too important to be left altogether on one side. A comprehensive vote of thanks to Mr. Drummond for his paper, to the St. Mark's teachers for the tea, to the Chairman for presiding, and to the Rev. Mr. Parry for his work of organisation as secretary *pro tem.* was carried, the meeting concluding with hymn and benediction.

Wolverhampton.—The second of the series of re-opening services was held on Sunday last in the iron schoolroom, Bath-road. The Rev. William Lindsay, of Christ Church, Nottingham, conducted the service, and preached a thoughtful sermon from the text: "With freedom did Christ set us free, stand fast therefore and be not entangled again in a yoke of bondage." The attendance was fair, but not so large as on the previous Sunday.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—The Misses Meyer, £3 3s.; Mr. Frederick Nettlefold, £10; Miss Wrigley, £1; Mrs. Aspland, £1 1s.; Mr. Charles Jecks, £1.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, May 27.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gat corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Collections for London Domestic Missions.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Contentment." Evening, "A Good Soldier."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. A. J. CLARKE.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, "St. Peter's, Rome," and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. L. TAVENER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M., Rev. G. CARTER.

Wood Gree Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. S. THOMPSON.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. T. B. BROADRICK.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.,

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, The Five "Commonly-called Sacraments" (25th Article of the Church of England): "Confirmation, Penance, Orders, Matrimony, and Extreme-Unction."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev J. FORREST.

MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

RIVINGTON Church, Rivington, Chorley, Rev. H. W. HAWKES. Annual Service.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. R. MACDONALD.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Closed for Cleaning.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—May 27th, at 11.15, W. ST. CHAD BOSCAWEN, "The Alexandrian School (B.C. 330–300 A.D.: Its Influence on Religion and Ethics." Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

NOW READY.

Report of the Conference held at Leicester in April.

PRICE ONE SHILLING.

Hull: Messrs. ELSOM & Co. London: ESSEX HALL.

BIRTHS.

SINCLAIR—On the 20th May, at 70, Eglantine-avenue, Belfast, the wife of Samuel Sinclair, junr., of a son.

MARRIAGES.

MATTHEWS—MACE—On the 15th May, at Holy Trinity Church, Tulse Hill, by the Rev. G. Cruttenden Mace (cousin of the bride), assisted by the Rev. H. Woffindin, Alfred Herbert Henry, eldest son of Mr. Matthews, of Devonshire House, Ealing, to Ada Buckler, younger daughter of the late Mr. William Glover Mace, of Tenterden, and Mrs. Mace, of Streatham Hill.

YOUNG—STALLWORTHY—On the 21st May, at the Congregational Church, Haslemere, by the Rev. Hugh Morris, assisted by the Rev. Alfred Kluht, M.R.A.S., and by the Rev. G. B. Stallworthy (father of the bride), James Radley Young, of Broadstone, Poole, Dorset, only son of Mr. J. R. Young, of Southport, to Alice Mary, only daughter of George Burnett and Alice Stallworthy, of Hillcrest, Haslemere, Surrey.

DEATHS.

JOHNSON—On the 17th May, at 11, Bertram-road, Liverpool, aged 72 years, Mary Jane Johnson, widow of the late Thos. Johnson, of Chester.

PINNOCK—On the 20th May, at his residence Merriebank, Newport, Isle of Wight, after a lingering illness, Charles Edward Pinnock.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. ROBERT TURNER, 94, Grosvenor-road, S.W.

ANGLESEA. — BRYNTIRION BOARDING HOUSE, Red Wharf Bay. Tennis. Misses SCHOFIELD and BROOKS. Terms on application.

BOARD and RESIDENCE, South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOARD and RESIDENCE (First Class).—Miss PENNY begs to inform her patrons and friends that she has renewed the lease of her house, and has enlarged and re-decorated it. Electric light and bells and bath-room are added, and perfect modern drainage. References required. —18, Bedford-place, Russell-square, W.C.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr. and Mrs. POCOCK.

BOURNEMOUTH.—"Osmunda," Fir Vale-road (opposite Grand Hotel Gardens). Four minutes from Pier, one minute from Pleasure Gardens and Invalids' Walk. Electric light and every comfort. Board and Residence from 30s. Send for particulars.

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ECONOMICAL HOLIDAYS at the GUEST HOUSE of the STARNTHWAITE CO-OPERATIVE COLONY. Near the lakes, the woods, and the mountains of Westmorland. Board and lodging from three shillings per day.—Write for particulars to the Rev. H. V. MILLS Starnthwaite Colony, Kendal.

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HALF TERM, MONDAY, June 18.

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Mrs. Lloyd, Liverpool	0	2	6
Mrs. and Miss Holt, Liverpool	10	0	0
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LONDON DOMESTIC MISSION.

At the ANNUAL MEETING held on Wednesday, May 23rd, 1900, at Unity Church, Islington, Prof. J. ESTLIN CARPENTER in the chair, the following Resolutions were passed:—

1. Moved by the CHAIRMAN, and seconded by Mr. A. M. TORRANCE, L.C.C.,—

"That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

2. Moved by the Rev. JOSEPH WOOD, and seconded by the Rev. F. K. FREESTON,—

"That this Meeting desires to express its continued confidence in the principles of the London Domestic Mission, and its efforts to meet the social, moral, and religious needs of the poor; and to record its sincere thanks to the Missionaries and their fellow-workers during the past year."

3. Moved by the Rev. W. H. DRUMMOND, and seconded by Mr. A. WILSON,—

"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1900–1901:—*Treasurer:* Mr. Philip Roscoe; *Committee:* Mr. P. M. Martineau (Chairman), Mr. John Brabner, Mr. G. L. Bristow, Mr. Howard C. Clarke, Rev. E. M. Daplyn, Mrs. Enfield, Mrs. Evelegh, Miss E. M. Lawrence, Mr. Oswald Nettlefold, Mr. F. S. Schwann, Miss A. Sharpe, Mr. A. Wilson; *Auditors:* Mr. E. F. Grundy and Mr. E. Capleton; *Hon. Secretary:* Dr. G. Dawes Hicks."

4. Moved by Mr. P. M. MARTINEAU, and seconded by the Rev. J. T. SUNDERLAND,—

"That the best thanks of this Meeting be given to Prof. Carpenter for his valuable services in the chair."

G. DAWES HICKS, Hon. Sec.

RIVINGTON CHAPEL ANNIVERSARY.

Service, 3 P.M. SUNDAY, May 27th, 1900. Sermon by the Rev. H. W. HAWKES, of Bootle. Tea provided in the Schoolroom after Service, 6d. each.

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

WEDNESDAY, JUNE 6th.

RELIGIOUS SERVICE, UNITY CHURCH, UPPER-STREET, ISLINGTON, at 11.30. Preacher, Rev. CHRISTOPHER J. STREET, M.A., LL.B., of Bolton.

Collection in aid of the Funds of the Association.

BUSINESS MEETING, ESSEX HALL, at 4.30. The President, CHARLES W. JONES, Esq., J.P., will preside.

Addresses on "An Ideal Church" in the Evening, at 7.30, by the PRESIDENT, and on "Dr. Martineau and Unitarian Christianity," by the Rev. J. EDWIN ODGERS, M.A.

THURSDAY, JUNE 7th.

CONFERENCE at ESSEX HALL at 10 A.M. Paper by Mr. RICHARD ROBINSON on "Possible Developments in Unitarian Missionary Work in England." The Rev. J. T. SUNDERLAND, M.A., will also read a Paper on "Opportunities and Methods of Unitarian Work suggested by experiences in America." The Papers to be followed by discussion.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS, at 8 P.M. Tickets, 1s.; on and after **June 6th, 2s.**

Early application should be made for Tickets.

W. COPELAND BOWIE, Secretary.
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THE SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-SIXTH ANNUAL MEETING

will be held at

Essex Hall,

on

TUESDAY, 5th JUNE, 1900.

—o—

ARRANGEMENTS:

5. 0.—BUSINESS MEETING: Reception of Report and Resolutions.

6.—7.30.—RECEPTION by the President, Stephen S. Tayler, Esq.

7.30.—PUBLIC MEETING. Paper by Miss MARIAN PRITCHARD (London), "A Glimpse at Sunday-school Work in America." To be followed by discussion.

Tickets for the Reception and Tea on application to ION PRITCHARD, Hon. Sec.
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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL PUBLIC MEETING, followed by a CONFERENCE on "Women's Work in Christian Churches," at ESSEX HALL, on THURSDAY, June 7th.

Miss TAGART will take the chair at 2.30 precisely.

The Rev. MARION MURDOCK, of Ohio, U.S.A., and Mrs. BROOKE HERFORD will introduce the subject of the Conference.

Those interested in the question are earnestly invited to take part.

The Committee will be glad to welcome Members and Friends to Tea after the Meeting.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTICE.

Next week "The Inquirer" will contain Special Reports of the Whitweek Meetings. Orders for extra copies should be sent early.

NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,583 12s. 0d.; the Rev. John Byles, £1 1s.; A. H., 5s.; Mrs. George Buckton, £20; Banks-street Unitarian Free Church, Blackpool, £3 8s.; Mrs. M. W. Poynting, 10s.; Miss E. H. Poynting, 5s.; Highland-place Sunday-school, Aberdare, 5s. 6d.; Mr. F. J. Hytch, 10s. 6d.; J. C. and N. C., £2; Mr. David J. Jones, Aberdare, 5s.; Mr. and Mrs. E. B. Squire, £10; the Children and Teachers at Effra-road (Brixton) Sunday-school, £1 1s.; W. A., Matlock, £1; Unitarian Sunday-school, Stockton, 16s; Mrs. and Miss Gardner, 10s.; Oldham-road Unitarian Sunday-school, Manchester, 18s. 6d.; Unitarian Chapel, Shepton Mallet, £1 11s. 6d.; Mr. M. Phillips, 10s. 6d.; M. Ulysee Fischer, 7s. 11d.; Great Meeting, Hinckley, £6; K. M. F., £1 1s.; Box at Memorial Hall, Manchester, 5s.; M. G. Bolton, £2; L., Sheffield, 2s. 6d.; Mr. Thomas Stevens, 10s. 6d.; Miss A. L. Browne, £5; Mrs. C. L. Freeston and Children, £1 2s. 6d.; High Pavement Chapel, Nottingham, £19 2s. 5d.; High Pavement Sunday-school, Nottingham, 15s. 4d.; total £1,664 16s. 8d.; Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

IN a recent note on the seventy-fifth anniversary of the American Unitarian Association we spoke of our own Association as founded on the same day; but in turning to the records we find that to have been a mistake. On Wednesday, May 25, 1825, the day on which the American Association was founded, our Unitarian Fund held its nineteenth annual meeting at Finsbury Chapel, and then adjourned until the following day, when, after the annual meeting of the Unitarian Association for the Protection of Civil Rights, at the London Tavern, the supporters of these two societies agreed to unite their forces, and founded the British and Foreign Unitarian Association, "For the promotion of the principles of Unitarian Christianity at home and abroad, the support of its worship, the diffusion of biblical, theological, and literary knowledge on topics connected with it, and the maintainance of the civil rights and interests of its professors."

THE meetings of next week will therefore celebrate the seventy-fifth anniversary of the Association, of which Robert Aspland was the first secretary, and William Johnson Fox the foreign secretary. John Christie was the first treasurer, and Edgar Taylor the solicitor. The Committee included the Revs. James Gilchrist, Thomas Madge, and Dr. Rees, Dr. Southwood Smith, John Bowring, J. T. Rutt, Edward and Richard Taylor. The first annual sermon was preached in Finsbury Chapel, on Wednesday, May 17, 1826, by Dr. Lant Carpenter, of Bristol.

THE Communion service which is to be held at the Unitary Church, Islington, at half-past ten on Wednesday morning, prior to the annual service of the British and Foreign Unitarian Association, has been arranged by the London Ministers' Meeting, in response to wishes expressed both in London and the country for such a service, in which visitors from the country and members of our London congregations could be united. The service is to be conducted by the Revs. Dr. Brooke Herford, and Joseph Wood, of Birmingham, assisted by the Revs. Dr. Hicks, E. S. Anthony, and J. E. Stronge.

VISITORS to Essex Hall next week will find ranged round the Council Room, a number of pictures and engravings, which are on sale for the Bazaar Fund. They are now marked at two-thirds only of the price in the Art Gallery catalogue. Amongst them are pictures by Vicat Cole, R.A., G. Wetherbee, R.I., J. Hill, R.I., and Miss E. Martineau, R.W.S.; and engravings after Sir L. Alma Tadema, R.A., Sir J. E. Millais, R.A., Briton Rivière, R.A., G. D. Leslie, R.A., and Keeley Halswelle. There are also several small pictures and unframed engravings which can be seen on application.

AT the Jubilee meeting of the London District Unitarian Society, the President, Sir John Brunner, referred to the Bishop of Calcutta's striking tribute to Dr. Martineau, and as will be seen from the report in our present issue, expressed his incredulity that Dr. Martineau could ever have said, as Dr. Welldon recorded, that he was glad that the Athanasian view of Christ had prevailed over the Arian in the fourth century. In a note in THE INQUIRER of May 12, we gave what we take to be the right interpretation of this saying, which we have no doubt represents Dr. Martineau's real opinion, and we are glad to be allowed to add here a passage from a letter from Dr. Drummond, Principal of Manchester College, to whom we wrote on the subject:—

"Though I cannot remember any particular occasion when I heard Dr. Martineau expressing his views about Athanasius, I feel no doubt that his opinion was correctly reported by the Bishop. Mr. Tayler, if I am not greatly mistaken, was decidedly on the same side. As to the grounds for this preference I am not so clear, but probably your note of May 12 gives a correct representation of them. Perhaps we may add that the system of Arius was far too artificial to become a permanent centre of faith. In the metaphysics of the time the question was whether the Reason (Thought or Logos) of God belonged eternally to the Divine essence, or was a created Being, so that once God was without his Logos. According to Arius the instrument of creation was himself part of creation, and it was this secondary and created God who appeared in Christ, and gave only such an imperfect revelation as was within the power of a creature. This system was charged with restoring polytheism."

Some further opinions on this subject will be found in the letter of the Rev. H. W. Perris in another column.

THE Passion play at Oberammergau, the first representation of which took place on May 20, is being performed this year in the new theatre, in which every seat is under cover. The tableaux of the Fish casting up Jonah and the drowning of the Egyptians are no longer given, and the last traces of anything grotesque in the performance seem to have disappeared. Joseph Mayr, who was the Christus of former years, has given place to Anton Lang, a much younger man, and now appears as Choragus. Lang is described as a master potter, with long curling hair and beard—"a gentle, comely face, the

MEADVILLE THEOLOGICAL SCHOOL

complexion fair, the eyes blue and gracious, altogether a great contrast to the rugged though majestic presence of his predecessor." The performances are to continue until the end of September.

THE Southwark and Lambeth Free Loan Exhibition of Pictures at the Borough Polytechnic Institute was opened on Saturday last by Sir L. Alma Tadema R.A., Sir Edwin Durning-Lawrence, Bart., M.P., being in the chair. Among the speakers were Mrs. Humphry Ward, Mr. Melton Fisher, the Rev. A. Jephson, Mr. C. J. Harris, the Rev. J. W. Horsley, and Sir Joshua Fitch. The pictures to the number of 116 occupied two rooms. They include examples of the work of Millais, Watts, Edwin Long, David Cox, Herkomer, Sargent, and G. A. Storey. Sir L. Alma Tadema said that he was always amazed at competency displayed by the South Kensington Art centre, and its affiliated schools. A deputation from Buda Pesth had begged that the South Kensington exhibits of students' work might be shown in the Hungarian capital. Mrs. Humphry Ward, who has just returned from Italy and Paris, referring to the portrait of Miss Octavia Hill, by Sargent, described how that lady's method of housing the poor has been adopted in Rome, and how enthusiastically a Roman parish priest had spoken of Miss Hill. The Exhibition, which will remain open till June 17, is being held for the eleventh time.

THE proceedings of the summer session for Sunday-school teachers, held at Manchester College, Oxford, last year, have been reprinted by the Sunday School Association from *The Helper* of 1900, and as a volume of 170 pages, with the capital view of the college as frontispiece, in paper covers, may be had for sixpence. Teachers who have not got the volume of *The Helper* should make a point of securing this valuable collection of papers and addresses, and notes of a most delightful gathering. We may add that entries for the second summer session, to be held at Oxford from July 6 to 14, are now being received, and it is hoped that a large number of schools may be represented. We have already noted that 150 is the limit of the numbers that can be received.

FOR the Leicester Conference is was found possible to arrange with the Railway companies for reduced fares, but for meetings in London the same advantages are not offered, and visitors who are coming up for the Whit-week meetings will have to pay ordinary fares.

MANCHESTER COLLEGE, OXFORD.—At the last meeting of the Committee the treasurer announced that he had received a sum of £1,200, subscribed by twelve trustees, to enable him to wipe off all outstanding debits and start the College on its career in the new century free of debt.

NOT to understand a treasure's worth
Till time has stolen away the slighted good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.—*Cowper.*

ANOTHER WHITSUNTIDE MEETING.

SIR,—We desire to draw the attention of Unitarians and other visitors to London during Whit-week to the full announcement in your advertising columns of the meeting at Clifford's-inn Hall, next Thursday afternoon, to protest against the suppression of free speech in England, and to consider our duty in relation to the war in South Africa.

We have received many letters expressing sympathy with the objects of the meeting, and shall be glad to forward tickets to any who desire to discuss the question quietly. We regret the necessity for tickets. They are only used to ensure those who desire to express their opinions in a peaceable and law-abiding manner the opportunity of obtaining a hearing.

G. H. CHANCELLOR.
FLORENCE HILL.
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PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—*All Books &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A Book of Daily Strength. Edited by V. D. Davis, B.A. 3s. 6d. and 5s. net. (Philip Green.)

Lays of Ancient Greece. By Eudemus. 1s. (Redway.)

War and Christian Profession. By J. Ackland. 6d. (Clarke and Co.)

The Girl in the Home. By R. F. Horton, M.A., D.D. 1d. (Clarke and Co.)

The Quest of Mr. East. By John Soane. 6s. (Constable and Co.)

Science in the Daily Meal. By A. Broadbent. Post free 3½d. (19, Oxford-street, Manchester.)

Oliver Cromwell. By Charles Firth, M.A. 5s. (Putnam.)

The Rhymer. By Allan McAulay. 6s. (Fisher Unwin.)

Luther and the German Reformation. By T. M. Lindsay. 3s. (T. and T. Clark.)

Khaki in South Africa. Part I. 6d. (Newnes.)

The Siege of Ladysmith. 1s. (Newnes.)

Coast Trips of Great Britain. Compiled by Milton Smith. 6d. (Newnes.)

Fifty-two Addresses to Young Folk. By the Rev. J. Learmount. 3s. 6d. (Allenson.)

The Century Invalid Cookery Book. Edited by Mrs. Humphry. 1s. (Fisher Unwin.)

Cornhill, Good Words, Sunday Magazine, Harper's, Expositor, Nineteenth Century, Strand, Sunday Strand, Wide World, Captain.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Mrs. Haynes, £1; Mrs. Talbot, 10s.; Miss Stambank, 10s.; Mr. John Warren, £1 1s.; Miss Warren, £1 1s.; Mrs. Walter Evans, 10s.; Lady Bowring, £1 1s.; Lieut.-Colonel Trevelyan, £1; Mr. Bond, 10s.; Mrs. A. Lawrence, £1 1s.; Mr. Schwann, £1 1s.; Miss Mary Martineau, £1 1s.; Mrs. Smithells, £2; Mr. Robinson, £2 2s.; Mrs. Buckton, £1; Mrs. W. G. Harrison, £2 2s.

WHIT-WEEK MEETINGS.

Tuesday, 5th June.

5. 0. Sunday School Association: Annual Business Meeting: President, S. S. Tayler, Esq.
6. 0. Tea and Reception by the Sunday School Association.
7.30. Address by Miss Marian Pritchard: "A Glimpse at Sunday-school Work in America."

Wednesday, 6th June.

10.30. Communion Service at Unity Church: arranged by the London Unitarian Ministers' Meeting.
11.30. Annual Sermon by the Rev. C. J. Street, M.A., LL.B., Unity Church, Upper-street, Islington.
1.45. President's Luncheon to Delegates.
4.30. Annual Business Meeting: British and Foreign Unitarian Association.
6.30. Tea in the Council Room for Members of the British and Foreign Unitarian Association.
7.30. Public Meeting: Addresses by the President, Charles W. Jones, Esq., and the Rev. J. Edwin Odgers, M.A.

Thursday, 7th June.

10. 0. Conference: Papers on "Missionary Work" by the Rev. J. T. Sunderland, M.A., and Mr. Richard Robinson.
1.30. Delegates' Luncheon: Sunday School Association.
2.30. Central Postal Mission: Annual Meeting.
3. 0. National Conference Committee.
4. 0. Conference of London and other Ministers: Paper by the Rev. John Byles on "The Christian Minister, as Prophet."
8. 0. Conversazione at the Royal Institute of Painters in Water Colours, Piccadilly.

Friday, 8th June.

7. 0. Temperance Association: Members' Annual Meeting. President, the Right Hon. the Earl of Carlisle.

All Meetings held at Essex Hall, unless otherwise stated.

The Book Rooms of the British and Foreign Unitarian Association and the Sunday School Association at Essex Hall are open daily, 9 till 6, and visitors are invited to inspect the Books, Tracts, and Photographs on sale.

The Reading and Reception Room at Essex Hall, where ministers and members of the Association may make appointments with their friends, receive and answer letters, &c., will be open daily from 10 A.M. to 10 P.M.

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ACHIEVEMENTS OF THE CENTURY.

THE STUDY OF COMPARATIVE RELIGION.

III.

The Sacred Books of the East (i.).

WHEN Demetrius Phalereus was librarian at the court of Ptolemy Philadelphus in the middle of the third century B.C., he is said to have conceived the bold idea of making a collection of all the books to be found in the world. The Christian writers Eusebius and Epiphanius credited him with a special desire to gather the sacred books of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnicians, Syrians, and Greeks. The good fathers were doubtless led away by their rhetorical zeal in this wide enumeration. The idea which it represents, however, is an interesting one. In the light of the best knowledge of the first centuries of our era, cultivated minds were well aware that some of the greatest doctrines of religion and morals existed in various forms among many races. So far was this fact from exciting apprehension, that it deserved rather to be welcomed with joy. The loyal disciple of Jesus could hail the truth wherever he saw it: "whatever things have been rightly said among all men," declared Justin the Martyr, "are the property of us Christians."

In the contraction of knowledge which followed the decline of the older Greek culture, and the erection of a rigid orthodoxy as a barrier of separation between the Church and the rest of the world, the broad and sympathetic outlook of early Christianity upon Gentile faiths was changed into hostility and mistrust. Not till the great movement of the eighteenth century for the liberation of the mind from ecclesiastical domination, indicated in the French Revolution on the one hand, and in German philosophy on the other, did a new attitude become possible. In this country, indeed, the supremacy of the Evangelical party checked any great advance in this direction, though English scholars in India were fast bringing facts to light which were destined to have a most powerful influence on the popular theology. We have already seen how this century has witnessed the recovery of great collections of religious literature in Egypt and in Mesopotamia; it was reserved for the University of Oxford, under the persuasive guidance of Professor Max Müller, to surpass the effort of Demetrius, and put before the English-speaking race all round the world translations of the Sacred Books of the East, 1876-1900. One continent is the mother of them all: Arabia has its Qorân, Persia its Zend Avesta, India and China their vast and varied aggregations of canonical scriptures. But from the Red Sea to the North Pacific Asia is their common home. What are the discoveries which have made such an achievement possible? A few words must suffice to indicate the great process in India.

The Jesuit missionaries were the first to study the varieties of native speech, and to find out that behind the modern vernaculars lay an ancient tongue displaying astonishing resemblances to the languages of Southern Europe. The facts mentioned in their correspondence, however, attracted no attention, and it was not till English arms had established English government and brought English scholars into its service, that any real progress could be made. The first impulse was given by the foundation of the Asiatic Society of Calcutta in 1784, under the auspices of Sir William Jones, and a distinguished band of fellow-workers. In the next year appeared the first translation of the famous Bhagavad Gitā, the "Divine Lay," in which the spiritual philosophy of Brahmanism finds its most characteristic poetical expression. The "Asiatic Researches" rapidly made known the results of English inquiry into the ancient literature, the beliefs and usages, of the Hindus. Before long, however, the centre of interest was removed to Europe, and Frederick Schlegel inaugurated the modern science of language by his work on "The Language and Wisdom of the Indians" in 1808. From that date Germany took the lead in philological study, the indispensable preliminary to historical investigation. The results for the classification of languages, and the ethnological theories dependent on it, do not properly belong to the field of comparative religion. But it was not unnatural that the concentration of attention on linguistic detail should have delayed the production of the sacred texts, and it was not till the first half of the century was all but complete that the first instalment of the *editio princeps* of the Rig Veda was published by Max Müller in 1849.

Every one now has heard of these ancient hymns, sung by the Aryan forefathers of the Hindus, who entered India from the North-West. Every one knows the outlines of the simple society to which they belonged, before caste in its modern form had appeared, or the claims of an exclusive hierarchy had been definitely established. And every one knows how the term Veda, which is simply "knowledge," came to cover a gigantic literature which grew up around the sacred hymns. Most important among these were three separate groups. First come the treatises (called Brāhmanas) recording the ritual of sacrifice, describing the proper ceremonial order, and setting forth the functions of different orders of priests. They are often full of tedious and minute detail; but they contain all kinds of mythical deposit gathering round the traditional rites; they set forth a mystical and unique theory of sacrifice; and they form an unrivalled collection of priestly lore. The layman's duty was expounded in books of sacred law, which supply precious materials for the study of social conditions in different parts of India. And the beginnings of philosophical speculation were comprised in certain treatises attached to some of the Brāhmanas, known as Upanishads, recording the "guesses at truth" by men who had given up the householder's duties, perhaps even abandoned all tendance of the sacred fire, and gone forth into the forest to live the life of the mendicant and devotee. Many of these works are now printed in Europe; and specimens of all these different kinds of religious literature will be found in the "Sacred Books of the East."

But these were only the beginnings. Out of the dim light of ancient tradition emerged colossal epics, depositories of manifold varieties of belief; systems of philosophy, in which the utmost boldness of speculation contrived to shelter itself within the fold of Brahmanical orthodoxy; and collections of imaginative detail about the constitution of the universe, and its perpetual processes of decay and renovation. Most interesting of all, perhaps, was the claim raised on behalf of the Vedic hymns that they were of infallible authority, and not only so, but that they were actually eternal. The particular poems, transmitted century after century by the long-established methods of Brahmanical teaching, were only copies of originals which dwelt everlastingly in a supersensual world. There they had been beheld by the "seers" who first reproduced them on our earth, by no process of literary composition, but by a kind of spiritual transmission from the archetypes above. It is a strange parallel to the faith which made the ideal essence of the Zend Avesta an object of the believer's adoration, or which affirmed that before God created the earth he looked into that Law which Moses afterwards gave to his people at Sinai. The doctrine of the inerrancy of the Veda and its transcendental existence was defended with arguments of singular subtlety in the name of philosophy. But when it was set beside a similar claim of infallibility on behalf of the Bible, did it not become apparent that both pretensions sprang out of common tendencies in the human mind, and that neither could establish itself in fact?

The chronology of India is notoriously confused, owing to the absence of any monumental evidence for its earlier periods, and the lack of historical sense in its literature. Trustworthy materials, however, are not altogether wanting. The volume of the "Asiatic Researches" for 1801 contained a copy of an inscription on a pillar which had been carried to Delhi by Firuz Shah. By degrees some others in similar character were brought to light from different localities, and in 1838 Prinsep announced his discovery of the alphabet in which they were written, and read their contents. They were the famous inscriptions of Asoka, often designated the Constantine of Buddhism. The mention of contemporaries, an Antiochus, a Ptolemy, and other Greek princes, fixed their date in the middle of the third century, and a secure base was thus found for the early history of Buddhism, the records of which were just then for the first time made known. Colebrooke had already directed his attention to the subject. As early as 1804 he had written to his father from India, "I have lately obtained a considerable addition of authentic and important information on the religion and mythology of the Buddhists. Everything relative to a religion which has spread even more widely than the Christian or the Mohammedan faiths, is particularly interesting. I shall employ the first moment of leisure I can spare to publish this curious information, which will elucidate the accounts before obtained in China, Japan, Siam, Pegu, Ceylon, and Tibet." Twenty years, however, were to pass before any important discovery was made. Then a young civilian, Mr. Bryan Hodgson (who died only a few years ago), during his sojourn in Nepal as assistant to the Political Resident, forwarded to Calcutta in 1824 no less than sixty MS. volumes containing some of the sacred books of Buddhism in Sanskrit. But the band of scholars which Sir William Jones had inspired a generation before was now dispersed; and it was not till 1882 that a distinguished Hindu Sanskritist, the late Rajendra Lal

Mitra, described the collection. Others were despatched to London, where they were equally ignored. Only in Paris did a similar gift find a scholar who could appreciate it, and the great Eugène Burnouf by his translation of the "Lotus of the Good Law" opened the way into the heart of the advanced theistic Buddhism. While Hodgson was working in Nepal, the adventurous Hungarian scholar, Csoma de Körös, travelled on foot into Tibet, and there disclosed the gigantic canonical aggregations of the Buddhism of Central Asia, while Dr. Schmidt in 1830 reported from Mongolia that he had identified in that northern land translations of 218 Buddhist works named by Hodgson.

These treatises, however, were all of relatively late origin, and threw no real light on the origins of the faith. The next step in advance was to come from Ceylon. In 1837 the Hon. George Turnour published the Pāli text of the first thirty-eight chapters of the "Mahāvamsa," the "Great Chronicle" of Ceylon. It related the early legendary history of the island, the establishment of its dynasties, the arrival of the Buddhist mission under Mahinda, son of King Asoka, and the conversion of the island to Buddhism. The picture of the religion of the Buddha given in this book was in marked contrast to that derived from the Sanskrit sources. It then became known that Ceylon also had its sacred collection, entitled the "Three Pitakas" (or Baskets), and these began to attract the attention of a very able Wesleyan missionary, Dr. Gogerly. Another missionary, Mr. Spence Hardy, made a minute analysis of the Ceylonese representations of the Buddha and his teachings, but no one was found to undertake the laborious task of producing the Pāli texts themselves. At last a Danish scholar, Fausböll, of Copenhagen, took up the work. European investigators, however, were so busy over Sanskrit that they had no time for anything else. But in 1875 Professor Childers published his Pāli dictionary: four years later (under the auspices of the India Office and the Berlin Academy of Sciences) Professor Oldenberg began the publication of the "Vinaya Pitaka," the guide to conduct for the Buddhist Order, and in 1881, at a Hibbert Lecture, Professor Rhys Davids announced the formation of the Pāli Text Society. The scholars of Europe have been roused at last, and the sacred books of early Buddhism will soon be transferred from their palm-leaves into print.

The study of Buddhism, when its full significance is seriously grasped, cannot fail to have a profound influence on our conceptions of Christianity. Five hundred years before our era the Teacher passed to and fro in the Ganges valley, proclaiming a way of life which would deliver men from the bondage of sin. Within a hundred and fifty years of his death the traditions about him appear to be substantially complete. He is miraculously conceived, and wondrously born. On his name day a venerable Brahman predicts his future greatness. As he steps forth on his great quest of truth, the god of enjoyment tempts him from his search by a promise of imperial sovereignty. He preaches the establishment of a kingdom of righteousness, and sends forth his disciples two and two to carry his message among all classes of men. He, too, is a sower of the word. He, too, can tell of a treasure hidden in the field. He, too, can heal the sick, and feed five hundred brethren at once from a small basket of cakes. A disciple on his way to hear him finds that in the absence of a boat he can walk across the surface of a river; in the middle the waves affright him, and he begins to sink; but he makes his act of joyful confidence in the Buddha firm, and proceeds securely to the other side. He is transfigured within three months of his death, which he predicts. And he does all this *as a man*. Early Buddhism is really a system of ethical culture; and the conception entertained of its founder is strictly humanitarian. But by and by a change takes place. The details of the process are still obscure, though the general results are sufficiently clear.

By the aid of a theory which assumes the form of a kind of Messianic hope in the Pāli texts, he is identified with a being who appears in the schools of spiritual philosophy as the Self-existent, the Absolute, the Eternal. The historical Gotama, who was supposed to have passed out of existence altogether, who was never an object of worship, but only of devoted commemoration, is now regarded, four centuries after his death, as a temporary manifestation in an earthly form of the Infinite and Everlasting. He is accessible at all times to his disciples, and the purpose of his self-revelation is that they may become partakers of his divine nature. Adoration is directed to him; by prayer, by study of the scriptures, by meditation in holy places, the devout Buddhist enters into living communion with his heavenly Lord; and the different experiences of the Evangelical and the Catholic Christian are reproduced in similar types *sub specie Buddhae*.

In this form Buddhism passes out of India into China, Mongolia, and Central Asia. In the long struggle with Brahmanism in its original home, its elder rival finally triumphs. But the Hinduism which holds the field after Buddhism has decayed, is very different from the religions which preceded its rise. The influence of the great personality of Gotama is everywhere apparent, in the development of new moral ideals. The conception of self-sacrifice for the good of others which pervades the whole story of the Buddha, often in such extravagant and fantastic shapes, is transferred (we know not by what steps) to Vishnu. He, too, becomes again and again incarnate for the welfare of the world—an idea of which there is no trace in pre-Buddhistic Brahmanism. This receives its highest expression in the Bhagavad Gitā ("Sacred Books of the East," vol. viii.), which represents the new movement when Buddhism has declined. It preaches a doctrine of spiritual knowledge by faith; and in the person of Krishna offers to the believer an object of worship who is God made man, who condescends to clothe his majesty in sensible form, so that even the humblest may know and love him. Verily it is not surprising that it should have been supposed by some scholars that the author of the "Divine Lay" was acquainted with the New Testament.

J. ESTLIN CARPENTER.

To CORRESPONDENTS.—Letters, &c., received from the following:—W. H. D.; C. A. F. (thanks); G. S. H.; W. A. L.; H. R.; N. M. T.; J. F. W.; W. W.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

ATHANASIUS AND ARIUS.

SIR,—I am sure many of your thoughtful readers must have appreciated Mr. Beeby's essay, and your own editorial comments thereupon. It really seems as though it were now possible to come together "in the unity of the faith, and of the Son of God" without any betrayal of the central verity which, in diverse aspects, we and our liberal orthodox friends have had in trust. Many contemporary utterances point reverent thinkers to the same goal.

Mr. Ruddle's note rather tends to reopen the old controversy; which has, perhaps, taken too much account of the accidents of the long struggle, and the heated arguments of its great protagonists, and too little of the ultimate providential outcome. Says Mr. Joseph Henry Allen (late Harvard Lecturer in Ecclesiastical History): "In the final defeat of the Arian party, Christianity was saved from being a political or speculative sect, and saved to be a great social and reconstructive force,"—and in the same chapter he speaks of "that nondescript illogical compromise known as Arianism." For a robust expression of the same judgment, this time from a learned rabbi in the other camp, one may turn to Professor Knight's "Colloquia Peripatetica," and hear Dr. Duncan: "Arianism is a very meagre patchwork. If we are to be saved, it must be by God or by man. . . But that it should be by one, neither God nor man—not part of both, nor wholly both, and therefore with no real affinity to either of them; that system has no attractions for me." But, do not such representative dicta, equally with pleas like Mr. Ruddle's, illustrate the manifoldness of the religious mind, and the inadequacy of language in its highest flights to embody transcendent truth? Faith and philosophy, the mystical sense and the logical understanding, defining zeal and imaginative licence, will continue to play their parts in the evolution of human belief. The hymn and the prayer will never quite square with the theological statement. Deep calls unto deep in the sanctuary of the soul.

I really took up my pen to recommend any reflective but unlearned disciple who may have been puzzled by Dr. Martineau's quoted words to read the chapter headed "The Way of Historic Christianity" in Dr. Hedge's volume, "Ways of the Spirit"—probably in the chapel library. Dr. Hedge briefly but acutely sums up the "natural history of Church Christology," showing how the four great Councils sifted doctrine, and so cleared the way for reconciliation in the fulness of time. He concludes: "It was well for the Church that this view (the Athanasian) prevailed against the Arian and the monophysite. The Arian saw neither God nor man, nor a God-man, but a hypothetical being who is different from both—an unintelligible ghostly chimera. . . . The Athanasian preserves the humanity intact, leaving me at liberty, as my spiritual wants or mental habits incline, to fasten on the human or divine in the hypostatic union."

Now, if any reader should say, I care nothing for such debates, enough that my New Testament shows me that "God was in Christ," I make not the least demur. *O sancta simplicitas!* Some things that are hidden from the prudent are still revealed to babes.

HENRY WOODS PERRIS.

Forest Gate, May 27.

THE INDIAN FAMINE.

SIR,—Allow me to inform the liberal donors of the Indian Famine Brahmo-Somaj Fund, through the medium of your journal, that a company of five Brahmos have come to the Nimor district in the Central Provinces for relief work. The arrangements made by the Government of India to relieve the famine-stricken in these parts is excellent. There is, however, urgent necessity of its being supplemented by private agencies.

Our work at Khandwa has been (1) to distribute clothing to the poor who are shockingly ragged; (2) to give doles of grain to the weak and emaciated; (3) to find out and relieve the distressed families who do not come under any section of the Famine Relief Code, and so cannot be relieved by Government officers. A kitchen is going to be opened at Mortakka, a station on the Rajputana Malwa Railway line to-day, to feed the children and helpless old people of the surrounding villages. As the relief work is very defective in the neighbouring villages a large number of famine-stricken people are expected to come here to be fed.

The fund has been a great boon to the country. May God bless the donors.

BRAJA GOPAL NUJOP,
of the Famine Relief Party.

Mortakka, May 5.

LONDON DOMESTIC MISSION.

SIR,—I see in THE INQUIRER of May 26, in its report of the Committee of the London Domestic Mission, a statement that "the Holly Hill Guild has made a gift to the Mission of £300."

As president of that body may I ask that this may be corrected in your next issue as follows:—"At the initiation of the Holly Hill Guild over £300 has been contributed by old pupils of Mrs. Lalor and Miss Norton (chiefly the former), for the purpose of assistance in the convalescent work of the London Domestic Mission, a small portion only of which has been given for the use of the Bell-street branch for this season."

ANN NORTON.

Wallington Lodge, Fareham, Hants,
May 30.

ESSEX HALL TEMPERANCE ASSOCIATION.

SIR,—May we be allowed to call attention to the annual meeting of above announced in your advertisement columns.

In view of the important questions to be brought before the meeting, the Committee trust that members and friends of the Association will endeavour to be present.

G. BREDALL,
A. W. HARRIS, } Hon. Secs.

May 30.

MINISTERS' CONFERENCE.

SIR,—On behalf of the London Unitarian Ministers' Meeting, I have great pleasure in inviting our brother ministers from the provinces to the Ministers' Conference at Essex Hall on the Thursday afternoon in Whitweek at 4 o'clock. An address on "The Christian Minister, as Prophet" will be given by Rev. John Byles, of Northampton, and it is hoped there will be a good gathering of the brethren on the occasion.

J. E. STRONGE (hon. sec.)

London Unitarian Ministers' Meeting.

OBITUARY.

DR. RADFORD, OF SIDMOUTH.

THE present writer records with deep regret the death of Dr. W. T. Radford, on the 19th inst., at the great age of eighty-nine, having only a few months survived his brother, Mr. J. G. G. Radford, the oldest practising solicitor in England, who died on Dec. 2 last, in the eighty-seventh year of his age. Dr. Radford was born in Exeter, the elder son of Mr. Peter Radford, a well-known physician connected with the Devon and Exeter Hospital in the first quarter of the nineteenth century. The family was at that time connected with the old English Presbyterian congregation at George's Meeting, of which Dr. Lant Carpenter, grandfather of the Rev. J. Estlin Carpenter, of Oxford, was the honoured minister. The young Radfords were sent to Dr. Carpenter's school, and had among their school-fellows James Heywood, Philip Worsley, T. B. Potter, Kent Kingdon, and others, whose names are well known to the older readers of THE INQUIRER. James Martineau, then fresh from Manchester College, York, was for a year a teacher in the school. As the English Universities were not then open to Nonconformists (Oxford requiring subscription to the Thirty-nine Articles on matriculation, Cambridge on graduating), the Radford brothers were sent to Trinity College, Dublin, which, although under exclusive Church influence, required no subscription. An additional attraction was that their old master, James Martineau, was settled in the year 1828 as junior minister of Eustace-street Chapel, Dublin, and received the two brothers into his house, one of them destined for the legal profession, the elder for the medical. Both brothers retained a life-long veneration and friendship for their old master. One of the first objects that met the visitor's eye on entering their beautiful home at Sidmount was the fine bust of Dr. Martineau, taken, we believe, at about the age of thirty-five. In due course the elder brother took the degree of M.B. at Trinity College, and afterwards proceeded to the M.D. degree. Entering early in life into the possession of a competency he never practised his profession, but devoted himself to the study of Science and Art. Having never married, he took up his abode with his brother's family at Sidmount, near Sidmouth, frequently visiting London, where he became one of the earliest members of the Athenæum Club, and making long journeys on the Continent. He saw most of the capitals of Europe, and nearly all the principal cathedrals, which his extensive knowledge of Art and Architecture enabled him fully to appreciate. Throughout his long life Dr. Radford was a diligent student, continually enriching his mind with stores of learning in various branches of knowledge, and forming one of the best private libraries in the West of England. He had a cultivated taste for Art and Sculpture, and his rooms at Sidmount were crowded with fine paintings and engravings and a rich collection of gems of all kinds, including some exquisite cameos. Dr. Radford was a friend of many notable persons, and his society up to advanced age was much sought on account of his remarkable powers of conversation, and the stately charm of his manner. It is noteworthy that he was always ready to aid and encourage younger students, and showed rare hospitality in placing the new treasures of his library at the disposal of his friends. About thirty years ago Dr. Radford commenced the praiseworthy form of benevolence by which he became extensively known throughout the West of England. Being annoyed, as we learn from a local paper, with the deception practised by itinerant vendors of spectacles and the injury thereby caused to the eyesight of the lace-workers of the district, he made it known that he would give a pair of spectacles to every applicant who was in need of the gift. What was even more important than the gift was that he gave also his professional knowledge, personally saw the applicants and carefully tested their sight. Only a few weeks before his death he informed the present writer that he had given away no less than 32,000 spectacles. In addition to this all public and private appeals of a deserving kind received his generous assistance. He was a munificent supporter of all the local institutions; and the Cottage Hospital, of which the Radford family were the principal founders, the Dispensary, and various county and local societies lose a sincere friend. In politics, Dr. Radford was, like Dr. Martineau, a Liberal of the old school, affirming that the Radicals had deserted the constitutional and moderate principles of the old Whigs, while he had remained unchanged, and, therefore, in sympathy with the Conservatives. In theology, the Radford family ceased more than a generation ago to be connected with the Old Meeting at Sidmouth, which then included in its congregation some of the oldest families in Sidmouth but his mind was essentially open and inquiring, too scientific to embrace the conclusions of dogmatic theory, and although considered a member of the Church of England and a supporter of its charities, he retained to the end the faith of his early life, modified by his candid reception of the most advanced scientific thought and Biblical criticism of his time. The present writer has lost a friend whose noble personality brightened the comparative seclusion of his life. It is a melancholy consolation that the end was peaceful and painless—the gradual decay of honoured old age.

Of no distemper, of no blast he died,
But fell like autumn fruit that mellowed long,
E'en wondered at because he dropped no sooner.
Fate seemed to wind him up to four score years,
But freshly ran he on nine winters more,
Till like a clock worn out by eating Time,
The wheels of weary life at last stood still.

T. L. M.

CHARLES EDWARD PINNOCK.

AFTER a long and painful illness, endured very patiently, Mr. Charles E. Pinnock passed away on Sunday, May 20. Following in the footsteps of his father, he gave much of his time to public work, and secured the respect and confidence of his fellow-citizens in the Isle of Wight. He entered the ancient Corporation of Newport, the town of his birth, and accepted its highest office in 1898. In this position he gave great satisfaction, and it is acknowledged that he fully maintained its best traditions, though during the period of his mayoralty the malady from which he died caused him at times severe pain and discomfort. He was the first chairman of the Cowes Harbour Commissioners, and also served as county alderman. The Unitarian congregation in Newport, of which he was the treasurer, will long feel his loss, and his death causes a vacancy on the Council of the B. and F.U.A.

The funeral on Friday, May 25, was conducted by the Revs. W. J. Jupp, and C. E. Pike, at the beautiful Carisbrooke cemetery. There was a very large attendance, including the Mayor and Corporation of Newport, the Albany Lodge of Freemasons, and other public bodies. The hymn, "When the day of toil is done," was sung at the grave, and the bright May sunshine seemed a symbol of the "Light for evermore."

MRS. ALFRED KNOWLES.

MANY friends in the Manchester district will hear with deep regret of the death of Mrs. Sarah Ann Knowles, which took place on Sunday, May 20, at her house, North Bank, Sale. She was the widow of Mr. Alfred Knowles, the cotton spinner, and was the daughter of Mr. J. Jackson, a Manchester tradesman, and a staunch supporter of Stangeways Chapel in its early days. For over thirty years Mrs. Knowles had been a member of the congregation, at Sale in the Sunday-school of which she took a special interest, assisting till infirmity prevented her more active work in the duties of the classes. She had always been a liberal supporter of the chapel, contributing handsomely to the new building when that was erected some twenty-three years ago, and also to the fund raised three years ago to rebuild the chapel after the destructive fire. Many of our denominational institutions will lose in her a liberal supporter. Her great kindness of heart and thoughtful care for the troubles of others will cause her to be much missed by a large circle of friends. We understand that she has left a bequest for the benefit of the Sale Chapel, and also to the Society for the Prevention of Cruelty to Animals, in the work of which she always took the greatest interest.

SOME INTERESTING STATISTICS.

WE are indebted to a correspondent for the following interesting notes gathered from the recently issued report of the Registrar-General for the year 1898:—

From this report it appears that the number of marriages celebrated during the year was 255,379, being the greatest number on record. Each of the three prior years had exceeded all their predecessors, and the marriage rate rose in 1898 to 16·3 per 1,000 persons, being higher than in any year since 1876. Of these marriages 174,826 were Church of England marriages, the greatest number ever recorded, but at the same time the proportion was the smallest—namely, 685 per 1,000, being one less than in the previous year. This drop of 1 per 1,000 may not seem to be very material, but it is a step in a process which has been going on almost continuously since the present marriage law was settled in 1848. In 1849 the Church marriages were 868 per 1,000, so that the drop in half a century has been 180 per 1,000. Of other marriages 10,164 were Roman Catholic, being again the greatest number ever recorded, but the proportion was on a par with the lowest—namely, 40 per 1,000, a figure only previously touched in years when there were strikes or distress in the northern counties, where Roman Catholics are most numerous. The boast often uttered by Roman Catholics that they are rapidly increasing in this country is not borne out by the marriage statistics. In 1853 their marriages were 51 per 1,000, and for some fifteen years thereafter they averaged about 47. In 1898 they stood at 40, and in the three previous years at 41. It is clear that the number of Roman Catholics in the country has not increased at anything like the same rate as the rest of the population. Indeed, having regard to the extension of facilities for marrying according to their own rites, it may be doubted whether their number has increased at all.

The Protestant Nonconformist marriages in 1898 were 30,900, being the highest number ever recorded, and the proportion also was the greatest ever recorded—namely, 121 per 1,000. The proportion has risen steadily from 61 per 1,000 in 1849, to the present figure which it reached in 1897, and maintained in 1898.

Jewish marriages were 1,445 in number, and 5·7 per 1,000, the number being the greatest on record, and the proportion on a par with the greatest; Jewish marriages stood at 1·6 per 1,000 in 1849, and have gradually risen to 5·7 in 1897 and 1898, the rise being the most marked during the last fifteen years, and being doubtless caused to some extent by immigration.

Civil marriages were 37,938 in number and 148 per 1,000, the number being the greatest ever recorded, and the proportion having been only once before attained—namely, in 1894, after which year it had dropped to 147 in 1895, and 146 in 1896 and 1897. In 1849 the proportion of civil marriages was only 49 per 1,000, but from that date to the present it has shown an almost uninterrupted increase.

Thus the marriage statistics show that during the last half century there has been a very decided defection of members from the older Christian Churches, and an increase of Protestant Nonconformists and of persons who prefer not attaching themselves to any Church at all. The older Churches are accustomed to represent themselves as the guardians of culture and morality, and sometimes predict that any diminution of their influence must necessarily be followed by a lapse into barbarism and vice and crime. It will be worth while inquiring whether this claim is in any way borne out by the report before us.

First, then, we find that the number of men who were unable to write their names in the marriage register book, fell from 310 per 1,000 in 1849 to 31 per 1,000 in 1898, and in the same period the number of women under the same disability fell from 459 to 36 per 1,000. Education, therefore, has clearly advanced, and another table shows us that the number of paupers has declined from 62 per 1,000 in 1849 to 23 in 1898, although the last mentioned figure is not quite as low as in 1891 and 1892, when it stood at 22·8 and 22·7 respectively. We know, also, from other quarters that the judicial statistics show a marked diminution of crime during the last 50 years, so that altogether we may be satisfied that in this country progress is being made both in intelligence and rectitude of conduct, and there are beneficent and uplifting influences at work which will remain, even though in the coming century a further decline in the influence of the older Churches should have to be chronicled.

THE INWARD LIFE.

From Dr. Martineau's "Hours of Thought."

The Witness of God with our Spirit.

THE scepticism which men affect towards their higher inspirations is often not an honest doubt, but a guilty negligence; and is always a sign of narrow mind and defective wisdom. Who ever found that the heavy mood in which he could admire nothing, be touched by nothing, sanctify nothing, permanently proved the true one? Who, when once he has escaped it, does not know this leaden look and solid air upon the surface of life to be the brooding cloud of his own heart? and how often do the more luminous perceptions of other souls reveal to us, in nature, in art, in character, a beauty we had not discerned before, but which is no sooner shown than it startles us by its reality out of all denial! Left to ourselves to peer about from the dull prison of our grosser mind,—unaided by the mighty spirits of our race, who emancipate us by their greatness and snatch us by their genius into the free light,—how little should we see of the sanctity and glory of this world! What a dim and subterranean life we should live! Yet the instant we are taken aloft we find that the darkness was the dream and the splendour is come true! If you will believe only in the perceptions of sense, and distrust the intimations of the spirit, it is a question how low you will descend for your test of certainty. Will you depend upon your own faculties in proportion as they are simply animal, and deny them in proportion as they are divine?—confide in your eyesight and give the lie to the conscience and affections? The herds that low amid the Alpine echoes have, no less than you, the outline of the everlasting hills, and the verdure of the pine-cleared slope, painted on their vision, and the chant of the distant torrent swelling and fainting on their ear: is their perception truer,—are they nearer to reality, because they cannot, with you, meet the sublime gaze of nature and see through to the eternity of God? The grandeur and the glory that you behold, are they not *there?* the divine expressiveness, the speaking appeal to your silent worship, the mingling of something secret with your spirit, as if unseen thought were flowing from the mountains and the sky, to meet the answering radiation of your soul,—are these, which are the human privilege, a phantom of

unreality,—a delusion which the fortunate brutes escape? It is impossible! Call it imagination, call it wonder, call it love, whatever it be that shows us the deeper significance of the world and humanity and makes the difference between the surface-light of sagacity and the interpenetrating glow of worship, we owe to it whatever highest truth, whatever trustiest guidance we have. Wherever there is anything beautiful to read, anything holy, anything tender and profound, this alone avails and commands the key of true interpretation. The hard and literal mind mistakes everything in proportion as its import is of priceless worth; misses, beyond all others, the drift of human language, still more the silent expression of look and action, and gropes without apprehension through the blessed hieroglyphics of life and nature. Does not the poet, does not the prophet, ask for a reader with enthusiasm enough to appreciate him, and complain that by others he is *not understood?* If the greatest *human* works and utterances demand for their apprehension a soul kindled with intense affections, can we doubt what is the qualification, and what the disqualification, for reading the *Divine?* May not their Author,—Soul of our souls, who breathes the eternal poem of the universe, and attunes our minds to hear it, who provides at once the hymn of the morning stars that sing together and the chords of the spirit that tremble to their strain, ask as clear a response from us as we demand from one another?

When, therefore, in higher moments brought by the sorrows of life, the tension of duty, or the silence of thought, you catch some faint tones of a voice diviner than your own, know that you are not alone, and *who* it is that is with you. Stay not in the cold monologue of solitary meditation, but fling yourself into the communion of prayer. Fold not the personal shadows round you; lie open to the gleam that pierces them; confide in it as the brightest of realities,—a path of heavenly light streaking the troubled waters of your being, and leading your eye to the orb that sends it. Learn to distrust the suggestions of lower and more earthly hours, and scatter the fears of the slothful, unawakened heart. If we treat the very "light that is in us as darkness, how great is that darkness!" Be it ours to doubt the glooms, and not the glory of our souls; to lie low beneath the blinding cloud, and simply cry, "Lord, that I may receive my sight!" and rise up to prophesy, only when the heavens are opened, and the divinest scope of things is clear; to court, and not to shun, the bursts of holy suspicion that break through the crust of habit and the films of care, and accept them as a glance from the eye of the Infinite,—the "witness of his Spirit with our spirit, that we are the children of God."

THE CHILDREN'S COLUMN.

Robin Redbreast's Corn: A Legend of Brittany.

ST. LEONORE was a Welsh preacher, and he lived about the same time as St. David and St. Patrick, whom the Welsh and Irish still love to remember. The English from across the North Sea had conquered Britain, re-named it Angle-land, or England, and had driven those Celts or Britons whom they did not kill or keep as slaves into the west of our island, and into Brittany in the north-west of France. Many of the Britons were Christians. There were British churches for the worship of God, and there were men so much wiser and better than other folks, and so eager to teach the heathen, Britons and English, that men named them saints.

St. Leonore was one of these, who, with a number of followers, crossed the sea from this country to Brittany to preach the Gospel to the people there. They made their way through terrible forests and dreary wastes, over hill and dale, carrying their message of Christian love wherever two or three could be gathered together. At last they settled down in a rude monastery in a valley of moorland, and thatched their wattled cells with fern, and built a rustic chapel with moss-covered stones; built also a byre for their cattle, and drained the swampy ground, praying ever as they laboured. Then they ploughed the land. But alas! they had no grain wherewith to sow it!

Said the Bishop, "God will help us,
In the hour of bitter loss."
Then one spied a robin redbreast
Sitting on a wayside cross.
Doubtless came the bird to answer
To the words the monk did speak,
For, a heavy wheat-ear dangled,
From the robin's polished beak.
Then the brothers as he dropped it
Picked it up, and careful sowed,
And abundantly in autumn
Reaped the harvest where they strowed.

And in Brittany "Robin Redbreast's Corn" is still the saying for "small beginnings that prosper."

This pretty legend teaches us, first, not to despise little beginnings if they are good; and secondly, to persevere in our good undertakings. Yes, everything depends on the right start, and then all depends on the patience, zeal, and love with which we continue straight away to the end. It is God's way of working, this reaching from small things to great results, in the world of rocks, plants and animals, and in the lives of men, women and children. During this glorious springtime we see many small beginnings that God thinks very good, and will prosper if the laws of His wise Providence are kept: the leaves that have just burst from their little brown silken sheaths, and that will soon feed and shelter the plant and make pleasant shade for us; the crozier-like fronds of the ferns that will open out in sun and rain and erelong carry the seeds of future ferns upon their backs; the tender green blades of wheat that will help to guide the rain to the roots of the corn-stalks, and so swell the ripening ears; the first two shoots of the bracken that look like a pair of wings flying over the dusky moorlands, and that will in a short time grow higher than your head and shelter many a wild bird and animal; the two seed leaves of young sycamores like emerald butterflies resting at the roots of forest-trees that were once tiny seedlings too; baby fir-trees with leaves more like threads than needles with dainty brown stems, which will some day be hardened into the stiff ruddy trunks of full-grown stately pines, that may delight our eyes in a sunset glow, or be cut down for masts of mighty ships. What a dull, if not useless world it would be if God did not think it worth while to make these little beginnings, and provide means for them to grow to some purpose.

And your lives, children, are full of small good beginnings, that will prosper if you forget and leave off the bad ones. Beginnings of clean and tidy habits to make your bodies strong, of quick and noble thinking, of obedience to the voice of conscience, beginnings of the feeling that God has given each a soul, a character, which He has given no one else, and that He means you, with all your powers, to do something in the world to help Him, the beginning of the making up your mind to work and be your best, whatever God gives you to do, whether it is exactly what you like and expect or not, or whether you quite understand what God means it for.

Why, if you come to think of it, the beginning is the most important part of anything we do. What chance is there of finding the correct answer to a sum if you do not begin by copying the question down correctly, and working with right reasoning, and tidy unmistakeable figures *from the first?* What sort of a sock would a girl knit if she did not cast on her needles the exact number of stitches wanted, and count her rows carefully, and drop no stitches from *the very first row?*

And do not let us forget the second lesson of "Robin Redbreast's Corn," that when we have begun rightly we must persevere to the end. It is so easy to keep good resolution on New Year's Day, or the day after, or on your birthday, or on Sundays, or once and twice in the week when you happen to remember. That, however, is being good by spurts, and every boy and girl knows that no race was ever won by spurts, except, perhaps, by the last little one at the goal, but by steady "best pace in the long run." So those monks did not stop at that first year's harvest, and St. Leonore was not content with his one rude monastery, and the first few churches here and there about Brittany.

Do you mark the waving glory
O'er the Breton hill slope flung?
All that wealth from robin redbreast's
Little ear of wheat has sprung.
Do you mark the many churches
Scattered o'er that pleasant land?
All results are of the preaching
Of that venerable band.
Therefore, Christian, small beginnings
Pass not by with looks of scorn.
God may prosper them as prospered
Robin redbreast's ear of corn.

All the while I have been telling you this legend of Brittany I have thought of St. Paul's famous words (you will find them near the end of his letter to the Galatians in your New Testaments), "Let us not be weary in well-doing, for in due season we shall reap if we faint not." It would be helpful if you learnt that sentence by heart, and said it to yourselves when you felt slack over lessons, or other work, over home-duties, and play. I know a little boy who tried that plan, especially over his Latin, which he hated, and which his mother had to talk seriously to him about many times. He is really mastering it now, and actually likes his Latin, and, more than that, has learnt the good of hard work and perseverance.

So we can all come to know how good it is to be faithful in little things, trying to correct little faults, to do little deeds of love, to know little lessons of patience; and these "small beginnings" God will surely prosper as the "Robin Redbreast's Corn."

EMILY H. SMITH.

The Inquirer.

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LONDON, JUNE 2, 1900.

WHAT THE SPIRIT SAITH.

WHITSUNTIDE reminds us always of the new birth of spiritual life, which came to the disciples in the first days of the Christian Church after the Master had been taken from their sight, bringing to them new vision of the things unseen, a deep conviction of love and life beyond the power of death, and a joyful energy of faith, which overcame the world. And for us it recalls the memory not only of that first great baptism of the Spirit, but of the continuous testimony of the world's growing spiritual life and its greatest achievements throughout the centuries, of man lifted above the meaner things of earth, of which the lower self is the meanest, quickened repeatedly to new energy of faith and self-devotion, made conscious of the Divine presence, wakened to new enterprise and aspiration in the knowledge and the strength and joy of a Divine calling. So we find a constant witness to the renewal of a deeper life, and it bids us not to be content with memories of the past, however beautiful and inspiring they may be, but to turn our faces to the light of the new day and to ask whether we can be content with our present achievements and the present standard of our duties, or whether there might not come to us also some fresh outpouring of the Spirit, that should lift us into a new world of victorious faith and enable us to render some better service for the Kingdom of GOD. What may be in store for us we cannot say, but we do know that such gifts of fuller life come only to those who reverently and faithfully set themselves to be obedient to the Spirit teaching inwardly, following the guidance of the most intimate pleadings of truth and righteousness and pure, unselfish love.

There are many ways in which the appeal may come home to us and our churches, that we should bear a clearer testimony to the truth of our life with GOD and to the power of a sincere brotherhood. It is to one of these that we desire at the moment to call special attention. In our great cities we are brought face to face with masses of poverty and suffering and vice, the utter dreariness and terrible nature of which very few of us fully realise. What has our religion to say to this—*what is it doing* to meet the urgent appeals of duty which this involves? The good citizen, the economist, the philanthropist, each has a duty in the matter. In our Domestic Missions we have sought to come near to these darker regions of our common life with the ministry of direct personal sympathy and manifold helpfulness.

Ministers are specially devoted to this work as friends of the neglected poor, and many helpers are gathered round them at the various Missions to sustain their efforts, and to share with those whose need is greatest the gifts of their richer and more beautiful life. But the need is so great and the support of the work from various causes so apt to fall away, while all the time it ought rather to be immeasurably increased, that the voice of pleading can never long be silent, asking for fresh helpers and more abundant means. Some little time ago we called attention to the necessities of the Manchester Domestic Mission, in our present issue will be found the appeal of the Rev. Dr. KLEIN for the Liverpool Missions, and last week we published a report of the annual meeting of the London Domestic Mission, which forcibly illustrated some of the chief aspects of the work. Further to bring home a sense of the great need, we will quote here some passages from the Report of the Rev. B. KIRKMAN GRAY, of the Bell-street Mission, in Marylebone:—

It is not easy to give a description of a year's work with all its hopes and fears, its aims and partial fulfilment, in the short pages of a report. In the detailed account that follows attention will be directed chiefly to the various engagements that make our Hall, especially in the winter evenings, a scene of constant and changing activity. But the time spent there is only an index of the time spent in the streets and in the homes of the people. What I learn of the wants of the poor by frequent intercourse with them, I try to provide for when we gather together in worship, in social intercourse, in recreation or in lecture-room. What is done is, of course, inadequate, for no minister can apply any radical cure to the misery from which the dwellers in a slum suffer. This I should describe as a general negation of comfort, a privation of the elements of material well-being. There is a great deal of sickness in our district, but the general lack of vitality is perhaps even more serious. Men, and more especially women, habitually go about their work when every effort is a weariness. If under these circumstances the home is not always well kept I do not wonder, but, rather, admire the dull heroism of the large number who do keep it orderly and clean. Actual hunger may be occasional, but lack of nourishment is common. An amount of food that will still hunger is usually forthcoming—nourishment sufficient to support a healthy body is too often lacking. Hence the prevalence of anæmia and its train of attendant diseases; hence, too, the numerous ailing and ricketty children and those tending to epilepsy. Some of these ills may be traced to a vicious heredity, but even then are usually aggravated by innutrition. Many of the poor are quite aware of the advantage of buying good boots, but economic pressure forces them to wear the cheapest. These are stiff, uncomfortable, and harmful to the feet, so that walking becomes a painful effort. One case of flat-foot, so severe that the man had to give up work, has recently come to my knowledge. But it is the rule for boots to be so bad as to prevent ease in walking and cause a slow gait that approaches more or less nearly to lameness. The power to purchase even these cheap boots is so small that women often have to stay indoors during wet weather, or at least to wait until the husband returns from work that they may go out in his boots! What is true of food and clothing is also true of the houses. One or two small rooms, sometimes in the case of large families three rooms, must suffice for all the home life, for nursery, kitchen, sitting-room, bedroom, and, at least, for a large part of the year, for drying-ground also. Here, too, in this crowded space the solemn processes of birth and death must be enacted. The number of *one*-room tenements is very large. The inmates of these last may usually retain their modesty, but they are quite robbed of home comfort. The passages, staircases, and often the rooms are dark, so that for many months in the year the light is never more than a gloom.

Such are some of the ordinary privations of the honest working poor. They call for large measures of social reconstruction based on the faith that the health of the people is the first concern of the Commonwealth. I can only note this economic evil and record my admiration for the many whom I know living this hard life and doing with immense patience their daily duty amidst the most hopeless surroundings. It is through visiting the poor in their homes that one's sense of pity and indignation is broadened and educated. This burden of poverty is not necessary, and ought not to be placed on the shoulders of the world's workers.

In face of such conditions the missionaries and their helpers labour with patient faithfulness to educate the children and young people and to shield them as far as possible from vicious influences, to alleviate the sufferings of the sick, the aged and the helpless, to give fresh strength to bear heavy burdens and a better wisdom to face hard conditions, and to brighten the lives of young and old alike and enrich them with new and varied interests. How essential a part healthy recreation plays in such work, Mr. GRAY indicates in the following further passage of his Report:—

I would draw attention to the large provision that is made for recreative social intercourse. The gathering for enjoyment is a communion of human beings in which

so much soul-power as each possesses will have its influence in creating the spiritual atmosphere, and this not the less because it rarely finds didactic expression. Now one, now another, who has come for amusement or instruction has found himself or herself impelled to render service. The conviction that mutual enjoyment requires and implies mutual helpfulness has been growing during this year. In some it has come to a full self-consciousness; it is leading others to cast about for some good work to do. An important part of the work of the Mothers' Meeting is now being done by the members themselves; before long I hope to recruit the Sunday-school teaching staff from those who a year ago sought only to be amused. In these and many ways I am met by a desire to be helpful. This is the sentiment I have tried to foster, the lesson which I have believed a bright and healthful social intercourse would teach. So far as this helpful spirit has grown among us, it is to be regarded as the chief and happiest result of the year's work.

Such is the work which our churches in London, in Liverpool, in Manchester, and other great centres of population, are called upon to support. We could wish very earnestly that the reading of such a report as Mr. GRAY'S might lead some other of our young people to go down to help; it shows how varied and often how simple are the ways of helpfulness; what is required is honest sympathy and an unselfish desire to be of use; and then there is no gift that cannot be put to some good service, with benefit not less to the giver than to those who receive. Personal service, in one or other of the many open ways, is the greatest help, and they who render it are not only conferring and receiving an immediate benefit in the kindling of sympathy and the enriching of social life, but they more than any others are coming face to face with the most pressing problems of our time, seeing what are the real facts of poverty in city life, and helping to generate that force of public opinion, based upon sound knowledge, which must at last make an end of the disgraceful conditions in which so many of our brothers and sisters are now compelled to live. But those who cannot render any personal service ought none the less to acquaint themselves with the facts, and at least should be familiar with the Missionaries' reports. Having done so, they surely will not disregard the appeal for an adequate maintenance of such work.

If it is asked whence shall come upon us and our churches a new baptism of the Spirit, can we say that there is any other way so sure as this, that we make our Brotherhood and our faith in Eternal Goodness effective in the poorest and most desolate quarters of our great cities? There can hardly be a test of the vitality of our churches more searching than this, whether we neglect or sustain by personal service and abundant gifts their ministry to the poor; there can hardly be a promise of richer, fuller life more sure than this, that they are willing in CHRIST'S spirit to give their life to such love and service.

LONDON DISTRICT UNITARIAN SOCIETY.

JUBILEE MEETING.

THE fiftieth annual meeting of this Society was held at Essex Hall on Thursday evening, May 24, the President, Sir J. T. BRUNNER, Bart., M.P., in the chair. The meeting was largely attended, and an hour was spent, before the chair was taken, in pleasant social intercourse.

Letters of regret were received from the secretary of the Highgate congregation and the Rev. J. T. Sunderland, who, with other of their members, were unable to be present in consequence of a congregational meeting; also from the Rev. F. W. Stanley, the newly-appointed minister at Brixton.

The Rev. J. E. STRONGE read the Committee's Report:—

The Report having noted that the Society had completed fifty years of activity, gave the following particulars as to its foundation and progress. The idea originated in a desire among the younger members of our London congregations to spread abroad those principles of Unitarian Christianity which were dear to their hearts and which satisfied the spiritual needs of their souls. The first steps were taken early in 1850, the cordial support of the British and Foreign Unitarian Association was given, and on May 2, in that year, the first General Meeting of Subscribers was held at Radley's Hotel, Blackfriars. During the first ten years of the Society's existence the work was chiefly carried on by means of theological lectures delivered in various parts of London and the suburbs, by holding quarterly meetings at which theological subjects were discussed, and by the establishment of a shop for the sale of Unitarian books and pamphlets.

In 1860 a new departure was made, and the Society extended its operations to missionary enterprise. Help was given to one of our oldest Churches which had encountered great difficulties. The congregation was provided with the services of the Rev. Robert Spears, who for many years acted as the Society's Missionary Minister, both there and among the East-end Churches; and a beginning thus made in the work of sustaining and supporting our less prosperous Churches.

In spite of an extremely limited income from annual subscriptions, the Society was able during the first twenty years to found churches at Stepney, Peckham, Clerkenwell, and Woolwich, and to assist several of the older foundations, while among more recently founded churches which owe their existence to a greater or less degree to the efforts of the Society may be mentioned Bermondsey, Forest Gate, Kilburn, Lewisham, Richmond, Plumstead, Wandsworth, and Wood Green.

In 1857 the Society published a list of the Unitarian and Free Churches then existing in the Metropolitan district, which furnishes interesting evidence of our progress. From this list it appears that the Society could then only count upon a constituency of some sixteen places of worship, including three General Baptist Chapels and two mission stations, while in the year 1900 there are thirty places of worship in the Metropolitan district belonging to our household of faith.

It is a subject of legitimate gratification to your Society that in the past fifty years it has been instrumental in establishing so many centres of enlightened Christian worship. The work has been done in spite of great difficulties, and the success attained could only have been achieved by the self-denying labours and earnest zeal of the devoted men who guided the work of the Society.

The Report then referred to the undertaking begun in the Autumn of 1897, on the initiative of Dr. Blake Odgers, to celebrate the Jubilee of the Society by raising a Permanent Church Building Fund, an undertaking achieved largely through donations, but completed by the great success of the recent Bazaar. Before the Bazaar opened donations amounted to over £10,000, and the net profits would bring the total (as the treasurer subsequently stated) in all probability to £13,000. To Dr. and Mrs. Odgers, and to all helpers in that great effort, the heartiest thanks were accorded.

The work of the Committee during the year had been concentrated chiefly on the strengthening and encouraging of the assisted churches, and the ministers of those churches were invited to quarterly Conferences with the Committee to take counsel as to their work. Particulars were given as to the churches at Bermondsey, Lewisham, Plumstead, Kentish Town, Kilburn, Forest Gate, Stepney and Stratford, Mansford-street, and the Elsa-street Mission, Limehouse. Good progress was reported at most of these centres, and especially at Kilburn and Kentish Town, which promised soon to be independent of the Society, and had each furnished a separate stall at the Bazaar. At Bermondsey the scheme referred to at the last annual meeting had not been carried to a successful issue, and the Rev. H. Rylett had resigned the pulpit. Since the death of the Rev. R. Spears the Committee, at Miss Durning Smith's request, had undertaken the supervision of the Limehouse Mission; they had also taken a sympathetic interest in the Welsh services held at Essex Hall. Having recorded the losses sustained through the death of valued supporters during the year, and made special reference to the death of Dr. Martineau, the Report dealt with the financial position of the Society.

Grants in aid of seven churches had been slightly larger than in 1898, being £814 15s. 6d. against £807 5s. 6d., but no grants had to be made for Chapel repairs or against Chapel deficiencies, which amounted in 1898 to £118 7s. 10d.; the remaining expenditure in 1899 had been £11 10s. 11d. higher than in 1898. Subscriptions (chiefly owing to deaths) had fallen off £8 5s. 6d., donations by £2 10s.; the balance of Mr. Tayler's appeal came to £51 1s.; a handsome donation from one friend of £100, and a legacy from the late Mr. T. Bentley of £100, less duty, produced £190, materially reducing what promised at one time to be a heavy deficit to £210 11s., and this had since been further reduced by a donation of £100 from the President. Eight congregations had made collections for the Society, and an appeal was made both for collections in other churches and for further subscriptions, that the increasing claims of work might be adequately met.

Mr. DAVID MARTINEAU, in presenting the treasurer's statement, said that he need not repeat the particulars embodied in the report of the Committee. The subscription list, which in 1897 stood at £270, had steadily declined, being last year only £247 16s., and the income was quite inadequate to the demands of their work. They had been faced by a very serious deficiency, but, thanks to the special effort of Mr. Tayler, their late president, and opportune donations and a legacy, the balance due to the treasurer, which at the beginning of the year had been £229 10s. 3d., was at the close only £210 11s. It was essential that they should obtain a sufficient subscription list if their expenditure was not to be cut down, which would mean failing to meet some of the claims of their work. He

urged that the present subscribers should individually interest other members of their congregations and thus obtain fresh support. It was to be noted that the new fund would not directly enrich that society, though it would relieve some of their aided churches of present debts. He hoped that the lecturing, which had been so successful a part of their work in former years would not be neglected, as even where there was no thought of forming a new congregation, good seed was sown, which often bore fruit elsewhere.

The PRESIDENT, in moving the adoption of the report, referred to the fact that that was their Jubilee Meeting, and said that while the report had not told them that their Society was now younger than ever, he should look forward to finding at its Diamond Jubilee than it was more enterprising and younger that on that occasion. The report had been very pleasant to listen to, and especially the statement of the increase in number of their congregations during thirty years from sixteen to thirty. Nothing pleased him better than to hear that Unitarian principles were uttered, enforced, listened to, and adopted. They ought no longer to be satisfied with the boast that a great many Unitarians went to the Church of England, he would rather they should say that a great many more went to Unitarian churches. They had to record losses every year, and the fact that those new churches brought in recruits, and as a rule young people, was very satisfactory, and he hoped it would go on. He emphasised what Mr. Martineau had said as to the value of lectures, and recalled what he had heard from his father of the benefit derived by their churches in Liverpool sixty years ago from such lectures. Having alluded to the list of distinguished names of friends removed by death, and especially to that of Dr. Martineau, he spoke of the very appreciative eulogium on the character and influence of Dr. Martineau in the speech made by Bishop Welldon at Calcutta. But one passage in the speech had rather jarred upon him, that in which Dr. Martineau was said to have expressed his satisfaction that in the controversy between Athanasius and Arius the views of Athanasius had prevailed in the Church. He had consulted a number of those who were familiar with Dr. Martineau's writings, and from all that he had heard lately and through a number of years, it seemed to him that there must have been some mistake, and that Dr. Martineau cannot have made such a statement. In conclusion, he said that teaching which had produced in the past those noble men and women could not fail to produce a long and noble succession to them.

Mr. J. T. PRESTON seconded the motion, and speaking as a surviving member of the original committee, referred to a number of old friends connected with the foundation of that Society, and particularly to the late Sir James Clarke Lawrence. There had been at the outset some measure of suspicion and doubt on the part of the British and Foreign Unitarian Association, but that very soon passed away, the Association acted nobly towards them, and their Society had materially assisted the work which the Association had at heart. Mistakes had doubtless been made, but they had done good work for the Unitarian body.

The resolution having been unanimously adopted, Mr. FRANK PRESTON, as treasurer of the Jubilee Fund, made a statement as to the result of the Bazaar. While regretting that Mr. Nettlefold, their senior treasurer, was not present to make the statement, he had peculiar satisfaction in taking part in that Jubilee meeting, as his father was one of the original committee. Donations at the time of the opening of the Bazaar had amounted to £10,198 11s. 3d., receipts from the Bazaar amounted to £2,974 7s. 7d., making a total, with some further additions, of £13,278 11s. 3d.; expenses had amounted to £538 8s. 6d., so that the net result was £12,740 2s. 9d. But there was still more to come in from several sources, and he had no doubt that in the end there would be £13,000 available for the purposes of the Fund. Particulars as to the various stalls he reserved for the completed report, which would be issued; but he mentioned that while Essex Church stood first, it was particularly notable that Kentish Town, which a few years ago had been so largely dependent on their Society, had raised £280 16s. 8d., and Kilburn, another of the aided churches, £120 19s. 2½d.

Mr. S. S. TAYLER then moved a resolution congratulating the Society on the completion of its fifty years of useful work, and having been instrumental in establishing the Church Building Fund, and expressing the wish that it might long continue its labours for the promotion of liberal religious thought. He spoke, not like Mr. Preston, as a member of the original Committee, and yet as one who was from the first actively connected with the Society. While valuable work had been done in the past, he thought the fire and enthusiasm shown by those who had carried through the great effort of the Bazaar was equal to anything they had seen in former years. When the Society was founded there was a great lack of cohesion among their churches, and congregations such as Hampstead, which were now large and vigorous, were then extremely small. The only large congregations then were that in Essex-street Chapel, and Mr. Fox's at South-place. Their work was rather under-estimated in the report, for Croydon was not mentioned, which had originated from efforts of their Society. Some of the old London churches had been lost, but many of those who had moved from the old centres had been gathered into the new churches in outlying districts. The days of controversy over creeds had to some extent gone by, and the Press partly did that work. It was for them now to take the simple form of Christianity expressed in the New Testament, "Love one another," and to declare that to the world. There was no place where it was more needed than in London, where greed, ambition, selfishness, and vice of many kinds had to be resisted. Christian churches were the one remedy that would bring people to a better condition of life. Each of their churches would help towards that great end, and the new fund, on which he congratulated them, would be a material assistance. So their Unitarian Christianity would produce more fruitful results, bring light into the lives of their fellowmen, preventing the evil of slums, resisting the oppression working-men had to contend with, which was often a condition of semi-slavery. There was only one remedy: they must get at the moral life of those who had the control. There was a vast work to be done, for something deeper than creed, for brotherhood. They looked back on fifty years of good work, but there was a heavier task for the next fifty years.

Sir E. DURNING-LAWRENCE, Bart., M.P., in seconding the motion, referred to his presence as a boy at the inaugural meeting, and said that people nowadays did not realise the position of Unitarians fifty years ago. For his own part it had been his constant aim to show respect to dissenters, even to the humblest of them, and to help them to the recognition and the equality which was their due. He quoted a passage from Macaulay, to the effect that vice and misery were not increasing among them, but their eyes were increasingly opened to see the vice that existed; so in the present time they felt their duties more keenly and recognised the call to more faithful service.

Dr. BROOKE HERFORD supported the resolution, and said that he had enjoyed many of the retrospects of that evening, for they carried him back to the time when he was just completing his College course, and preparing to take his place in the work of their churches. Every good new movement helped to strengthen and hearten the others. Nothing had more helped and strengthened their work throughout the country than those district associations which arose about that time. Not one of them but had a similar story to tell of good work done; but they were all alike in not having half enough support. They had been bitten all through those fifty years with the vice of unsectarianism; they were so dreadfully afraid of doing injustice to the views of others that they had only succeeded in doing injustice to their own, by defect of statement, and failing to let the world know what they thought and why they thought it. But they had got over that a good deal; and some of those who had seemed to discourage that kind of movement, had helped more than they knew. Dr. Martineau had not taken much part in the work of District Unitarian Societies, but nothing could prevent him from being known as the leading Unitarian. That had been their strength, and it would last for many years to come. On that anniversary he could not help remembering the man who through a good part of those years was one of the strongest forces of their good work in London—the Rev. Robert Spears. To him they owed a great deal of the distinctness of their work and voice, and the heartening influence which stimulated and kept them together. They were now at the end of fifty years, and had been spending from eight to nine hundred a year on an income of £250, an amount of work enough to fill one with trembling joy on the income of a small country congregation. It was work heartily to be thankful for; and what they had achieved by the Bazaar, the greatness of which they could not as yet fully realise, would give them new spirit and strength for the work of the next half-century. They must go right on, doing the work that lay before them, and always doing it in the best way they could.

The resolution having been passed, Mr. PERCY PRESTON proposed, and the Rev. W. C. POPE seconded, the appointment of the officers, with Sir John Brunner as President.

Dr. BLAKE ODGERS moved, and Mr.

CLARK seconded, the appointment of the Committee, and the thanks of the meeting to Mr. Harold Bailey for his services as secretary, and to Messrs. Cooper and Noel, retiring members of the Committee. Dr. ODGERS pointed out that no ladies were proposed on the Committee, which in view of the admirable work they had done, especially in connection with the Bazaar, seemed to him an omission. He also added a warm expression of their indebtedness to the Rev. T. M. Edwards, for his services as organising secretary to the Bazaar. To him its great success was largely due.

A vote of thanks to the President, moved by Mr. H. B. Lawford, and seconded by Mr. J. Sudbery, brought the meeting to a close.

LIVERPOOL DOMESTIC MISSIONS.

COLLECTIONS were made at the Ullet-road Church last Sunday in aid of the Liverpool Domestic Missions, and at the morning service a special sermon was preached by the Rev. L. de Beaumont Klein. Taking as his text Deuteronomy xv. 2, "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," Dr. Klein said: When Jesus said to his disciples "The poor ye have with you always," he may have been quoting to them this well-known passage of the Book of the Law, "The poor shall never cease out of the land." But in the Book of Deuteronomy this thought, so sadly true at all times of the world's history, is put before us in a practical way as one that should be faced and seriously grappled with, not to be simply stated with barren feelings and useless regret. The Hebrew legislator, speaking in the name of his God, and, as he believes, under the influence of His spirit, does not enter into the question of the causes of pauperism. Whether it be an inevitable consequence of the laws affecting the distribution of wealth in human societies, or whether it be the necessary effect of the great yet dangerous gift of free will to man, the sacred writer does not say. Given the fact, he simply states the law, and the law is that, in virtue of the solidarity of human brotherhood, we have, each one of us, a duty incumbent upon us—namely, to contribute towards the possible elimination of suffering among men, to help in diminishing the sum of pain, poverty, and sorrow implied in the upward struggle of the race. "Therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

To say that the poor shall never cease out of the land, or that we have the poor always with us, will appear to many, perhaps, as a simple truism. But the saying is much more than that; for, granted that we have the poor always with us—that is, that the problem of poverty can never be altogether eliminated from the list of social questions, it follows that we have no excuse for treating the problem of poverty as one to be dealt with when it presses too acutely upon us, and to be left alone at other times. Precisely because the poor are always with us are we bound to organise permanent means for dealing with the permanent difficulty. The Jewish legislation from which we have quoted was, locally at least, a wise and practical attempt to deal regularly with the problem of poverty within Israel, and it contrasts favourably with some of the spasmodic, hesitating attempts which have been made even in our times in the same direction.

The needs of the poor are manifold—needs of the body, needs of the mind, needs of the heart; need breeds need, and they assail the poor most often as an armed band. Ignorance and vice are potent causes of poverty. To attempt to diminish poverty by simply supplying immediate material needs is like attempting to fill a sieve with water. We must educate as well as feed the poorer classes if we wish to deal rationally with their case. And by education, of course, I mean not only general elementary instruction, but also and chiefly that preparation of mind and heart which promotes purer homes, higher social tastes, which tends to shelter the poor from corrupting agencies and to bring them into permanent connection with religious influences. Now, how is that to be done? The question was raised in Liverpool sixty-four years ago by a small band of devoted religious men, among whom were William Rathbone, Dr. Martineau, John Hamilton Thom, Thomas Holt, S. S. Gair, William Jevons, Samuel Bright, Joseph Blanco White, H. Booth, and others, and the answer has been the Liverpool Domestic Mission. And their object was precisely put in the very words I have used, for I find that one of the principal resolutions moved and adopted at the historic meeting of Good Friday, April 1, 1836, at Renshaw-street Chapel, ran as follows:—

That the appropriate duties of the minister of the poor shall be to establish an intercourse with a limited number of families of the neglected poor, to put himself into close sympathy with their wants and feelings, to become to them a Christian adviser and friend, to promote the order and comfort of their homes, and the elevation of their social tastes, to bring them into a permanent connection with religious influences, and, above all to promote an effective education to their children, and to shelter them from corrupting agencies.

Here was a rational and truly Christian interpretation of the words of our text—"The poor shall never cease out of the land." It was a permanent organisation to meet a permanent need, and thus a great and noble work was inaugurated. It has been carried on faithfully and well to the present day, thanks to the devotion of the men who have had charge of the Domestic Mission. It has been a truly Christian work done in a truly Christian spirit. Unfortunately, it is characteristic of such a work that it should grow even more rapidly than the means of support needed for its execution, and, again and again appeals have had to be made in order that the efficiency of the mission should not be compromised by the lack of adequate means. Such an appeal it is our duty to make to-day, and we feel convinced that, as heretofore, it will not be made in vain. All cannot give time to such a work, yet all must feel an interest in it; all have, as members of the human family, as citizens of this great city, an interest in it. The work is entirely undenominational, and, therefore, I may without scruple appeal to all. Yet I wish to appeal more especially to you, members of our Free Churches, to you who realise the duty of love laid upon your consciences by the religion you profess, by the very prosperity which so many of you enjoy. In opening your hand wide unto your poorer brethren at the present crisis you will be giving, if I may so speak, sacramental efficacy to that faith which inspired your forefathers, the founders of the Domestic Mission, and inspires you still, a faith not only free but loving, not only an intellectual strength, but also an abiding Christian inspiration.

The collections of the day amounted to £192 18s. 9d.

PROVINCIAL LETTER.

SOUTH WALES.

Now that the echoes of the London Bazaar, which for so many months proved such a valuable incentive to useful and congenial work in our churches, are passing away, some of us are beginning to think it will be a good thing to be on the lookout again for fresh fields and pastures new. The new century in Wales only begins next year, and the question seems to arise naturally, How shall we duly celebrate it? Having learnt so well how to get up steam and to overcome that inertia which is so liable to clog Unitarian adventure, it were a thousand pities to allow the discovery to remain unused and our new-born energies to run to waste. We want once more to bring new effort to bear upon new work—some grand object that will unite all our Welsh churches. What shall that object be? Can we not have another bazaar—a bazaar on our own account? Our Swansea friends have just had one, and, notwithstanding that circumstances threw them very much on their own resources, a successful one. Could we but hit on the right object, our natural enthusiasm will do the rest. I would suggest as a motive that some of our churches are heavily handicapped with debt, and that we might by one great and united effort sweep all this away, and thus set them all the more free for the work and the worship for which they were intended. As it is, many who sympathise with our views and aims are known to stand aloof lest they should in some way incur responsibility in connection with the debt. Some say they don't believe in chapel debts. Ruskin did not, but we knew a Baptist minister who thanked God for his chapel debt, because it gave the members in the big pew something to do rather than quarrel among themselves and find fault with their minister. I refer to those debts at present as a motive for concerted action. The debts are there, and most of them probably unavoidable from the first, if the interest of the cause was to receive due consideration; and being there they hamper the work of the congregation and tend to reduce the minister to Mafeking rations.

Again we need to consider what can be done to consolidate our present churches and to extend our outposts. Like the Roman Catholics, we suffer much from leakages—they at the bottom, we at the top. How are those leakages to be stopped? Do we sufficiently impress upon our people from the pulpit and upon our children at home, the grandeur of our heritage, our noble traditions, our long and distinguished line of splendid workers in the cause of religion and humanity, the value and importance of our principles,

our simple faith—a faith which is at the foundation of every other Christian faith, however much obscured by creed and dogma; a faith that welcomes the light of truth from whatever quarter it may come, without insulting the reason or confounding the issues at the bar of conscience.

It is interesting to read how the pioneers of Unitarianism in Wales did their work. When Howell Harris and Daniel Rowland, in the last century, were carrying their doctrines of fire and blood over the hills and valleys of Wales, our little churches entrenched themselves behind the fortifications of reason and common sense, and have been able to hold their own even to this day, but unfortunately they have done little more. The Rev. William Evans, M.A., Pembroke Dock, in his recently published "Outline of the History of Welsh Theology" (Nisbet and Co., 1900), says, with too much truth, "It cannot be maintained that *it* [Unitarianism] has displayed any power of self-extension." The rector of Llangeitho, in the March number of the *Traethodydd*, thus pithily relates the story of Unitarianism in South Cardiganshire: "The fiery seraph, Daniel Rowland, did not succeed in establishing a single cause anywhere between Llangeitho and Twrgwyn, a distance of twenty miles. The ministrations of Jenkin Jones, Llwynrhydowen; David Lloyd, Brynllefrith; and David Davis, of Castle Howel, extinguished the fires of Llangeitho."

Another word of the history above mentioned may not be amiss. It is written by an old and valued friend of mine and fellow-student of forty years ago, and is one of the few original works dealing with Welsh subjects in the English language. The author is a Calvinistic Methodist, and surveying his field of operations through the Methodist end of his telescope, he is able to deal with most of his subject in a spirit of sympathy. He does not give us an impartial history, but notwithstanding its limitations, I have found it intensely interesting. It takes the reader over much unfamiliar ground, and gives a panoramic review of 350 years of Welsh theology, not distinguishable as far as I can see from similar types of English theology, being mostly of the uniform, postage-stamp, "as it was in the beginning and is now" kind, but supplying interesting particulars of men and books from the days of Bishops Lloyd, Jewel, Bayley, &c., in the sixteenth century down to the Nonconformist celebrities of to-day. Mr. Evans has no sympathy with so-called heretics, and the works of all supposed to be so tainted sink into insignificance in his sight, and are either dismissed with scant courtesy or ignored altogether. Even such works as the "Imitation of Christ," "The Whole Duty of Man" and Jeremy Taylor's "Holy Living"—of which there are Welsh translations—do not come up to his standard of orthodoxy, for in them "religion is little more than morality and formality." They do not "show the lost state and wickedness of man and God's gracious plan to raise him from his sinful and miserable condition." Such a heretic as Dr. Rowland Williams, of Essays and Reviews notoriety, though a mighty scholar and as patriotic a Welshman as ever breathed, is not so much as mentioned; although Professor Fisher, of Yale, in his "History of Doctrine," published by T. and T. Clark, 1897, mentions no other Welshman besides Pelagius as a contributor to Theology. Perhaps Professor Fisher looked through the other end of the telescope!

The Rev. W. Tudor Jones, of Swansea, a convert from Methodism, standing more in the open, seems to me to have a broader outlook and a truer perspective than Mr. Evans, and he is able to write more sympathetically of other denominations than his own. In his little book just published (cloth 1s. 6d., to be obtained of the author) on the "Progress of Free Thought at Swansea," Mr. Jones traces step by step the gradual changes through which his Church passed in its pilgrimage from Calvinism to Unitarianism; and supplies us with interesting biographies of most of the ministers. His book deserves a good sale.

Our Welsh Sunday-schools have reason to be thankful to the Rev. W. James, of Llandyssul, for providing them with lessons on St. Mark. The lessons are sixty-eight in number, making a book of 224 pp., with a map. They were prepared by some twenty different writers, who seem to have made a good use of the English text-books published by Solly, Carpenter, Gannett, &c. Of all the many works on St. Mark hitherto published in Welsh, I shall not be far from the mark if I venture to say this is the only one approximately up to date.

We have also reason to be thankful to the Committee of the B. and F.U.A. for the continued interest they manifest in the welfare and success of our work in Wales. We have had recently published at their expense several tracts—a translation of Dr. Brooke Herford's on "Roman Catholicism," published afterwards *in extenso* in the *Herald Cymraeg*, a weekly newspaper, which has the largest circulation in North Wales; "The Modern View of the Bible," by Dr. William Griffiths; "Religion and Science," by the Rev. J. E. Jenkins; "Jesus our Leader," by the Rev. D. John Williams. We should like to see all our churches helping themselves by helping to distribute these tracts.

There is not much that is fresh to report about our little group of churches, either the English or the Welsh. There is a good deal of steady work done by both sections—separately. The linguistic difficulty continues to present a more or less insurmountable obstacle to united effort, and so failing of greater union we fail of that greater strength which proverbially goes with union. There must, surely, be many lines of approach possible, and a more determined effort on both sides to seek these, would soon help to realise the truth of the old adage, Where there is a will there is a way. The pulpit of Cwmbach is now vacant, and the church has to depend on supplies. Our Merthyr friends have definitely decided—and none too soo—to have a new chapel and a new schoolroom erected in a central position in the town. The new chapel at Ciliau has just been opened free of debt. Our church at Lampeter, I am sorry to say, is in great distress. The fine building, erected at a considerable expense in 1875–6, almost under the shadow of St. David's College, owing to the architect's singular neglect of the explicit instructions given in St. Matt. vii. 26, 27, is in danger of collapsing. Most of the churches connected with the South East Wales Society, decided at their last meeting to localise the *Seed Sower* for home use.

Since my last letter was written Wales has lost a great benefactor by the death, on March 22, of the Rev. Thomas Charles Edwards, M.A., D.D., the first principal of University College, Aberystwyth—really the *maker* of it—and at the time of his death Principal of Bala Theological College. Born in 1837, the eldest son of the founder and first Principal of Bala College, descended on his mother's side from Thomas Charles, of Bala, founder of the Welsh Sunday School, and one of the founders of the Bible Society, young Edwards had a distinguished career at London University, and afterwards at Oxford, where he came strongly under the influence of Jowett. He was ordained, August 11, 1864, and held a pastorate at Liverpool—his only one—1866-72. In 1872 he was appointed Principal of the new College at Aberystwyth, an appointment most fortunate for the Principality, for it secured at once the sympathy and co-operation of the most influential community in Wales—the Calvinistic Methodists. He *made* the College and was the pioneer of the grand and perfected system of higher education in Wales, now crowned by a University. His Liverpool experience which had brought him into touch with the churches proved of great service. He was already a powerful and polished preacher, both in English and Welsh, and in his new sphere he seldom missed the opportunity of carrying the Christian message on the Sunday to some little church or other, thus keeping up a connection that was of essential service to the welfare and success of the College.

Dr. Edwards had to discharge his duties to the College amid many adverse influences. He had his ideas—the College must be perfectly free and absolutely unsectarian, and nothing else would succeed in Nonconformist Wales; but he found arrayed against him the bishops and the clergy of the privileged Church; and the nobility and gentry, with a few noble exceptions, when they were not against him, were indifferent and would give no help; but where the golden shekels failed, the doctor knew that he could depend upon the people. His appeal was directed to the masses, the quarrymen of Bethesda and Festiniog, the colliers of Glamorgan, the artisans, tradesmen, working-men generally, and the farmers up and down the country, and the response was magnificent. He travelled all over Wales, and even visited the United States to advocate the interests of the College, and the College became an established fact; his ideal was realised, and he lived to see the rich fruit of his labours.

In 1892 he was prevailed upon to leave Aberystwyth to take charge of his father's old College at Bala. His ideals on removing here were only partially realised. They were (1) the reconstruction of Welsh theology, (2) the reconstruction of Welsh theological education by an unsectarian college. It may not be generally known that Dr. Edwards was prepared to exercise his influence in getting the Bala College removed to Aberystwyth provided that of Carmarthen were also removed, and many have no hesitation in saying that the Presbyterian Board was ill-advised in not falling in with the suggestion.

His creed was a mild orthodoxy, with his face undoubtedly to the light. He had reached no finality. He was intensely

loyal to the Christian faith, but he set truth above orthodoxy. That was a remarkable saying of his, made at Aberayron, about "lightening the cargo of the Methodist ship!" There were three persons—in every way very differently constructed—for whom he had an unbounded admiration, his father, Jowett, and C. H. Spurgeon, and traces of the influence of each may undoubtedly be found reflected in his own character, and these combined helped to make him the theologian preacher and educationist that he was. His commentaries on 1 Cor. and Hebrews are characterised by the scholarship, candour and thoroughness of similar German works. The former is dedicated to Professor Jowett and his father, and will be found referred to in the recently published "Encyclopædia Biblica." His famous "Davies Lecture" on the God-man manifests the instinct and thoroughness of the trained theologian.

R. J. JONES.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

APPEAL.

London: Blackfriars Mission and Stamford-street Chapel.—The Rev. Frederic Allen appeals for more help in two branches of the work of this Mission. More teachers are urgently needed for the Sunday-school, especially in the afternoon; and the depositors in the Provident Bank have so largely increased during the past year, that the present visitors would warmly welcome the assistance of other helpers, who would share the work with them. What is required is that two or three hours should be given on Monday mornings to call on the depositors and collect the money. Friends willing to help are requested to communicate with Mr. Allen as soon as possible.

Ainsworth.—The reopening services of the Presbyterian Chapel, after beautifying and renovating, were held on Sunday last. The preacher in the afternoon was the Rev. M. R. Scott; and in the evening a choral service (specially arranged) was rendered by the choir, with connective readings by the Rev. M. R. Scott. The collections, which were in aid of the renovation fund, amounted to over £22.

Billingshurst.—A meeting to welcome the Rev. G. Lansdown, the newly-appointed minister, was held on Tuesday week at the General Baptist Chapel, and in spite of the rain, most welcome to the farmers, who chiefly compose this village congregation, was well attended. After tea the chair was taken by Mr. W. Carter, and the meeting was opened with prayer by the Rev. J. J. Marten, of Horsham. A letter was read from the vicar, the Rev. A. H. Barron, with thanks for an invitation to be present, and wishing God-speed to the new minister; also letters of regret and good wishes from the Rev. W. G. Tarrant and Mr. T. Bond, of Portsmouth. The Rev. E. M. Daplyn, formerly Mr. Lansdown's neighbour in East Anglia; Messrs. T. Turner and J. Carter, treasurer and secretary of the congregation; the Rev. C. Hoddinott, of Chichester, who had known the congregation for over thirty years; the Rev. A. J. Marchant, for himself and on behalf of the General Baptist Assembly; the Rev. S. Pendred, as a Congregationalist and fellow-worker in the village; the Rev. J. J. Marten; the Rev. F. Allen, secretary of the Provincial Assembly; the Rev. Hubert Clarke, of Godalming, who quoted a saying of Emerson's, that he who counted numbers in religion had no religion to count; and the Rev. E. S. Lang Buckland, of Guildford, all joined in a hearty welcome to the new minister, with words of faith, sympathy, and encouragement, and Mr. Lansdown responded. He felt that he was surrounded by friends, and thanked them all for their words of welcome. He assured Mr. Pendred that he believed the time had gone by when those who thought differently should stand apart in practical work. He would gladly give to his congregation the best inspiration that came to him, and trusted to be like Wordsworth's Water-lily, firmly rooted, yet free and ever turning sunward and Godward. Selections of music added to the enjoyment of a very pleasant evening.

Belfast: All Souls' Church.—On Thursday evening, May 24, a social meeting of the members of the congregation, of whom there was a large attendance, was held in the Central Hall, Rosemary-street, in connection with the approaching departure of the Rev. Edgar I. Fripp, B.A., from Belfast. The chair was occupied by Mr. John F. Mulligan, who in making a farewell presentation to Mr. Fripp, said that the Reading and Rambling Club, the Ladies' Working Society, the Children's Club, and some others, had already given Mr. and Mrs. Fripp some tokens of their regard and esteem, and they, as a congregation, desired to do likewise. The gifts consisted of a complete set of Ruskin's works for Mr. Fripp, and a purse of sovereigns for Mr. and Mrs. Fripp. No doubt Mr. Fripp would often turn over the pages of those books, and, as he read and appreciated the views of Mr. Ruskin on art in various forms, he was sure that he would frequently recall to mind a work of art—of architectural art—that he himself (Mr. Fripp) had been chiefly instrumental in building up in Belfast. He referred, of course, to All Souls' Church. Mr. Ruskin had desired them to learn how to form "houses built without hands for our souls to live in." Mr. Fripp had been teaching them in Belfast lessons on the same subject for the last nine years; and Mr. Fripp had done more than that—he had been their leader and helper in raising up a beautiful house built *with* hands, where they might unite for the worship of God and the service of man. They hoped that Mr. and Mrs. Fripp would visit Belfast from time to time, and he need scarcely say that they would be heartily welcomed at All Souls' Church. The Chairman then read the following address:—"Dear Mr. Fripp,—We, the members of the congregation in All Souls' Church, desire to take this opportunity of expressing to you our sincere and heartfelt sorrow at losing you. Both as minister and friend you have won our highest respect and affection, and we have esteemed it a very great privilege to be able to listen to your inspiring and ennobling teaching from Sunday to Sunday in our beautiful church, where we hope to hear you often from your old pulpit. You have been a hard student and worker, and you have always given us your best both spiritually and intellectually. You have also worked well for the enlightenment and welfare of our city. We ask you to accept as a token of our esteem and affection, and in grateful appreciation of your valued friendship and ministry, the accompanying gift of Ruskin's works. We also ask you and Mrs. Fripp to accept, with our love, the enclosed purse, and we wish you, your wife, and your children every blessing.—Signed on behalf of the congregation, J. MONTGOMERY (Chairman of Committee), JOHN F. MULLIGAN (Treasurer), ADAM MILLIN (Secretary). All Souls' Church, May 24, 1900."—Mr. Fripp, in the course of his reply, thanked the congregation for the gifts, and said that for some weeks past he had been living in an atmosphere of love and affection. He expressed his sorrow at leaving his friends in Belfast, both inside and outside the congregation, but stated that his return to England was a matter of duty. He anticipated a prosperous future for All Souls' Church under his successor, whoever he might be, and he was sure the members would uphold the great principles for which the Second Congregation had always stood. The Rev. Douglas Walmsley, B.A., and the Rev. Richard Lyttle, who were present, expressed their regret that Mr. Fripp was leaving Belfast. Mr. Fripp preached his farewell sermons at All Souls' Church on Sunday, May 27, morning and evening, to large congregations.

Belfast: Mountpottinger.—A grand musical service was held on Sunday evening, May 20, when the new church was crowded. An augmented choir sang choruses from the *Judas Maccabæus*, and by request, "The Hallelujah Chorus" from the *Messiah*. The Rev. W. J. Davies, who conducted the choir, gave an address on the oratorio selected, wherein he explained its origin, its purport, and the character of its music, laying special stress on the solos and choruses sung during the evening. The solos were rendered by Miss Gordon, Messrs. Gordon, Lucas and Haughey. The collection was satisfactory, and the attendance was historic, as it was the largest crowd that was ever on the Mountpottinger premises. On Monday evening, May 28, the annual meeting of the congregation was held, under the presidency of Mr. James Davidson (hon. sec.). The Chairman read his report, so did Mr. Napier (hon. treasurer), while Mr. Hanna and Mr. Gillsland (hon. sec. and hon. treasurer of the Sunday-school) did likewise. The various officers of the church were re-elected. Mr. J. E. Griffiths and Mr. McCullough were elected members of the Committee vice Miss Martin, deceased, and Mr. George Crookes, an old and faithful member who is leaving Belfast for Moira. From Dr. Munn's report it was gleaned that the new church is practically free from debt. Negotiations are in progress about the land for building a new hall for Sunday-school and other purposes.

Blackpool: Bank-street.—On Sunday, May 27, a flower service was held, morning and evening, conducted by the Rev. D. Davis, the music being rendered by the children of the Sunday-school and the choir. The children, as well as their elders, brought flowers to the service, and the church was prettily decorated. Both attendance and offertory were good. In addition to the ordinary collections, generous donations were made to the Indian Famine Fund. Strenuous efforts are being made to open the new schools free of debt.

Bolton: Bank-street.—The two years for which the Rev. N. Anderton, B.A., was appointed as assistant minister having expired, a farewell conversazione was held in Bank-street schools on Monday last, and was largely attended. Part way through the proceedings the chair was taken by Mr. W. H. Higgin, B.Sc., chairman of the Chapel Committee, who said that farewells in general were dismal occasions when the parting was between close friends and for a prolonged period. In this case, however, there was less of that element than usual; for their friend was not going far, and was really carrying out an important part of the scheme they started with in accepting the full charge of one of our pulpits. One of their declared objects in establishing the assistant ministry was the gaining of experience by our young ministers in the practical work of their congregation, under the guidance of their able and experienced minister, Mr. Street. The fact was, if the scheme worked as intended, they must resign themselves to a series of separations. Indeed, even if they wished, how could they expect to keep with them for long men of the calibre of their friend, Mr. Anderton? Looking back on his stay with them, they would all be ready to acknowledge that he had well and honourably performed the duties and upheld the standard of practical and ideal life they associated with the honoured name of "Unitarian Minister," and higher praise than that they could not give. Of the numerous personal ties of friendship he had formed among them, they were sure many would survive the wear and tear of time, and always remain as valued results of his stay among them. Mr. Anderton already knew in what esteem the members of the Halliwell Mission held him, and he (the chairman) now wished to place on record their congregation's pride and satisfaction in his work there, and to thank him for the sympathy and energy which he had put into that enterprise, so that it already showed rapid advance. Whilst on this subject he must say that they had reason for congratulation on the manner in which this project had been carried out, upon the energy and capacity shown by Mr. Street and the building committee, and upon the generosity with which the congregation as a whole met the cost. Site and building were necessary to success, and they provided them free of debt; but the personal service of the right sort so absolutely requisite for success had been, and was being rendered, and Mr. Anderton had deserved their best thanks there. As the representative of the Bank-street congregation, he wished Mr. Anderton farewell on the completion of his duties towards them, and God-speed in his new sphere of work. Mr. Thomas Harwood spoke in like terms of Mr. Anderton's work in the Sunday-school, Mr. Walter Simpson on behalf of the Young People's Society, and the Rev. H. M. Livens as a brother minister. The Rev. C. J. Street, M.A., LL.B., referred to the gratifying success of the two years' experiment of a double ministry, a success chiefly due to the fact of the loyalty of Mr. Anderton. It had been no divided ministry, which would have been a disaster, but there had been one aim, and a united effort. Now that the parting time had come, he felt sincere regret in saying good-bye to a faithful colleague, whom he hoped to keep as a life-long friend. The chairman then, on behalf of Bank-street congregation and school, presented Mr. Anderton with ten volumes of "Chambers's Encyclopædia" and six volumes of the Polychrome Bible as a memento of their regard. Mr. Anderton feelingly responded, and expressed the deep satisfaction he felt on looking back at the two years' happy work at Bank-street, and intimate connection with Mr. Street, and the assurance that the experience he had thus gained would be of great service to him in his ministry at Preston and throughout his future career. On the Thursday previous a similar farewell conversazione was held at Halliwell-road Mission, at which Mr. Caleb Wood, on behalf of the members of the mission congregation, the teachers and elder scholars expressed their deep regret at Mr. Anderton's departure and their best wishes for his future, and presented him with a handsome standard lamp.

Mr. Anderton begins his ministry at Preston on Whit Sunday.

Exeter.—At a meeting of the social circle at George's Meeting on Monday evening, May 21, addresses were given by the Rev. Marion Murdoch on "Ideals in Church Work," and the Rev. Florence Buck on "Fellowship and Service." Conversation on the subject of the addresses followed, and a hymn of Theodore Parker's was sung. The Rev. T. W. Chignell was in the chair.

Godalming.—The eighty-second anniversary of the Meadrow Sunday-school was celebrated last Sunday. The Rev. Hubert Clarke preached in the morning. In the afternoon the children's flower service was conducted, and an address given by Mr. Edward Ellis, J.P., C.C., who was for many years a teacher in the school. The flowers, gathered for the occasion by the scholars, were sent, according to custom, to the East London Hospital for Children. After the service about sixty visitors had tea in the schoolroom. In the evening the service was conducted and the sermon preached by the Rev. H. W. Ellis, who, in the course of his address, gave an interesting sketch of the origin and history of the school. The Meadrow String Band assisted at the musical portion of the services, and, besides accompanying the hymns, played selections from Mendelssohn's *St. Paul* and Handel's *Samson*. The congregations, which included many friends from Guildford, were good, and the collection for the school larger than it had been for several years.

Hull.—Sunday school anniversary services were held in the Park-street Church on Sunday last, conducted by the Rev. E. Ceredig Jones, M.A., of Bradford, who preached in the morning on "The Symmetrical Completeness of Life." Special children's hymns were sung.

Kilmarnock.—The Rev. A. C. Henderson, M.A., B.D., who recently lectured on "Electricity" (with illustrative experiments), under the auspices of the Educational Department of the Kilmarnock Co-operative Society, has received from the society, as a token of their thanks and appreciation, a gift of Fahie's "History of Wireless Telegraphy," and the Oxford edition of Longfellow and Burns.

London: Bermondsey. — The Sunday-school anniversary service was held at Fort-road Church last Sunday. The appeal for flowers was liberally responded to, and the church presented a very pretty appearance. The services were altogether very successful, the congregation in the evening numbering about 100 persons. In the afternoon Miss Dixon, one of the Sunday-school teachers, who has been connected with both the Sunday-school and church for a great number of years, was the recipient of a present, given by her fellow-teachers and members of the choir, on the occasion of her marriage, which took place on May 28.

London: Stepney.—The religious conference to be held at College Chapel next Sunday afternoon will be of special interest. It will be opened by the Rev. Florence Buck, of Cleveland, Ohio, U.S.A., who, after a successful pastorate of some years in that town, has been making a tour in Europe. Miss Buck will also occupy the pulpit on Sunday evening, and as she is about to sail for America, there will be few other opportunities of hearing her. Visitors will be most welcome at the conference and tea, and it is hoped they will stay to evening service.

Nottingham: High Pavement (Appointment). — The Rev. J. M. Lloyd Thomas, of Liscard, has accepted an invitation to the ministry of the High Pavement Chapel, in succession to the Rev. W. E. Addis, M.A., and will enter on his duties at the beginning of August.

REMEMBER that our life is ultimately regulated by our highest thought; therefore trust while the outer is becoming adjusted to the inner. Remember that this highest thought is strengthened by the will we put into it—the attention we give it, by our spirit.—*Horatio Dresser.*

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OUR CALENDAR.

SUNDAY, June 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, Boys' Own Brigade Church Parade Service, "Little Helpers." Evening, "As of Fire."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN. Communion after. Morning Service.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Old and the New Pentecost." Evening, "The Holy Ghost."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, "Christian Influence," and 7 P.M., Rev. FLORENCE BUCK, "The Claims of Religion."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE Free Church, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Mrs. BROADRICK.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.,

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH; 3 P.M., United Scholars' Service, Rev. J. M. LLOYD THOMAS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. H. E. HAYCOCK.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. W. L. SCHROEDER, M.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. W. TUBBS.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 3rd, at 11.15, J. A. HOBSON, M.A., "The Dangers of International Capitalism." Concert at 7.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTER NOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "Our Missionary Aims," opened by the Rev. FLORENCE BUCK, Ohio, U.S.A. Tea at Six o'clock. All welcome.

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The Treasurer begs to acknowledge, with sincere thanks, receipt of the following Donation, in addition to *£100* previously given:—

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MARRIAGES.

GREANEY—CONSTABLE—On the 26th May, at Stephen's Green Church, by the Rev. G. Hamilton Vance, Patrick Greaney, to Sarah, daughter of the late Mr. Thos. Constable, Great Britain-street, and assistant Teacher of the Damer School, Stephen's Green, Dublin.

DEATHS.

WEBB—On the 27th May, at Bexhill-on-Sea, Mrs. Webb, of Beckenham, eldest daughter of the late William Shakspeare, of Stockwell, and of Austin Friars, E.C.

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HALF TERM, MONDAY, June 18.

Miss TUCKER will be in London for the Whit-Week Meetings, and any letters sent to her at 69, Guilford-street, Russell-square, W.C., will receive immediate attention.

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THE SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-SIXTH ANNUAL MEETING

will be held at

Essex Hall,

on

TUESDAY, 5th JUNE, 1900.

—o—

ARRANGEMENTS:

5. 0.—BUSINESS MEETING: Reception of Report and Resolutions.

6.—7.30.—RECEPTION by the President, Stephen S. Tayler, Esq.

7.30.—PUBLIC MEETING. Paper by Miss MARIAN PRITCHARD (London), "A Glimpse at Sunday-school Work in America." To be followed by discussion.

Tickets for the Reception and Tea on application to ION PRITCHARD, Hon. Sec.
Essex Hall, Essex-street Strand, W.C.

MINISTERS' CONFERENCE.

A MINISTERS' CONFERENCE will be held at ESSEX HALL, on THURSDAY AFTERNOON, JUNE 7th. An Address on "The Christian Minister, as Prophet," will be given by the Rev. JOHN BYLES, of Northampton. Chair to be taken by the Rev. J. S. MUMMERY, Ph.D., President of the London Unitarian Ministers' Meeting, at 4 o'clock. Tea at 5.30. Ministers from the Country are cordially invited.

UNITARIAN CHAPEL, IPSWICH.

It is desired to celebrate this year the Bicentenary of the opening of this Chapel by executing the structural and other repairs necessary for its preservation, and also to effect certain sorely-needed improvements, including the supply of warming apparatus, and otherwise. The estimated cost of these works is £1,500. Towards this, in response of their recent appeal, nearly £800 has been received. Thus, £700 is still required for the completion of the works.

Whilst thanking those who have already so kindly responded, the committee venture to appeal to others of the Faith, who have not yet contributed, to favourably consider the case, and to enable the works to be carried out, and help to place the cause, in so promising a field as Ipswich, upon a satisfactory footing.

G. J. NOTCUTT, Chairman.
R. HAMBLIN, Hon. Treasurer.

Donations may be sent to F. H. SMITH, Hon. Sec., 32, Warwick-road; R. Hamblin, 19, Gippeswyk-road; W. J. Scopes, Queen-street, Ipswich.

Amounts already acknowledged (including £210 given towards the organ):—

	£	s.	d.
Amount acknowledged	757	16	0
A Friend (2nd donation towards Organ)	10	0	0
Miss C. Scott	5	0	0
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Mr. C. F. Dear	1	1	0
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Eastern Union	1	1	0
Mr. J. M. Wade	1	1	0
Mr. John Manning Prentice	1	1	0
Mr. Woolnough (Melbourne)	1	1	0
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Mrs. Reeves (collecting card)	0	8	0
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Rev. J. W. Atkinson	0	5	0
Miss Helen Evans	0	5	0
Miss Emily Sharp	0	2	6
Miss Kensitt	0	2	6
	£791	5	0

HORSHAM. — WHITSUNDAY ANNIVERSARY. Preacher, Rev. T. B. BROADRICK. Morning and Evening Service, 11 and 6.15; Afternoon Meeting, 3.30. Lunch, 1s.; Tea, 6d. All friends welcome.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

WEDNESDAY, JUNE 6th.

RELIGIOUS SERVICE, UNITY CHURCH, UPPER-STREET, ISLINGTON, at 11.30. Preacher, Rev. CHRISTOPHER J. STREET, M.A., LL.B., of Bolton.

Collection in aid of the Funds of the Association.

BUSINESS MEETING, ESSEX HALL, at 4.30. The President, CHARLES W. JONES, Esq., J.P., will preside.

Addresses on "An Ideal Church" in the Evening, at 7.30, by the PRESIDENT, and on "Dr. Martineau and Unitarian Christianity," by the Rev. J. EDWIN ODGERS, M.A.

THURSDAY, JUNE 7th.

CONFERENCE at ESSEX HALL at 10 A.M. Paper by Mr. RICHARD ROBINSON on "Possible Developments in Unitarian Missionary Work in England." The Rev. J. T. SUNDERLAND, M.A., will also read a Paper on "Opportunities and Methods of Unitarian Work suggested by experiences in America." The Papers to be followed by discussion.

CONVERSAZIONE, ROYAL INSTITUTE OF PAINTERS IN WATER COLOURS, at 8 P.M. Tickets, **1s.**; on and after **June 6th, 2s.**

Application for Tickets should be made at once.

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London, W.C.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL PUBLIC MEETING, followed by a CONFERENCE on "Women's Work in Christian Churches," at ESSEX HALL, on THURSDAY, June 7th.

Miss TAGART will take the chair at 2.30 precisely.

The Rev. MARION MURDOCK, of Ohio, U.S.A., and Mrs. BROOKE HERFORD will introduce the subject of the Conference.

Those interested in the question are earnestly invited to take part.

The Committee will be glad to welcome Members and Friends to Tea after the Meeting.

Essex Hall Temperance Association.

ANNUAL MEETING.

ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

FRIDAY, JUNE 8, 1900.

The Chair will be taken at 7 o'clock by the President, The Right Hon. the EARL OF CARLISLE.

The Committee invite the attendance of members and friends of the Association at the above Meeting, when the usual business will be transacted, and resolutions submitted dealing with the following subjects:—

The Bill to prohibit the Sale of Drink to Children.
The Bill for Sunday Closing in Monmouthshire.
Also an important resolution dealing with the proposed Change of Name of the Association.

J. BREDALL, } Hon. Secs.
A. W. HARRIS, }

A MEETING

will be held at

CLIFFORD'S INN HALL (FLEET STREET),

on

THURSDAY, JUNE 7, at 5.30 P.M,

To afford Unitarians attending the Anniversary Meetings and any other friends in London, of whatever sect or party, an opportunity of protesting against suppression of free speech in England, and of expressing their desire for a just and peaceable settlement of the War in South Africa, which shall recognise the principle of Nationality.

Dr. LAWSON DODD in the Chair.

Rev. J. PAGE HOPPS, Rev. C. J. STREET, Rev. J. WOOD, Miss HOBHOUSE, Mr. CURREY (Cape Town), THOS. BURT, M.P., and others, will address the Meeting.

Admission by Ticket only. These may be obtained from G. H. CHANCELLOR, 3, Hornsey Rise, N.; Miss FLORENCE HILL, 13, Christchurch-road, Hampstead; Miss L. K. GARRET, 12, Highbury-crescent, N.; CHARLES WEISS, 14, Well Walk, Hampstead.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3024. NEW SERIES, No. 128.] LONDON, SATURDAY, JUNE 9, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

OUR anniversary meetings have been full of interest, and when the result comes to be quietly considered, it will be seen that there is much reason for thankfulness, but still more reason for a steadfast forward look, with the determination to take a firmer hold upon our work, that we may render far better service in the coming years. We must leave our reports this week to speak for themselves. Sermon, President's Address, the Conference papers are all rich in suggestion, and next week we shall have further riches to gather up from the abundant provision of the week. It is perhaps not necessary for us to enter into controversy with Mr. Sunderland as to his reference to what he called "the great practical mistake" of Dr. Martineau's life. He will not expect us to agree with him. Happily we can be cordially united in our common work without re-opening that old controversy, at a time when no heated discussion should disturb our thought of him who has so recently passed from our sight, but never from our hearts.

TUESDAY brought back to us, but only just in time, our friends from the Boston anniversary meetings, who were due to take part in the Sunday School Association meeting, and the Unitarian Association meetings that followed. They brought to us the stimulus of the great meetings they had attended, and the pleasure of cordial fraternal greetings from our brethren across the water. Before long we shall have the *Register* with full reports of the meetings, for which we shall look the more eagerly after the accounts our representatives have already given of what they saw and heard.

THE programme of the anniversary week in Boston, May 20–27, is in itself a charming souvenir of the great gatherings. On the cover is the well-known beautiful portrait of Dr. Channing, instinct with the spirit which must always be the strength of our common work, and interleaved with the programme of the proceedings are five full pages, on which are grouped portraits of leading ministers and laymen of the community—in the centre of the first page Dr. Martineau, surrounded by Theodore Parker, Samuel J. May, W. H. Furness, George Putnam, James Walker, and Ephraim Peabody. On succeeding pages are Dr. Bellows, Orville Dewey, Rufus Ellis, Robert Collyer, M. J. Savage, Brooke Herford, Edward Everett Hall, Freeman Clarke, and other ministers, together with some of the elect laymen of the Unitarian body.

MR. A. E. EMSLIE is well known as a successful portrait painter, his beautiful portrait of Dr. Martineau, which was reproduced in our memorial number, being probably the best known of his works to our readers. But for some thirteen or fourteen years Mr. Emslie has had it in mind to paint a series of pictures representing the chief scenes in the life of Christ. During the last four years he has been entirely devoted to the completion of this work, and the result is now being exhibited in the Emslie Gallery, at the Egyptian Hall, Piccadilly. "God is Love" is the title Mr. Emslie has chosen to describe the motive of his exhibition, and it indicates the great earnestness with which he has devoted himself to the task. There are nine large oil-paintings, showing much imaginative power, and if one is not at once carried away by the beauty of the pictures, their interest deepens after quiet study. The symbolic nature of the pictures is seen at once in the first, "The Call," where the young carpenter stands with outstretched hands, from which angels are gently taking his tools, while the heap of shavings at his feet have become a confused mass of human forms in which are seen all the needs and ills which call him out to his new life of ministry. In "The Temptation" and "The Crucifixion," the physical features of starvation and of unalleviated agony are represented with painful realism. The artist says that his wife tried to dissuade him from painting "The Descent into Hell." Our feeling on looking at the pictures was that the unredeemed ghastliness of "The Crucifixion" should even with greater reason have remained unpainted. Mr. Emslie spent some time in Palestine, and in addition to the larger pictures, there are a number of water-colours, including some beautiful scenes in that country.

THE annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday School Union House, 56, Old Bailey, on Tuesday, May 29. The chair was taken by J. J. Smith, Esq., J.P. It appears from the report that the income for the year was £952 9s. 8d., and the expenditure —including £991, distributed among eighty-one aged ministers, £1,037 0s. 8d. The Society has recently lost by death some good friends, and the Committee earnestly appeal for fresh subscriptions, which will be thankfully received by P. Cadby, Esq., 24, St. Peter's-square, Hammersmith, W., or by the secretary, the Rev. P. G. Scorey, Gibbons House, Billingshurst, Sussex.

MINISTERS' STIPEND AUGMENTATION FUND.—At the annual meeting of this Fund, on May 30, the following resolution was passed by the managers :—"That the members of the Committee of Management of the Ministers' Stipend Augmentation Fund, at this their first annual meeting since the death of the Rev. James Martineau, D.D., LL.D., D.C.L., Litt.D., desire to place on record some tribute of reverent affection for his memory and character.

"They would express their gratitude to God for a life so full of years and honours, of saintliness of mind and lofty spiritual thought, of heroic steadfast devotion to the free search for truth and light, of reverent discipleship to Jesus Christ. They would recall his invaluable services as a teacher and preacher of the Christianity of Jesus, unfettered and undimmed by the creeds and dogmas of succeeding centuries, while they lament the irreparable loss which accrues to the cause of spiritual philosophy from his death.

"They would also recall with pleasure the deep interest which the late Dr. Martineau took in the formation and subsequent success of the Ministers' Stipend Augmentation Fund, and that he was a member of the Committee of Management from its formation in 1856 until his removal to London in 1858.

"They desire to express to the family of the late Dr. Martineau their profound and respectful sympathy with them in the loss they have sustained by the death of their illustrious Father."

THE UNDISCOVERED COUNTRY.

"CHILDREN who gather pebbles on the shore"—
Well said: and yet to our expectant gaze
There come anon strange hints of country o'er
The wild of waters lost in distant haze.
And, as Columbus fed his flouted faith
On scraps of carving, unfamiliar wood,
And drifted seaweeds; and encountered death
In following over ocean ideal good,
To find—and found—the New World of his creed,
We too have tokens;—follow we their lead.

H. A. R. JOY.

MEADVILLE THEOLOGICAL SCHOOL

THE ECLIPSE IN SWITZERLAND.

It was a piece of good luck to be standing where I was standing last Monday afternoon at the time of the eclipse. And it came about rather by accident than design. I was walking with some friends down the Simplon Pass from Berisal to Brieg. "We must remember the eclipse," we said, and in the interest of our walk forgot it again almost directly. And no wonder, considering that we were passing through a tract of country where the charm of the Alps is most kindly and intimate. There were snow-fields above us, and the remains of the winter avalanches about us; but we stood on fresh green pastures bubbling over with flowers. There were legions of yellow anemones, like captive sulphur butterflies, innumerable blue gentians, and a host of humbler beauties. The air was still but for the gentle sound of falling water, and the note of a bird here and there. A distant cuckoo repeated "that minor third that none but the cuckoo knows." The solemn pine forests were relieved by the tender spring green of the larch. No wonder we forgot the eclipse. But the eclipse was not to remain forgotten; it recalled itself forcibly.

We had made a series of windings, and were turning our backs on the Pass, and facing the Aletsch peak and glacier with other mountain giants. The Rhône Valley went stretching away far below on our left. Then the strange effects began. We had only one pair of dark spectacles between us, but a drift of cloud, light at the edges, hovered about the sun, and at some moments made a perfect medium. The dimness increased, and was not in the least the dimness of evening when the colours grow rich as the sun sinks lower. Every hue was deadened and dulled. The pine forests were masses of gloom. The snowfields where the diminished rays touched them gave back gleams of deathly paleness; the meadows were a cold ashy green. Strange bit of contrast to this dimness of colour was one stretch of the Rhône far below us; it burnt fiery red. The sun was a small crescent. Then, more quickly, it seemed to us, than the change from bright to dim, came the change to bright again. We turned into a short cut over some meadows; brighter and brighter came the flood of living light and colour. "You scarce could see the grass for flowers." The cicale made the air thrill and quiver with their incessant sharp notes. The cowbells sounded high and low; round the roofs of a hamlet lower down swallows darted with their shrill cries. All was bright and full of sound and movement. We had left the austere alpine solitude and silence, we had passed through the gloom of the eclipse, and were more than content with "the light of common day."

May 31. J. WILSON.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Mrs. Bayle Bernard, £1; Mrs. Chatfeild Clarke, £1; Mrs. C. E. Hudson, 10s.; Mr. and Mrs. Frank Preston, £1 1s.; A B C and X Y Z, £2 2s.; Mr. A. H. Lawrence, £5; Mr. William Spiller, £5.

THE WEEK'S MEETINGS.

Among those present at the meetings were:—

Prof. N. P. Gilman, Meadville, U.S.A.; Miss Freeman-Clarke, Boston, Mass.; the Revs. Marion Murdock and Florence Buck, Cleveland, Ohio; the Rev. Hilary Byrave, Boston, Mass.

Mrs. Aspland, London; Miss Burkitt, Eastbourne; Miss Clephan, Leicester; Miss Colfox, Bridport; Miss Beaumont, Gateacre; Miss Herford, London; Miss F. Jones, London; Miss Florence Hill, London; Miss Garrett, London; Miss Lake, London; Mrs. Alfred Lawrence, Miss E. M. Lawrence, Miss A. J. Lawrence, Miss C. A. Lawrence, Miss Martineau, Miss M. Pritchard; Miss Rawson, Manchester; Miss Tagart, London; Miss Tayler, London; Miss Spencer, Southampton; Mrs. T. Grosvenor Lee, Stourbridge.

Laymen from the Country.—Mr. David Ainsworth, Cleator; Mr. Peter Bibby, Burnley; Mr. G. W. Chitty, Dover; Mr. W. Colfox, Bridport; Mr. E. Clephan, Leicester; Mr. Charles Harding, Birmingham; Mr. C. Sydney Jones, Mr. Ronald P. Jones, Liverpool; Mr. G. H. Leigh, Manchester; Mr. T. Grosvenor Lee, Birmingham; Mr. E. B. Lupton, Leeds; Mr. J. E. Mace, Tenterden; Mr. Richard Robinson, Liverpool; Mr. G. H. Skinner, Exeter; Mr. F. Woolnough, Ipswich; Sir R. K. Wilson, Richmond.

London Laymen.—Mr. A. H. Biggs, LL.B., Mr. G. L. Bristow, Mr. H. Chatfeild Clarke, Mr. P. W. Clayden, Mr. Charles Fenton, Mr. E. F. Grundy, Mr. John Harrison, Mr. H. B. Lawford, Mr. David Martineau, Mr. Oswald Nettlefold, Mr. W. Blake Odgers, Q.C., Mr. J. T. Preston, Mr. Frank Preston, Mr. Percy Preston, Mr. C. F. Pearson, Mr. Ion Pritchard, Mr. F. S. Schwann, Mr. J. Sudbery, Mr. S. S. Tayler, Mr. Harold Wade, Mr. Charles Weiss, Mr. Howard Young, Mr. F. W. Turner, Mr. Frederick Nettlefold.

Ministers from the Country.—Rev. Dendy Agate, Altrincham; Rev. A. Amey, Framlingham; Rev. E. Solly Anthony, M.A., Poole; Rev. Alex. Ashworth, Belfast; Rev. Henry Austin, Cirencester; Rev. Ambrose Bennett, Chesterfield; Rev. E. S. Lang Buckland, Guildford; Rev. John Byles, Northampton; Rev. S. S. Brettell, Maidstone; Rev. A. A. Charlesworth, Birmingham; Mr. J. Cogan Conway, Ringwood; Rev. Rudolf Davis, Evesham; Rev. Peter Dean, Walsall; Rev. R. C. Dendy, Bessell's Green; Rev. John Ellis, Sheffield; Rev. W. Harrison, Stalybridge; Rev. A. Harvie, Gateshead; Rev. G. S. Hitchcock, Chatham; Rev. Vernon Herford, Oxford; Rev. C. C. Hoddinott, Chichester; Rev. Rowland Hill, Bedford; Rev. W. Tudor Jones, Swansea; Rev. Dr. Klein, Liverpool; Rev. Walter Lloyd, Gloucester; Rev. G. Lansdown, Billingshurst; Rev. H. J. Lawson, Diss; Rev. T. L. Marshall, Sidmouth; Rev. J. Edwin Odgers, M.A., Oxford; Mr. J. Cosens Prior, Portsmouth; Rev. C. E. Pike, Newport, I.W.; Rev. W. J. Phillips, Porthcawl, South Wales; Rev. H. D. Roberts, Chester; Rev. S. A. Steinthal, Manchester; Rev. J. C. Street, Shrewsbury; Rev. C. J. Street, M.A., LL.B., Bolton; Rev. F. W. Stanley, Bath; Rev. T. Shakspeare, Deal; Rev. W. F. Turland, Whitchurch; Rev. Hugon S. Tayler, M.A., Dukinfield; Rev. E. Turland, Newbury; Rev. G. Hamilton Vance, Dublin; Rev. Henry Williamson, Dundee; Rev. J. J, Wright, Chowbent; Rev. Joseph Wood, Birmingham; Rev. P. H. Wicksteed, Wallingford; Rev. J. E. Carpenter, M.A., Oxford; Rev. P. M. Higginson, M.A., Monton.

London Ministers.—Rev. F. Allen, Rev. W. Copeland Bowie, Rev. W. G. Cadman, Rev. G. Carter, Rev. Edgar Daplyn, Rev. V. D. Davis, B.A., Rev. T. E. M. Edwards, Rev. S. Farrington, Rev. A. Farquharson, Rev. F. K. Freeston, Rev. B. Kirkman Gray, Rev. James Harwood, B.A., Rev. G. Dawes Hicks, Ph.D., Rev. Brooke Herford, D.D., Rev. F. H. Jones, B.A., Rev. L. Jenkins Jones, Rev. A. J. Marchant, Rev. J. S. Mummery, Ph.D., Rev. H. W. Perris, Rev. H. S. Perris, M.A., Rev. W. Chynoweth Pope, Rev. J. E. Stronge, Rev. F. Summers, Rev. J. T. Sunderland, M.A., Rev. W. G. Tarrant, B.A., Mr. L. Tavener, Rev. John Toye, Rev. W. Wooding, B.A.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,664 16s. 8d.; Miss A. Howard, 10s.; Unitarian Church, Gateshead, £1 7s.; the Misses Busk, £5; Miss Marian Thompson, £10; R. M., Liverpool, 5s.; Mrs. Walter Norgrove, 5s.; Mansford-street Church, £2 2s.; Sympathiser, Ecclesfield, 2s. 6d.; the Rev. R. J. Jones, M.A., 2s. 6d.; Miss E. M. Youngerman, 10s.; Blackley Unitarian Chapel, £3 1s. 2d.; Mrs. T. Hunter, £1 10s.; Mrs. Magill, 5s.; Miss Clarke, 2s. 6d.; Miss M. C. Jevons, £1; Mr. and Mrs. Harold Coventry, £1; Addition to Collection Great Meeting, Hinckley, £1 1s.; Kingswood Guild of Christian Friendship, Birmingham, 5s.; J. M. C., Styal, 5s.; Charles-street Institute, Oxford, 12s.; New-road Church, Brighton, £13 15s.; New Meeting House, Kidderminster, £4 17s. 7d.; Sympathiser, Bath, 2s. 6d.; Mrs. B. and Children and W. A., £1 3s.; L. H. P., Aberystwyth, 10s.; Mr. E. Russell Evans, £5; Addition to Collection High Pavement Chapel, Nottingham, £1; Anonymous, £2 2s.; Total, £1,722 12s. 5d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

ARE you aware that life is very like a railway? One gets into the deep cuttings and long dark tunnels where one sees nothing, and hears twice as much noise as usual, and one can't read, and one shuts up the window and waits, and then it all comes clear again. Only in life it sometimes feels as if one had to dig the tunnel as one goes along, all new to oneself. Go straight on, however, and one's sure to come out into a new country, on the other side of the hills, sunny and bright.—*Matthew Arnold.*

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THE SUNDAY SCHOOL ASSOCIATION.

The sixty-fifth annual meeting of this Association was held at Essex Hall on Tuesday evening, the President, Mr. S. S. Tayler, in the chair. An opening hymn having been sung, the Treasurer, Mr. W. Blake Odgers, Q.C., presented the statement of accounts, remarking that for the first time for many years there was a balance in hand. It was only £2 8s. 1d., and probably would not appear again. It was due chiefly to the fact that they had sold about £240 worth of books more than last year. Subscriptions were about the same, £222 19s. 8d., with subscriptions from schools and district societies making £290 15s. 2d. The sales of publications amounted to £1,194 13s. 1d. The total receipts, including a legacy of £90 from Mr. John Bentley, amounted to £1,590 16s. 3d. Among the payments some of the chief items were, for printing books, £146 4s. 6d.; for binding books, £111 11s. 7d.; for printing *Young Days*, £158 7s. 6d.; for illustrations of *Young Days*, £34 19s. 3d., and there had been a purchase for £300 of Consols. The balance of £17 1s. 9d. due to the treasurer had been turned into a credit balance as stated.

Mr. Ion Pritchard, who with Miss Pritchard received a hearty welcome on their return from America, presented the Committee's report, and in doing so said that he had received a letter from their old friend Mr. I. M. Wade, of whom they always thought in connection with that Association. Mr. Wade wrote to express his great regret at being unable to be present at meetings in which he always took so warm an interest. Turning to the report, Mr. Pritchard said that in drawing it up their first thought was naturally of Dr. Martineau, who had been their President, and had always been in close touch with every new effort made by the Association. The last time he had spoken at one of their meetings was after the inauguration of a scheme of theological classes, which had been taken up with considerable interest, but so that only a few of the members of the classes had offered themselves for examination; and Dr. Martineau had laid stress on the value of such examinations, as tests whether a subject had been really mastered. Mr. Pritchard also dwelt on the value of the Summer Session for teachers at Oxford, and referred to the books in course of preparation, the second series of Mr. J. C. Hirst's "Half Hours with the Parables" being actually in the press. Their exhibit of Sunday-school books and apparatus had been the only one at the Education Exhibition, and a selection from the exhibit had been sent to Paris, where, so far as he knew, it was the only representation of Sunday-school work from this country.

THE REPORT.

The report opened with a reference to the death of Dr. Martineau, his life-long interest in Sunday-school work, and the many services he rendered to the Association. Speaking of the Summer Session for Teachers at Oxford as one of the most successful of the Association's efforts, the report said:—"The Association has always acknowledged and appreciated the zeal and self-sacrifice of the teachers, but it has also recognised the increased importance of teaching the teacher, and the greater need there is for inspiring those who have lately taken up the work with a love for it, and of offering every possible encouragement to them. Short as the Oxford Session was, the Committee feel satisfied that to some extent this object of the Association has been fulfilled. The benefit and inspiration which the members of the Summer School derived from their stay at Oxford will not soon be forgotten, and its influence has been transplanted and felt in very many schools up and down the country."

The new session to be held in the present year was also referred to. Another important effort was described in the following passage:—"A further encouragement to the Sunday-school teachers may be derived from the recognition of the importance of their labours shown by the promoters of the Exhibitions of English Education held in London and in Paris. The Committee was asked to send exhibits showing the methods, means, and working of our Sunday-schools. This was no easy task, as the real work of the Institution in elevating the religious and moral standard of our scholars cannot be shown by visible means. At the same time, with the help of the Manchester District Sunday School Association and others, an interesting exhibit was shown of our class-books, forms, certificates, set of examination papers, and notices of the various activities connected with the schools. A selection of these was made by the English Exhibition Committee and forwarded to the Paris International Exhibition, and it may be mentioned that the display of the Sunday School Association is the only exhibit representing Sunday-school work in Great Britain, in London, and in Paris."

The formation of a Union of Scotch Sunday-schools was noted with satisfaction, also the helpfulness of the Book Grant Fund.

The finances showed for the first time for several years a small balance on the right side.

In addition to the annual volume of *The Helper* and *Young Days*, the publication was recorded of "Our Faith," by the Rev. W. G. Tarrant, "The Story of Whittier," by Miss F. E. Cooke, a little book of "Addresses to Children," edited by Mrs. Rawlings, reprinted from The Inquirer, a school edition of "Outline Lessons in Morals," by Miss Gertrude Martineau, Mr. John Dendy's address at the last annual meeting on "The Sunday School Teacher as Social Reformer," and a booklet on "The Sunday School," by the Rev. J. J. Wright, written for distribution at the Education Exhibition. A forecast of forthcoming publications was added, including a second series of "Half-Hours with the Parables," by the Rev. J. C. Hirst, to be shortly published; and the new volume of *The Helper*, edited by the Rev. W. G. Tarrant.

The report then gave full particulars of the Oxford Summer Session, and also of the result of the Special Fund, which had not only provided a large number of Sunday-schools with books, but had been able to give a number of Biblical Manuals to 242 day-school teachers and students who had applied in answer to a single advertisement in *The Schoolmaster*.

In addition to the lantern slides illustrating Dr. Herford's "Story of Religion in England," it was reported that a further set, divided into three sections of fifty each, had been selected by the Rev. J. T. Sunderland to illustrate life and scenes in Palestine, and would be ready by October next. An appeal was added for further donations to the Special Grant Fund for the distribution of books.

The President moved the adoption of the reports, and spoke of the value of their work, not only to the children in the schools, but to the teachers, who, in undertaking the work, educated themselves. The Association was undogmatic, their object was not to indoctrinate the children with any creed or catechism, but to impress upon them the religiousness of life in every aspect. Looking back over a long connection with the Association, he recalled the great impulse given to its efforts by the coming of Manchester New College to London, where the professors and students threw themselves so heartily into the work of the Sunday-schools and of that Association.

The Rev. Alexander Ashworth, seconding the resolution, congratulated the Committee on their report and on the year's work. He dwelt upon the importance of the publishing department, and said that while they had most admirable books for teachers and elder scholars, there was not enough that was helpful for the teaching of quite young children. He thought it was most important to impress upon young children what they stood for, and the principles of their religious life. Only those who were themselves religious could give real religious teaching.

The Rev. Ambrose Bennett then moved:—

That the thanks of this meeting be given to the Officers and Committee of the Association for their services during the past year, and that the respective appointments for the coming year be as follows:—President: Rev. H. Enfield Dowson, B.A. Vice-Presidents: Frederick Nettlefold, Esq., I. M. Wade, Esq., Rev. James Drummond, M.A., LL.D., C. Fellows Pearson, Esq., Rev. J. Estlin Carpenter, M.A., John Dendy, Esq., Stephen S. Tayler, Esq. Treasurer: Mr. W. Blake Odgers, Q.C., LL.D. Hon. Sec.: Mr. Ion Pritchard. Committee: Miss Ethel C. Lake, Miss Marian Pritchard, Rev. Frederic Allen, Mr. Ronald Bartram, Rev. W. Copeland Bowie, Mr. Leslie C. Clarke, Rev. B. Kirkman Gray, Rev. F. H. Jones, B.A., Mr. C. F. Pearson, Mr. W. S. Tayler. Together with a Delegate from each of the following Local Sunday School Societies, who are entitled to appoint Representatives under Rules 4 and 8:—The Bolton District Sunday School Union, the London Sunday School Society, the Manchester District Sunday School Association, the North East Lancashire Sunday School Union, the North Midland Sunday School Association, the South Eastern Sunday School Union, the Yorkshire Sunday School Union. Auditors: Howard Young, Esq., LL.B., A. H. Biggs, Esq., M.A., LL.M.

In doing so he referred to the Oxford Summer School for Teachers and said that a happier idea had seldom been conceived, and seldom had a happy idea been more happily carried out. As superintendent of a school from which teachers had gone to Oxford he bore witness to the great benefit they had derived, and the stimulus it had been to the other teachers at home. He was very glad a second session was to be held.

The resolution was seconded by Mr. J. Ellis Mace, J.P., and supported by the Rev. A. Harvie, who paid a tribute to the unfailing courtesy and business skill of Mr. Hare, their business manager, to whom they were much indebted.

The President then moved:—

That the hearty welcome of this meeting be given to the following representatives of affiliated and kindred societies:—Irish Non-Subscribing Sunday School Association, Rev. Alexander Ashworth; Scottish Sunday School Union, Rev. H. Williamson; Welsh Sunday Schools, Rev. W. T. Jones; Bolton District Sunday School Union, Rev. J. J.

Wright; Liverpool Sunday School Society, Miss R. M. Beaumont; London Sunday School Society, Miss M. Cooper; Manchester District Sunday School Association, Rev. S. A Steinthal; Midland Sunday School Association, Mrs. Wright; North Cheshire Sunday School Union, Rev. W. Harrison; North East Lancashire Sunday School Union, P. Bibby, Esq.; North Midland Sunday School Association, Rev. Ambrose Bennett, M.A.; Southern Sunday School Union, Rev. E. S. Anthony, M.A.; South Cheshire Sunday School Union, Rev. J. C. Street; South Eastern Sunday School Union, J. Ellis Mace, Esq., J.P.; Western Sunday School Union, Rev. H. Shaen Solly, M.A.; Yorkshire Sunday School Union, Mrs. Rawlings.

The resolution was carried by acclamation, and the Rev. S. A. STEINTHAL, responded. He said that in former years he had often felt that the Sunday-school meeting was the best of all, and he confessed to having missed the breakfast, but that was a good meeting with which to begin the week. He thought their friends in the North hardly realised yet that the Sunday-school meeting was held on Tuesday, or they would be present in larger numbers. He then proceeded to speak of the great value of the work of the Association, and especially of its publications. Following the President's reference to the interest of the professors of Manchester College in the Association, he recalled the old days while the College was still in Manchester, where the students had done capital work in the schools of the district, and he rejoiced that the College was still keeping up its connection with Sunday-school work. It was a great satisfaction to him that that noble institution should be brought into close touch with the best work their congregations were doing.

The resolution having been passed the meeting adjourned for tea, and at 7.30 the President again took the chair, and after an opening hymn, on behalf of the meeting, offered a warm greeting to Miss Marian Pritchard, on her return, who had done so much in many ways for their Association.

Miss PRITCHARD then gave an address on:—

A GLIMPSE AT SUNDAY-SCHOOL WORK IN AMERICA.

During her visit, Miss Pritchard said, she had come to realise very clearly that there were two completely different meanings attached to the word Sunday-school, which it was of the greatest importance to their work to keep distinctly in mind. The first meaning of Sunday-school was as nursery of the Church. As such it had existed from time immemorial, from the simply prudential motive of self-preservation, that in every religious community provision might be made for carrying it on in the future. Hence classes of young children came to be gradually associated with Sunday catechising; and a moral motive was added to the prudential, from the desire that others also might share what was found to be so true in principle and thought, and so helpful and full of encouragement. The second meaning of Sunday-school had a different starting point, when after sporadic attempts to meet the needs of the poor, neglected children mainly in cities, Robert Raikes about 140 years ago began a systematic plan, paying four dames a shilling a Sunday to gather poor children together to keep them from evil habits and make them a little happier, cleaner, and healthier. The thought of this was not for the Church, but for the children's sake; and in some large towns different churches joined together in the common work to raise the children. That idea naturally took possession of their people, who laid so much stress on the service of man, and before long the thought came that this ought not to be paid work, but should be done by the people themselves.

The motive was strictly religious, to show love to God by the service of man. Children were gathered together in the churches, and in teaching and caring for them young people were urged to show their faith by their works. And as blessings no less than curses "come home to roost," that service developed the fibre of their young people in a way they could not be too thankful for. There was not time on the Sunday to have school both for the young people of the congregation and neglected children outside, and they had chosen to care for the outside children. The aim was to mould the character of the children and lift them to a higher ideal; and now that the day-school put tools into their hands, they had to teach the children how most worthily to use their tools. Of the result none could doubt who were able to contrast the condition of the children before and after the Education Act of 1870. As time went on they came more and more to teach the children the foundation of the faith they held dear, feeling that what was helpful to themselves would be so to the children. Thus the two meanings of Sunday-school were found to be on converging lines, but they must always be clear which they were going to put first, the churches or the good of the individual child.

Their American friends had followed the lines of the first meaning, making their schools nurseries of the Church, and an excellent work it was. They had, indeed, some Mission-schools, but for the most part the Sunday-school was of the children of the congregation; yet the lines were converging, and she had several times heard it urged that the first thing was the moulding of character.

Miss Pritchard then described visits she had paid to several schools in America. Her first visit had been most disappointing. The school was in Philadelphia, and although the church was a fine one, there were only about eighteen children in the school, with six teachers, but a good number of the children had already left and the school was regularly closed from May till October. The meeting at which she was present, to which she had received a very pleasant invitation, began with a service, with a liturgical form which seemed to her too long, so that very little time was left for the class teaching. After that visit it was re-assuring to receive a letter from Mr. Bowie next day from Washington telling of a school there where everything was alert and going well.

Her next visit was to Chicago, where her brother visited the Rev. Jenkin Lloyd Jones's school, and she went to a Universalist school, said to be the best in the city, and with that she was delighted. A solicitor was the superintendent, and his wife had the infant class. After an opening hymn and prayer the infant class was divided from the rest by shutters, and the little ones were welcomed by their teacher, and then asked in their turn to welcome the visitors, which they did by singing four simple lines with very pretty action. After that three little new-comers in the class were welcomed first by the teacher and then by the class with similar singing. Next the teacher asked if it was the birthday of any of them, and when three little hands went up, the children came forward, and in answer to the question told their age by dropping into a glass money-box a cent for each year, after which a song of greeting was sung. Then followed the lesson, beautifully simple and direct. The whole scene left a charming picture on her mind. The main part of the school was taught one lesson, prepared by the superintendent and minister together, notes being printed on a leaflet in the church *Messenger*, given round to the teachers with a copy for each child, also pictures illustrating the scene of the lesson (the life of Jesus). Each child had a scrap-book, and after the lesson leaflet and pictures were pasted into the book. It was a beautiful idea, fairly well carried out. The oldest class was being taught by the minister. The school was held immediately after the church service, which the children did not attend.

At Toronto, where the next visit was paid, she seemed to be in England again. School was held after service, and all was nicely arranged; there was an opening service, and then class teaching, of that high character to which they were accustomed at Portland-street. There were leaflets and class books, but not one special lesson.

Then she came to Boston, and at the Church of the Disciples (James Freeman Clarke's church) saw an ideal superintendent, Mrs. Beattley, who did not talk about reverence, but was reverent; who did not talk about interesting children, but interested them entirely. The visit was paid on a special Sunday, when an annual recitation was held. Pictures were shown on a screen telling of the course of the session, which had been the life of Jesus, interspersed with recitations and song. First came a beautiful opening service, conducted by Mrs. Beattley, in which she and the children repeated the Beatitudes together; then, after one or two pictures on the screen, a girl recited with natural feeling and beautiful enunciation the passage from the life of Jesus about his first visit to Jerusalem. Others followed, and some passages were given by all together, with dramatic power, intelligence, and perfect enunciation. Then, after some announcements, the school was divided into classes, separated by screens, and with a table for each class, round which the children sat, so that she might see the ordinary working of the school. It was a large school, with about 150 children. In the afternoon she saw one of the mission schools where, after the opening, small classes were formed of only four or five each, except in the youngest and most advanced, and some of the scholars were from forty to fifty years of age. Those little groups made pleasant happy parties.

Those were the schools she had visited. Their weak spot, as it seemed to her, was that the children of the congregation did not as a rule attend the church service with their parents; and if there had to be choice between the meeting in class and service with father and mother, she should choose the service.

With the Sunday-school meeting in

Boston in anniversary week she was somewhat disappointed, the four speakers, of whom she had the honour of being the first, making their speeches, but quite independently, with no special unity of thought in the meeting. But what was in the air was that they were not quite content with Sunday-school work as at present carried on. Only through such discontent could they attain to better things and she was confident that the schools in America, as in this country, would work out their own salvation. It was strongly felt that the sharp separation of school from church was a difficulty which must be met.

On the other hand, they saw the magnificent fruit of the American schools and of the work of such women as Mrs. Beattley and Mrs. Kate Gannett Wells, and men equally devoted, in the meeting of the Young People's Religious Union, which was the grandest of the week. The meeting was held in an immense building, and every seat was filled. The President gave a splendid address on the three watchwords of the Union—"Truth, Worship, Service." He was followed by a lady who spoke on "Sunrise," and youth as the sunrise of life, and what Unitarianism should mean to their young people. She pleaded that they should be allowed to use their own methods and live their own life. Then came the Rev. W. W. Fenn, of Chicago, whose subject was "The Message of Unitarianism at Noon"; and then in place of Robert Collyer, who was unable to be present, the venerable Mary Livermore gave a most beautiful address on "Sunset" and the message of Unitarianism to those on whom the sun of life was going down. The whole was beautifully conceived, and showed a wonderful harvest of the strength of their school work.

She recognised that there would be need of great care lest the three sections—the School, the Young People's Union, and the Church—should go each too much on separate lines; while preserving their individuality, they must remember that with diversity of operations there was one spirit.

In conclusion, she suggested whether in this country, where too much was laid upon ministers in the demand of two sermons every Sunday, it might not be well to leave the evening free for the young people to gather and make a meeting of their own. That, she thought, might be a solution of their difficulty as to the drifting away of their young people. They must be made to feel that they had a place of their own in the church. They were quite able to work out their own salvation, and should be allowed to do so, as they themselves had desired to do when they were young.

The Rev. J. T. SUNDERLAND said that he had not enough knowledge of English schools to draw useful comparison between them and American schools, but, so far as he knew, they were doing more in America in the way of uniform lessons. He recognised the danger that the school might become a rival or substitute for the church, but where the minister strongly felt the value of the church the children also were gathered in. Then there was danger that the school should take the place of religious education in the home, but the school must not be the substitute—it must be an aid to church and home. He felt more and more that it was a mistake not to systematise the teaching in their schools; there was too much helter-skelter teaching instead of some large plan prepared by minister and superintendent and teachers together. This was as much the minister's duty as his pulpit work. There were three main lines of teaching: (i.) They must teach the Bible, but with more system, so as to have time for other things; (ii.) Religious thought, faith, a careful understanding of what they themselves believed, talking things through between teacher and scholars on all the lines taken by religious thought; (iii.) Human duty in all the relations in which a child stands, to build up character. If this were done something valuable would be accomplished in the schools.

The Rev. FLORENCE BUCK, speaking of the fact that children came to one service only, and that the school service, said that the difficulty was more with the parents than the children; her own experience was that the children increasingly desired to come to the church service. It was true they might approach the school work on the two lines suggested; but was it not also true that they worked for the same ends, whether in a mission school gathering in the poorest children, or in schools for the children of the church? It was the same work of character-building, and the development of religious thought and life. It was most true that religion must be taught in the home; but how often it was not taught there, and this laid an added duty on the teacher. And if religion was taught in the home there was yet a vast field for the school, to give true ideas about the Bible, and their own faith; to teach the children to be tolerant of other faiths, but at the same time loyal to their own; to teach them to be sympathetic and kindly in their judgments, without being lax in their own principles; to teach them to see the disappearance of what people have been wont to reverence, without losing their own reverence. She had been deeply touched by the closing words of Miss Pritchard's address. It was of the greatest importance that between the child in the school and the adult in active work in the church, there should be an interval of training and experience, and that they found in the Young People's Societies. She thought it was good that the young people should have a service of their own, conducted among themselves. That might be held, with a brief service of worship afterwards, without a sermon, conducted by the minister. No work of the churches was more important than that of the schools, whether touching the poor or the better classes. It was work that called forth the highest abilities, the most careful thought, needing all the zeal, devotion and knowledge that were largely being given to it.

The Rev. E. S. ANTHONY then moved, and the Rev. W. HARRISON seconded a vote of thanks to the President, and Miss Pritchard and all who had contributed to the usefulness and success of the meeting; and Miss PRITCHARD having responded, the meeting closed.

THE heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—*Horace Mann.*

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ON Wednesday morning, at half-past ten, a Communion service was held in Unity Church, Islington, conducted by the Rev. Dr. Brooke Herford, and the Rev. Joseph Wood, who delivered the address.

At half-past eleven the annual service of the Association was held, conducted by the Rev. Christopher J. Street, M.A., LL.B., who also preached the sermon. The collection amounted to £77 15s. 11d.

THE SERMON.

THE GIFT OF UNITARIANISM TO THE CENTURY.

"Thy God hath commanded thy strength strengthen, O God, that which Thou hast wrought for us."—Psalm lxviii. 28.

THIS is the closing year of a wonderful century, and it is also the seventy-fifth anniversary of the establishment of the British and Foreign Unitarian Association. These facts inevitably shape and direct our thoughts this morning.

In estimating the value of the century's life we need a proper sense of perspective, so that we may duly realise the importance of historic changes with which we have now become familiar, and at the same time refrain from attaching too much significance to disturbing movements of our own day. A century which has produced a Channing, an Emerson, and a Martineau, is not to be disparaged because in these latter days it has produced apostles of a trumpery ritualism and preachers of a forlorn hopelessness. It is true that of late there has been a surprising recrudescence of sacerdotalism; that the mercenary spirit has taken strange hold of our people and cursed us with the greed of gold; that the people are apathetic while designing politicians and hungry ecclesiastics prey upon their resources to aggravate class distinctions and endow sectarian institutions; that we are living in an age of wars and rumours of wars, when a passion of militarism seems to have settled on the nations even while they confer about arbitration and disarmament; that blind partisanship has dared to assail free speech in the pulpit and the press, on the platform and even in the home; that even now we are engaged on the odious task of suppressing free institutions among a conquered people, so that the old dream of civil and religious liberty all the world over seems further away from realisation than ever.

All this and much more which need not now be particularised is perceived and bitterly regretted by every shrewd and large-minded observer. But it is the close of the century, and a new one is about to dawn. We are at a transitional period, and all these deplorable signs of the times are evanescent, and in their very nature doomed to die. "Let not your heart be troubled, neither let it be afraid." What is Browning's word to the despondent?

> Grow old along with me!
> The best is yet to be,
> The last of life for which the first was made;
> Our times are in His hand
> Who saith "A whole I planned:
> Youth shows but half; trust God; see all, nor be afraid."

It is strange how, in our artificially

marked periods of time, the close of the century is so often associated with a reactionary spirit. The first Christian century passed amid many forebodings and disturbing incidents. "Little children, it is the last hour," cried one of the voices of that day, "and as ye heard that Anti-Christ cometh, even now have there arisen many Anti-Christs, whereby we know that it is the last hour." But it was only the transition time from one age into another, accompanied by the birth-throes necessary for the evolution of a better spirit. Anti-Christ periodically visits the earth, and his reign is dreary; but happily it is brief, and Christ is born again from age to age, whereby the power of Anti-Christ is overthrown.

A study of the century's life under the guidance of the historic sense will speedily show how much there is to be thankful for in the remarkable progress which has been made in so many directions. No hundred years has been so prolific of general change for the better; indeed, the improvement has been so universal as to be almost incalculable. I might dwell on the conditions of the people's life to-day, and compare them with those of a hundred years ago, showing how opportunities of work and possibilities of comfort have been brought within the reach of nearly every honest and capable person; how men and women are more humanised by education and sympathy and equality of treatment; how the nation's welfare has been taken from the hands of an oligarchy, and entrusted to the people themselves; how restrictions on trade and the supply of food have been withdrawn; how slavery has been for the most part abolished; how moral offences, once lightly regarded, are now frowned upon and punished severely; how philanthropy and charity have shed their benign influence on every hand; how communities have set themselves to bring to their members health of body and of mind by the establishment of parks and baths, of libraries and museums. A hundred similar signs of progress might be noted, and yet we should by no means have exhausted the record.

But this is not my province to-day. Mine be the humbler task to recall to your attention some of the indications of the religious progress of the closing century, and to mark out the part which, in my opinion, Unitarianism, led by this Association, has played in that evolution.

When we are disposed to complain of the isolation to which, as Unitarians, we have been subjected by the ban of the Catholic and the Anglican, and now by that of our Nonconformist brethren from whom we might have hoped for better things, it may be well to recall the fact that when the century opened the profession of Unitarianism was altogether illegal. True, it was being preached in some of the Presbyterian and other chapels, sometimes avowedly, more often without giving it a name. True, Theophilus Lindsey resigned his preferment in the Church of England and established in Essex-street the first Unitarian Chapel as such in the country. True, in 1791 there had been founded a Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books, and in 1806 a Unitarian Fund had been established.

But all this was done in defiance of the law which definitely prohibited under penalties the maintenance of such opinions as we hold. It was not until 1813 that Unitarians were by legislative enactment brought within the scope of the Toleration Act. The obnoxious Conventicle and Five Mile Acts had been repealed in the previous year. In 1819 an Association for Protecting the Civil Rights of Unitarians was founded; and on May 26, 1825, the three Unitarian Societies were amalgamated under the name of the British and Foreign Unitarian Association, under whose auspices we are assembled to-day. The American Unitarian Association was founded in the same year, and three years later the Test and Corporation Acts were repealed, so that civic offices opened the front as well as the back door to Unitarians thenceforward. Subsequently the Marriage and Registration Acts were passed; then the Dissenters' Chapels Act, the charter of our freedom, by means of which our historic chapels were secured to us. Oxford, at which the chief college for the education of our ministers is now maintained, led the way in opening the doors of the Universities to Nonconformists, and a few years later University tests were abolished. The Burials Act gave the right of Nonconformist services in the parish churchyard, and the recent amended Marriage Act made an attempt to give something like equal treatment to Churchmen and Dissenters.

Doubtless, much remains to be done; but when we reflect on the changes which have been brought to pass within a hundred years, the wonder is that so much has actually been accomplished in the time. That Unitarianism has survived at all in any organised form, in spite of so many drawbacks and hindrances, shows that it has an inner vitality which will not be denied. The central Association expended £6,061 18s. 11d. last year in carrying out its operations, not reckoning the Indian and Special Services Funds. Moreover, numerous District Societies with separate subscription lists and multifarious missionary operations have sprung up and done good service in many parts of the country.

What is this British and Foreign Association? Even at this late day, and occasionally in our own ranks, there seems some need for an explanatory statement on this head. The Association is not an Assembly of Churches, nor is it an Ecclesiastical Body in any sense. By its constitution it is simply a co-operative band of individuals who are agreed in desiring to diffuse the principles of Unitarian Christianity. It is thus distinctively a Theological Association; but its theology, though it stands for the pure and simple teaching of Jesus, unspoiled by the ecclesiastics and the creeds, does not commit the churches to which we belong. We are Unitarian members of Free Churches. Certainly, the Association, by way of fulfilling one of its functions, makes grants to Churches and ministers whose teaching is known to harmonise with that of Unitarians; and the Association would rightly withhold or withdraw it from them if they ceased to be Unitarian. But the congregations and ministers are not forced to receive grants, which as a rule are only given when asked for, and when they do receive them their independence is not interfered with. They manage their own affairs in their own way; all that the Association has to do with them is to determine whether they are managed in such a way as to promote the principles to which it is pledged.

But, it may be said, the Association has established churches. I am thankful to say it has, and parlous would have been our plight if it had not. This Association above all other agencies has been instrumental in creating new centres of free spiritual worship—Unitarian in the first instance, but entirely free to shape their own future. But for this organisation of Unitarian sentiment, many of our old congregations would have died out one by one by a natural process of decay, and no new living churches would have been formed to take their place. Freedom does not establish churches, but Faith does. And Faith implies theological conviction of some sort. No one glories in Freedom more than I, but when I hear it exalted above Faith I become impatient, and wonder why opportunity of service should be considered better than service itself. When we rejoice in Free Trade, we certainly think of the removal of the restraints on commerce as a blessing, but it is the Trade itself that we regard as important and wish to see developed. So when we demand Free Thought, we want freedom in order that we may think: the freedom is but a means to an end, and that end is high and holy thought. In like manner we follow our forefathers in maintaining Free Churches, but the Worship and Service associated with the thought of a Church are much more significant and fundamental than the Freedom. The advocates of Freedom, and freedom alone, have not built up our new congregations, but the men and women of Faith have; and the Unitarianism that finds its concentration here has been a missionary agency, to which alone is due the fact that our churches have increased in numbers, and that as one has waned here another has been created there.

Thus has the influence of Unitarian thought been maintained, by perpetual watchfulness, following the movements of popular thought, paying more attention to crowded towns than to deserted villages, and seizing every opportunity of speaking the word in season and planting the good seed in fruitful ground. In this way have the old wastes been repaired, and many new homes of worship established, not merely for speculative freedom but for the Unitarian Evangel. And wherever this gospel has gone it has carried with it the trust which it received from its fathers. Unitarianism has not been disloyal to its heritage, for it has said to every group of worshippers whom it has called together: "With freedom did Christ set us free. Stand fast therefore, and be not entangled again in a yoke of bondage."

What then has been the gift which Unitarianism has made to the departing century, and through that to the coming age? I can only briefly summarise what seem to me to be the distinctive marks which our faith has made upon the time already fulfilled.

The first and most characteristic influence which Unitarianism has exercised has been to compel the recognition of a Unity of plan and purpose in the operations of Universal Providence; to make it plain that the Laws of Nature, consistent, reliable, and co-operant, are the chosen method of Divine Work; and so to enlarge for human minds the sphere of God's influence infinitely beyond the mere

province of what is called "the Supernatural." God has been brought home to the consciousness as the greatest of all realities, immanent in all things, revealing Himself everywhere, the Soul of the universe. The "miracles" of interrupted sequence and arrested laws have ceased to awe, but the eternal miracle of Divine Constancy and Care breaks in upon the mind and hushes it to ineffable reverence. The Fatherhood and Love of God have been brought back to our age chiefly, as even our theological opponents admit, through the unwavering teaching of Unitarians. It is their lofty faith which has liberalised the doctrine of all the Churches and made them ashamed of some unworthy portions of their creeds, whose form, however, they still maintain. Eternal Punishment, Election and Reprobation, Substitutionary Sacrifice, have vanished from the prevailing theology like evil dreams.

And with this higher conception of God there has naturally come a correspondingly comprehensive view of the meaning and scope of human life. Man as the favoured child of God is no subject of scorn and self-abasement, but a centre of promise and possibility and eternal hope. In him there is the awakening sense of a spiritual relationship to God and a growing power of establishing a communion, by means of which he is enabled to rise to sublime heights of excellence. For the fulfilment of the prophecy writ large in his nature the few fleeting years of human life give no sufficient scope; but he cannot go where God is not, and God has sealed him for Himself. The life of earth is but a fragment of a Life Eternal whereunto he has been called. And hence has been developed the mighty faith, not only in the intrinsic worth of human life, but also in its continuity without a break through the change which we call Death. By this constructive process the pessimistic doctrines of the Fall of Man, Original Sin, and a Fixed and Final Fate for all, determined in a dramatic Judgment Day, have given place to a sublime faith in the patient and steady Ascent of Man, in the sacred trust given to every personality to make its conditions into instruments of progress, and in the Divine intention that through long schooling all souls shall ultimately be brought into willing union with God.

It was inevitable that with such high trust in the future of humanity, Unitarians should be foremost in good works, and take an active interest in the progressive life of the community. Such a faith was bound to work; and so men and women of our churches have taken their share, and often much more than their proportionate share, in the great social, philanthropic, and educational movements of their time. Sometimes it has been matter for wonder to our critics why we trouble ourselves to work in so many ways of public usefulness, why we cannot concentrate our attention upon our churches and find all the opportunity we need within our own household of faith. But it is just the breadth of our faith which compels us to seek a larger communion, to expect others to sink their differences in matters of speculative belief and work with us for practical purposes of social amelioration, to help our brethren and be helped by them in turn along the cheerful road of everlasting life. Hence it is that Unitarians have been such firm friends of education, such ready participants in the responsibilities of civic life, such leaders in the crusade against impurity and intemperance, such patient toilers among the poor and outcast. They have tried to express in action their sublime faith in the Divine call for human brotherhood and co-operation.

Again, by a reverent use of its inherited freedom and loyalty to truth, Unitarianism has handed on the principle of the Open Trust, and given it a deeper significance than our Presbyterian and Independent forefathers knew. It has repudiated all bondage of creeds, however correct they might seem, and condemned all restrictions on liberty of thought and speech. Its congregations have been assured in their rightful independence by recognition of the fact that they are simply combinations of individuals united by spiritual sympathies for the Worship of God and Service of Man, and its preachers have been encouraged to deliver their souls with bold faith. Men are taught among us to trust the truth, and seek ever fresh light from God. A welcoming hand is held out to Science, and from the new philosophy of Evolution there is no shrinking. If it be of God, it will prevail, and cannot be overthrown; if of man, its day will be short.

Following this spirit, there has been a fearless study of the Jewish and Christian Scriptures, a lead being given to Christendom in this direction. If to-day the old superstition of the Sacred Books has almost vanished from educated life, if our generation has been blessed with a reasonably understood and interpreted Bible, the fact is due most of all to the patient labours of early Unitarian scholars who pleaded for a new translation, and did their best to supply the want, until Convocation of the Established Church was itself constrained to move and produce the Revised Version of the Scriptures, which in itself has done so much to dissipate prejudice and idolatry. The insistence upon the use of reason and critical principle in dealing with the documents of the Bible as with those of any other literature prepared the way for Colenso, and so for the Higher Criticism which has made the old books live again. The Bible, indeed, has been within this century opened for the first time to the human mind; it can be read to-day with intelligence such as was impossible in days gone by. As the superstitious reverence for the letter of the Scriptures vanishes, the natural love for all that is ennobling and enkindling in the spiritual guidance of its writers and heroes immeasurably increases.

From this careful and unbiassed examination of the ancient records has come, in consequence, a truer historical sense of the part played in the world's life by the greatest of the prophets, Jesus—called indeed the Christ, but shown in fact to be greater in his own personality than any office could make him. Again it is admitted by our opponents that they have to thank Unitarianism for bringing out into vivid relief the historic personality of the Man of Nazareth, which was in danger of being overlaid by the dogmatic traditions of the Church. The fact is that Unitarianism is a return to Christian simplicity, and that it has brought into the world's life in these later days the fragrant breath of a gracious personality, whose identity had almost been lost under his ecclesiastical trappings. The human Jesus has been restored to the Christian Church; and the humble instrument has been the heretic who is denied the right to use the name of the Teacher whom he loves and venerates above all the sons of men. And as the simple humanity of Jesus emerges from the clouds of tradition and unwise adulation, the beauty and significance of his life become more evident, and the power of a human example becomes established as a source of encouragement and inspiration. The Son of Man is seen, in his ideal form, to be identical with the Son of God, and the word of hope is strengthened into promise when it is seen what man has been and may be.

This spirit of reverent investigation has further brought with it a deep sympathy with the religious aspirations of the world; a determination to minimise the differences which divide men and seek out the fundamental principles which unite. Religion, under the pioneer guidance of such liberal teachers as Theodore Parker, has been shown to be the universal heritage of mankind. No faith is false, however it may be mistaken in its way of giving utterance to deep and natural feeling. All peoples share the Divine blessing, and to each God's voice speaks in appropriate tones. As the great faiths of the world are compared, a surprising unity of conception emerges; and while the devotees of each may glory most in their own, they are constrained to recognise that strength and beauty are in God's sanctuary everywhere. The comparative study of religious developments has widened human charity. The Bible is made to take its relative place alongside the other religious Scriptures of the world, though in doing so its superiority seems to us most clearly evident. Christianity is seen to be but one of the great streams of religious thought and life. Though its current is stronger and its expanse broader than the rest, all the rivers are hurrying on to the great ocean of Truth in which their waters will ultimately be merged and blended.

If I have claimed too much for Unitarianism in maintaining that it is chiefly responsible for the dissemination of such ennobling principles, it will not at least be denied that for these and such as these it firmly stands, and that a century ago there was scarcely a voice in the wilderness to proclaim so helpful a gospel. And if in the last hundred years so great an advance has been made, what may we not dare to hope of the coming century? Surely we have ground of right for generous dreams of the coming age. Some of our eager anticipations may be extravagant; many of our earlier hopes have already been doomed to disappointment. The young enthusiast of "Locksley Hall"

> Saw the Vision of the world and all the wonder that would be.
>
> Men, my brothers, men the workers, ever reaping something new,
> That which they have done but earnest of the things that they shall do.

He dreamed a glorious dream of peace and brotherhood, when

> The war drum throbbed no longer, and the battle flags were furled,
> In the Parliament of Man, the Federation of the world;

and his faith ventured upon the utterance—

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

But Sixty Years Afterwards the old enthusiasms had largely died away; the visions had failed of realisation; the old hopes and faiths no longer sustained the tired spirit. The fires of youth were spent.

Cold upon the dead volcano sleeps the gleam of dying day.

The prophetic voice was bereft of kindly promise, and little was heard but grumblings and forebodings of distress—

Noises of a current narrowing, not the music of a deep,

as he himself half realises. But even amid the wrecks of earlier hopes there yet remains a vestige of the old faith, chastened and warned by experience.

Forward then; but still remember how the course of Time will swerve,
Crook and turn upon itself in many a backward streaming curve.

It is a useful, and for us a timely word. We need it especially in these dark days of temporary reaction, when we seem to be caught in an eddy and whirled back from the main stream of progress toward the gloomy past which we thought we had left behind for ever. But though we may circle miserably for a while, and feel ourselves impotent for good when so much needs to be done, do not doubt that we shall be caught again ere long by the force of the continuous current, and borne forward to a nobler destiny. We must not permit these liberal dreams to pass away. Rather be ours the task to strive to realise them as far as we may in the world's life of to-day. The greater the temporary reaction, so much the more need of every effort we can put forth. And if the time is to be redeemed, and the next generation truly served, there is no higher task open to any of us than to cherish and enforce our Unitarian gospel of the kingdom of heaven which cometh not with observation, but yet is to be established on earth in the hearts and lives of the children of God.

Before the annual meeting, the President, Mr. Charles W. Jones, J.P., entertained the delegates and representatives of District Associations and Societies at luncheon at the Savoy Hotel.

THE ANNUAL MEETING.

The annual meeting of the Association was held at Essex Hall on Wednesday afternoon, the President, Mr. Charles W. Jones, J.P., in the chair.

An opening hymn having been sung, the PRESIDENT called upon the Rev. W. Copeland Bowie, as secretary, to submit the report.

Mr. BOWIE, who on rising received a very warm welcome from the meeting, said that the Unitarians of America, at their great meetings at Boston, had charged him to bring their best wishes for the success of the work in England, and congratulations on what had been accomplished. He then submitted the minutes of the last annual meeting, which were signed by the President, and the annual report:—

COMMITTEE'S REPORT.

The report opened with the following passage:—"It is with feelings of profound veneration and gratitude for a gifted and noble life that the Committee record the death, on Jan. 11, 1900, of James Martineau, the oldest and most distinguished member of the Association. Dr. Martineau preached the Annual Sermon so long ago as 1834, and again in 1869. For several years before his death he was in the habit of calling personally at Essex Hall at the beginning of the year for the purpose of paying his annual subscription, and his support of the Association and its work was always loyal and generous. His lofty character and unique intellectual gifts, so modestly held, won for him during his life-time world-wide recognition; and on his death the secular and religious press of the whole country, without distinction of sect or party, bore eloquent testimony to the magnificent services he had rendered to the highest and best religious thought and life of the nineteenth century."

The record of losses during the year, through the death of other warm friends and generous supporters of the Association, was unusually long, and included special mention of Miss Anna Swanwick, Sir Henry Tate, Bart., Mrs. Thomas Colfox, Sir Philip and Lady Manfield, Mr. J. S. Mathers and others.

MISSION WORK.

Grants were made during the year for various purposes to 171 churches, to three Unions for the support of District Ministers and to Postal Missions. Among the newer movements to which help had been given mention was made of Burton-on-Trent, Newton Abbot and Stratford-on-Avon, and of the good promise of the new church buildings at Ashton-under-Lyne and Narborough-road, Leicester, also of the renovations at Chester, Ipswich and Mountpottinger.

In Australia it was reported that the Melbourne congregation was making progress under the ministry of the Rev. R. H. Lambley, and that the Committee proposed to give substantial support to the Church at Sydney. The Rev. W. Jellie had been appointed to take charge of the new movement at Auckland, New Zealand, with good prospect of success. Hopeful accounts had also been received of the movement at Hobart Town, Tasmania. It was reported with regret that Mr. M. Simonfi had been obliged by failure of health to relinquish his studies as Hungarian student at Manchester College, Oxford. At Copenhagen Mr. Theo. Berg had continued the issue of his little paper "Det glade Budskab," and a Unitarian Brotherhood had been formed. Mention was made of the secretary's retirement next November from the London School Board after twelve years of service, which would set him free for more extensive visiting of churches throughout the country.

PUBLICATIONS.

Among the publications of the year had been the Rev. P. H. Wicksteed's Essex Hall Lecture, "The Religion of Time and the Religion of Eternity," the Rev. R. A. Armstrong's "Back to Jesus," passages from Dr. Southwood Smith's "Divine Ordination of Death" with a brief biography, and a new edition of the late Rev. C. J. Perry's "Spiritual Perspective." The Committee also issued for private circulation a series of "Addresses, Prayers, and Hymns," by the late Dr. Sadler, and published for the Rev. Walter Lloyd his "Story of Protestant Dissent and English Unitarianism." A number of Unitarian pamphlets in Welsh were published, and in addition to other English pamphlets, a useful musical index to the Essex Hall Hymnal, prepared by Mr. H. Barnard, of Kilburn, and Mr. John Harrison, of Brixton. During the year 1,763 books and 87,219 pamphlets were gratuitously distributed to congregations, ministers, postal missions and private inquirers.

McQUAKER FUND.

In addition to the work of lecturing and maintaining congregations in Scotland, a selection of books were presented to a number of public and college libraries in Scotland; it was determined to offer a scholarship of £100 a year, tenable for three years, for a Scotch graduate, willing to enter the Unitarian ministry, to study at Manchester College, Oxford; and it was also resolved to offer copies of the Rev. R. A. Armstrong's "God and the Soul" to divinity students, and to invite essays on the subject, for the ten best of which Dr. Martineau's "Types" and "Study of Religion" should be given as prizes. The Rev. Stopford A. Brooke lectured at Aberdeen, Edinburgh and Glasgow on "Religion in Literature" and "Religion in Life," and also preached in the three University cities.

INDIA.

The Rev. S. F. Williams reported that there were special reasons for the maintenance of the Unitarian mission station in the Khasi Hills, but that in India generally the best method would be to strengthen the Brahmo movement. For this the Manchester College Scholarship would be most effective, and great service was rendered by the wide distribution of liberal religious literature.

SPECIAL SERVICES.

The special services of the Rev. Stopford A. Brooke had been continued during the autumn, but had unfortunately been interrupted by a severe attack of influenza. Since Easter of the present year, Mr. Brooke had been able to preach again, and from the end of May till the beginning of July was preaching at Essex Church.

MEETINGS AND DEPUTATIONS.

Particulars were given of the autumnal meeting at Bristol and of deputations of the Association that had attended the annual meetings of various associations in the country. The Revs. Charles Hargrove and W. Copeland Bowie had been deputed to attend the International Conference of Unitarians at Boston in May of the present year.

FINANCE.

Collections for the Association were made by 183 congregations, an increase of thirteen on the previous year, but in the subscription list there was a net loss of £17 2s. 6d., many serious losses having been partially made good by new and increased subscriptions.

At the end of 1898, the treasurer had a balance in hand of £76 4s. 10d. During the year 1899 annual subscriptions yielded £1,732 6s., congregational collections £549 11s. 7d., donations £340 19s., dividends, interest, and rent, £924 14s. 5d., and various special sources of income £121 19s. 4d. The book department yielded £1,245 16s. 11d. In order to meet the liabilities for the year £100 was transferred from the investment account to the general fund. The total receipts for 1899, exclusive of the balance brought forward from 1898, amounted to £4,915 7s. 3d. In 1898 the treasurer was able to transfer £250 to the investment account, but in 1899 the actual expenditure exceeded that of the previous year by £534 15s. 8d.; and so, though the income was larger by £98 16s. 3d. and the balance carried forward at the end of the year £52 13s. 8d. less, it was necessary, as mentioned above, to transfer £100 from the investment account to the general fund. The expenditure for the year included £3,054 5s. paid in grants of money to congregations and missionaries and in gifts of books and pamphlets to postal missions, churches, and private individuals—an increase of £422 1s. 10d. on the year 1898. In connection with the book department, the sum of £1,001 5s. 11d. was expended, an increase of £82 0s. 2d. on the previous year. The office and book-room salaries amounted to £701 1s.; maintenance expenses (including the payment of £100 to the Essex Hall trustees, the printing and postage of the annual report and list of members, general advertising, stationery, and postage of correspondence) required £269 3s. 6d.; other special

expenditure, £42 5s. 6d.; making in all £5,063 0s. 11d. for the year. The balance carried to 1900 was £23 11s. 2d.

It was further noted that in the present year the losses by death had already been very serious, and that consequently there was all the greater need for fresh subscriptions.

Mr. OSWALD NETTLEFOLD, the treasurer, in submitting the annual statement of accounts, said that he must always regard the annual subscriptions as the most important part of the revenue, and it was a blot on their report that subscriptions were diminishing. For the present year they would have to report a further loss of £164, only a trifling part of which had been recovered by new subscriptions. They must get the younger generation of Unitarians to take up the work. He was not despondent, for the London Bazaar had recently shown what could be accomplished, which had been a great success financially, and even more so socially. There had been an increase in the congregational collections on Association Sunday, chiefly due to the collection made at the new Ullet-road Church in Liverpool. The increase in expenses had been partly due to their secretary and to Mr. Green. The work of the Association had considerably increased, and the untiring energy and knowledge of character, which had gained for Mr. Bowie the chairmanship of one of the most important Committees of the London School Board, had made him an invaluable help to their Association, and they would all be glad to offer that slight recognition of his services. He also spoke warmly of the value of Mr. Green's services. He strongly urged that ministers and members of their congregations should actively interest themselves in obtaining new subscriptions and especially from the younger members of their families and churches.

The PRESIDENT moved the adoption of the report and accounts, and said that while he never thought much of a society without a debt, he objected to any Association that sold its investments. Manchester College, Oxford, had for many years had growing debits in several of its accounts, and it seemed to be necessary to sell out investments. But twelve trustees of the College had sent to him as treasurer £1,200, to wipe out all the debits. They called it their New Century Fund, which would enable the College to enter the new century free from debt. It was an example he commended to other societies. Referring to the losses by death, he mentioned Dr. Martineau's two Association sermons in 1834 and 1869, and the interest there would be in comparing them, and then made special mention of Mr. H. J. Cook, of Liverpool, a man of sterling character and remarkable modesty, who in a quiet way had done almost more work for the Unitarian body in his district than any other man. With Mr. W. J. Lamport he established the Liverpool District Missionary Association, and only those connected with the Association and the churches it had founded knew the difficulties they went through, and how much had been accomplished. Having referred to the special services and specially commended the series of consecutive services in one place, he concluded by reading the last sentences of the Report, reaffirming the principles and ideals of the Association, and appealing for fresh support from all loyal Unitarians and all who cared for liberty and progress in the religious thought and life of the present time.

The Rev. L. DE BEAUMONT KLEIN seconded the resolution, and said he was convinced there was much in it for which to be thankful. He welcomed the treasurer's appeal, urging them to attract the young to the great and noble work in which they were engaged. The grants to churches were made with great discrimination, as helps to freedom, and not a curb to freedom in any sense. Their publications also were of great service. Their work was for unity in true freedom. That was the question of the hour, how to work for unity, and yet at the same time for freedom.

Mr. GROSVENOR LEE asked whether the treasurer had made direct appeals to the local treasurers to increase the number of subscribers.

The TREASURER replied that they had all been written to, but with very little response.

The Rev. C. J. STREET said that at Bolton the local treasurer had been very active, and had obtained a number of new subscribers from their younger members.

The resolution was then unanimously adopted.

The Rev. JOSEPH WOOD moved:—

That the best thanks of this Meeting be given to the President, the Officers, the Council, and the Executive Committee, for their valuable services during the past year, and that the following be the respective appointments for the coming year:—President: Sir John T. Brunner, Bart., M.P. Treasurer: Oswald Nettlefold, Esq. Secretary: Rev. W. Copeland Bowie. Solicitor: Howard Young, Esq., LL.B. Trustees: S. S. Tayler, Esq., David Martineau, Esq., J.P., W. Blake Odgers, Esq., Q.C., Sir E. Durning-Lawrence, Bart., M.P. Auditors: J. Sudbery, Esq., E. F. Grundy, Esq., A. Wilson Bristow, Esq. For Council: (see list in Annual Report). Committee, in addition to the President, Ex-President and Treasurer: Mr. G. L. Bristow, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, J.P., Rev. V. D. Davis, B.A., Mr. Charles Fenton, Rev. James Harwood, B.A., Rev. Brooke Herford, D.D., Miss Lawrence, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. Frederick Nettlefold, Mr. W. Blake Odgers, Q.C., Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Mr. J. F. Schwann, J.P., Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler.

In doing so he said that all those who were connected with local societies knew how much the churches were indebted to the managers of the Association. For himself he was not, perhaps, so much of a Unitarian as many others, at least he was not double-dyed by birth and conviction, as some of them were. He was not by birth a Unitarian, but by conviction he was. While he admired Unitarians with all his heart, he was not sure that he admired Unitarianism so much. Yet he was glad to pay his tribute to the good work done by the Association, and thankfully to recognise the absolute impartiality with which its grants were made. Whatever differences of thought there might be, if only good work was being done the Association had given help impartially and with liberality. He was a great believer in the National Conference, but however great the future of that Conference might be, it need not be in any way antagonistic to the Association. There was ample room for both societies. He was glad to belong to the British and Foreign Unitarian Association, as a society of individuals engaged in a theological propaganda, which for many years would have a great work to do, both in the publication of books and as a missionary society. But he was glad also that they had in the National Conference a separate organisation through which their churches could be drawn together and find a united voice. The necessity for the Association would grow with the growth of the Conference. As the churches came into closer co-operation it would strengthen the work of the Association. He trusted that in the future, as in the past, there would be the most cordial relations of co-operation between the Conference and the Association.

Mr. G. W. CHITTY seconded the motion, and emphasised the need at the present time of individual and collective earnestness. If, as Mr. Street had said in his sermon, theirs was a Theological Association, its theology was of the broadest. It was no seventh-day theology, but the expression of a living faith, which did its best to inculcate in them their duties as citizens. The great bond of sympathy among Unitarians was their common earnestness and their desire to fulfil the duties of citizenship. The efforts of the Association were always on the side of national progress.

The PRESIDENT then moved, and Mr. EDWIN CLEPHAN seconded:—

That the hearty welcome of this Meeting be given to the Representatives of affiliated and kindred Associations and Societies, with an expression of its sympathy with the good work which they are severally doing for the maintenance and extension of the principles of Unitarian Christianity:—East Cheshire Union, Rev. Hugon S. Tayler, M.A.; Eastern Union, Mr. I. M. Wade; Irish Non-Subscribing Association, Rev. Alex. Ashworth; Liverpool District Association, Mr. Richard Robinson; London District Society, Mr. G. H. Clennell, Mr. H. Epps; London and S.E.C. Provincial Assembly, Rev. W. G. Tarrant, B.A.; Manchester District Association, Rev. Dendy Agate, Mr. G. H. Leigh; Midland Christian Union, Rev. J. C. Street, Rev. A. A. Charlesworth; North-Midland Association, Rev. Henry Gow, B.A., Mr. J. C. Warren; Northumberland and Durham Association, Rev. A. Harvie; Scottish Unitarian Churches, Rev. Henry Williamson; South Wales Association, Rev. W. J. Phillips; South East Wales Society, Rev. E. Robinson Hughes; Southern Unitarian Association, Mr. J. Cogan Conway; Western Union, Rev. H. Shaen Solly, Rev. F. W. Stanley; Yorkshire Unitarian Union, Mr. E. B. Lupton.

Mr. Clephan spoke of the importance of their being acquainted with the work of the various district Associations, and referring to the falling-off of numbers in many of their old chapels, as compared with the early years when he had known them, he said that the same complaint was made in other quarters, and they might adopt the words of the Rev. W. Cuff, President of the Baptist Union, who had said that the great need was that the hearts of the people should be permeated by the Holy Spirit. It was thus an individual matter with each one, that their life might be filled with the true spirit. At the next annual meeting he hoped the various local Associations would be able to report what had been done, not so much to build chapels as to fill them.

The motion having been adopted, the Rev. H. S. TAYLER, in the absence of the

Rev. H. S. Solly, responded, and from personal experience in East Cheshire bore testimony to the value of the Association's work.

The PRESIDENT moved :—

That this meeting of the British and Foreign Unitarian Association extends its warmest welcome to the Representatives of Liberal thought from abroad; and hereby conveys an expression of its gratitude, esteem, and goodwill to those who, in all parts of the world, are earnestly labouring for the spread of religious truth and freedom; and that a copy of this resolution be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Cape Colony, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Norway, Switzerland, and Tasmania.

The Rev. W. G. TARRANT, in seconding, said that, from time to time, they received letters from distant parts of the world, often very touching in character, on account of the faith of the writers that there existed in this country a potent and sympathetic body to which they could look for aid in their work. That called them to a fresh sense of their responsibility. They felt the work was necessary and they must be glad to have a share in it. He wished they could convey to the people abroad a word of cordial gratitude to them for being so faithful amid circumstances such as would daunt any but the bravest hearts. To themselves, with their better means, it must be an encouragement to go on.

Professor N. P. GILMAN, of Meadville, responded, and expressed the cordial good wishes of American Unitarians to their English brethren.

A vote of thanks to the preacher and to the congregation of Unity Church, Islington, and to other friends in London for their hospitality, was moved by the PRESIDENT, and seconded by the Rev. H. D. ROBERTS. Mr. STREET responded, and the meeting then adjourned for tea.

PUBLIC MEETING.

Later in the evening the PRESIDENT again took the chair, and in the name of the Association welcomed the secretary on his return from America.

The Rev. W. COPELAND BOWIE thanked the meeting for the great cordiality of their welcome, and said he had a very delightful time as representative of the Association in America. In every city he visited he was welcomed with overflowing hospitality and kindness. He had preached at Washington, Chicago, Ottawa, and Boston, and had found great earnestness and faith in the mission of Unitarians. Some churches were struggling with difficulties, but some were stronger than any they had in this country, and some also more beautiful. The younger men, on whom the burden of the work fell, were very hopeful about the future. The meetings at Boston had been extremely successful. He had never seen such large meetings of Unitarians. The enthusiasm with which England was greeted at those great meetings was very striking. Throughout the country he had been struck by a widespread feeling of sympathy with the highest aspirations of England and a feeling that any misfortune to England would be a calamity to the civilised world. He had also visited a large number of schools and colleges, and had been struck by the wisdom of those who had organised a great school system throughout the States, to which was largely due the stability and the great opportunities of that great country. He was grateful for the opportunity of seeing and learning so much.

The PRESIDENT then delivered his address :—

THE PRESIDENT'S ADDRESS.

When we think over the events of the past twelve months, the one which seems to overshadow all others is the loss of our revered leader, Dr. Martineau. Full of years and honour he passed away. I will not attempt to vie with those who have so eloquently spoken of his life and character, but would humbly lay my poor tribute on the grave of that great man.

My walk in life seldom brought me in contact with him personally, but I have a vivid recollection of the effect he produced upon my young mind when I was privileged to see and hear him at meetings in Liverpool before he left for London. I can well remember the feeling that he inspired, not unmixed with awe, and now that he has passed from our ken, I can recall the stateliness and dignity with which he addressed his gracious words to his audience.

There is one point I should like to impress upon some of you, especially those of the younger generation. There is a general impression that his writings are too profound and difficult to be understood by people of ordinary intelligence and education. This is, no doubt, true of the bulk of his work, especially that relating to Philosophy, but it is by no means true of the whole of his writings. Anyone of average intelligence will, for instance, be amply repaid for reading a little volume recently published, entitled "Faith and Self-Surrender." If I tell you that the book consists of four sermons, do not be discouraged. Sermons, I am well aware, are as a rule dull reading to the average man or woman; but there are exceptions to every rule, and these sermons of Dr. Martineau's are a very striking exception indeed. The book is a small one, easily carried in the pocket, and would prove a very interesting and ennobling companion on a summer holiday. Just to mention one other instance, out of many, where his writing is easy of comprehension, read the chapter in the "Seat of Authority on Religion," entitled "Theories of the Person of Jesus," and you will find it not only intelligible, but also intensely interesting, even to an ordinary reader.

Of Dr. Martineau's philosophy I know nothing, but of the influence of his life and teaching on the religious thought of his day I know much. We who had the good fortune to be born into his clear faith are grateful to him for holding it up to us in all its purity and simplicity. But what of those, an immense host, who have been rescued from the torments of doubt and difficulty and filled with high ideals of faith, duty and love? Storm-tossed mariners on the sea of life, he piloted them into a safe haven of refuge by the clear guidance of his matchless teaching. His philosophical theories may be upset. His criticisms may be gainsayed, but his influence upon the religious tendencies of the age will be felt, unconsciously perhaps, but none the less truly, for generations to come.

An incident of striking interest, though not connected with us, has occurred in the Church of Rome. Nothing could have happened more calculated to waken us up to a sense of things as they are. We are prone to think and say that after all the Churches are all very much the same, working for the same end, though in different ways—a difference of method, not of spirit. We were, therefore, somewhat startled when we read the correspondence between Cardinal Vaughan and Dr. Mivart. We rubbed our eyes and looked again. Could this be at the end of the nineteenth century? It was an anachronism. But why were we surprised? What right had we to expect anything else? Where, and when, had we seen any sign that this Church had adapted itself to modern thought or modern ideas? It always has been perfectly consistent; the spirit to-day is the same that consigned Galileo to a dungeon 350 years ago. Why was not Dr. Mivart cast into prison? Not because the wish was absent, but the power was gone; not because the Church has relaxed its stern decrees, but because, thank God, the Civil power is above the Ecclesiastical. The policeman is more powerful than the priest. There is no half-way—no compromise. The heretic must either bow down to the Church and sign a recantation of his heresies or he must pay the penalty. And what a terrible penalty to him! Not only exclusion from his Church, but from Heaven itself; for we must not forget that the powers dealing with him still claim to hold the keys of heaven. Dying, he is refused the consolations of the sacraments of the Church. Dead, his poor body is treated with contumely, and denied burial in consecrated ground. What a terrible sentence this was for him and for his family and friends, we in this room can hardly appreciate. It would not trouble any one of us much, for whatever differences we may have on other matters, on one point we are all of the same mind and faith—that no power on earth can come between the soul and its Creator. And so in spite of all he suffered from the cruel consistency of his Church, as this great Seeker after Truth breathed his last, we can hear the far-off echo of those words the Master told us of—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

It would be rather interesting to picture what would have happened had Dr. Mivart belonged to another more modern Church, if I may do so without disrespect. Let us imagine the scientist feeling some qualms of conscience, and calling upon the Primate for advice. He describes his difficulties, expresses his wish to remain a faithful son of the Church, but does not see how he can do so in face of the Creeds, to which he formerly swore allegiance. He will probably be told to make his mind quite easy, is assured that no notice will be taken of any articles he chooses to write in the magazines, such things are simply ignored. The Church is so free and tolerant he may write anything he likes without any fear of being called to account. You will remember that the Primate himself was once counted amongst the heretics. About forty years ago he joined a small body of Broad Churchmen in publishing a volume of Essays which created considerable sensation at the time; Liberal Christians thought that at last a great Reform was at hand, that now something would be done to bring the teaching of the Church into line with modern knowledge and modern thought. On the other hand, the more orthodox section of the Church was

shocked and pained, and there was some talk of prosecutions for heresy. But the Church, always wise in its generation, made no sign. He was a schoolmaster then, therefore a greater danger to the faith than any mere scientific man. Was he excommunicated? On the contrary, he rose in due course to the head of the Church.

Another incident which shows how lenient the Church is even to its own clergy occurred only last November. A well-known dignitary of the Church wrote an article entirely disposing of the doctrine of the Atonement from an historical, scientific, and moral point of view, an article so well written and so conclusive that any of our ministers wishing to preach on the subject cannot do better than quote it *in extenso*. It did not appear in the *Guardian* or the *Church Times*, but was one of a series written by Dissenters and others in a weekly organ of the Nonconformist bodies. Was he called to account? Was he prosecuted for heresy? Not at all. No one dreamt of such a thing. He remains undisturbed in his deanery, one of the chiefest ornaments of his Church, a most popular preacher and writer, his books probably more read than those of any other Church clergyman of the day. Lately his name was mentioned with general approval as a possible candidate for a vacant Bishopric.

Learning all this, the Scientist, much relieved, might go away with a comfortable feeling that in this Church even a priest (let alone a layman) may think what he likes, say what he likes, and do what he likes. But here he would be mistaken. He goes too far. A clergyman of the Church of England may think what he likes and say what he likes, but there are many things that he may not do. For instance, amongst other things, he may not burn candles excepting for the purposes of illumination; he may not wear vestments more gorgeous than the Rubric allows; he may not stand with his back to his congregation; he may not use incense except for the purposes of fumigation after his congregation has left. If he does any of these things he will be called to account and incur pains and penalties, including possible imprisonment.

Last October an article appeared in the *Nineteenth Century* magazine, followed by a letter to *The Times*, from a writer whom we are always glad to welcome whether it be in the realms of Theology or Romance, or a judicious blending of the two. These were again followed by two letters in the *Liverpool Daily Post*. These called forth a number of replies, which, if they were interesting, were certainly not encouraging. One especially, from the most daring of our Broad Church clergymen in Liverpool, if it proved anything, only showed how fruitless it is to expect any help towards reform from any members of that branch of the Church. If the realisation of the New Reform she asks for will satisfy Mrs. Ward and enable her to rejoin the Church which she has left with such evident reluctance, we all shall wish her "God Speed," and rejoice with her when she succeeds; but I hardly think it would satisfy any of us so far as to enable us to follow her. But whether such a Reform would be satisfactory or not, it seems fruitless to consider, for is there the slightest chance of its coming about?

We most of us have some dream of an open door, of a Universal Church to which all may belong. I have a firm conviction that it will come, that it has come much nearer during the century now passing away; but it will be a Church of toleration, not inclusion. Just as I believe that the object of all Social Reform should be, not a dead level of position and means, but an equal chance for all, followed by mutual consideration and respect of the highest for the lowest, and the lowest for the highest, so I believe that the future of the Church is not uniformity, not the watering down of creeds until they become so colourless that no one can object to them, but a mutual respect for each other's opinions, acknowledging that after all it is Life not Belief that constitutes a man a Christian. Those words which the writer of the Fourth Gospel puts into the mouth of Jesus, "In my Father's house are many mansions," seem to me to describe the City of God which we may all hope for. In that City there will be gradations from the stately Cathedral to the modest Meeting House, but the dwellers in the City will all belong to the one Universal Church of God.

We are so proud, and rightly so, of our freedom that we are wont to imagine that it is freedom that binds us together. I don't think it is. We have certainly no written creed, but there is a certain uniformity of belief amongst us and a toleration which helps us to live together in comparative harmony. It is perfectly right to band ourselves together for certain work as free churches, but in the Church of God will always be found those who can live better under creeds which others have formulated for them. These free and creed-bound Churches must learn to live together in harmony and mutual respect before the hope of an all embracing Church can be realised.

We may, indeed, look forward with some degree of hope when a Bishop* of the Established Church says he seems to see a day when doctrinal differences which now separate English-speaking Christians will no longer be held as insuperable barriers to union, when men will be content to rely for their spiritual union less exclusively upon dogmatic definitions and more on filial piety and the spirit of Christian charity. In the meantime, what of the separate Churches which are some day to be grouped into one harmonious whole? All the Churches have their ideals of what their work is: what is our ideal of a Church?

Again I will quote a Bishop† as his words carry infinitely more weight than anything I can say. This is his ideal:—

> A Church that can go forth courageously and face the world as it is, believing that God's revelation of Himself is continually being made, a Church fitted for free men, training them in knowledge and reverence, afraid of nothing, receptive of new impulses, proving all things and ever ready to give a reason for its principles.

Could there be a nobler or higher ideal of what a Church should be? And I say it not in a boasting spirit but in all humbleness and thankfulness, does it not exactly describe the principles upon which our Church is founded? Has not our Church gone forth, does it not still go forth courageously and face the world as it is? Are not our ministers always reminding us that God's revelation of Himself is still going on around us, interpreting it to us with all the faith and knowledge that is in them? Can you imagine a Church better fitted for free men, and does it not labour unceasingly to train its adherents in knowledge and reverence? Of what is our Church afraid excepting of that enemy to all Church life—indifference? Receptive of new impulses. When has it closed its door to any influence for good? Proving all things—nay, it has been blamed for not taking anything for granted but accepting nothing the truth of which has not been proved up to the hilt; ever ready to give a reason for its principles—yes, and never accepting any principles for which it cannot give a reason.

If this is true, and who shall gainsay it, have we not need to be thankful, and ought we not to show our thankfulness by working for the establishment and extension of our Church? We sometimes lament the smallness of our numbers; but now I get on to dangerous ground. If we want to increase our numbers, we are told that we only care to fill our chapels, and that this is an unworthy motive. Well, there is some consolation in small numbers, if we can believe what we have heard so often lately—namely, that minorities are always in the right.

I must be honest and confess that I do want to fill our chapels, not by any unworthy means, not by any compromise or by abating one jot of our freedom or devotion to the truth as it appears to us, not by relaxing our insistence upon absolute sincerity in matters relating to religion, but by inspiring our adherents with a deeper faith in our work, and a larger interest in things appertaining to the spirit. If those who have been born into our Church had taken as much interest in her welfare as they have in politics, literature, art, &c., how different her position would be to-day. If in every class, from the humblest worker to the Cabinet Minister, all had cared for their Church above all other things, do you think we should now be bemoaning the smallness of our numbers? Don't misunderstand me; I am not saying this by way of complaint, but of encouragement. We have those amongst us, thank God, who no matter how they are immersed in politics or business and the affairs of the world, always find time to devote to the affairs of our Church. And what a power they are for good! It is a great consolation to see how much even a mere handful of faithful workers can do to raise and establish Congregational work, and I would appeal to those who have done and are doing so much for our Church, not to be discouraged, but to persevere, and hand down the torch of free and enlightened Christianity undimmed to the generations that are to come.

We are frequently told that it is our duty to send our sons into the ministry. I don't see how we can do that, but we can do this. We can be careful not to discourage them, and we can encourage them in every way by advice and example to take a deep and reverent interest in all our Church work. Let us do all we can to make them feel that whilst we sympathise with them in all healthy enjoyment, in their interests and pleasures in the world at large, we know that they will find that unselfish work for others, far from interfering with these things will add a zest to life; preventing its plea-

* The Bishop of Hereford.
† The Bishop of London

sures from palling as otherwise they are too prone to do. The great danger which our Church, in common with all others, is suffering from at present, is indifference. We constantly lament the loss of our young people, and speak as if this were felt peculiarly by our Church; but when I talk with others I find that they make just the same complaint. When we hear that so and so has left one of our chapels for some reason, marriage for instance, or for no apparent reason, I should not mind half so much if I found that he or she had become attached to some other Church, no matter what persuasion it was of; the pity of it is that so many desert ours and other Churches and then abandon all connection with outward religion.

There was much talk some years ago of the want of organisation amongst us. I must say, for myself, that I think no good, but rather harm, would come of any attempt to organise our Church into any sort of system. We shall do better to rely upon Association, and of that I think we have a great deal which is most useful, and would be much more so if it were better and more heartily supported.

It seems to me that our Provincial Assemblies, our District Missions, and, above all, our British and Foreign Unitarian Association supply what is required for the working of the Church. What we want is mutual interest and help where required, not a fusing of all congregations into one body with a common purse; that I think would be a great mistake. I should object to anything which interfered with the complete independence of each individual congregation. I cannot speak too highly of the influence for good exercised by our Provincial Assemblies, nor of the help our District Missionary Associations are to new and struggling congregations, but I would place in the forefront of all the Association of which I have the honour to be President. I had heard much of its work before I became officially connected with it. Now I know from personal observation what that work is, and how well it is done. Its great merit is that it never interferes where it is not wanted, and where it is wanted spares no pains to render all the assistance in its power. Many a struggling church has been lifted from failure to success by its timely advice and support. And it knows when it is beaten, it does not waste its strength on hopeless efforts. We are far too reluctant to admit a failure. By all means let us try and try and try again, but when it is evident that there is no chance of success, let us frankly confess our failure and turn our energies to more hopeful work.

We have quite enough organisation amongst us, what we want is that it should be more heartily and generously supported. I do not think that any Church has better lay help than we have. I speak now from experience when I say that the work of this Association is carried on in a manner beyond all praise. The systematic, kindly and thorough manner in which all the committees work is remarkable. Every case is carefully considered and sifted, and no good cause is refused assistance. I really do not see what any Church requires more for the carrying on of its work.

In conclusion, I would appeal to every one who cares for truth and sincerity in Religion, and where if anywhere, should truth and sincerity be found if not in Religion, to guard with watchful care the freedom of our Church, and to help on to the utmost of their power its beneficent work, determining that not only shall it be a home for ourselves and our children, but a haven of refuge for those who find themselves unable to accept the teachings of other Churches, offering them at all times a ready and sympathetic welcome, causing them to feel that though their search after truth may have compelled them to sacrifice many cherished ideas, and possibly some valued friendships, they have found in our household of faith as warm hearts and deep sympathy as any that they have left behind.

At the conclusion of his address, the President called upon the Rev. J. EDWIN ODGERS to give an address on "Dr. Martineau and Unitarian Christianity." Mr. Odgers spoke especially of the growth and development of Dr. Martineau's later views from his earlier opinions as expressed in his Ordination Address at Dublin and in the "Rationale of Religious Enquiry." This address we hope to publish in full next week.

The meeting closed with a hymn, and the Benediction pronounced by the Rev. S. A. Steinthal.

THE CONFERENCE.

On Thursday morning the Conference was held at Essex Hall, Mr. CHARLES W. JONES in the chair.

Mr. RICHARD ROBINSON, of Liverpool, read the following paper:—

POSSIBLE DEVELOPMENTS OF UNITARIAN MISSIONARY WORK IN ENGLAND.

It would be ungracious on my part to question in any way the action of the Committee in asking me to read a paper upon this subject before you, but I confess that I received the invitation with some trepidation. I consoled myself, however, with the reflection that as in the world of politics it seems to be the current practice of statesmen to find out the opinions of "the man in the street" and direct their policy in accordance therewith, so possibly it might be the desire of our leaders to find out the opinion of a "man in the pew," though I feel sure that in their case they will not place any undue value upon it.

What then, in the opinion of a man in a pew, are some of the possible developments of Unitarian Missionary work in England?

May I, before making any attempt to answer, however imperfectly, this question, say just a few words to emphasise what I feel to be the extreme and paramount importance of Unitarian Missionary work.

It would occupy too much time, even if I were able to undertake it, to attempt to specify all we mean by Unitarian Missionary work.

I can at least, however, say what it is not! It is not the inculcation of a creed, or formula of belief. We do not say, "This believe and thou shalt live." We are each of us conscious that we have our own convictions on the subject of the relations between God and Man, but some of us find it hard to formulate them adequately in words; and, however beautiful another man's creed may be, and though we may sympathise with the greater part of it, there is usually some shade of difference which makes us unable to adopt it as the fit expression of our own deepest faith.

Still less does our work consist in the attempt to enforce an anti-creed, a statement of what "Thou shalt not believe." There was a time, possibly, in the history of our churches when there might have been a danger of some such negative position having been more or less generally adopted, but that time, if it ever seriously existed, is past now—for ever past, let us hope. We should find scant enthusiasm in our spiritual nature to answer to the call for such a propaganda to-day.

The distinctive work before our churches seems to be in the direction indicated by Dr. Herford in the excellent booklet just published, as being that feature which particularly differentiated the Presbyterians who became Unitarians from those who remained more or less upon the old doctrinal lines; namely, that they were the most open to new ideas—to new thoughts on the great questions of religion. This, surely, if we have any distinctive work in the Christian world, is ours still, our great privilege and our great responsibility.

The open mind and heart, free to all inspiration from the ever-present Giver of all good from whatever source it may come, the fearless acceptance of that which commends itself to our reverent judgment as true, regardless of the difference it may make to pre-conceived ideas and beliefs, however sacred these may have been to us—this is still the duty which lies nearest to us as Unitarians. It is true that it may call upon us, in the words of the preacher at these Whitsuntide meetings in 1897, to remain always in the van of the Christian army, lacking the comforting support which the presence of a numerous body gives; but come what may, it is surely our work and place, and we can only do our best in that position in the religious world to which it has pleased God to call us. It is certain, however, to my mind, that never in the history of the world, so far as I can understand it, was there a greater need of the missionary zeal which will endeavour to encourage this particular attitude of the human mind than there is to-day. This is a truth which is so obvious to you that it would be presumption on my part to dwell upon it. But for completeness sake, I would wish to say that no possible religious, political, or social reform seems to me so urgent as just the endeavour to persuade every man to ask himself what is the truth on the matters brought under his notice; what is the highest and the best which is revealed to him; and without mental reservation, without consideration of how it will affect his pet Church, or party, or sect, or previously held beliefs, to declare and act up to his conviction of what is true. This is Unitarian Missionary work, whatever else that phrase may include, and the best way of developing this is just the old and familiar one of establishing, in as many centres as possible, the corporate life of a Christian congregation devoted to these ideals.

The words of Dr. Martineau on this subject will occur to you: "The Christian congregation, the most beneficent of human institutions, the best guardian of the sanctities of life, and the asylum of its sweetest affections."

To such a testimony we can only give the glad assent of our own spiritual experience.

May I add that there appears to me to be abroad in men's minds a sad lack of proportion in respect to matters which are truly great, and really important. It is one of the strongest convictions of my soul, one in which I expect you will share with me—that to establish one such centre of religious thought and life, devoted to the reverent search for the truth of God and the service of our fellow-men, is incomparably more important than the clothing of countless millions of the human race with Manchester cotton goods imported free of duty, or the incessant multiplication of rapid communications round the habitable globe.

I have travelled over well-known ground in describing the destination which we should endeavour to reach, and I must needs keep to the beaten path in dealing with the methods adopted to attain these aims. In looking about for fresh centres of missionary activity, which may become in their turn

centres of congregational life-effort, the invitation on the part of even a very few kindred spirits is always the most welcome and satisfactory. Failing this, the courses of lectures upon Unitarian Christianity or religious services which will illustrate it are still the recognised means of finding out the needs of any particular locality for our work. Between these two may I emphasise very strongly the advantages of the services, even if they can only be held on an evening during the week, and not on Sunday. I heard one of our ministers once say "that he believed we converted more people by our prayers than by our preaching." But whether that be so or not, the attraction in the case of lectures is apt to be too entirely mental and critical, while the practical illustration of the combination of reverent worship and devotional feeling with the freest expression of mental outlook is often the revelation for which many a soul has been waiting, and such souls are our "good ground."

Nor should we be disheartened if, after a course of services, or several such courses, where we have collected the best we have and cast it upon the water, the result be that only a very few come together to ask for more. We have received what we prayed and wished for, soil in which to sow our seed. Who are we to complain if the garden is a small one?

The possibilities of immortality before an assembly of even twelve people gathered together in an upper room have been shown once in the history of the world at least to be immeasurable, and though such a result is not likely to follow unless some great and unique Son of God once more visits this earth, yet in their humble place and degree a gathering of a similar number in the spirit of the Master may become a veritable supper of the Lord. In the cultivation of such a movement, however small, care should, I think, be taken not to tie the little company of worshippers too early to any fixed responsibilities and habitation in the shape of a building of their own. Better far to nourish, if possible, the infant life of the congregation, in even the most inconvenient of rooms, until they themselves can show sufficient vitality to take a strong step in this direction, and one of the best ways of developing this desired consummation is, I am convinced, the establishment of a Sunday-school. A few earnest teachers can hardly ever fail to find a few children to gather round them on a Sunday, to whom they can become real friends; and through the children is often the shortest road to the hearts of the parents. These won, their minds will soon follow (I may be permitted here to mention a concrete example of what I am urging in the little movement at Garston, which owes so much to the ladies who have worked at the Sunday-school, and which is soon to become the fulcrum of a renewed missionary movement under the able leadership of our friend, H. D. Roberts, of Chester).

Able trained leadership, such as we in Liverpool have been fortunate enough to secure for our missionary work, is not always, however, available. Would that we had more of it! I learn to value more and more, as added experience of these matters brings home to me, the essential needs of a successful movement—the worth of a trained and educated minister, devoting his life to the service of God and his fellow-men. Theoretically, I know, they claim to be only laymen themselves, but we who are laymen know and feel the difference when we come to help to carry on their work. But having said so much gladly, and with a whole heart, may I at the same time urge the importance, in the early stages at least, of such a budding congregation—of an organised body of lay-helpers who may, as opportunity serves, come in to assist and supplement the services of the trained minister when such a one is not available. I know such organisations exist; no District missionary association should be without one.

And while on this branch of the subject may I ask the question why our lay-helpers, who are asked to conduct services and address small assemblies of worshippers, should always be of one sex?

Only preconceived ideas and the habit of use and wont prevent our seeing what a rich fund of spiritual force we fail to use to the best advantage, in shutting out from this work, or refraining from inviting to it, those among the women of our congregations who would be willing to occasionally help in such a way.

I know of no reason against it, while all experience is in its favour. It is their sex who are the natural educators of mankind, it is theirs which is admittedly most richly endowed with true religious and devotional feeling. Why should we, who have been accustomed all our lives to rely upon the inspiration and advice of mother, and sister, and wife, hesitate to welcome the aid which many an earnest woman could give in the conduct and direction of Unitarian missionary services?

I have said nothing so far of the fields still open for such activities. Each district has the best knowledge of its own needs. I can only speak of one.

But it cannot, I think, be considered satisfactory that, in the area which is understood to be under the care in these matters of the Liverpool District Missionary Association, one town of over 70,000 inhabitants and four centres of population varying between 20,000 and 30,000 should not have a Unitarian religious service conducted in their midst from year's end to year's end. In addition to these, upon the border-land between our own and the sister North and East Lancashire Missions, one town of over 50,000 inhabitants has only had a series of services lasting for a few months during, I believe, the last ten years. I speak subject to correction, and refer to Wigan.

And even as regards the two principal cities of our district, there must be nearly one-fourth of the population of Liverpool who would have to travel at least two miles on Sunday to attend a Unitarian religious service, while only one congregation exists in Birkenhead with its 120,000 inhabitants. The proportion of these masses of people who would be desirous of joining or attending the services of any organised body of Unitarian Christians may be small, but I utterly refuse to believe that the opportunities at present afforded them are anything but quite inadequate to the needs of the situation.

I come now to another branch of my subject—the Domestic Missions to the Poor. It may possibly be urged that, as these are undenominational, they cannot be considered, strictly speaking, as Unitarian Missionary work—well, at least they are Missionary work conducted by Unitarians. And I can bear personal testimony to the fact that not the least of the good effects which have followed the work of the missionaries among the more neglected population of our great city has been that widening of the spiritual horizon which has come to many a darkened and depressed soul by the religious services held—as, indeed, are not most of our services held—in places of worship dedicated to no limited doctrinal position, but conducted by ministers who are Unitarians.

I am very far from desiring to enter in this connection into any controversial discussion about names, but I cannot refrain from saying that I think that the two phases of our Missionary work, which we distinguish by the somewhat indefinite titles of District and Domestic, would gain immensely by a recognition of the common ground which each of them have—namely, to quote words used in the charters of two of their respective institutions, "That this Association will aim at the diffusion of a Christianity always open to receive more and more of the inexhaustible light of God, and that this Christianity imposes an obligation on its professors by extending its influence to the most destitute, to equalise, as far as may be, the moral condition of all His children."

In considering this second division of my subject, I think we must be struck with one feature of it, and that is that the movement, based broad as it was upon the highest and most philanthropic motives possible to man, has reached, so far as regards the foundation of fresh centres of usefulness, a sort of arrested development. I do not mean that the already founded institutions, some of which have moved to more suitable and appropriate localities, have had their growth crippled or arrested; but a glance at the "Year Book" will show that since 1863, now nearly forty years ago, only two distinctly new centres of the kind have been started.

Have we, then, ceased to believe in the principles which in 1830 to 1850 led our spiritual forefathers to establish these noble examples of far-sighted benevolence? or can it be true that the need for such institutions has ceased, and there are now no longer any neglected families of the poor who are athirst for spiritual aid, or so far removed from it that they do not even know that they are athirst? To neither of these propositions can we, I think, answer in the affirmative. We still believe in the principles—our religion would be, indeed, a miserable thing if we did not—and there cannot be any question about the continued need!

You know the lives which are being led, in large portions of almost all our great towns, and the conditions under which they are lived. I do not mean to say that they are any worse than the average lives of those who live under happier conditions would be if subjected to the same temptations. I know well that many and many a sweet and loveable character does exist and blossom even among noisome surroundings; that affection and self-sacrifice are as prominent there as in more favoured physical conditions; but this I do say that the lives of hundreds of thousands of our fellow-beings, born and nurtured amid daily sights and sounds of evil and crime, accustomed from their infancy to witness the constant self-indulgence, to experience the criminal neglect of sometimes their own parents, never to have such vicious examples far from them, to spend the day when they grow up in a sordid and monotonous struggle for daily bread, with occasional intervals of heartbreaking and vain searches for work, and their leisure hours in all the associations which are connected with the "public house"—this is a lasting disgrace to any community which suffers it to exist, and must, while it continues, effectually prevent the claim of the nation among whom it is allowed to exist, to the proud title of civilised.

If you say it is the fault of the people themselves, you only change the problem which confronts us. We are our brother's keepers, and our brotherhood often finds us out in civic and national calamity and misfortune, even if we do not acknowledge it.

But if we say, as many of us believe, that the conditions of life, under which so many of our fellows live—the insufficient wage, the high toll for shelter, the constant and alluring temptations, the foul air, the separation from their fellows in more fortunate circumstances—if these are in some measure responsible for the moral and spiritual destitution which undoubtedly exists there, then we have to take into account these conditions in our problem and it becomes a more complex one.

But are we on that account to drop it—to fold our hands and say that this is the work of the politician, or the temperance reformer, or the land nationalised, but not in any specific sense ours?

It may, indeed, be ours if we join in any

one of these movements; but is it not ours, too, as a religious organisation striving towards the realisation of Christianity, love to God and to man, in the world around us?

I cannot resist the plain conclusion which is forced upon me, and I venture to claim your assent to it likewise, that it is a labour which it is especially ours to take the lead in, and that the Domestic Missions exist is a testimony to the fact that this has been recognised in the past. For that very distinguishing characteristic which I appealed to at first — the openness of mind to new truth, the faculty of being able to cast off old prejudices when face to face with that which forces itself upon us as a fresh inspiration—is just the attitude of mind which will enable us to find the true solution of these vexed social problems, no less than of the religious ones.

Nor can we be indifferent to the fact that it will make a vast difference in the future well-being of the community if the solution of these problems, as solved they must and will be, is carried out under the softening and refining influence of religious emotions.

If the upward movement in moral and physical condition of those who sorely need it is carried out by the uplifting power of Christian affection, it will be a nobler and sweeter process by far than if won at the fierce cost of political battle, or still more terrible, of revolutionary fury.

And, to my mind, the finest method yet evolved to effect this desirable end is just that personal influence of one soul upon another; the friendly comradeship of those who are wishful to help those not quite so strong or well situated, not the superior person leaning down to raise the inferior, but the side by side companionship of Christian fellowship, which is the essence of the work of our Domestic Missions to the Poor.

This work may well take other forms; but one of the most obvious ways of developing this Missionary work is to multiply the centres of this devoted labour and increase the number of the workers. To do so is to establish congregations dedicated to a free and unfettered Christianity, of which we have previously spoken in districts which sorely need their civilising influence.

In doing so we shall not compete with existing spiritual agencies. Some of the work which in the past has been associated with Domestic Missions is probably already sufficiently well done in most large centres; I refer to the giving of doles by way of temporary help in times of distress.

But this is not what is wanted. In the words of a Church of England clergyman preaching a year or two ago in London, "It is not a question of this or that form of giving relief to the suffering poor that chiefly concerns us, but rather to go to the very root of preventible poverty and misery and strike our blow there."

True that here in London one religious organisation, whose theology and methods are very far removed from those which commend themselves to us, has made a magnificent and self-sacrificing attempt to grapple with these difficulties.

We may not admire in some things the Salvation Army, but we must admit that it has set a noble example to ecclesiastical organisations and religious communities of more august traditions and more cultured exponents. And while we contemplate the contrast, can we not hear sounding somewhere through the ages that dividing and including word, "By their fruits ye shall know them"?

In possible developments of Missionary work along this line, I would include two recent movements, in only a slight degree connected with our churches, but still known and recognised by them—namely, the settlements of students and others in the towns and the labour colonies in the country for those whom it is desirable to remove altogether from their present and immediate surroundings.

And the point which chiefly commends these movements seems to me to be, the close personal relation which they give the opportunity to establish between those who desire to help and those who gladly welcome such assistance; that personal relation which is of the very essence of the work of the Christian disciple and, therefore, Unitarian Missionary work *par excellence*. You may think that, after all, I have only enunciated palpable truisms, and have not given any practical suggestions. I cannot help it. I did not feel that this was the time and place to go further into details, and have no wish to repeat again what I have said on another occasion. Details will come readily when we determine upon the principles which are to guide us, and are in earnest about carrying them into effect.

There is a saying of someone's, "That if only our power were equal to our will, we should need no other Heaven."

I prefer to reverse the saying, and to declare that, unitedly, we have the power. If only our will were equal to our power, then, indeed, we should not be driven to look to some future and far-off state of existence for the reign of brotherhood, but we should establish it here and now.

The Rev. J. T. SUNDERLAND, M.A., then read the following paper:—

OPPORTUNITIES AND METHODS OF UNITARIAN WORK SUGGESTED BY EXPERIENCES IN AMERICA.

In undertaking to speak upon the subject assigned me by your Committee, I find myself confronted with two difficulties.

One of these grows out of the distance that separates America from England, and the difference of conditions under which our Unitarian movement finds itself placed in the two countries. To what extent can lessons learned in one country be applied in the other? Can experiences be carried so great a distance without losing at least an important part of their value? These considerations would make me very seriously hesitate about speaking on such a subject, did I not remember that, after all, there is a universal element in experience, as well as a local; and did I not also bear in mind that, as a matter of fact, your experiences on this side have often helped us in our difficulties and problems over there; while some of you are generous enough to say that our experiences on that side have been at times not entirely without service to you here.

The other difficulty that confronts, is that of my own exceedingly limited knowledge of English conditions and events. Granted that there are things on the other side that you would like to know, and experiences which our Unitarian churches there have passed through that might be suggestive to you here, how can one who knows English conditions so imperfectly, judge what they are? A man like Dr. Herford could do it. He knows both countries. If you could have induced him to give you a paper on this subject there would have been no question about its value.

Of course the only path that is open to me is to assume that the cause for which American and English Unitarians are working is fundamentally one, and that the problems to be solved and the obstacles to be overcome on the two sides of the ocean are not radically different. If this be true, as after all I believe it is, then my task becomes clear. It must be simply that of pointing out, as well as I can, in what ways we in America have been most successful in meeting difficulties, in surmounting obstacles, and in strengthening and advancing our general cause.

The history of Unitarianism in America, like yours in England, has been a record of struggle—of hopes and fears, of many discouragements and many encouragements. From the very first we have had largely to grope our way. The task that was given us to do there—as that which was given you here—was an absolutely new thing in the world. There was no precedent for us to follow. No settlers in the wilderness of Canada ever had more truly pioneer work to accomplish than we. What was our task? It was the tremendous, the infinitely difficult, and the infinitely important one of proving whether it were possible to organise religious liberty; whether it were possible really to wed faith and reason; whether it were possible to create a Church in the modern world, which, on the one hand, should hold with absolute fidelity to the deep spiritual religion of Jesus Christ, and keep alive within itself all the sanctities and pieties of the soul, and, on the other hand, should throw open all its windows freely and wide to the light of knowledge and truth.

No wonder that, attempting such a task, we staggered and stumbled sometimes, and tried many an alluring path from which we had later to retrace our steps; and that one and another of our company, at this point and that, grew faint-hearted by the way, and dropped out of our little band, saying, "You are attempting the impossible."

But on the whole the band proved made of hero stuff; and the ideal did not prove a delusion. And to-day, we have there, as you have here, a Church in which religion and liberty, reason and faith, the sanctities of love and worship and the light of the fullest and freest knowledge, are married—married beyond any possibility of divorce.

One of the great problems which from the beginning we have had to face, has of course been that of organisation. Seventy-five years ago we took our first important step in the direction of its solution by organising the American Unitarian Association. That Association, organised the same year and almost the same day with yours, was like yours in most particulars: it was missionary and executive in its aim; it was composed wholly of individual subscribers; and it had no representative connection with our churches. From time to time local associations and conferences were formed in different parts of the country, mainly to promote fellowship and interchange of thought between scattered churches and individuals. In 1865 a National Conference was organised, also for purposes of fellowship and inspiration, and not to raise money or do practical work. Still other local and State Conferences followed, until now nearly every section of the country has its own sectional conference; while, including all, are the two national organisations—the National Conference, a talking body; and the American Unitarian Association, an executive body. All these conferences and associations, local and national, taken together form a system, or organic whole, that is pretty complete and efficient. It is difficult to see how it can be much improved, so far as form or method of organisation is concerned.

One step, however, connected with the working out of this system, was rather slow in being reached; but when once taken it proved, perhaps, the most important in the whole series. It was that of making our National Unitarian Association a representative body, and thus giving it a direct connection with all our churches. So long as it remained a body composed of simply individual subscribers, we were never able to make it in the fullest sense national. We were never able to secure for it that full and complete confidence of our churches that was desirable. There were always persons who said, "It is a Boston affair"; or, "It is run by a set." We were never able to secure quite that hearty confidence and co-operation between the National Conference and the Association, that was important. Still further, while the Association was controlled by officers whom the churches had no voice in choosing, its money support was not adequate. At last it

came to be seen that in order to make it the effective missionary arm of the denomination that was needed, it must be brought closer to the churches. Something must be done to make the churches—all the churches—feel that it was theirs. The way to do this, of course, was so to change the nature of the Association as to give the churches a representative voice in its management. This change was made. Its membership now consists partly of individual subscribers, as before, and partly of representatives appointed by contributing churches. The result has been all that could be asked. The old jealousies that existed towards the Association have passed away. Now it has the confidence of practically everybody; and our whole constituency of churches stands almost solidly behind it.

I call attention to this because of the great importance of the results that have come from it. It gave us almost at once such a unity of practical action among our churches as we had never before known. It nearly doubled the amount contributed annually by our churches for missionary and church extension work; and it probably more than doubled the general missionary efficiency of our body.

Another event in our recent history is equally worthy of attention. I refer to the action of our National Unitarian Conference, six years ago, in placing itself upon the clear and simple basis of the religion of Jesus. That action was as influential in promoting spiritual unity and harmony among us, as was the action of the Association, which I have referred to, in promoting organic unity and harmony.

We have not always in the past had harmony in thought or in spiritual aims, any more than in organisation and practical aims. We have had to feel our way to unity in ideals, as well as to unity in work. We have had our "Conservatives" and our "Radicals," and these have not always loved each other any too well, or extended to each other any too brotherly a fellowship. We have had our "left wing" and our "right wing," and these have been sometimes pretty far apart, and not very harmonious.

We have had no little discussion and division over names. There have been some among us, who, while holding to the central teaching of Jesus—of the Divine Fatherhood and the Human Brotherhood—have had serious doubts whether we ought to keep the name "Christian." "As the world understands that name," they have urged, "it certainly has a dogmatic signification. For fifteen hundred years and more it has been associated, inseparably associated, with dogmas which we as believers in rational religion reject. Therefore, if we would be honest, must we not lay the name aside as spoiled, as misleading, and take some other, like 'Free Religious,' or 'Independent,' or 'Unitarian' without the 'Christian,' which is really broad and undogmatic." On the other hand, we have had some among us who have objected to the Unitarian name for much the same reasons. They have thought that name dogmatic, and wanted it laid aside and the Christian name kept.

We have had no little agitation and worry over questions of "sectarianism," and of "breadth" or "narrowness." There have been some among us who have carried all their lives a sort of chronic fear lest something might be done, somewhere, that somebody might suspect of being sectarian.

Well, it seems almost too good to be true, but it is true: this kind of thing has nearly all passed away. To-day we hear hardly an echo of it anywhere, from the Atlantic to the Pacific. What is the cause of the change? Principally the action referred to, taken by our National Conference. Our old trouble over "Radical" and "Conservative," I think I am justified in saying, is entirely gone. Conservatives and Radicals have found that below their differences there is a deeper common faith. It is the old experience over again, that as men go down to the deeper things they tend to come together. Our old trouble about "wings," too, has gone. Robert Collyer says: "The Unitarian bird in America has no wings any more—it is all body. Or, if it does have wings, at least they are no longer used for beating and striking one another, but only for united effort, to *fly* with." Our trouble about names has gone with the rest. With the names "Unitarian" and "Christian" defined as meaning the faith of Jesus, as we believe our National Conference was right in defining them, there are no names that we all more gladly accept, as there are none that seem to us intrinsically greater or nobler.

Our fear of sectarianism is disappearing because we are more and more coming to the consciousness that we are not a sect; we are a Church—a Church of ethical and spiritual religion, without a single dogmatic or sectarian feature. A sect is a body that is sectional. The Unitarian Church in America is not sectional. Whatever it may have been in the past, its basis to-day is the universal. A sect is a body which cuts itself off by some peculiar dogma or practice from others. We cut ourselves off from none. So far as I know—and I have taken large pains to inform myself upon this subject—there is not in all America one single conference, association, or church, that is founded upon any dogmatic or sectarian creed or statement or sentence. With differing forms of expression, our associational organisations and our churches are all founded upon what is common to every form of Christianity in the world. In other words they are all based upon what is central in all ethical and spiritual religion.

I would not be understood as claiming that this great and happy change which has come to us since the memorable action of our National Conference at Saratoga in 1894, is wholly the result of that action. Rather it is the result of all our thought, and all our groping, and all our struggles and prayers for seventy-five years, and more. But the crowning deed by which all that had gone before was unified and completed, was the action taken six years ago at Saratoga; where, after a long and full discussion—indeed, as the culmination of a discussion which had been going on among us everywhere earnestly for ten years—the whole body of representatives of our churches in National Conference assembled by a unanimous vote—not one single voice dissenting—planted our chief national organisation on the simple basis of the two eternal commands of Jesus. Here are the historic words:—"These churches (the Unitarian churches of America) accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

It is worth while in this place to call attention to the fact that by this Saratoga action, and what went before it, we have created for ourselves in America, essentially what your great and honoured Dr. Martineau laboured so long and earnestly to create in England—namely, a great Free Church movement, a great "open trust" religious body, a great undogmatic, non-sectarian, spiritual, Christian Church, with its doors wide open to every sincere worshipper of God and lover of man.

Dr. Martineau, at your Leeds Conference, uttered his famous saying, "If any one, being a Unitarian, shrinks on fitting occasion from plainly calling himself so, he is a sneak and a coward. If, being of our Catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors."

Many of us in America, while regarding Dr. Martineau with the profoundest love and reverence, nevertheless believe that in that last sentence he reveals the great practical mistake of his life. We have created on the other side of the sea such a Church as he longed for; but we could not follow him in the name we gave it. Instead, we found ourselves all united in lifting above it as the truest banner-word we knew, that name which to us seems the largest, the richest in spiritual significance, the most catholic, the most intrinsically unsectarian, in the world; that name which in its very meaning gathers up into one all the deepest unities of God, of man, of the spiritual universe; the name that our fathers loved, the name that Channing and Parker and Martineau claimed as their own, the name that has cost more of sacrifice, of faith, of moral heroism than any other of modern times, the name which for a century has been the world's best known symbol of religious freedom—the name Unitarian.

This is as much as time permits me to say regarding our two leading national organisations—the American Unitarian Association and the National Conference. Let me turn now to some organisations of a different and somewhat more limited character. I have particularly in mind three, which have proved of much service, and which I believe you do not have anything quite like here. One is an organisation of our young people, known as the Young People's Religious Union; the second is an organisation of our women, called the Women's Alliance; the third is a group of clubs, formed by our men, and generally known as Unitarian Clubs. Let me speak of each of these in turn.

First, the Young People's Religious Union. Of this you already know something through Mr. Ellis' paper at the Leicester Conference. But I may speak of it briefly. We have long had among the young people of our American churches a great deal of literary and social life. For years many of our churches have had Unity Clubs, and other literary and social organisations for their young people, many of which have been very successful, and accomplished important results. But few of these societies did much that was distinctly religious. More and more it came to be felt among us that here was a lack. Literary culture and social enjoyment are good; but they do not take the place of religion. So the question began to be considered in many quarters, What can be done to meet the *religious* needs of our young people? As a result, here and there a society was formed with distinctly religious aims; and at last a general movement in that direction was made, by organising, five years ago, what is known as our National Young People's Religious Union. Its aim is to form in every church an association of the young people, on a basis as religious as that of the Church itself, to take the young people by the hand as they begin to think about leaving the Sunday-school, to show them that religion is for them, to interest them in its development in their own lives, to put them in religious training for the church, and to lead them into the church to become active worshippers and workers there. The number of churches that have organised these Young People's Unions, up to this time, is some 120 or 130, and is steadily increasing. I noticed that the number of new Unions reported as formed last month was five. This movement is distinctly quickening the religious life of our churches. It is saving many young people to us who without it would drift away and be lost. It is training up a body of young workers for our churches.

A valuable feature of the movement, too, is its missionary aim. Our Unions have it for one of their objects to do something for somebody else, and to spread our Gospel. Already they have combined to support a College Town Mission—that at Amherst, in Massachusetts. The Universalist churches in America, which you know are similar to the Unitarian, have also their Young People's Unions, similar to ours. And their Unions are doing a most vigorous missionary work. Already they have established two new churches—raising the money to buy the lots to build the church

edifices, and to sustain the preachers until the societies were on their feet. There is hope for any Church when its young people get the missionary spirit.

I am glad to add my word to that of Mr. Ellis, in calling attention to this Young People's Religious Union Movement, because I believe it has in it large possibilities of good for our cause. Certainly its results in America have been valuable. I cannot see why they should not be equally so here.

I come now to the organisation which has been formed among our American women. This organisation, known as our Women's Alliance, has a local branch in nearly every church. Its object is to associate the women of our churches together for the strengthening of local causes, for the advancement of the general cause, and for doing good in such ways as may open.

It is remarkable what enterprise, what zeal, and how many useful activities the Alliance has developed. It is remarkable how much money it has raised. I do not have its last report. But according to the latest that is within my reach, it raises and disperses annually, through its general organisation, that is, aside from the work of its local branches, from twelve to fifteen hundred pounds a year. This is for general missionary or church extension work in some form. But if we include the money raised by the local branches and expended in various ways at home, the sum swells to between six and seven thousand pounds a year. Let me mention some of the things the Alliance does. It carries on a very large amount of post-office mission work, from many centres—a work practically covering the whole of America. Long ago the list of names of persons to whom it was regularly sending Unitarian literature, and with whom it was corresponding, filled eleven stout ledgers. It raises money for the publication of important tracts and pamphlets. It conducts a "Cheerful Letter Exchange" whereby large numbers of letters of cheer and helpfulness are sent from ladies to invalids and persons shut in from the world; and it publishes a special monthly periodical for the benefit of such invalids and "shut-ins." It sends out books singly, and in the form of small libraries, to readers in remote country places.

It establishes and helps carry on circles for Sunday religious worship in places where we have no churches—these circles sometimes developing into churches. It establishes and helps maintain mission Sunday-schools, religious study classes, mothers' meetings, kindergartens for poor children. Through its various branches it does a very large amount of benevolent and charitable work of many kinds for the poor, the unfortunate, the suffering.

It was the Women's Alliance that helped Mr. Singh's Unitarian Mission in India to make its start—to print its hymn-book and its first tracts, and to open its first church and school. At different times and in various ways it has rendered aid to our important mission in Japan. It helps pay the expenses of young men without means who are studying for the ministry. It has aided in carrying on educational and religious work among the negroes in the South, and among the aboriginal Indian tribes in the Far West. At the present time it is helping several new societies to build churches, one of these being the young society at Ottawa, the capital of Canada. It is aiding several struggling churches to pay off their debts, so that thus they may get upon their feet and be able to go alone. It is helping to support two missionaries in our Southern States, where in the past our cause has not obtained much footing.

Thus is it doing good in numberless ways which are not denominational, while at the same time it is a great power in developing the life of our individual churches, in lending aid and encouragement to new and struggling societies, in scattering our thought far and wide by the printed page, and in kindling and keeping burning in our whole body the missionary spirit.

It should be borne in mind that what is accomplished by it, is in addition to all that regular work in our churches which men and women naturally do together. The Alliance is not a rival to anything else in the church. It does not set up the women of a church against the men, as some have foolishly imagined. It does not draw away from other parts of the church's life. It simply calls into activity a valuable new agency—a valuable new source of moral and spiritual power, which but for the Alliance would for the most part remain latent and unemployed.

Nor does the organisation of our women for work on their own lines, draw away from the larger, general work of the American Unitarian Association. Rather it helps that. The women's organisation kindles a zeal which spreads to other agencies. As a rule, where the Alliance is most active the Unitarian Association gets warmest and strongest support. The past year the Association has raised and expended for missionary and church extension work, $75,000, or £15,000. The work done by the Women's Alliance is in addition and supplemental to this. By far the most valuable auxiliary the Association has, is the Women's Alliance.

As I state these facts regarding this organisation of our Unitarian women in America, it is not unnatural for me to ask myself the question whether a similar organisation might not be of service to you in England. Of course that question nobody can answer but you.

This brings me to our organisations in America, known as Unitarian Clubs. I wonder how many of you have had your attention called to these clubs. They are something comparatively new; but I think they are quite worth knowing about. In the places where they exist they are proving distinct sources of strength to our cause. They are mainly confined to our larger cities, as New York, Boston, Philadelphia, Buffalo, Chicago, San Francisco. And yet some relatively small places have organised them, and with success. In one locality in Central Massachusetts, six or eight churches, some of them in villages, have united to form a very excellent Unitarian Club. The clubs are composed exclusively of men; though at least once a year they have a "Ladies' Night," on which ladies are invited. A few clubs meet one evening a month; but the larger number not oftener than once in two months; and some only three or four times a year. The plan carried out is this:—Each meeting begins with a dinner, somewhat elaborately served, at six or half-past six o'clock. This lasts an hour or an hour and a quarter, to give plenty of time for chat. At most of the clubs, if anybody wants to light a cigar at the close of the dinner, he is at liberty to do so; except, of course, on ladies' night. When the dinner is well over, without withdrawing from the tables, the president calls the club to order and introduces the speakers of the evening. And here comes the feature that gives the clubs their power. The ablest speakers that can be found are provided, and the subjects discussed are of the most living character. Perhaps at a majority of the meetings the speakers are Unitarians, but at many they are not; the practice is to go freely to every religious denomination, and outside of all denominations, and lay hand on men, wherever they may be found, who are able to give the weightiest thought upon the subjects to be discussed.

Some of the subjects considered are of special interest to us as Unitarians. Then, naturally, we have mainly Unitarian speakers. But our range of themes is not confined to Unitarianism, or even technically to religion. We open our doors to great questions of social reform, to great political questions whose significance is mainly moral, to all questions which vitally affect the general social, moral or religious welfare. And it is interesting to note that when we discuss these great themes of general concern there is no talent that we are not able to avail ourselves of, from editors of our most influential papers, and presidents of our universities, and members of Congress, and judges of our highest courts, to organisers of industry, and leaders of our federations of labour.

These Unitarian clubs have value in several different ways. For one thing, they mightily interest our *men*—our best men, our strongest men—lawyers, doctors, educators, literary men, public men, business men, all men who have brains. There is too much of a tendency for men, especially men of influence, who get absorbed in other things, to slip out of our churches. These clubs are a hand, and a hand with a good deal of grip in it, to keep hold of them.

Another good effect of these clubs is their broadening influence in the community. Ours is the one Christian body which is in a position to open its doors and invite honest religious thinkers of all names to meet on a plain of equality for the candid discussion of religious subjects. As we do this, year after year, in our clubs, the result is marked in dispelling prejudice, in breaking down sectarian walls, and in creating a spirit of greater religious breadth and charity all around us.

Still another important end these clubs serve. They enable us to make our religion felt in connection with great questions of public concern, without splitting up our churches and embittering the feelings of our people. There is nothing more important than to carry the principles of our religion into politics. It is vital to the public well-being that great national and social questions shall be tried by such standards of moral judgment as are set up in our churches. How can this be done? To some extent we can take these questions into our pulpits. But this must be done with care, or else we shall accomplish more harm than good, because many of these questions have two sides—yes, many sides; and what is wanted is not your dogmatic utterance or mine on this side or on that. What is wanted is light—light on all sides, which shall enable us all to see more clearly the thing that is just and right.

Now, here it is that these clubs come in to help us—to help us in exactly the way we need. They furnish a place to discuss these subjects; to express our full thought; to listen to the strongest men there are on both sides, and all sides; to bring every question to the moral test. By this means we are able to make our religion bear mightily on politics; and without in any way turning our pulpits into political platforms.

I give you this brief description of the American Unitarian Clubs, because they are an agency by means of which the American churches in many places are seeking to achieve, and are achieving, certain important ends which there does not seem to be any other means of attaining so effectively. I have often thought, what a power such a club might be made in London! Is there not a place for such a club here—a place not now filled by any agency? And are there not places for such clubs in twenty other English cities? I venture to ask these questions.

I shall call your attention to only one more matter. That shall be the effort which is being made in many quarters in America, not only in our own churches but in others, to make a little broader religious appeal to the people, or to bring religion to bear upon the public thought and life from more sides and in somewhat more practical ways, than have been common in the past. There is a growing feeling that there is danger of limiting the usefulness of our churches by treading too blindly in the ways of our fathers, and by thinking too exclusively about what preachers and

churches were accustomed to do in the past; instead of asking what we need to do now in this distinctly new time, when life is so different, and when religious conditions are so new. I think our best experience in America justifies the belief that there are no better fields for missionary work than right around our own churches; that as preachers and churches we should seek the people; that we should put ourselves into the closest possible relation with the people's thought and life; that we should adapt our efforts as far as practicable to their demands and needs, and not insist too strenuously that they shall come to our fixed ways. In other words, I think it is the growing judgment of our most earnest and successful men that it is our duty to keep our eyes open for opportunities to go outside of the regular church routine, and do such missionary work as, for example, hold Sunday afternoon popular services in parks and open places, as our Boston ministers have been doing every summer for years on Boston Common; organise and carry on in our churches such popular services as your English "Pleasant Sunday Afternoon" meetings; take public halls and theatres sometimes, and carry on series of strong, earnest, high-class popular services there, not hesitating to make large use of music, orchestral and other; from time to time hold series of vesper services on Sunday afternoons or evenings, not with your own people, but with the outside public, in view, also in those making large use of music; vary the regular routine of the Sunday evening by courses of earnest practical sermons and addresses to young people, to young men, to working people; make a free use of the lantern on Sunday evenings, not for sensational effects, not as a cheap show, but as a wholly legitimate appeal to the eye—for instruction and for impression—to enable you to drive home truth to men's hearts through two senses instead of one—through eye as well as ear—thus in the presenting of many a theme fully doubling your power to stamp your thought on men's minds and consciences.

Even further still I would go, and I think our best experience in America justifies this. Making my morning services always as devout as possible, as tender, as comforting, as uplifting, as deeply helpful to the spiritual life of all my people as possible, I would then feel at liberty, when evening came—and not only at liberty, but in duty bound, as a public teacher, to bring into my pulpit as occasion might demand, great subjects of public concern that are occupying the attention of the community and the nation, and that need to be settled on the high principles of justice and religion; either speaking on them myself and giving to the people what help I could, or, doing better still, bringing before my congregation, from time to time, other men—men of light and leading, men who care for the public weal, men of character and knowledge, who have devoted special study to these great subjects, and to the moral principles that underlie them, and therefore who are masters, capable of giving to us all, as men, as citizens, and as Christians, the knowledge and the moral help we need.

Such are some of the ways in which many ministers in America—not only Unitarians, but a larger number still of the broader-minded and more earnest ministers of the Evangelical bodies—are learning to do a most important kind of missionary work in their communities—by broadening their appeal, by availing themselves of methods that are more living, by going out to the people and trying to minister to the practical and many-sided needs of the great public around them, as well as to the spiritual wants of their own church members.

Friends, we are gathered here, on this seventy-fifth anniversary of the British and Foreign Unitarian Association, to take counsel together as to what can be done to advance the cause for which this Association exists—a cause dear to us all. I have been talking to you about certain forms of organisation, plans of work, and missionary methods, which have been found useful and effective by our brethren on the other side of the sea—with the hope that experience over there might not be wholly without interest and suggestive value to us here. But let us not forget that, after all, there is something deeper and more important than any of these merely external things. The best outward agencies, and the most perfect denominational and church and missionary machinery, of themselves alone, are dead; they can be made alive only by the living spirit of missionary zeal and consecration.

Can we, any of us, for a moment doubt that the future of the Unitarian Church, alike in England and in America, is indissolubly bound up with the question of whether or not it is to be a missionary Church?

It seems to me that every sign in the spiritual world indicates with a clearness that we cannot mistake, that the simple, central religion of Jesus Christ, which is love—love to God above us, and to humanity by our side—the religion which in so peculiar a sense has been committed to us as Unitarians—is to be the religion of the future. But it also seems to me that all the signs of the present and all the teaching of the past quite as clearly show that the indispensable *condition* of its *becoming* the religion of the future is, that it shall first be set on fire in the hearts of mighty believers; in other words, that a body of men and women and churches must appear, who so deeply feel its beauty, its preciousness and its power, and who are filled with so noble a spirit of unselfishness and zeal for doing good, that they cannot rest until with glowing hearts they carry its teachings of light and hope and life to others near and far.

Is the Unitarian Church to-day such a body? If it is, let us thank God and go forward. If it is not, then the question of questions for us all is, how, with God's help, we may make it such.

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The Rev. DENDY AGATE in opening the discussion congratulated the readers of the papers upon the many suggestions they had put before the Conference. There were matters which required the most delicate handling. He imagined that a great deal of good work might be done by the lady members of the churches, and felt that something on the lines of the Women's Alliance might be started. With regard to Unitarian Clubs, Liverpool had already adopted something on these lines. He trusted that the work of Domestic Missions, referred to by Mr. Robinson, would be readily and better supported. They must be satisfied with the day of small things, and work on until the day of greater things came.

The Rev. MARION MURDOCK said she had been extremely interested in Mr. Sunderland's comprehensive and satisfactory paper giving an account of the work in America, and of the happy feeling which now existed in the different branches of the work throughout the country. Nothing was, perhaps, more gratifying than the growing up of the Young People's meetings. The experience was that the Young People's meetings must not be elder people's meetings in the guise of young people's meetings. Some difficulty had been experienced, but it was found better to allow the young people to conduct their own meetings. She remembered attending one of the so-called "Young People's meetings" before such organisation was made possible. The young people were sitting down and listening while the talking was being done by elders. Mr. Sunderland had also spoken of the Women's Alliance, which had become such an effective organisation. Last year the sum of money raised by various local branches of the Alliance amounted to some 45,000 dollars. All this money was applied for the building up of Unitarian churches and helping smaller churches. When any smaller church needed help the general body of the Alliance would send out slips asking for assistance—perhaps a dollar or two. The response would be, perhaps, four or five hundred dollars for the church which was to be assisted. Such help was of a substantial kind, but was really no burden to the other churches. Of the women in America who had and were doing effective work no one had done more scholarly and devoted work than the gifted wife of Mr. Sunderland. In conclusion, the speaker said that if at any time people in England might feel discouragement at their work in consequence of the obstacles which were placed before them, it would be well always to remember that the English race across the water was reaping rich fruits of the courage of their ancestors in liberal thought in this country. It was through the steadfastness and wonderful courage of Priestley and Lindsey among others that such an enthusiastic body, pledged to the cause of Liberal Religion, had grown up in America. They were never forgetful that a great deal was owing to the English race, which had bequeathed a spirit of liberty to them.

The Rev. C. J. STREET, who followed, said he wished to slightly correct Mr. Robinson in his paper. That gentleman had seemed rather pessimistic in thinking that only two domestic missions had been started in recent years. There had been more than two; one in particular at Croydon was established in 1886. There were others to his knowledge. Personally he thought it was a great mistake that Unitarians had divided their work up in so many ways. The work would be done in a much better manner if there was amalgamation. There was a practical suggestion which he wished to make from his experience in the North, and he hoped that every association would encourage it more or less. The North and East Lancashire Mission had a number of assisted congregations which would have to be assisted for many years to come. It had not been possible for some of the congregations to become independent and to pay their own way out of their own resources; and the question which had had to be faced was how they were to be assisted, because the funds of the Union were being spent, and they had to economise. The solution was that the missionary congregations should be encouraged to establish independence funds for themselves, and that the Missionary Associations should help them by granting 20 per cent. on every £100 raised. This was working very well. It was necessary that there should be a small endowment to work upon, and therefore there was a fund now being invested by those congregations with the approval of the Missionary Association. The result was that before long the grant was proportionally reduced; the congregations were helped towards independence; and the Missionary Society was able to turn

its attention elsewhere, and able to do more work.

Mr. Cosens Prior spoke of his impressions of the work of the Young People's movement. It had been tried at his church, and had been found very serviceable in gathering the young people together. He recommended the movement to other congregations.

The Rev. A. A. Charlesworth entered a word of personal protest against the spirit of some of the utterances of the speakers. They had been told that they should be satisfied with the day of small things. It was time that they should throw off that idea; and it was time that they should have a little more genuine faith and genuine passion. It was always being said that Unitarians were the leaders of opinion of modern times. He did not believe that was true to the extent it was affirmed. It rather seemed to him that the great tide of society was swinging along and leaving them behind, petrified into obelisks to mark the course of religious progress in the past. He urged that the utterances of Unitarian ministers should be of things that men were looking for, and the things which would lead them to God.

Mr. Grosvenor Lee expressed surprise that Mr. Charlesworth should be anxious to attack Mr. Agate for endeavouring to comfort in a day of small things. He would like to ask Mr. Charlesworth when he was going to give some facts about the work in his own district. He was surprised to find the other day that there was no report from any of the aided churches in the Midlands. Speaking of Mr. Sunderland's allusions to the benefits which had accrued to the American Unitarian Association through developing their organisation and allowing it to become representative of the churches, when he (the speaker) proposed some years ago that the rules of the Association might be altered so that each District Association should send a member to the committee of the Central Association, the resolution was not carried, on the very practical ground that, even if members of churches were appointed in different parts of the kingdom, it would be almost impossible to get delegates to come up to different meetings in London. What he would like to know was, how delegates came from distant places to the meetings of the American Association? Another question arose immediately one came to representation, and the National Conference would probably find that out itself. Was the minority to be bound by the majority? If there was an organisation such as was described by Mr. Sunderland, to which churches would send representatives, and if delegates were forced to express opinions by which they would be bound, he would tell them for certain that it was sure to break down. Whatever else they differed upon, all would heartily agree that each congregation was to manage itself.

The Rev. A. A. Charlesworth protested against the insinuations of Mr. Lee. The Midland Union had good reason for keeping back the reports of the aided churches.

Mr. J. Cogan Conway, after having pointed out that there were ladies at work in various churches in the South of England, and having testified to their capabilities, asked of Mr. Sunderland if the American Association had adopted the policy which the British and Foreign Association had adopted of regularly diminishing grants.

The Rev. Dr. Zillman (Sydney) also spoke, arguing that as Australia had sent aid to South Africa, English Unitarians should not forget to send out to them suitable young men for the ministry.

The Rev. Dr. Brooke Herford said that if more of their friends had begun life as he had amongst the small things they would have been very glad to have come to a time when they could venture to talk a little large. He was thankful for Mr. Street's sermon of the previous day. He remembered forty-nine or fifty years ago when they all were criticising themselves except those who criticised each other, he always said that the day of large things would come. In many ways it had come, and he was thankful for it; but he believed still in the little efforts and in careful ways. He did not care twopence about the future. He did not know whether the Lord was going to build a great Church in the name of the Unitarians or not, but he was certain that it would be somewhere about the principles that they had been standing up for which some called by one name and some by another. He confessed that he had never found a better name than the old name which was good enough for Channing, and whether they called their churches by it or not it did not matter to him. The time would come when they would all feel that that name and the thing it stood for were somewhere as near as they had been able to get to the religion of Jesus Christ and the eternal truths of God. Meanwhile, let there be criticism, for they would not know themselves without it. Yet matters went steadily on and the general tone of the meetings had been confidence in good work, always seeing, as Mr. Sunderland had said, that it was the principle at the bottom that mattered most. They might not be able to count their progress or see the hour-hand moving, but it was moving, and as he looked back over the last fifty years he saw that it moved steadily and faster all the time. He prayed to God that it might so go on.

The Rev. J. C. Street said he had been connected with the missionary side of the churches more permanently than almost any man among them. The papers had both been extremely profitable and valuable, and the suggestions contained in Mr. Robinson's paper would not be overlooked or forgotten by those concerned in English work. One or two of the suggestions in Mr. Sunderland's paper were sure to command respectful attention of many of the churches in England. But there were points which did not command his sympathy. He was not at all sorry for the utterances of Mr. Charlesworth because in his opinion there was a need of greater inspirationalism. There never was a time such as the present when the demand for progressive thinkers had been greater. England was ripe unto the harvest; God only knew where the reapers were to come from; but if the labourers were ready the work was upon their hands.

The President then congratulated the readers of the papers, and

Mr. Robinson, in replying, said he was glad of Mr. Street's correction in the matter of Domestic Missions.

The Rev. J. T. Sunderland thanked the meeting for their attention. There was no attempt on the part of the American Association to legislate for the churches. The representatives were sent to do general work, and not to make rules for the churches. The Association did believe in regularly diminishing grants. He concluded with some earnest words as to the need for more self-forgetfulness on the part of ministers and churches, as devoted not to their own interests, but to the great cause of religion and human life.

The Conference then terminated.

In the evening the meetings were concluded by a conversazione at the Royal Institute of Painters in Water Colours, Prince's Hall, Piccadilly, when the President received the members of the Association and a large number of other friends.

ACHIEVEMENTS OF THE CENTURY.

The Study of Comparative Religion.

IV.

The Sacred Books of the East (ii.).

In the year 1578 a young Italian Jesuit named Matthew Ricci arrived at Goa to complete his course of theology in preparation for missionary work in the East. Francis Xavier had already carried the cross to Japan, and in the year of Ricci's birth laid down his life upon the China shore. What Xavier had died for, Ricci accomplished. It was the beginning of the labours which were to be so eventful for the Church, and to reveal some of the strange features of the Flowery Land. Ricci taught chemistry and mathematics as well as the Gospel; and he acquired such mastery of Chinese that his treatise in that language on "The True Doctrine of God" had the honour of a place in a famous collection of the best Chinese works in 160,000 volumes! The studies which he prosecuted so successfully were maintained by his successors. While the English Church was engaged in driving out the Presbyterians in 1662, Father Da Costa was printing at Kian-chang-foo the first text and translation of the Confucian treatise entitled "The Great Learning." A quarter-of-a-century later, in 1687, the three treatises, "The Great Learning," "The Doctrine of the Mean," and "The Discourses and Conversations," were published at Paris in Latin, under the title "Confucius Sinarum philosophus,* sive Scientia Sinensis Latine exposita."

The characteristic teaching of the "Middle Empire" thus found its way to Europe long before the treasures of Indian thought had been unsealed. The eighteenth century saw further effort in the same direction. In 1711 Father Noel produced at Prague a collection of extracts entitled "Philosophia Sinica," containing passages from the most celebrated philosophers on three great topics, (1) the Supreme Being, (2) the Doctrine of the Spirit, and the ceremonies in honour of the dead, (3) human duty, from the point of view of the individual on the one hand, and the family and society on the other. Father Prémare compiled a Chinese-Latin dictionary; and Father Gaubil translated the first and most important of the Five Classics, the "Shu

* Confucius is the Latinised form of Kong-fu-tse, or "Philosopher Kong."

King, or Book of Historical Documents."* Other scholars toiled at description and history, so that an ample foundation was laid for the brilliant labours in the present century of Rémusat and Stanislas Julien at home, or of the British missionaries Morrison and Medhurst, Legge, Beal, and Edkins—to mention no other students—on the spot.

The name of Confucius (550–478 B.C.) is associated rather with ethics than with religion. He does not profess to be an innovator or reformer. He is supposed to have collected and edited the ancient records of the "Shu" and the Odes of the "Shi." The imperial religion still at this day reposes on its antique basis, the sublime order of the living Heaven and Earth, mythologically conceived as bound together in wedded union. Of this order the conscience of man, according to Confucius, was the reflex: every faculty had its normal use: in the recognition and fulfilment of this use lay the field of duty, whether personal or social. But he knew well the difficulties in the way. When he was asked by a disciple "Is there one word which may serve as a rule of practice for all one's life?" he gave the famous answer "Is not *reciprocity* such a word? What you do not want done to yourself, do not to others." It has often been observed that this is only a negative form of the Golden Rule. But its positive application was in his mind, though his own consciousness of failure prevented him from enjoining it on others, for he went on to add with sorrowful humility, "There are four things to not one of which have I as yet attained. To serve my father as I would require my son to serve me, I am not yet able. To serve my ruler as I would require my minister to serve me, I am not yet able. To serve my elder brother as I would require a younger brother to serve me, I am not yet able. To set the example of behaving to a friend as I would require him to behave to me, I am not yet able."

It was among the great services of the learned and genial Dr. Legge that in his splendid edition of the Chinese classics, he sketched some of the later phases of ethical philosophy among the successors of the Sage. On the one hand was the principle of Yang Chu, known as "each for himself": on the other that of Mih Teih, "loving all equally." Why did thieves steal, and states make war? It was for want of mutual love. Were this practised, the strong would no longer prey upon the weak, the rich would not do despite to the poor, the deceitful would cease to impose upon the stupid. But Mencius (or Mang-tse, born in 371 B.C.) restored the Confucian doctrine in a manner somewhat more closely resembling Butler's conception of human nature; and ever since Confucius has held sway over Chinese thought, according to the well-known prophecy, in the proud character of a "throneless king." His reserve, however, concerning the higher conceptions of religion did not prevent the development of the venerable doctrine of the Personal Heaven into a real Theism. The singular controversy which broke out among the Protestant missionaries more than fifty years ago (in which Dr. Bowring took a prominent part along with Medhurst, Legge, and others), as to the most suitable Chinese equivalent for "God," brought a large quantity of evidence to light, proving the wide-spread theistic interpretation of the ancient texts. Not unfairly did the author of the first article in the "Mémoires concernant les Chinois" describe their religion as "*une Déisme avec quelques superstitions.*"

The scholarship of the past century has done much to elucidate the Confucian doctrine, but it has done more to unveil the history and significance of the other two religions of China—Taoism and Buddhism. France led the way in Europe, but Great Britain on the spot. The Jesuit missionaries had already made acquaintance with the enigmatic little book entitled the "Tao-te-king: the Book of the Way and of Virtue," ascribed to Lao Tse, the elder contemporary of Confucius. They delighted in finding anticipations of Catholic truth, and Father Amiot believed himself able to recognise in Lao Tse's teaching the three persons of the Trinity. To this book M. Rémusat devoted a famous memoir, in which he sought to prove that in the sixth century B.C. ideas were passing to and fro, so that the sacred name of Israel's God IHWH travelled across the continent, and was enshrined in the philosophy of the Far East. His pupil and successor in the Collège de France, M. Stanislas Julien, published the text with a translation in 1842, but the allusions to the Trinity and to the four holy letters were set quietly aside. Instead, there appeared a collection of aphorisms, grouped around one central term, the Tao, the "way" or "path." Others have translated it since (Legge's version will be found in the "Sacred Books of the East," xxxix.), and some, like Mr. H. A. Giles, have expressed doubts of its authenticity; but there seems no reason to question that it substantially represents the philosopher's speculations, whether or not it issued in its present form from his own hands. The Tao has various aspects. Outwardly, it is the ordered "way" which Nature treads upon her daily course. It is the sum of all the elements of the world's harmony, represented especially by the steady path of the heavenly bodies, the succession of the seasons, the permanence and regularity of the annual round. But whence does all this issue? Behind the visible Tao lies the Tao unnamed, unseen, unheard, the mysterious source whence all phenomena proceed. In this ancient presentation of the Absolute lies the ground of all things; and to know it and live according to it is the wise man's aim. For it is ever silently working, a ceaseless energy pervading all nature, where everything fulfils its own law. Unhasting, unresting, uniform and constant, seeking nothing for itself, it produces, nourishes, supports, matures, completes, but it makes no claims and never vaunts itself. If all things, however, have a law of their being which it is their destiny to fulfil, what about man? He, too, is the organ of the Tao. Man takes his law from the earth, the earth takes its law from heaven, heaven takes its law from the Tao, and the law of the Tao is its being what it is. So Lao Tse reaches by a kind of philosophical intuition after the ultimate unity, revealed in heaven, earth, and man. Heaven and earth are the two great symbols which sum up the energies of the universe; they act without acting, for they do not interfere; they give each object, whether sun or star, stream, tree, or bird, opportunity to fulfil the inner purpose of its being. This is their impartiality, and man's conduct should be like it, he should have no personal ends. Looking at the grand order, then, Lao Tse drew the same lesson which Jesus drew from the equal bounty of the sun and rain. "Recompense injury with kindness," he said. It was too hard doctrine for Confucius. "What, then," he asked, "will you return for good? Recompense injury with justice, and return good for good." That was not enough for Lao Tse's disciple, Chwang-tse. "Mighty," said he, "is he who conquers himself. To the good I would be good: *to the not-good I would also be good in order to make them good.* Use the light that is in you to revert to your natural clearness of sight."

The modern forms of Taoism have been degraded by an alliance with alchemy, begetting a fantastic quest for the philosopher's stone and the elixir of immortality; and the influence of Buddhism has further modified its original character. But its moral teaching has still many sound features, if we may judge by the very popular "Book of Rewards and Punishments," translated first by Rémusat and then by Julien. It aims at producing a life of disinterested benevolence, and rebukes all selfishness, falsehood, and cruelty, with stories illustrating all kinds of offences down to frightening birds asleep on trees, destroying their nests or breaking their eggs. The same type is presented in some of the legends of the gods, such as "the High Emperor of the Sombre Heavens." When he comes to the throne he begins by distributing the funds of the treasury among the poor and the homeless, the halt and the blind. At length, being perfected in goodness, he ascends to heaven to enjoy everlasting life. But he cannot abandon his people to sin and sorrow, and he descends to earth eight hundred times to become the companion of the common people and teach them the truth. Then he makes another series of eight hundred descents to heal the sick; a third of similar number to exercise redeeming grace in the hells; and a fourth to endure suffering patiently, and give his life again and again, that his pain may be a spring of joy and righteousness to many hearts. But here Taoism speaks with the voice of its sister religion, Buddhism.

Third of the religions of the Chinese Empire is the faith of the Buddha. Hardly traceable in the Flowery Land before the year 67 A.D., its introduction was followed by a burst of missionary effort, when Hindus, Parthians, Huns, and men of various races, rich and poor, prince and mendicant, faced the enormous difficulties of travel "moved by a desire to convert the world." Then came the reverse journeys of the Chinese pilgrims with their precious records of observation in India, made known to us first by Rémusat and Julien, and subsequently in English by Beal and Legge. They traversed the great central deserts on the "roof of the world," they crossed the glaciers of the Himālaya to spend laborious years among the ten thousand students at the University of Nālanda, or in other centres of Buddhist learning, and slowly qualify themselves by the study of Sanskrit to convey the truth to their own people. The records of their labour are almost incredible, and the products of their

* Afterwards rendered again by Medhurst and Legge.

industry are colossal, nor was native composition neglected. The first Chinese catalogue of the sacred collection, dated 520 A.D., mentions as many as 2,213 distinct works. Between this date and 1737 no less than twelve revisions of the canon were effected under imperial order. The first printed edition, under the Emperor Thai-tsu, 960–975 A.D., required 130,000 wooden blocks (Chinese printing, like European, began without moveable type). To the edition of the last century the Emperor himself, following the example of some of his predecessors, contributed the Preface. The collection in the India Office Library contains 1,662 separate titles; and Dr. Edkins estimates the extent of the Chinese canon at 700 times the size of the Bible. The translation of one single Sanskrit group by Hiouen Tsiang (629-645 A.D.) is reckoned by Beal to contain eighty times as much as the whole New Testament.

It is difficult even for the most laborious scholar to thread his way through such gigantic labyrinths. Yet the glimpses which have been vouchsafed by Professor Beal on the speculative and devotional sides, and by Dr. Edkins on the practical, are in the highest degree suggestive. During the nineteen centuries of its existence in China, Buddhism has been again and again opposed, and sometimes persecuted: it has again and again revived and reasserted its power. At the close of the thirteenth century, a census reckoned 42,318 temples. The second emperor of the present dynasty, Kang Hi (1661-1721), who varied his success in arms by devotion to literary and scientific study under Jesuit guidance, issued the famous "Sacred Edict" in which Buddhism was bitterly denounced. This edict, it is said, is still in force, and is even read fortnightly at every new and full moon in the temple of the patron god of every Chinese city by the town-clerk, in presence of the local government officers.

It is part of the terrible decay of modern China that old forms are thus perpetuated from which all vitality has disappeared. Moreover, like other religions ranging through nearly two millenniums, Buddhism in China has had its sects, its reformers, its philosophical schools, its favourite devotions. There is the interesting type of Buddhist quietism, founded by Lo at the beginning of the European reformation. He would have no ceremonies or outward show. His disciples chanted no prayers, burned no incense, lighted no candles, served no images: they sought to practise stillness of the interior life, and reverence for the all-pervading Buddha. There is again the subjective idealism which asserts that "every phenomenon is the manifestation of mind," and extricates itself from the difficulty that this leads to the doctrine "that there is a true personal 'I' diffused throughout the whole universe" by affirming the unreality of the world as we know it. The Buddha is the eternal self-subsisting Mind, and all exist only in and through him. There is in another field the devotion to Amitābha in the hope of attaining the Western Paradise, with its stress on invocation, meditation, and faith. There is the remarkable worship of Kwan Yin (the equivalent of the Sanskrit Bodhisattva named Avalokiteśvara*) with its solemn litany (1412 A.D.), its penetrating confessions of sin, and its prayers that all men may attain perfect wisdom, and every creature win deliverance from the bondage of transmigration; and there are the strange rites of modern times on behalf of the dead, which are so generally performed that a modern observer has computed the annual cost throughout the Empire at no less a sum than £32,000,000.

The singular position of the three religions in China makes it difficult to determine the actual number of the adherents of each. The entire population is sometimes reckoned as Buddhist, for probably every family celebrates some Buddhist rites. But the state religion is Confucian, and the masses at least often join in Taoist practices. The fact is that the three are by no means regarded as mutually exclusive. When strangers meet, observed the Abbé Huc, it is the custom for each to ask his neighbour "To what sublime religion do you belong?" The first is perhaps a Confucian, the second a Taoist, the third a disciple of the Buddha. Each then begins a panegyric on the religion not his own; after which they repeat in chorus "Religions are many, reason is one, we are all brothers." This view is not modern, it is many centuries old. "The teaching of the sects," said Lu Shun Yang, a distinguished Buddhist scholar, "is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences."

The nineteenth-century student of Comparative Religion may think the declaration of the "large-hearted" man a little premature. But he is unquestionably nearer the spiritual reality of that Wisdom which "in all ages, entering into holy souls, maketh them friends of God, and prophets." J. ESTLIN CARPENTER.

* Who vowed a mighty vow not to enter the final peace alone, but to continue being re-born, until even the worst beings in the lowest hells should be redeemed.

CORRESPONDENCE.

[The Editor is not responsib for the opinions exprcssed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

ISRAEL AND EGYPT.

SIR,—The admirable papers on the "Achievements of the Century" are well deserving pamphlet form; would they not make good propagandist material? But I note Mr. Carpenter is inclined to doubt Egyptian influence on Hebrew literature, and says "No one would attempt to connect the morality of the Ten Commandments with the confessions of the soul in the sanctuary of Osiris." He further thinks Egypt's ancient faith had little share in modern religion. While a little above he implies that the ideas embodied in the "Book of Dead" "left not a trace on Israel."

May I ask if this can be supported? When we find that the confessions referred to include "I have not stolen," "I have not neglected God in my heart," "I have made no one weep"; when we learn that the "Book of the Dead" declares three duties are incumbent on man—to love God, to love virtue, and to love one's fellow man; when we read that to honour one's father and mother that one's days may be long in the land was a command current in Egypt 6,000 years ago, or 1,500 years before the time of Moses, we *do* ask ourselves if it was possible these ideas could leave no trace on Israel!

It is by no means proved *beyond dispute* that the Israelites ever lived in Egypt as described in Exodus, or left there suddenly. But the Tel-el-Amarna tablets show that about 1400 B.C. Canaan was subject to Egypt; and the Hebrew writings tell of the numerous alliances the Israelites, in after years, sought to make with that country. In this connection we have also to remember the probable date when the Decalogue was framed. This was so late as to admit of Egyptian influence. And surely the strict injunctions which hedged round the observance of the Sabbath must have been influenced by the similar strictness with which the Egyptians ordered their annual Sabbath to be observed. And from whence, but Egypt, did the Israelites get the sacred "Seven"?

The Book of Job bears unmistakable signs of an acquaintance with Egypt; see the Phœnix of xxix. 18, and the clay of x. 9 (*see infra*); while many of his protestations in xxix. and xxxi. are in the identical words of an inscription in Arabia, made long before that time by one of the Pharoahs.

The "Book of the Dead" says "God is life, and through Him only man liveth. He giveth life to man, and He *breatheth the breath of life into man's nostrils.*" With this compare Genesis ii. 7.

The god Khnemu is sculptured at Philæ fashioning man upon a potter's wheel; compare Job x. 9, Isaiah lxiv. 8, and Jer. xviii. 6. Chapter cxxv. speaks of the god as Discerner of hearts and Searcher of the reins; compare Psalms vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, and Job xvi. 13. The Text of Unas (3300 B.C.) says 'Every evil word or thing hath been done away"; compare Psalm li. 9.

Mr. St. Clair, in his clever book "Creation Records," tells us that the inconsistencies between stellar reckoning and the Egyptian Calendar were symbolically referred to as the submerging of the earth and consequent destruction of mankind; this parallels the Noachian deluge. Osiris was set floating on the seventeenth day of the month Athyr; this is the date given in Genesis vii. 11. These coincidences are surely not *all* accidental?

One important consideration remains. If Egyptian influence did bear on Hebrew literature, how is it that the momentous doctrine of the future life of the soul is not even alluded to in the Old Testament? The two, or perhaps three, allusions in the *very late* prophetical books are of course due to Persian influence; while Psalm xvi. 9, 10 are believed to be directly due to Egyptian metaphysics. The entire silence of the Old Testament (the Endor episode is valueless) as to a future life has puzzled many theologians. Bishop Warburton based his argument in favour of the divine origin of Leviticus on the fact that it did *not* contain a revelation of a future world; Archbishop Whateley endorsed this view; and both agreed that the Book of Job did *not* teach a life after death! But this does not satisfy critics; if Moses was "learned in all the learning of the Egyptians," *how* is it their great cardinal doctrine was ignored by him? Was it because he was *not* versed in all their learning, or because no such man ever lived? Or was it that if he taught it the

teaching was quite forgotten when the old legends took written form?

W. A. LEONARD.

Rupert-street, Bristol, May 27.

ATHANASIUS AND ARIUS.

SIR,—An interesting light is thrown on Dr. Welldon's statement with reference to Dr. Martineau's view of the Athanasian controversy by an incident which took place at a meeting of the Christian Union on Nov. 22, 1894. Two papers had been read on "Christian Definitions" (I am not sure of the exact title), and in the discussion which followed, the chairman (Mr. Justice Stirling), noticing the presence of Dr. Martineau, invited him to speak. The invitation was accepted, and the doctor insisted (1) in the interest of truth, on the necessity of getting behind the mythology which has grown around the origins of Christianity; (2) in the interest of religion, on the fundamental truths in the teaching, and the unique significance of the person of Jesus, which are left to us after the critical process has been applied. Then, referring to the way in which those who dissent from orthodox Christianity were at that time (of the London School Board Election) being treated, he said with great feeling and in that pathetic tone which his hearers knew so well, "Though we may be disowned and cast out from the fellowship by our contemporaries, we can find solace in the companionship of Locke and Newton, of Milton and Channing." The word and manner produced a marked effect on the meeting. In the further discussion one of the speakers, with great deference, begged to ask Dr. Martineau what, in his opinion, would have been the result to Christianity had the victory in the Athanasian controversy been on the other side. The doctor replied: "I do not hesitate to say that it was a good thing that Athanasius triumphed." I do not think he entered fully into the matter, but my impression is that, while himself agreeing with neither Arius nor Athanasius, he considered the higher and more fruitful *ultimate* truth was with the latter. In closing the discussion, the Chairman said he could not resist the force of Dr. Martineau's plea, and with warm indignation repudiated the action of those who were for calling in question his Christianity and that of his fellow-believers.

I write from memory only, and do not profess, therefore, to quote the precise words used, but I am sure of the main fact. I believe there were two or three other readers of THE INQUIRER present, who may be able to confirm, or correct, my impression of that memorable occasion.

JAMES HARWOOD.

105, Palace-road, S.W., June 2.

THE MYSTERY OF GOD.

SIR,—The curious revival of interest in the old alternative, Arian or Athanasian? seems singularly out-of-date to some of us, who wonder how long it will be before we cease to talk of God as though He were one of us. For good or evil, we are drifting past the old anthropomorphic pictures of God. He is not a subject for pictures; and surely all debates or definitions that turn upon His personality are vain. Hence the utter hollowness now of the old arithmetical anti-trinitarian crusade. Hence, too, the hollowness of all the controversies concerning the Father and the Son as individuals. We have passed on to a vast universalism which will determine all the old controversies concerning God, Revelation, Inspiration, Incarnation, Sonship with God and Salvation in an entirely different way. In *Our Father's Church* we say "God is ever the Ideal, the best in all things everywhere, the ceaseless Creator, the inmost uplifting life of all things." In a sense, and a profound sense too, a grain of sand is a Son of God, and He is incarnate in the weed that peeps from a crevice in the wall. We are aware of Him, and He is aware of us every instant and at every turn. To discuss, then, whether He is three or one, or three in one, or thirty-three millions in one, can only be misleading. Arithmetic has nothing to do with it. He is; and we know not what He is, or how He is; and, apparently, we cannot know. We only know that in Him we and all things live and move and have our being. So far, then, perhaps Athanasius had the best of it, but only because, in a way, he kept open the road for the union, or even the identification, of the human and Divine. All we have to do is to make that a constant which he made an incident, and to treat that as universal which he confined to Christ.

J. PAGE HOPPS.

June 4.

THE CHILDREN'S COLUMN.

JUST now I was reading one of the wonder-stories of the New Testament. No doubt you all know it—the feeding of the crowd that had gone out into the wilderness to hear Jesus, and how he made a little into much.

In these wonder-stories one may often see a great deal of the person about whom they are told, and there is a great deal of Jesus in this one. First there is the kind way in which he thought of other people. He had been talking with people—teaching them—all day long, and no doubt he was tired himself. And it would have been so natural for him to have been thinking, "Now I hope these people will remember what I have said, and get some good from it, and will go home and practise it." But he was not thinking this. He was thinking instead, how hungry they must be. Not how tired and hungry he himself was, but how tired and hungry *they* were.

Nor does he seem to have said to himself, "Now I will make bread enough to feed them all," but he begins inquiring how much food his disciples have, or can find. It was only a little, but still he seems to think it will be best to make that little go round as far as it can.

And he loves order, and knows that nothing is so wasteful as confusion. So the crowd is seated quietly, in a grassy place—just as many a little crowd of Sunday scholars has been seated this Whitweek, waiting for buns and milk to be served. And then he asks God's blessing. He knows that a thankful heart will do more than anything else to turn little into much. So they begin to share with one another, and then the wonder happens. They find there is enough for all—and more than enough. Great basketfuls are left over. There is actually more than at first.

Did you ever see anything happen at all like that? I think I have. What is strange is that wonderful things much like this are happening all the time, and no one notices them any more than the crowd who ate that day. They did not seem at all surprised by it. And even the disciples did not remember it as extraordinary.

The main point I want you to notice in this story is, that there seemed to be so little of what every one was wanting, not enough to go round. But *when they shared* it, it *did* go round, and there was even some left.

There are a great many things that every one wants, and yet there seems to be only a little of them, not enough for everybody. Money, leisure, education, work—how many we can think of! Naturally we all try to keep them for ourselves. Pleasure is one of these things. We all want it for ourselves. Let us think for a moment of Jesus' way of turning little into much in our pleasure.

A little brother and sister were playing together, and the little sister took up her brother's engine, the very newest, the one he liked best. "Oh, mother, Hilda has got my engine. Tell her to put it down. She'll break it!" He thought, you see, that his engine only held pleasure enough for one, and that was himself.

"Let her have it, dear," said the mother. "I don't think she will break it, but if she does I will buy you another." So the little boy let his sister play with his engine. In five minutes both were as happy as possible, and the little boy was exclaiming, "Oh, mother, look; just see what sister can do with my engine!" There was really pleasure enough for both of them in the engine as soon as they began to share it. There was actually more for two than for one.

A little boy was riding up and down the garden walks on his tricycle horse. Two more little boys came to play with him. "I had better put my horse away," he said; "three boys can't ride one horse."

"But you might call it a railway train," said mother, "and one of you could be engine-driver, and one signal-man, and the other station-master, or passenger. So the garden-roller became the station, and the apple-tree a signal-post, and I can't tell you how much fun the three boys had. There was soon so much more pleasure for the three than anyone of them could have got out of the tricycle horse alone.

Pleasure grows by sharing it. It does not become less—but more. It is like the loaves and fishes in the story. The more it is passed round the more there is left.

And, best of all, this is a wonder which can be produced over and over again. It never fails, and it never wears out. You can do this miracle yourself.

I daresay you have done it many times without thinking of it. Don't learn the evil lesson so many learn as they grow older. Don't try to keep pleasure to yourself. Share it, share it, and it will grow, and for all that you have given, your own heart will be full. Yes, strange as it seems, it will be fuller.

C. A. F.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bury.—The June number of the "Bank-street Chapel and Sunday-school Circular" is notable as the hundredth issue, the first having appeared in

October, 1889. If anyone possesses a set of the "Bury Unitarian Circular," issued in the early years of the late John Wright's ministry, the editor of the "Calendar" will be glad to hear of it. The following note on "Our Veteran Teachers" is of special interest:—At the annual meeting of the Manchester District Sunday-school Association, at Bolton, on Good Friday, a special feature of the business meeting was the presentation by the retiring president, Mr. C. C. Grundy, of handsome bronze, silver, and silver-gilt medals to Sunday-school workers whose services range from twenty to over fifty years. Three of our veterans were recipients of medals—namely, Mr. Thomas Holt, 44 years; Mr. W. Holt, 35 years; Mr. Joseph Taylor, 30 years. By some misapprehension or error in the returns asked for, some names of Bury teachers were omitted which well deserve a place upon the list—namely, Miss M. E. Grundy, 28 years; Miss Wilde, 20 years; Mr. W. Stephenson, 40 years; Mr. F. Crawshaw, 27 years; Mr. Leonard Wilde, 26 years; Mr. Edward Stephenson, 26 years; Mr. Joseph Wilde, 25 years. A promise has been made that these omissions will shortly be set right. Our Sunday-school owes no small part of its present prosperity to the long-sustained and untiring devotion of those who have given much of the vigour of their best years to this department of Christian work.

Devonport (Appointment).—The Rev. E. Robinson Hughes, of Aberdare, has accepted the unanimous invitation of the Devonport congregation to become their minister, and will commence his pastorate on the first Sunday in August.

Evesham.—Two additional memorial windows of stained glass have recently been placed in the Oat-street Chapel. The first, having in the centre the figure of a little child, with the words, "Speak, Lord, for thy servant heareth," is in memory of Geoffrey Roscoe New, son of Mr. and Mrs. Geoffrey New. It comes from the studio of Miss M. J. Newill, of Birmingham. The second window, funds for which were raised by subscriptions from his former pupils and other friends, is in memory of Mr. William Hunting, formerly for a long time superintendent of the Sunday-school. In the centre is the Tree of Life, with a scroll around it bearing the words, "Cast thy bread upon the waters, for thou shalt find it after many days;" and below is the inscription: "This window is erected to the memory of William Hunting, for twenty-two years Superintendent of the Oat-street Sunday-school, by members and friends of the school." Messrs. Eaton and Bulfield, of Lancaster, designed and manufactured this window. There are now five memorial windows in the chapel. From the remaining five windows the congregation have removed the sheets of ground glass surrounded by a violent blue, erecting in their place lattice windows of soft shades of green and grey. During the last three years other improvements have been made in the chapel by the congregation. A new and larger vestry has been built; the heating is by hot-water pipes instead of a stove; the lighting by standard incandescent gas burners, instead of a star of ordinary gas jets suspended from the centre of the roof; the dust-collecting cocoanut matting has been replaced by cork kamptulicon; and at a cost of £130 the organ has been enlarged by the addition of a swell organ and seven new stops.

Horsham.—The 127th Whit-Sunday anniversary was celebrated on June 3, at the Free Christian Church, the Rev. T. B. Broadrick, of Bridgwater, being the preacher. The congregation included a good number of friends from Billingshurst and other neighbouring churches. The morning sermon was from the words: "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with the Lord," spoke of the oneness of the saintly life, possible under all conditions of creed and ritual and independent of them all. The evening sermon on "The larger Fellowship of Religion" was also broad and generous in tone, telling how the way to God lies through the service of man, and how the true communion of spirit embraces all seeking souls During the afternoon a public meeting was held, when the chair was taken by Mr. S. C. Burgess (senior deacon), who, in his opening address, spoke of the helpfulness of these anniversary meetings, and the pleasure he felt in doing anything that lay in his power to help the Unitarian cause. Messrs. Tarving and Price briefly, but cordially, offered a welcome to the visitors. Mr. Edwin Ellis responded, and suggested to ministers that their pulpit ministrations would gain in force and power if they associated themselves more closely with everyday life, mixed freely with their fellows, used homely similies to bring high truths within their ken. He spoke of his own indebtedness to, and high esteem for various members of the profession; and of the influence exercised over his own business life by some words addressed to the merchants of Liverpool, by the late James Martineau, then a young man. An earnest little address on the words, "Speak to the children of Israel that they go forward" followed, given by the Rev. George Lansdown, of Billingshurst; and a few words from the Revs. T. B. Broadrick and J. J. Marten concluded the meeting.

Leeds: Mill-hill.—The scholars connected with the Mill-hill Schools (numbering about 300), with the teachers and a goodly muster of parents and friends, assembled in the Priestley Hall on Whit-Monday. In the absence of the Rev. Charles Hargrove, Mr. Grosvenor Talbot, J.P., one of the superintendents, presided. Mrs. Ferro, the wife of another superintendent, herself formerly a teacher in the school, presented the prizes for good conduct, &c., during the past year, and gave an admirable address. Cordial thanks were given to Mrs. Ferro, on the motion of Mr. Fred. Clayton, seconded by Mrs. F. W. Kitson, of Burley. The scholars were then conveyed in vans to Southfield, Mr. Talbot's residence, where tea on the lawn was followed by sports, and a large number of prizes awarded. At the end of the proceedings, in response to a hearty vote of thanks, Mr. Talbot remarked that it was forty-five years since the Mill-hill scholars first came to those grounds, at the invitation of his father, and he might add that on the present occasion a representative of the fourth generation had been with them.

Sunderland.—A meeting was held in the church on Wednesday, May 30, to welcome the Rev. Francis Wood. After tea Mr. J. G. Stirling took the chair, when Mr. J. Rutherford, on behalf of the congregation, and Mr. H. French, on behalf of the Sunday-school, offered a welcome to Mr. and Mrs. Wood. The Revs. W. H. Lambelle and A. Harvie joined in the welcome, and delivered encouraging addresses. In responding, Mr. Wood said he came to Sunderland with hopes and fears, but he must say his hopes were stronger than his fears, and he trusted that the church's influence would steadily increase. During the evening musical selections were rendered by the choir and other friends.

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BIRTHS.

BARRON—On the 5th June, at 5, Broadpark-terrace, Whitchurch, Tavistock, the wife of the Rev. John Barron, of a son.

TEASDALE—On the 1st June, 1900, at "Bandora," Oaken, nr. Wolverhampton, to W. L. and Mrs. Teasdale, a daughter.

MARRIAGES.

NICHOLSON—LAMBELLE—On the 4th June, at Christ Church (Unitarian), Middlesbrough, by the father of the bride, Thomas, second son of George Nicholson, of Stockton, to Ada Lavinia Lambelle, eldest daughter of the Rev. W. H. Lambelle, of Stockton and Middlesbrough.

SILVER WEDDING.

LEE—NOTCUTT—On the 9th June, 1875, at the Unitarian Chapel, Ipswich, Thomas Grosvenor Lee, of Birmingham, Solicitor, to Winifred Hannah, youngest daughter of Stephen Abbott Notcutt, of Ipswich, Solicitor.

OUR CALENDAR.

SUNDAY, June 10.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, "Our Children: What shall they be?"

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Faith in Man." Evening, "Ought we to take no Thought for the Morrow?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Rev. W. CHYNOWETH POPE, 3 P.M. and 6.30 P.M., Rev. G. CARTER. Sunday-school Anniversary and Flower Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, "The Goal of Creation" (A Lesson from Giotto's Tower), and 7 P.M., Mr. THOS. ELLIOT, "The Light of the World."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. L. TAVENER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH: 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE Free Church, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. J. HARWOOD, B.A.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.,

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND, M.A.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M., Rev. J. C. HIRST, and 6.30 P.M., Rev. J. M. WHITEMAN.
LIVERPOOL, Hope-stre Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Worship of Unitarians: A Sermon for Trinity Sunday."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways 10.30 A.M. and 6.30. P.M.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE. Trains from Sandown, Shanklin, and Ventnor.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE, F.G.S.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. M. CONNELL.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 10th, at 11.15, J. A. HOBSON, M.A., "George Eliot and George Meredith—a Contrast." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 10th, at 11.15, Dr. WASHINGTON SULLIVAN, "James Martineau as an Ethical Teacher."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

LONDON DOMESTIC MISSION.

The position of MISSIONARY at Rhyl-street, Kentish Town, being now VACANT the Committee are prepared to consider applications, which should be sent to the Secretary, Dr. G. DAWES HICKS, 32, Northolme-road, Highbury, N.

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HALF TERM, MONDAY, June 18.

Miss TUCKER will be in London for the Whit-Week Meetings, and any letters sent to her at 69, Guilford-street, Russell-square, W.C., will receive immediate attention.

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The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on THURSDAY and FRIDAY, June 28th and 29th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M., on THURSDAY, June 28th. The FAREWELL on behalf of the College will be given by the Principal, and the WELCOME into the Ministry by the Rev. H. ENFIELD DOWSON, B.A.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will deliver the ADDRESS to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 29th, at 2 o'clock P.M., for the usual business.

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LONDON SUNDAY SCHOOL SOCIETY.

The AGGREGATE SERVICE for elder Scholars will be held at ESSEX HALL, on SUNDAY AFTERNOON, June 24th, at 3.15 P.M. The Service, to which friends are cordially invited, will be conducted by the Rev. J. T. SUNDERLAND, M.A., of Highgate.

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MEETING FOR 1900.

The Assembly will meet at LIVERPOOL on THURSDAY, June 21st.

The RELIGIOUS SERVICE will be held in the Ullet-road Church, Ullet-road, at Eleven A.M.; the DEVOTIONAL part being conducted by the Rev. R. T. HERFORD, B.A., and the SERMON being preached by the Rev. T. LEYLAND.

LUNCH will be provided at the High School, Arundel Avenue, at One o'clock, at a charge of One Shilling.

The MEETING FOR BUSINESS will be held in the Chapel, at 2.30 P.M., at which the President, the Rev. J. E. ODGERS, M.A., will take the Chair.

A SUBSTANTIAL TEA will be provided at the High School, Arundel Avenue, at Five P.M., at a charge of One Shilling; after which a MEETING will be held in the Hope Hall at Seven P.M.—HENRY JEVONS, Esq., J.P., in the Chair—when Addresses will be delivered by Sir JOHN BRUNNER, Bart., M.P., Rev. P. H. WICKSTEED, M.A., and Rev. H. E. DOWSON, B.A.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3025. NEW SERIES, No. 129.] LONDON, SATURDAY, JUNE 16, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

WE have not yet received full accounts of the meetings of the American Unitarian Anniversaries; deferring perforce our notice of them, they will have the wider welcome next week when the pressure of matter from our own meetings is relieved. Meanwhile, northern friends will not forget their special rallying point at the Provincial Assembly Meeting, to be held on Thursday next at Liverpool. A strong programme has been provided, and the calendar has afforded it the longest day of the year. An excellently conceived booklet for the use of visitors is issued by the Liverpool Booksellers' Company (70, Lord-street).

ON Monday morning a World's Temperance Congress was opened at the Medical Examination Hall, near Waterloo Bridge, and it has been attended very numerously. The opening sessions at the Hall were largely historical, but in the evening a public meeting was held at the City of London Schools under the chairmanship of the Archbishop of Canterbury, President of the Congress. The following manifesto was unanimously adopted :—

The President of the Congress congratulates the members thereof now present, and the various temperance organisations that have sent them here, on the noble record of what has been done in the past, and the sure hopes that it is now possible to entertain for the future. The temperance cause is specially distinguished by this characteristic, that though it has moved and is still moving very slowly, it has never yet gone back in its steady progress. It has won its way in science, in religion, in politics, in general public opinion. It has not yet achieved a final triumph, but it has silenced most of the objections which long hindered its advance; it has made ridicule ridiculous; it has reversed the arguments founded on what is necessary for health, for steady labour, for long life; it has put an end to the charge of being an eccentricity; it has compelled a great trade to admit that the fruits of that trade as now carried on are a gigantic evil, and the one argument that still holds its ground, that the use of intoxicants contributes to human enjoyment, is beginning to lose its force as we contrast the misery of the home of the drunkard with the happiness of the home of the sober. But there still remains one enemy to be encountered that is much more difficult to deal with than all the enemies we have encountered yet, and that is the indifference of men in general, and even of very good men, to the duty of helping our fellows who have yielded or are in danger of yielding to this most terrible temptation. To those who have studied the subject, it is a cause of unending astonishment that there should be so many to pass the whole matter quietly by. We earnestly appeal to all who have any sense of duty to look into the question for themselves, and then decide whether they can disregard it any longer. There are undoubtedly other sins which may be pronounced more mean, more polluting, more deadly, but assuredly no other so terribly mischievous. Look, we beseech you, and judge, and then ask your consciences whether it is possible to stand aloof and leave the evil to take its course.

ON Tuesday some highly important papers and scientific demonstrations were given by medical men, Professor G. Sims Woodhead, professor of pathological chemistry at Cambridge, being president of the Science section of the Congress. He said text-books of medicine gave the very best temperance lectures one could have. Alcohol in excess was one of the most potent factors in producing disease. But alcoholism, short of drunkenness, gave rise to a number of nerve diseases. There were also well-known diseases of the liver and of the heart produced by alcohol. All observers—not teetotallers—agreed that not more than a certain amount could be taken without evil, and that quantity was always diminishing. Alcohol was never necessary for perfectly healthy people—a fact which he said was acknowledged by all who had worked at the question. He admitted that some said it might do a little good as a drug, but he himself believed that for lowering the temperature, quinine and anti-pyrin were better. All were convinced that if used in excess it was an evil, but at some period of their lives, people who used it would certainly have to pay for it, for it drew upon the reserves of strength. Mr. W. S. Caine reported on Lord Roberts's testimony that the temperance movement had added two battalions of effective men to the Army, and saved the Indian revenues no less than £400,000 per annum. Colonel Ferguson also testified on Wednesday to the great improvement of the soldiers' health and general condition owing to the spread of temperance in the ranks, and while this is no doubt due, in India at least, to the temperance rooms provided through Lord Roberts's efforts in every canteen there, Colonel Ferguson attributes the improvement largely to Bands of Hope and other juvenile societies. The importance of educating the young people on the subject was emphasised by many speakers at the Congress.

THE Rev. Alexander Webster, of Aberdeen, who is experiencing some ill-treatment from a certain section of his fellow-citizens on account of his supposed opinions on the war, will hardly need to be assured of the sympathy of his many friends and admirers. The great work he is doing for liberal Christianity in Scotland may be judged by the report given in our "News of the Churches" this week, which will, we venture to say, surprise those who have not realised Mr. Webster's powers as an out-door preacher. The fact is that for a long series of years he has attracted enormous congregations in this way, and after all necessary deductions have been made for casual listeners and the like, there must remain a good solid bulk of the population of Aberdeen who look to him as their teacher. It is not creditable to the town that a gentleman of such recognised position should be subject to the assault of a band of young rowdies as described by the *Daily Free Press;* still more deplorable is it that his wife should have been hurt by the stone-throwers. "They know not what they do," must still be pleaded for them; but Aberdeen must teach them and so protect her own good name.

THE interesting suggestion recently made by Professor A. Harnack with respect to the authorship of the Epistle to the Hebrews is one which merits attention, not only on account of the learned author's reputation, but for the consequences which follow, if it may be at all depended upon. The essay containing it appeared in the first issue (March) of the *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums* (Parkes and Co., Oxford). It is entitled "Probabilia," &c., and the author takes refuge behind this modest description from the assaults of derisive critics. The grounds on which his conjectural conclusion has been reached are set forth with some detail, and are of a delicately critical nature. Roughly, we may say Professor Harnack considers it certain that the Epistle was addressed to a domestic circle of Christians in Rome, and that the author originally belonged to this circle in a position of authority as a teacher and leader. A peculiar feature is found in

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the use of "we" and "I" by the author, the alternative plural and singular seeming to point to special circumstances in the authorship. Without going further into the argument, which is cumulative, it is impossible to judge fairly of its strength; we can only add here that Professor Harnack hazards the suggestion, which he says increasingly commends itself to him, that the Epistle is not by Barnabas, or Luke, or Apollo—Paul is out of the question—but by one or both of the honoured pair of Roman Christians, known from Acts as experts in teaching and credited with important labours by the last chapter of Romans—Aquila and Priscilla (or as Romans gives it "Prisca"). Professor Harnack has discovered and sets forth some striking early manuscript evidence showing how early and how strongly a certain repugnance set in with regard to the position of "Prisca" as a teacher; and in this current of feeling he finds the reason why before the end of the second century the name of the author was, as Origen confessed, hopelessly lost. It would be asking too much that Professor Harnack should have solved the problem to everybody's satisfaction; but those who wish to hear a woman's accent among those of the most ancient and influential of Christian teachers may seize this as a favourable opportunity. A friend suggests that the theory will stand a better chance coming from the sober Harnack than if Renan, the romantic, had propounded it!

The Viceroy of India, Lord Curzon, has sent a very strong appeal to the Lord Mayor of London on behalf of the famine-stricken Indians. He draws a most heart-rending picture of the afflicted population, the numbers of which far exceed the record of previous famines in the time of British control of the Peninsula. The claims of the sufferers by the South African War have not, indeed, dried up the springs of pity for India, but the flow has been sadly checked; and we shall all rejoice if Lord Curzon's letter not only stirs up the benevolent to greater zeal, but rouses the selfish rich—of whom we appear to have a huge supply, to judge by the crowds that flock to the fashionable race-courses. But is not the case one for Imperial benevolence? Are we only able to vote millions to provide munitions of war, and not to save the starving multitudes of the East?

The Indian Famine Brahmo Somaj Fund.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,722 12s. 5d.; Miss Aikin, 2s. 6d.; Mr. J. Bainbridge, 5s.; George's Chapel, Exeter, £4 14s.; Rev. T. Thomas, 10s.; Mr. W. R. Cremer, £1 1s.; Mr. Hodgson Pratt, £2 2s.; C. H. S., 2s. 6d.; Mrs. Bayle Bernard, £1; Church of Good Will Sunday-school, Streator, U.S., £1. 1s.; Mr. Belstead, 10s.; E. H. S., 2s. 6d.; Wareham Unitarian Chapel, 15s. 10d.; Highgate Church Sunday-school, £4 2s.; Walthamstow Sunday-school, 2s.; Mr. E. E. Chitty, 10s.; L., 10s.; Miss Lee, Redcliffe, £2; Miss Perry, £1 1s.; Miss Evers, £1; Miss Wood, £1; Miss E. Lee, Kinver, £1; Mr. Watson Smith, £1; Mr. J. E. Swindell, £1; Mrs. Garrard, 10s.; Mrs. Worthington, 10s.; Mr. E. Blurton, 10s.; Mr. Garrard, 10s.; Mrs. Blurton, 5s.; Mrs. Earp, 5s.; Mrs. Ellcock, 5s.; Mr. W. Jones, 5s.; Mrs. F. Preston, 2s.; Mr. R. A. Blurton, 2s.; Mr. W. R. Blurton, 2s.; Mr. J. T. Short, 2s.; Rev. A. W. Timmis, 2s.; Total, £1,751 13s. 9d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE REVIEWS.

The war naturally furnishes the theme of many of the articles again this month. We hardly seem to have come to a period of sober reflection as yet, however; and judging by the current articles, that time is still far off. In the *Nineteenth Century* a description by the late Captain Cecil Boyle is given of "The Cavalry Rush to Kimberley," which, while spirited, is happily free from the "high-falutin'" style of much newspaper correspondence. The author was killed a few days after the capture of Cronje which he describes. Two other articles in the same review supply some evidence from the spot: the first as to Natal opinion, the writer being Mr. F. S. Tatham, a member of the Legislative Assembly; the second, by the Rev. J. S. Moffat, deals with the condition and prospects of the "native races." Poor "races"—they are likely to fare ill, when the whites treat each other badly. The only articles dealing with religious or ecclesiastical subjects are Dr. Cobb's on the "Prospects of Anglicanism," and Mr. Wilfrid Ward's on "Liberalism and Intransigeance"; neither of them seems very noteworthy to us. A brief article by Professor Robert K. Douglas, entitled "The Intellectual Awakening of China," describes the work of a society for diffusing Western literature in China; apparently it has met with great success. A refreshing defence of Handel's genius (by Mr. H. H. Statham) against the criticisms of fashionable folk, and an essay on "The Vogue of the Garden Book," by Mrs. S. Batson, lighten the programme of articles, and are wise as well as attractive.

In the *Contemporary* three war articles open, and two "high political" articles close; of the latter, that by Mr. Herbert Paul, on "A Top-Heavy Administration," is, like most of Mr. Paul's work, full of fireworks, rather fatiguing, but very clever. The remaining six articles include one on educational subjects by Professor Withers, a very pungent and forcible article by the Rev. Thomas Holmes, on "Youthful Offenders and Parental Responsibility"—which should open the eyes of a good many people and lead to wiser methods—and one by "Fidelis" on "A Convert's Experiences of the Catholic Church." The writer of the last-named, while deploring the late Dr. Mivart's style of criticism on the Church, evidently comes pretty near him in sympathy. One wonders how so sensible a man can withstand the force of Dr. Mivart's final appeal from Rome to reason. Mr. Matthias Dunn tells some amazing stories of "Cuttle-fishes," and the Countess Martinengo-Cæsaresco deals with the legends of St. Francis and the animal world; and another lady, Edith Sellers, describes a very notable experiment in Berlin in the formation of a "People's Theatre" at really popular prices. Is it not possible for London to supply as good an article for its toilers, who also need refreshment and education of this kind?

DR. MARTINEAU AND UNITARIAN CHRISTIANITY.*

BY THE REV. EDWIN ODGERS, M.A.

When the Committee of this Association asked me to address you on "Dr. Martineau and Unitarian Christianity," I could not but be aware that the subject was a large one; for it may be said, and truly, that there was no part and no activity, of his long life, which did not concern Unitarian Christianity. It was obvious at the outset that I must exclude all attempt to speak of Martineau as philosopher, and equally, that I must refrain from biographical notes and personal reminiscences. I hoped, however, to speak of the relation of his progressive thought to Unitarian doctrine, and of his attitude with regard to Unitarianism ecclesiastical—*i.e.*, to the churches and institutions generally designated Unitarian. The time at my disposal, however, only permits me to deal with the first of these subjects; and in so doing, I have mainly endeavoured to trace the line of Martineau's theological development from those earlier phases of doctrine, with which my hearers may not be so familiar, to those later views of religion with which his name is associated before the world, and which have become familiar to most of us as elements of our daily thought.

When in 1828, at the age of twenty-three, Martineau was ordained by the synod of Munster, as assistant to the Rev. Phillip Taylor, of Eustace-street, Dublin, he made his entrance into a theological atmosphere which was wholly Arian. Arianism had by this time been left with hardly a representative among English Presbyterians. Priestley had passed through it and left it, before the time of his great influence among them; and it was largely due to him and Lindsey that Socinianism had generally supplanted it. Let me remind you of the main differences between these schemes. According to the Arian, Christ, or the Son, is a Divine Being, but with a derived Deity: created, pre-existent, but not co-eternal with the Father: incarnate in Jesus, yet not of two natures: who could really die, and whose death was a condition of man's salvation (though the language of substitution was avoided). The Arian paid worship to Christ. He was intensely scriptural. His boast was that he could use, of his Christ, all the Christological language of Scripture; and it was just, for the whole conception was built up expressly for that purpose. The Socinian view was Adoptionist; its Christ was not pre-existent, save in the purpose of God, and started, though miraculously, upon the plane of humanity: but was elevated by God's commission and endowment to be Messiah, Mediator, Son, and at last received a true Godhead, and is, therefore, properly worshipped. The English Unitarian, properly so-called, protested against this final step, as Davidis had done in the days of Socinus himself. Lindsey had left the Church mainly on the ground that the Son is not a proper object of worship. He taught that, as against Trinitarian and Arian alike, the Unitarian stands for the worship of the One True God—a jarring note to our ears, as if it criticised the prayers of other men; but he himself was

* An Address given on Wednesday evening, June 6, at the British and Foreign Unitarian Anniversary Meetings, Essex Hall.

extremely shocked when Priestley gave up the miraculous birth. Now Martineau says: "My youthful religion was entirely of the type of Dr. Priestley's." Between the ages of fourteen and sixteen he had been a pupil of Dr. Lant Carpenter, and was with him again, as assistant in his school, for a year, between leaving Manchester College, York, and going to his Dublin ministry. He had been trained by Dr. Carpenter to reverence the names of Hartley and Priestley, and was deeply imbued with their characteristic philosophy (the doctrines known as Association, Materialism, Necessarianism). It was long before he renounced his allegiance to these, yet already in his school days he had been brought into contact with influences which were destined to disturb the calm of his determinism. He was introduced by Dr. Carpenter to the early writings of Channing—writings like his "Lectures on the Evidences," which do not strike us now as being of any particular significance; but this preliminary acquaintance led Martineau to welcome Channing's more distinctive and personal utterances, and to be deeply moved by them, while as yet they were little known in England, or, where known, were greeted, as he tells us, with "bitter and contemptuous criticism." Again, while at school, he had become acquainted, entirely of his own motion, with some of the literature of Evangelical piety, which revealed to him experiences, notably in the sense of sin, and stirred in him depths of feeling, which had been wholly undreamed of in his philosophy, and which, when he saw them at a later day interpreted by Channing's teaching of moral responsibility, led him to burst the bonds of Necessarianism and guided him towards the foundation of his later philosophy in the spiritual relation of man and God. This conjunction seems to me to have determined the fact that it is from Man as criterion of ethical and theological systems that Martineau proceeds in all his thinking. All his ethical criticism is a declaration that you cannot make Man fit into this space or that which you happen to have left for him when you have completed your metaphysical or scientific Kosmos. As he naïvely says: "Our personality is sure to recover from the most ingenious philosophy."

But there was another influence destined to be equally lasting, which Martineau carried away from Bristol to Dublin. I refer to that feeling of devotion to Christ as to a beloved person, which, if it did not originate in the teaching of Dr. Carpenter, was certainly fostered by it. Speaking long afterwards of the Doctor's New Testament lessons, he says: "An absorbing veneration for the person of Christ as supernatural filled the teacher's whole mind." This no doubt transfigured the somewhat diplomatic language in which older Unitarians were accustomed to speak of Christ, magnifying his offices and enumerating our obligations to him: the sort of language which in the case of some of us, never rolled up and vanished away till we caught the fire of Theodore Parker's enthusiasm for Jesus as a real man. In the "Declaration of Views" made at his ordination, Martineau passes on from what might have been expected as full recognition of the functions of Christ, to an expression of fervent loyalty which must, I think, have startled those who heard it by its tone of personal directness and intensity. As probably few who hear me have ever seen this address, I will venture on a somewhat lengthy quotation. After speaking of the revelation of God by patriarchs and prophets of old, and more gloriously by Jesus Christ His well-beloved Son, he continued:—

"Him I acknowledge as Mediator between God and man, who was appointed to produce by his life, and yet more peculiarly by his death, an unprecedented change in the spiritual condition of mankind, and to open a new and living way of salvation. No pledge of Divine Love to the human race impresses me so deeply as the voluntary death of Jesus Christ, and his exaltation to that position which he now holds above all other created beings, where he lives for ever more, and from which he shall hereafter judge the world in righteousness. I receive and reverence him not merely for that sinless excellence which renders him a perfect pattern to our race, but as the commissioned delegate of Heaven, on whom the Spirit was poured without measure—as the chosen representative of the Most High, in whom dwelt all the fulness of the Godhead bodily. As authorities for our duties, as fountains of consoling and elevating truth, Jesus and the Father are one; and in all subjects of religious faith and obedience, not to honour him as we honour the Father is to violate our allegiance to him as the great Captain of our salvation. When Jesus commands, I would listen as to a voice from Heaven; when he instructs, I would treasure up his teachings as the words of everlasting truth; when he forewarns of evil, I would take heed and fly as from impending ruin; when he comforts, I would lay my heart to rest as on the proffered mercy of God; when he promises, I would trust to his assurance as to an oracle of destiny."

Yet the only record, so far as I know, that Martineau has put into print concerning his Dublin ministry proves that the dogmatic basis of his Christology was found to be unsound and Socinian by some members of his Arian congregation. "So resolute was their aversion to any further step that on letting fall an expression implying the simple humanity of Christ I lost the most attached friend I had amongst my hearers, who took his household away from me with lamentation and tears."

During his four years' ministry in Dublin Martineau was mainly instrumental in founding the Irish Unitarian Society. He left in 1832, in consequence of his objection to receive the Regium Donum, which would naturally fall to him as successor on the death of his colleague. Soon after his removal to Paradise-street, Liverpool, where he commenced his ministry as assistant to the Rev. John Grundy, he preached the annual sermon before this Association on "The Existing State of Theology as an Intellectual Pursuit, and Religion as a Moral Influence" (1834). The mention of this naturally brings to mind his second Association sermon, preached in 1869, entitled "Three Stages of Unitarian Theology," in which the main lines of the evolution of his own thought and (in spite of the most careful suppression of the personal element) of his own leading in contemporary Unitarianism, are clearly and fully drawn. As I believe the separate edition of this sermon is readily obtainable, I shall not dwell upon it, but take my illustrations mainly from other sources. In Liverpool Martineau found himself in a freer air. Arianism of the Irish type had been dominant at Renshaw-street. Paradise-street had probably accepted the aggressive Unitarianism of Grundy. All around flourished an Evangelical Churchism of a pronounced Orange hue. Perhaps it was the fact that all these parties alike appealed to Scripture as final, and each one professed to be more scriptural than the other two, that induced Martineau to set before himself the inquiry—"What are the logical preliminaries for the settlement of the question, What is Christianity?" The result of this inquiry he embodied in a course of six lectures delivered on the last Sundays of the year 1835, and published under the title "The Rationale of Religious Enquiry; or, the Question stated, of Reason, the Bible, and the Church." This was Martineau's first book, and I cannot help regretting that it is not to be reprinted. It is excellent reading. It must have been a surprise to its contemporaries to find that Theology could be written in a style so keen, eloquent, thoughtful, and clear. The writer steps into the arena as a frank champion of Rationalism, in the sense, that he maintains the validity of the natural criteria of Revelation. He espouses at once that cause of reason which Locke had bequeathed to liberal Nonconformity, but which the scriptural character of the Unitarian controversy had tended to put into the background. A literary instinct and an historic sense emancipated Martineau from the fetters of a rigid Scripturalism, if indeed he had ever put them on. He states with some regret that he cannot follow Dr. Carpenter any more than he can follow Lindsey and Robberds in the use of language which implies a dictation to the individual, by or through Scripture, of a religious belief. The Unitarian attempt at a rational literalism is treated no less freely than the diverse prejudgments of the Calvinist and the German Antisupernaturalist; and all alike are reminded that the sole task of the interpreter is to reach the meaning of the author. The Lockian principle that revelation cannot supersede reason because reason must be the organ to which revelation is addressed, is carried to further applications, *e.g.*, in the consideration of the natural improbability of a doctrine, the contradiction of natural religion involved in it, and the right of applying moral criticism to it. The conclusion to which we are led is this: it is impossible to attain to any conclusion more than rational: all is not over when we have the Scriptures in our hands, or when we have done our utmost to reach the ideas of their authors (and that is no light matter, for those who credit the maxim that the Bible is as plain as noon-day are confronted by the statement that "the Scriptures are a collection of writings singularly difficult to understand"); but then, the whole duty of forming your individual belief is before you. The Gospel records, written by men "uninspired but truthful," are found to contain, inseparable from their tissue, accounts of miracle. A rational Christianity must include this. Anti-supernaturalism is an illogical application of Rationalism; "nor is there any intelligible sense in which one who thinks that the preternatural can be banished from the birth and infancy of our faith, can

continue to take the name of Christian.' Yet miracle is no short cut to faith; the' stress of authentication and proof cannot be laid upon it. It cannot supersede any mental or spiritual process. In the words of Locke, "The miracles are to be judged by the doctrine, not the doctrine by the miracles."

What effect was produced by the Rationale either in Liverpool or elsewhere I can find no means of judging. But I cannot help surmising that it was, if not the main cause still, a determining circumstance of the attempt made to extirpate Unitarianism by the joint action of thirteen Liverpool clergymen, who addressed a letter through one of their number "to all who call themselves Unitarians" in the town and neighbourhood, begging them to allow themselves to be snatched from the eternal peril in which the ministrations of Mr. Thom, Mr. Martineau, and Mr. Giles had involved them, and to attend a course of thirteen lectures designed to convince them of their blasphemous and deadly error. To the course of lectures thus inaugurated the three Unitarian ministers replied. This is the Liverpool Controversy of 1839, the records of which are to be found in two volumes entitled "Unitarianism Confuted" and "Unitarianism Defended." The books are monumental: the first, because it perfectly illustrates the way in which the battle of Orthodoxy will never again be fought by representatives of the Church of England; the second because while putting in its best form the Unitarian case up to that date, and dealing with a mass of minor questions which still separately arise as difficulties in the way of the theological inquirer, it constantly rises above the plane of mere advocacy and defence, and touches the permanent conditions of spiritual religion. Martineau's five lectures in this series present us with a singularly complete cycle of his views, and in them, with reference to what has preceded and what is to come, I note the following points:—The doctrines of Scripture, of reason, and of miracle are developments of those which we have already met in the Rationale; but miracle is now even less of a credential than it was; it is simply an awakening fact which may draw attention to a person or to a character. Gradations of evidential value are observed in the New Testament writings, while the Gospel of John is noted as more certainly authentic than the other three. Rationalism, in face of what are alleged to be theological mysteries, is carefully guarded against the assumption that it professes to find or to have "religion without mystery." This is pronounced to be a fatal caricature of Rationalism, while the sense of what we do not know is as essential to our religion as the impression of what we do know. But it is abuse of words to call the doctrine of the Trinity, for example, a mystery. To affirm that words precise and clear, but mutually contradictory, constitute a mystery, is a mere juggle. There may be occult qualities of things, but verbal mysteries cannot exist. Christianity is represented as the religion of personal responsibility; and appeal is made to human experience to prove the personal origin and personal identity of sin. In face of this, the doctrine of philosophical necessity, though defended from the charge of being a mere fatalism, is definitely renounced. The view of the functions and official character of Christ which I have marked as Socinian persists, with especial emphasis on the Messiahship. All who have been accustomed to use "Hymns for the Christian Church and Home" (1840) will remember how the word Messiah is intruded into the altered hymns. Here, speaking of the effect of the Messiah's death upon the minds of Jew and Gentile, Martineau says: "It is evident that the relations which I have described belonged to the death of Jesus in his capacity of Messiah, and could have had no existence if he had not borne this character, but had been merely a private martyr to his convictions."

But side by side with this, we find ourselves in the presence of language and ideas born of a wholly different Christology. We pass from the office to the character. The supreme revelation is not in the precept, but in the mind of Christ; we know God through him, not from what he tells us so much as from what he was; it is his spirit, not his work, that mediates between the Infinite and the finite: he shows us the Father. I gather together three or four sentences, standing apart in the fifth lecture of the series, and try to place them in an order which may show by what steps the lecturer had passed (to a greater degree, perhaps, than he was actually conscious of) from a Judeao-Christian view to a spiritual Logos-Doctrine:—

"It is as the type of God, the human image of the everlasting Mind, that Christ becomes an object of our faith.

"The peculiar office of Jesus is to show us, not to tell us, the spirit of that Being who spreads around us in Infinitude and leads us through Eternity. The Universe had prepared us for the scale of Deity, Christ has filled it with his own spirit; and we worship now not the cold intellectual Deity of natural religion . . . but one whose likeness is seen in Jesus of Nazareth, and whose portraiture, suffused with the tints of that soul, is impressed upon creation. . . . Let Messiah's mind pass forth to fill all time and space, and you behold the Father.

"Christ possessed and manifested all the moral attributes of Deity . . . these we conceive to have been compressed in Christ within the physical and intellectual limits of humanity; to have been unfolded and displayed amid the infirmities of a suffering and tempted nature."

In referring to the text, 1 Tim. iii. 16, "God was manifest in the flesh, justified in the spirit," &c., Martineau remarks: "It is well known that in the most approved text the word God does not exist, and the passage reads 'He who was manifest in the flesh,' &c. Were it permitted to indulge personal wishes in such matters, I could desire that the common reading were the true one. I know no more exact description of Christ than that he was a living and human manifestation of the character of God."

From this time forward we have in Martineau's writing (with the exception, perhaps, of a period when the influence of Channing was particularly dominant) the echo of that note which Bishop Welldon recognises as truly Athanasian: not in any sense connected with the pseudo-Athanasian Creed, but in the sense of that great Father of the Church who gave to the doctrine of the Incarnation its spiritual interpretation in the words "God became human, that we might be made divine." Interpret this, not of a unique historical incident, but of a universal human fact, and you stand at the centre of that philosophy of religion which is specially Martineau's. Unfortunately I do not know the date of those sermons on "Christ the Divine Word" ("Hours of Thought," vol. 2) to which the Bishop refers, so I cannot accurately put them in their place in the line of this particular thought. But let me, in passing, heartily endorse the Bishop's remark that it is in Martineau's sermons that we truly see the man. Like John Wesley, he hated controversy. In his sermon before this Association in 1834 he had said, "The attempts made in this country to bring controversy before popular tribunals, while they have made theology superficial, have rendered religion sectarian." He denounces "this disputatious trifling," and "the temper of sectarianism that seizes on every deformity of every creed, and exhibits its caricature to the world's gaze and aversion"; as he said later, "antipathy understands nothing." The Liverpool controversy could not be declined, but who that ever knew Martineau cannot in imagination hear him speak those words with which he opens the argumentative portion of that lecture from which I have already quoted: "I enter upon this miserable logomachy with the utmost repugnance; and am ashamed that, in vindication of the simplicity of Christ, we should be dragged back into the barren controversies of the schools." In his sermons he never disputed. It may seem surprising, but I record my own strong impression, that the philosopher who in the domain of philosophy was before all things a critic, who appears to me (I am no philosopher) to have been guided in the development of his own system more by the shortcomings than by the achievements of others, habitually excludes the note of dissonance from the stillness of the hour of worship, and speaks always as if all men were in the last resort at one before God. I remember perfectly well consulting him on the subject of doctrinal (I will not say controversial) lectures on Sunday evenings, and finding that in his view nothing of that sort could be taken on in connection with the prayers of the congregation. It must not be forgotten that, consistently with this opinion, he maintained throughout that no Church organisation or ecclesiastical combination can ever be founded on a doctrinal difference from others, but must find the thing it is to represent in the continuous life of worshipping congregations. Doctrinal exposition, the history of opinion, the *differentia* of Churches—all these things in his view belonged to the lecture-room and not to the pulpit. In his last sermon in Paradise-street Chapel he reminds his hearers that "every Sunday during our connection" he had his separate hour of instruction; his literary executors bear witness to the minute care with which he prepared for that important service to his people. Look the sermons through, and I think you will not find one that holds the attitude of debate: one that shows the spirit of advocacy or litigation: one that recognises a distribution of human souls into doctrinal classes or denominational pigeon-holes: one that quotes a line of another man's writing for the sake of pulling it to pieces. But owing to the systematic teaching of Mr. Thom and Mr.

Martineau, the Liverpool Unitarian could give a reason for the faith that was in him, in a manner which was shared by few of his co-religionists.

That Martineau's services in the Liverpool Controversy did not obtain much recognition among Unitarians generally was, I am inclined to think, due to the fact that, in accordance with his view of the church to which I have just alluded, he, and Mr. Tayler with him, had opposed the wishes of those who desired a definite Unitarian combination of churches into a Church, at the Aggregate Meeting of Unitarians held in London in the preceding year, 1838. How little he and Mr. Tayler were truly known in the south may be judged from the invention at that meeting of a convenient form of sound words with which for many years to come everything they wrote or said was, in certain quarters, modestly but firmly depreciated:—"Vague, German, and transcendental." This usage was in full swing when I came to London in 1859. But the late Mr. Wicksteed did not hesitate to allege a conspiracy of silence founded on theological misgivings. "Unitarianism Defended"—but

Non tali auxilio, nec defensoribus istis!

Mr. Wicksteed's words are as follows:—

The controversy was reviewed in the principal Anglican periodicals, in the *Eclectic* and the Congregational; but in the periodicals circulating among Unitarians no review appeared. A short extract from the *Liverpool Courier* under the head of Intelligence, telling of the delivery of the first lecture by Mr. Thom, was given in the *Reformer*; after that it observed an ominous silence, and from that time to this (1877) no trace can be found in our literary chronicles of such a book as "Unitarianism Defended" having come into existence. The admissions and assertions that seem to us now so guarded, so inevitable, and so indispensable, were then contemplated by the older, and we are sorry to add, many of the younger men, with suspicion and alarm, as involving a too free, even a destructive criticism.

The years which elapsed between the Liverpool Controversy and the termination of Martineau's Liverpool ministry, in 1857, were fruitful in change and progress. I have alluded to his abandonment of Necessarianism, and the influence of Channing in clearing the way for the free agency and moral responsibility of man. The universe no longer lent itself to the interpretation which was the common property of the Calvinist and the Priestleyan, as turning on the perpetual antithesis of the Creator and the created, the Omnipotent and the impotent. The moral nature of man is recognised as the organ which raises him in the scale of being into union with God in so far as conscience reflects his judgments and humanity gives back the image of his holiness. The stress of life is now laid upon the consecration of the free will to the solemnity of righteousness and the majesty of duty. Christ becomes the Moral Ideal, and his temporal relations and delegated functions drop away in view of this universal application. It is impossible not to see that here again Martineau's line of inference is from man to Christ. Before he has settled precisely where or what Christ was in Scripture, the finality of Scripture has passed away never again to be rehabilitated. This I take to be the meaning of a passage in the preface to the second series of the "Endeavours" (1847), in which he warns his readers with the utmost candour that they must not refer all changes of view which may strike them to reconsideration of Scriptural arguments. "Controversies apparently historical cannot be settled by appeal to history alone. The Psychology of Religion must have precedence of its documentary criticism. . . . I am not ashamed to confess that extensive and, in the end, systematic changes in the opinions I derived from sect and education have had no higher origin than self-examination and reflection." The greatness of human capacity, on one side, the Divine idea once purely realised in a perfect and transcendent outward revelation, on the other—these are the points about which Martineau's thought turns in the early forties. God's answer in Christ to human needs, the moral aspiration of man finding a beauty of holiness as fixed before its gaze as the starry heavens, these are the essential things; and all the rest is subordinate. I think I am not mistaken in selecting Martineau's review of Theodore Parker's "Discourse of Religion" (1846) as the brilliant starting point of the man as we knew him. Whether the robust faith of the Boston preacher woke in Martineau a new confidence, or whether a long and thoughtful process had prepared the welcome accorded to Parker, I know not. But certain it is the criteria appealed to are other, the language is larger, the outlook more keen and joyous than in the preceding writings of this period. The whole system of the traditional evidences of Christianity has passed away, though he still believes that the resurrection of Christ is an "impregnable stronghold." The moral element must authenticate the miraculous, not *vice versâ*, and belief in the miracles of the New Testament is left an open question. The appeal to "that which may be known of God, and from the creation of the world is clearly seen" is fresh and fearless.

The language of the Moral Ideal is found throughout Martineau's later writings. We meet everywhere with abbreviated forms of the statement thus explicitly made in 1875:—"It has been said religion is moral idealism. Yes; but with an eye upon an ideal which has been humanly realised on earth, and for ever constitutes a divine perfection in heaven." The space between the abandonment of Necessarian doctrine of the old sort and the call to meet it in its new forms of Physical fatalism, Scientific materialism, and Human automatism, saw Martineau launched upon laborious investigation of the history of Christian and pre-Christian doctrines. He specially mentions his congregational teaching as having led him to find "the records which are the vehicle of Christianity less perfect than he had supposed, and the elements of Hellenistic theory and of Jewish misconception larger than he had thought" (1848). And further, he was laying the foundation of a religious philosophy in which at this time the teachings of Kant, of Coleridge, and of Maurice began to play prominent parts. It was, I think, largely to these influences that the next step was due,* and it was inevitable. To regard Christ as Moral Ideal *may be* to relapse, ethically, into Arianism. Conceive a being imposed as a pattern by God, which may be in the last resort only an *economy* for teaching us morals; made to set a copy for man, but perchance neither human or divine; which may shame you, but can wake no power in you—what joy have you in that realised perfection? This cannot be all. The person of Christ is not merely that of an historical individual inserted into humanity to furnish an example; he stands, says Martineau, for the living union of God with our humanity. It is *our* problem that is fought out under the guise of Christology. Man is not left to work out his moral destiny alone. In Christ we must see not a special nature simply receiving the Divine radiance and, like the lifeless moon, letting us have the cold reflection. There and here, the spirit of God and the spirit of man meet in interlacing lights and shades; and all that Jesus wins of the upper air and the fuller life, is inheritance and promise for us. In Martineau's words, "Through all our natural life, individual and social, is the Supernatural interfused, and the ideal colours of Heaven are spread through the substance of our experience to transfigure it. In us, however, there is ever a strife between the two. In Christ alone is the reconciliation perfect between the human and the Divine. But the same two natures meet in us all; and he is but the exemplar of a perpetual incarnation, of a living and constant union of God with our humanity." Again, "The headship of Christ is membership for us; *flood-tide or neap, it is the same deep that flows.*" Returning from this point to Scripture, the whole question of revelation and inspiration subordinates itself to the thought that "the spirit of God which in the old time wrought their elements of sanctity into the pages of the Bible, lives and operates for ever in the human soul, renewing the light of Divine truth, and kindling eternal aspiration; so that the day of Pentecost is never past, and there is still a tongue of fire for every Evangelist."

But it was not in the nature of Martineau to leave anything in the realm of generalities. You know how much of the studies of his later years was closely critical. Long ago he had perceived that, to get at the real Jesus, we must not merely try to harmonise the Gospels, for in them the image has already passed into the doctrinal spectrum, and not always into the same part of it. In his last book "The Seat of Authority" he repeats in the final sections the image he had used years before of the *unveiling* of Jesus, the sweeping away of temporal investitures, in which he sees a process analogous to that which has brought physical science face to face with objective truth and freed it from *a priori* assumptions and hypotheses. It always seemed to him that, as the years went on, the true Jesus would more and more be found. In the spiritual world as in the physical he had no fear of science, but confidence that conscientious investigation can only reveal realities and sink deeper into the knowledge of the truth, while sympathy in the permanent facts of spiritual experience will truly interpret the past, and lay sure foundations for the future. Let us, who stand at the close of a century, listen to his aspiration for the century to come:—

"For myself I indulge a joyful hope

* I am inclined to add (from conjecture, not from direct evidence), the influence of Hegel—and, with confidence, that of Martineau's own ardent love, and illuminating interpretation, of the writings of St. Paul.

that the next century of Christendom will be nobler than the last; that the great faiths which have struggled separately into the light of the one, will flow together on the broader and less broken surface of the other. If, however, this is to be, it will arise from no mere intellectual scrutiny, whose function will ever be to distinguish and not to unite, and in proportion as it dominates alone, to trace ever new lines of critical i vergency. Depend upon it, Unity lies in profounder strata of our nature than any tillage of mere intellect can reach. Sink deeply into the inmost life of *any* Christian faith and you will touch the ground of *all*. Let believers only be true to the grace they have, and more will be given; and enter where they may, the many-gated sanctuary of the Christian life, they will tend ever inwards to the same centre, and meet at last in the holiest of all" (1856).

Social Purity Alliance.—This Alliance, which was founded in 1873, held its annual meeting on June 8 at Westminster Town Hall, S.W., when it was addressed by a group of speakers representing contrasts in schools of thought, but all agreeing in the Alliance's fundamental doctrine of one moral code for both sexes. The Chairman (John Dendy, Esq., of Manchester) dealt with the topic of Social Purity with a legal mind, and especially brought out the necessity of educating the young, the first step towards which must be the education of the parents and teachers, in whose care the young are. He made a distinct protest against the popular plea that Social Impurity is inevitable, which doctrine he held to be a denial of a God. Dr. Josiah Oldfield followed with a medical view of Social Purity, while the social and religious aspects of the subject were spoken of by the Rev. Father Hopkins, the Rev. C. J. Street (Bolton), the Rev. J. C. Street (Shrewsbury), Mrs. Despard, and others. The report of the work of the Alliance concludes with an appeal for funds thus:—

The Alliance has lived and wrought since 1873. To enter upon a new century only partly equipped for the fray; to begin its twenty-eighth year in a lame and halting fashion, were deserving of reproach. While work remains to be done—and it does so remain; while young men of all sorts and conditions write thanking the Alliance for saving them from life-long regret, and while others write for help and information, we have every reason to go on in God's name and fight the good fight of Purity, and an equal moral standard for both sexes, undaunted and unafraid.

We, the first in the field, cannot brook the thought of turning back upon our purpose. The matter is in your hands. Without the means of work, work cannot be done.

JOHNSTON'S CORN FLOUR.
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CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

Sir,—Will you kindly allow me space to correct an error which I inadvertently fell into when speaking in London last week?

I am informed that it was the late Mr. Timothy Jevons who initiated this Association and started the first subscription list.

Its first work was the formation of a congregation at Crewe, where Mr. Jevons laid the foundation-stone of the chapel building in the year 1864.

Charles W. Jones.

Field House, Wavertree, June 11.

SUMMER SESSION FOR SUNDAY-SCHOOL TEACHERS.

Sir,—I shall be glad if you will allow me space to remind Sunday-school teachers who may desire to take part in the Oxford School that their applications should be sent in to me at once, reaching me not later than Friday, the 22nd inst.

The detailed programme of proceedings will be ready in a few days, and copies will be sent to all members. The programme includes a course of lectures on *The Bible in the Nineteenth Century*, by the Rev. J. Estlin Carpenter, a series of addresses on the practical side of our work, how and what to teach, meetings of teachers in council, and visits to places of interest planned by our Oxford friends.

It is hoped that all schools which can, will send delegates to Oxford, and that a large and representative gathering of students will be present at the opening service and address by the Rev. H. Enfield Dowson, President of the Sunday-school Association, on Friday morning, July 6.

Ion Pritchard, Hon. Sec.,

Sunday-school Association, Essex-street, Strand.

WANTED! A PIANO!

Sir,—Your readers will be interested to know that we are opening the Holiday Home of the Manchester Sunday School Association on Saturday next, June 23. You were good enough to publish recently a short account of the Home and of the way in which it serves to provide holidays for our own teachers and children. In concluding my former letter I ventured to appeal to your readers for help in the furnishing of the Home. I pointed out that with our limited means we were compelled to keep ourselves to bare necessaries, but that there were a few simple luxuries which we wanted very much. For instance, we want a second-hand cottage piano. We open and close our days with hymn and prayer, and, when the weather is unkind, we beguile the hours with hymn and song. In all this a piano would be of immense service, and so it was that I ventured to ask the aid of your readers in securing one. In reply I have received, not a piano, but a subscription towards the purchase of one. If a few other friends would send me equally kind subscriptions I could get the piano in time for it to grace our opening proceedings. I also asked for any spare carpets or curtains which your readers might have on their hands. In response I have received several kind gifts, but not yet quite sufficient for our purpose. May I therefore ask a second kindly consideration also of this part of my appeal. Any contribution, however small, will be most gratefully accepted. Charles Peach.

15, Lincoln-grove, Chorlton-on-Medlock, Manchester.

THE UNITARIAN ASSOCIATION AND FREE CHURCHES.

Sir,—Some sympathy was expressed at the annual Conference of the Unitarian Association with the suggestion thrown out by Mr. Sunderland that the Association should assume a representative function and character as regards our Unitarian congregations. May I remind your readers that this whole question was fought out, under Dr. Martineau's leadership, thirty-four years ago? A meeting had been held, on March 14, 1866, at the High Pavement Chapel, Nottingham, of which I was then the minister, at which the relation of the Association to our non-subscribing congregations was fully and carefully discussed, and it was resolved to move at the ensuing meeting of the Unitarian Association to rescind the rule for congregational representation. It was further resolved, on the motion of the Rev. Charles Beard, seconded by the Rev. John James Tayler—

That it is advisable to hold a general meeting of members and ministers of the Liberal Christian congregations of Great Britain and other persons likely to be interested in the object of the meeting, to consider the desirableness of forming a comprehensive association for objects of common religious concern among them, and that such meeting be convened in London for the day succeeding the meetings of the British and Foreign Unitarian Association.

A committee was appointed, consisting of Dr. Martineau, the Rev. J. J. Tayler, the Rev. John Gordon, the Rev. Charles Beard, Mr. William Enfield, Mr. Joseph Lupton, Mr. W. J. Lamport, and Mr. W. Strickland Cookson, with Mr. Edward Enfield and myself as secretaries, to carry out these resolutions. The resolution to rescind the rule for congregational representation was sent in at once, bearing thirty-nine signatures, the influential character of which you will recognise in glancing them over in the circular I enclose herewith. Of those thirty-nine men I think Dr. Brooke Herford, Mr. A. W. Worthington, and I are the only survivors. Thus supported, our motion was carried, and the Association ceased to represent congregations.

The carrying out of our second resolution followed from the success of the first, and occupied us just a year. Of the committee which took it in hand by the appointment of the Nottingham Conference, I am the sole survivor. On June 14, 1867, we held a conference at University Hall, Mr. Strickland Cookson in the chair, at which Dr. Martineau moved, and Mr. Herbert New seconded, the following resolution:—

That whereas the Christian Religion, in its essential influence, is not contingent upon right opinion on matters of history, criticism or metaphysics, and in its application to life has become encumbered with a

load of superfluous conditions, it is incumbent on those who find its essence in the two great affections of Love to God and Love to Man, to unite their scattered forces, both for closer communion in work and worship, and for resisting every intrusive interference with the intellect and conscience of men.

The meeting formed a committee by whom the scheme of the Free Christian Union was elaborated on the basis of Dr. Martineau's outline. This work took another year, and we held the first general meeting on June 26, 1868. The Union was dissolved in December, 1870.

I have never had any doubt that the causes of our failure were not in the scheme, but in its working. It was not that the appeal to Liberal Christian congregations failed, for it was never fully made, but that the "other persons likely to be interested" could not work with such congregations. Some of our leading men were not Nonconformists, and the Free Christian Union was either a Nonconforming body, or it was nothing. It was not allowed to be frankly Nonconformist, so it came to nothing. But I cannot help thinking that there is still room for the embodiment of Dr. Martineau's idea in an institution which should unite our congregations and represent to the world their absolute and uncompromising Dissent from every Church which makes Christianity consist in the holding of a creed.

P. W. CLAYDEN.

1, Upper Woburn-place, June 10.

THE CHILDREN'S COLUMN.

Toplady and the "Rock of Ages."

Do any of the readers of the "Children's Column" know a hymn beginning with the words "Rock of Ages"? They will be sure some day to meet with it. It may not be one of the best hymns, but it is one of the hymns most widely known and most dearly loved. When, some years ago, the Editors of the *Sunday at Home* asked their readers to send in a list of their favourite hymns, "Rock of Ages" stood first on the list. Out of 3,500 who sent in, over 3,200 chose that hymn as one.

And they did not choose badly. The hymn is not in the "Essex Hall Hymnal," or, I suppose, in any of the hymn-books used by congregations named in the "Essex Hall Year Book." For you and me the hymn requires to be translated into more modern phrases. But its meaning is something like this: "I cannot put myself forward as a good man or a saint; I feel that I would like to hide behind one who is greater and better than I. I would not reckon up my own works, or count upon my earnestness; rather as long as I live and in the hour of death I would trust in the goodness of God for forgiveness and help and blessing. He is the Rock of Salvation, I am a weak and sinful man." Something like that the hymn expresses. It came out of the heart of a sincere and good man, and it has found a response in the hearts of other men.

And now just a few words about the writer. His name was Augustus Montague Toplady. He was born at Farnham in the year 1740, was educated at Westminster and then at Trinity College, Dublin, and became a clergyman of the Church of England. He died in 1778, his career as a clergyman was therefore short, lasting but fourteen years; for ten years of that time he was vicar of a country church in Devon, at a little place called Broad Hembury. In that church there is at present a beautiful tablet in memory of the former vicar; it contains one of his favourite texts of scripture, and the first verse of his hymn "Rock of Ages." I felt it necessary to begin with some little account of the man Toplady, but it will be more interesting to you to learn something about him as a boy. And it will delight you to know that though a good boy he was not a model boy cut out of a certain kind of Sunday-school book; but a boy really alive. He kept a diary in which he set down his own adventures and works and opinions, and from it I will make a few extracts.

In 1751 (when he was eleven) he put down: "On Shrove Tuesday I wrote a sermon; I have three more of my own composition."

1752.—Feb. 23: "... I always love God, and endeavour to cast away all impurity and sin whatever. When I was a very little boy, I found a pocket-book with clasps, purse, and hinges of solid silver."

April 7: "My aunt Betsy invented a terrible mistake of me. I have a little garden at Mr. Bunting's; she said she sowed some horse-radish in it; that I had pulled it up. In a fortnight I saw a great head (which I took then to be flowers) of horse-radish. I told her of the mistake ... on which she multiplied her number from one piece of radish to two; stands in it, and that I told a lie; but thanks be to God I scorn one. God forgive her! for I do."

He used to say nice little prayers on his way to school; very sensible reasonable prayers they were, but I have not space to copy them. But he writes in his diary:

I always join in the prayers which are said in the school, and though I do not understand the prayers yet, I join in the Lord's Prayer.

He also tells us the rules he laid down for his own good conduct. On May 15 he praises God that though he was eleven years old last November, he can remember no dreadful crime!

On May 16 he sets down his troubles as follows:—

I went to my Uncle Jack's; he never asked me to sit down (*very rude*). When I first came in he set an ill look, and made me repeat my message several times over, which was, "Sir, mamma presents her service to you, and hopes you are well." He, having set a very rude look, asked me "Why did you not come on Sunday?" I told him that *I dah ton sehtolc tif ot emo tuo fo a yadnuS*. (When little Toplady was shy of setting down words plainly he spelt the words backwards as in the last sentence). ... He never asked me to sit down, but sent my mamma *owt saeniug*, and my aunt *owt* more; she gave me a shilling.

Further entries tell how he went to Aunt Betsy's, and she called him abusive names, "&c., &c., &c." There should have been a lot of wrong language to justify all those etceteras; probably Betsy had invented another mistake about him. That, in any case, is what his Uncle Jack did, for when young Toplady was showing off his original sermons his uncle shook his head and said "he knew what children can do before now." His uncle asked him *who he'd got them out of*, and when the boy said they were his own he said, "You cannot persuade me beyond my senses; you have taken them out of Bishop Andrews." He told little Toplady not to make it worse by denying it. It was of no use to insist, and the boy had to bear the accusation. Some months later he went to his uncle's, and was not even admitted, on which he wrote in his diary:—"Pray God look upon it. Amen! I have done no more harm to him than a child unborn. I thank God I am conscious that I have not done anything to him, nor do I know to what cause to attribute his *un-uncly* behaviour." Probably, on the one hand, his uncle was unreasonable; but little Toplady may also have offended his uncle by showing off. He had a fair share of conceit. He wrote some verses which he considered a hymn, and added in his diary: "I made but two scratchings in it, and it came all flop into my head without studying." In truth, however, the verses look laboured, as if the result of some trying. Perhaps the curious diary, written when the preacher was a schoolboy, may throw light on the hymn he wrote when a man. For we may be sure that all through life, as when a child, he would be conscientious and true, and yet would have to put up with people's *invented mistakes* and *un-uncly* behaviour; and then, tempted to be proud of his own innocence as well as of his talents, he would feel the need to force himself into the background, and would pray, in the words of the hymn which I have often heard sung loudly as if it were a song of victory,

> Rock of Ages, cleft for me
> Let me hide myself in thee.

J. R.

ACCOUNTS received from Auckland (New Zealand) continue to be of a most satisfactory character as regards the newly-formed congregation, of which the Rev. W. Jellie has charge. A lady who is on her way to England from the colony writes: "The Church is making good progress; we have large congregations every Sunday evening. Mr. Jellie is universally liked, and seems to be pre-eminently the right man in the right place." We hope the movement, so well begun, may have uninterrupted success.

FROM the latest issue of the "Messiah Pulpit" (New York), we learn with regret that the health of the Rev. Dr. M. J. Savage, which has been feeble for a year or more, renders a suspension of work desirable till after the vacation. Dr. Savage will take a short trip abroad in the meantime. From our own shores the Rev. R. A. Armstrong set sail on Tuesday, this week, for a trip to Quebec and St. Lawrence. No doubt his sermon preached on Trinity Sunday morning, and published in our columns this week, will attract much attention, the more so as it deals with the suggestions of the Rev. C. E. Beeby, on the subject of the Trinity. Correspondents will note that Mr. Armstrong will be away till about the middle of July, and therefore cannot reply to any criticisms before that date.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. B. B. (next week); E. S. S. B.; W. H. B.; R. C.; E. I. F.; A. G.; C. S. H.; W. A. L.; F. A. A. R.; A. L. S.; R. F. S.; C. W.; J. H. L. Z.

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LONDON, JUNE 16, 1900.

TEMPERANCE REFORM.

THERE is no sane person in the kingdom who does not deplore the evils caused by drunkenness. That is not the same thing as to say that all sane persons are united in the effort to lessen these evils. If such a unity existed many reforms, such as those unanimously agreed upon by Lord PEEL'S Commission, would be very soon enacted. Better than enacted, they would very soon be on the way to universal practice. Unhappily there are still many good-meaning and respectable people who have never yet taken any active steps in support of temperance reform. They have probably looked upon the subject as one of the large group of more-or-less important matters out of which no man can do more than select a few for special study and co-operation. The fact is that there is no social reform at once so urgently needed and so vast as that concerned with intemperance. We need not labour this point. The change that has come over public opinion in the period between the first great Temperance Congress in London in 1846, and that which has met here this week, is enormous, and is most encouraging. Then it was generally believed that some amount of intoxicating beverage was necessary to maintain health and strength. More than half-a-century's experience in the Army and Navy, in life assurance offices, in general medical practice, and in personal history, has shown the entire fallacy of such an opinion. It was not uncommon in those days to ridicule abstainers as fools, when they were not to be denounced as hypocrites. The pioneers of the modern temperance movement have lived to see it no longer despised and scoffed at. Its enemies, the men whose interests are at stake, do it the homage of rallying all their forces to defeat its aims. They know that the testimony of all observers that drunkenness is the most fruitful source of business loss, ill-health, family discord, social disorder, and national waste grows more positive every year. Their own representatives on the Commission just mentioned were no less convinced than the other members as to the necessity of mitigating these terrible evils. That nothing much at present seems likely to come of even their recommendations will be a source of regret to many people of all shades of political and religious opinion.

It is not, we are sure, only the teetotaller who is sincerely anxious for a better state of things. It is, however, chiefly the teetotaller who is left to do the work of reform. The "moderate" man hates the vice of drunkenness. He is ashamed of the wretched tale told every morning in our police-courts; he shudders at the appalling revelations of crimes due to nothing but the maddening drink. He is certainly not less affected by the cost to the nation of this wide-spread vice. If he knew how, he would, we believe, willingly abate the evil. But how? The training of the young people in Bands of Hope and Temperance Societies is a work that he discriminately approves. It has its weak side, and he knows it; but if by its means the rising race could be really fortified against temptation, through habits early ingrained and knowledge intelligently appreciated, the "moderate" man would be unfeignedly glad. But he has his doubts as to methods and results; besides it is usual to expect workers in these societies to be abstainers out-and-out. What is he to do?

Well, far be it from us to dictate his course—may we suggest one of several? There is no doubt that the policy of Governments in these days is continually shaping itself, not in accord with "the judgment of the wisest man," but in accord with the supposed wishes of the greatest number of voters. Let it be so, then; and why should not the multitude of sane, sobriety-loving citizens, who are not "extremists" in this matter, at least take some pains to let legislators know that they want the evils of intemperance to be assuaged as effectually as possible—if not in one way then in another, but at any rate in some way? Why should not every decent man who likes his glass of beer or wine, but who loathes excess, write to his member or to the leader of his party urging the utmost attention to every Bill that comes before Parliament with the aim of temperance reform? Why not protest against the shelving of the reforms approved by the trade representatives themselves? Why should not every such man take some part—definite, if humble—in controlling the public-houses, either through a clear manifestation of public opinion,—by organised societies if possible—against the misconduct which still goes on despite the statutes, or by pressure on the licensing authorities, so that they may be emboldened to limit the chances of excess or frightened from extending them?

There is no intended irony in these suggestions. There has been too much assumption, we are told, that the cause of temperance is the same as that of total abstinence. For our part we are perfectly willing to admit the force of the criticism. But this evil of intemperance is not one to be trifled with. Our own duty is not done when we have scored in argument over some one who is trying to do his duty. The greatest of reforms needs the greatest unanimity of forces. If moderate drinkers, who still form the large majority of the population, will only do something, whatever share they like, or can, but a real share, in ridding the nation of this abominable curse, they will be good citizens; but not unless. At present a few of them are working in this cause. They are teaching, refining, amusing, reproving, encouraging, by turns—all with a view to help some weaker brother to avoid the power of drink. Good; but what are they among so many? If the proportion of such workers is not to increase rapidly, the "moderates" will be doomed still to hear the reproaches cast upon them, and often most justly, by those who, whether they are "fanatics" or not, are at least toiling as best they know how in this longest and hardest of campaigns.

THE PULPIT.

A SERMON FOR TRINITY SUNDAY.*

BY THE REV. R. A. ARMSTRONG, B.A.

"Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."—Matthew ix. 17, R.V.

THIS is one of those thirteen days in the ecclesiastical year on which every Anglican clergyman must do one or other of these two things. He must either denounce the everlasting curse of God on all men who do not hold in its most extreme and uncompromising form the doctrine of the Trinity, or else he must break his solemn ordination vows and the law of the land. For this is Trinity Sunday, and on Trinity Sunday it is ordained in the Church of England that the so-called Creed of St. Athanasius shall be said or sung at morning prayer by the minister and the people standing.

But if such ordinance was made in an age when the spirit of the time was for emphasising and accentuating to the utmost all theological differences, we ourselves have fallen upon an age when thousands of kindly and amiable souls are for minimising all such differences, and making out that our divergencies are for the most

* A sermon preached in Hope-street Church, Liverpool, on Sunday morning, June 10.

part mere matters of words, and that we are all substantially agreed.

An interesting and instructive example of this kindlier temper is displayed in two articles, which many of you must have noticed in recent numbers of THE INQUIRER, from the pen of the Rev. C. E. Beeby, rector of Yardley Wood. This benevolent clergyman sets himself to show that between the true Trinitarian and the true Unitarian there is little difference save difference of language, and that a Unitarian may, therefore, be recognised as a religious Christian man, a brother and ally in Christ.

Now in every fresh expression of tolerance and fraternity we do well to take pleasure. And we may well be glad that Mr. Beeby is of so conciliatory a theological temper. Yet I think that we Unitarians have been so accustomed to be spoken of as pariahs or spiritual lepers that we sometimes congratulate ourselves a little too much when some good orthodox brother shows himself willing to treat us with common decency. After all, a Trinitarian may be just as well congratulated on being almost as good as a Unitarian, as a Unitarian congratulated on being almost as good as a Trinitarian. And I like the anecdote of the famous Unitarian minister in Boston, Dr. Edward Everett Hale, who, being introduced to a very high and dry Anglican clergyman recently imported from this country, and who held Unitarians in a fine sacerdotal scorn, heartily shook him by the hand, saying, "I'm glad to know you, sir, and welcome you to Boston. We're mostly Unitarians here, but you'll find us quite ready to treat you just as one of ourselves."

With this passing protest against pluming ourselves too much because an orthodox man speaks civilly of us, let us proceed to glance at the substance of Mr. Beeby's articles.

Mr. Beeby begins by declaring that many a Unitarian is nearer to orthodox belief than some professors of orthodoxy. This is said in a kindly and generous spirit; but for my part I deem it beside the point. The question is, are we nearer to a *true* belief? For orthodox belief—if by orthodox is meant that which has been officially sanctioned by ecclesiastics and Councils—is in all probability *false* belief. And it is at best indifferent whether the Unitarian is or is not orthodox in his interpretation of religion. It is the minority, the earnest, independent thinkers, that penetrate nearest to the truth of God; and the highest attainable realisation of divine truth in the human mind lies far away in the untrodden future, not in the pronouncements of the prelates and scholastics of the past.

Mr. Beeby proceeds to distinguish the Trinity as conceived by the subtle and metaphysical minds of the Greek fathers from its presentation by the far ruder intellect of Rome; and he exposes the absurdity of trying to get a theology straight out of the New Testament, seeing that the earlier Gospels teach one doctrine of Christ, the Epistles of Paul another, and the Gospel according to St. John a third; the doctrine of the Trinity not arriving at its full development till long after the last word of the New Testament had been written.

And then comes the great question—the insoluble puzzle, as one well might say—what the word "Person" means in the full-fledged Trinitarian doctrine. A large part of Western Christianity has gone wrong from supposing the word to mean what it means in our ordinary speech, a separate individual, a being with distinct mind and will of his own. On this colossal and fundamental error are built up the monstrous notions of a divine "Society" of Persons within the Godhead, of transactions between one "Person" and another, of Christ offering himself to appease the wrath of the Father, which Mr. Beeby sweeps aside as unorthodox. And Mr. Beeby settles down on Cardinal Newman's dictum that "Person" in this connection means something "more than a mere character, yet less than an individual intelligent being."

Next comes the contention which lies at the heart of all modern apologies for the Trinitarian doctrine—though, in fact, it abolishes everything which the Roman and the Anglican and the great Nonconformist bodies have always understood by the Trinity—that the three Persons are simply aspects, modes, phases of the One indivisible God. And our essayist quotes one paragraph from Canon Wilberforce, with which, metaphysical and abstruse as it may seem, I fear I must load this sermon. "The threefold plurality in the inner nature of the Universal Soul," says Canon Wilberforce, "is now recognised by every reverent thinker as being not three distinct wills, consciences, intellects, but as one Elemental Substance following the universal law of Being, Manifestation, and Outflowing Influence. The names Father, Son, and Holy Spirit are a mode of expressing the intense nearness that the all-inclusive Spirit of Love claims with every department, every need, every mental attitude, of the life of man. In their deepest meaning they signify Love in essential being, Love in manifestation, Love in eternal procession."

To this quotation Mr. Beeby adds the comment that "there are few modern Unitarians who will refuse to receive the doctrine of the Trinity thus relieved of popular misinterpretations."

As a Unitarian who utterly refuses the doctrine even in this ingenious form, I desire to make my position clear.

In the Creed of the Church, says Mr. Beeby, following indeed no less a guide than Dr. Martineau, "the only attribute which distinguishes the First Person is that of Maker of all things"—and even so, the Father is only the Maker or Creator in intention, the actual making or creating being entirely the work of the Son. And the doctrine of the Trinity is, according to theologians of Mr. Beeby's school, simply an excellent contrivance to teach us to think of God first as absolutely withdrawn from all manifestation or activity, in that aspect called "the Father"; secondly, as active in creation and all the phenomena of nature, in that aspect called the Son, and thirdly, as entering into communion with the human spirit and leading and guiding the inner life of men, in that aspect called the Holy Ghost.

And then Mr. Beeby goes on to cite to his support at considerable length a celebrated sermon or essay of Dr. Martineau's, the publication of which I frankly confess I have always deeply regretted—not because it is not in its main contention true, but because inferences are drawn from it which seem to me singularly misleading and unfortunate. In that essay Dr. Martineau reminds us how in Trinitarian Christianity the Father is conceived as never manifesting himself, never entering into action, the deep and silent Abyss of ultimate being, while in Unitarian Christianity the word Father is used to express the fullest intensity of love and parental communion with the human soul. But in Trinitarian Christianity, this Object of intense love and devotion, this aspect of God in his tender care and close communion with man is expressed by the word Son—so that what the Son is to the Trinitarian, the Father is to the Unitarian, and what the Father is to the Unitarian, the Son is to the Trinitarian; so that, further, their difference is largely a mere difference of words and terms, and both Trinitarian and Unitarian have a God to worship who is in closest moral and spiritual relation to them and supples all the needs of religious life, only that they call this God by different names.

And adopting all this from Dr. Martineau, Mr. Beeby feels that he has brought the devout Unitarian to practical acquiescence in the Trinitarian profession. "Unitarianism," he declares, "exists to uphold the doctrine of Father, Son, and Holy Spirit, as one God, and so far, Unitarianism must be welcomed by all true orthodox believers."

Such is Mr. Beeby's peace-offering, his proffered eirenicon, generously conceived and courageously presented. Let us acknowledge the ingenuity of his argument and the excellence of his motive. But having done that much, I for one must utterly and absolutely refuse to subscribe to the terms of the alliance.

There are those in our own immediate fellowship who scornfully speak of the controversy between Trinitarian and Unitarian Christianity as an old-world disputation which has lost all interest and moment. I am unable to concur in such a judgment; and on this Trinity Sunday, when the Anglican Church is banded together to denounce us, I would with all the clearness and emphasis at my command state why I deem that a Unitarian capitulation on the terms here offered would be a betrayal of the cause of Christian truth, and of loyal discipleship to Jesus Christ.

I think my main objections may be gathered up under three several heads:—

1.—In the first place, the distinction in God of these several Persons, even if by Person you only mean "something more than character but less than individual" is, to my thinking, arbitrary and artificial. As expounded in these modern Broad Church expositions it is a mere attempt to pour the new wine of present-day religion into the old wine-skins of the Trinitarian formula. One man tells us that the three Persons signify "Love in essential being, love in manifestation, love in eternal procession." Another explains that the first Person is God apart from any attribute that brings Him into touch with us; that the second is God producing the natural world, and the third God working in the spirit of man. Each man has his own three-fold cord to fit the formulary. And it is evident that there is no difficulty about conceiving God in three different aspects, if that is to be called Trinitarianism. Only it would be just as easy to conceive Him in two or four or seven or nine, if that were the traditional number handed down by the creed-makers. Such classifications can readily be made to order to suit any con-

fession and to fit any article of faith. But they are arbitrary and artificial, and have no food in them for the religious life.

II.—And this leads me to my second and far graver objection to the eirenicon proposed—namely, that all such ingenuities draw the mind away from essential religious life. Religion is not a matter of balancing ones and threes; it is a matter of the touch of the human soul with the living God. However correct may be Mr. Beeby's account of the inner economy of Deity, we can none of us possibly tell that it is correct; and it is as irrelevant to lead the worshipper off on these curious speculations, as it would be to invite the attention of a man who is stirred by the kindling word of some fiery prophet to the fact that there is the enduring Ego of the prophet at the foundation of his preaching, the action of emotion upon brain in the next place, and the propulsion given to the air by the various movements of the tongue in the third. In the flood-tide of a great emotion we do not want a lecture on anatomy; in the life of the human soul with God we do not want metaphysical distinctions between different aspects, or characters, or "subsistencies," or phases, or "personæ," or persons of the One Living and Supreme Father and Creator of us all.

Moreover, for one person who can follow such discussions with any sort of intelligence, there are a hundred who, if they try to assimilate the creed, will infallibly be plunged into that very Tritheism, that hazy belief in three several Gods, which Mr. Beeby would almost shut out from the very name and title of Christian. So that the whole Trinitarian contention tends and must ever tend to plunge the Church back into the polytheistic slough.

III.—But most emphatically of all do I dissent from the position in which we are invited to find reconciliation with Trinitarian thought because I cannot think other than that it rejects and destroys that pre-eminent teaching of Jesus Christ, which to my mind constitutes the very heart and essence not only of the religion of Jesus, but of the purest, truest, and most beautiful religion to which the human spirit has ever yet attained.

For this so-called orthodoxy squanders the exquisite thought of the Fatherhood of God—the central inspiration of Jesus of Nazareth—and abandons the great symbol which he made luminous, in order to appropriate the term "Father" to the remote and inaccessible element of God, of which man can know nothing, with which he never comes into contact, with which he can hold no possible communion. The whole energy and strength of his being Jesus spent in striving to lead men to realise that God is a Father to us in the very nearest and dearest, most living and vital essence of that relationship. It was to a Father he strove to draw our love; in a Father he bade us put our trust, a Father that he taught us cared for us with an infinite tenderness; to a Father that he bade us bring our secret prayer, our confessing of sin, the overflowing of our grateful hearts. And in the name of this very Christ who taught us that, men bid us put aside this glorious symbol, conceive of the Father as a remote, inaccessible mode of God, drop the filial relation utterly out of our religious conception, and be content with the Son of the Father as the object of our deepest spiritual life. Dr. Martineau generously strives to show that the difference is mainly one of words. I think it goes infinitely deeper than that: for they who refuse to receive from Jesus his beautiful teaching concerning the Father, and relegate the name he chose for the expression of the tenderness and nearness of God to stand for his inaccessible remoteness, betray the fact that they have never really grasped the faith which Jesus gave himself with so absolute a devotion to impress upon the human soul.

And so I confess that I am altogether bewildered and confounded when I find Mr. Beeby writing these extraordinary words: "Where Christ," says he, "is followed as a teacher, and God is worshipped, though the Fatherhood of God be exalted as a theological doctrine, the Fatherhood will lack the depth and intensity which it has in the doctrine of the Trinity, where humanity is fully recognised by making Christ one with God." Can that really be deliberately said by a Christian minister? I find it hard to believe that it is not some printer's error, some sport of a malicious compositor. If we follow Christ as a teacher, the Fatherhood of God will lack intensity and depth? O, Sir, have you ever read the Gospels? Have you ever thrilled to the accents in which Jesus speaks of our Heavenly Father? Which of the authors of the Trinitarian Confession felt the Fatherhood of God as Jesus felt it? Which of them quickens in the human heart the sense of that Divine Fatherhood embracing and sustaining us as he has quickened it? Do the subtle metaphysics of an Athanasius penetrate the soul more deeply than the simple trust and love breathed from Jesus' lips? Yet you tell us that if we follow this Jesus as a Teacher, we cannot know the Fatherhood in its spiritual riches; for that we must go to the makers of the complex and bewildering Creed!

Not "as a theological doctrine" in any dogmatic sense would we "exalt the Fatherhood of God;" but as the central, fundamental, deepest, sublimest, most blessed and most beautiful fact of the religious life, to us even as it was to him, the Master. For therein we have the essence of light, and life, and love.

And, thank God! there is after all a happy inconsistency in many a subtle theologian; and the very men who teach that God the Father is remote, inaccessible, aloof, the first Person of a mysterious Trinity in which we have to do only with the second and the third, yet turn again and again from the complexities of their own strange Creed, and kneel like Jesus in the presence of the Father, pour out to Him the cry of children feeling for His love, and cling to Him with that perfect trust with which Jesus trusted Him in the hour of utmost agony and dread.

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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

The twelfth annual meeting of this society was held at Essex Hall on Thursday afternoon, June 7, the President, Miss Tagart, in the chair.

Miss Florence Hill (hon. sec.) read extracts from the report.

The report opened with the following sentences:—

Those of us engaged in religious work during 1899 must have felt peculiar difficulties under the shadow of this great national calamity—War. How small our work! how great the needs of the time! And yet it is in times like these that Postal Mission workers ought to be most active, for are we not, above all things, witnessing to the wisdom and love of one Supreme Father of the *whole* human race! and are not the written words sent out, silent messengers, appealing to reason and conscience, through which true victory, the moral victory can alone be won—as opposed to blind brute force? And are we not thereby helping on, however humbly, however slowly, the coming of the Kingdom of the Prince of Peace? Those who want speedy or brilliant results should not engage in Postal Mission work, it is literally a sowing beside all waters, and in all soils, and must in its very nature be unseen; but now and again, often after years of waiting there is evidence of such a rich harvest, that the sowers are amply blest. May these words of encouragement reach our scattered and isolated fellow-workers and give them heart for fresh effort in the coming year.

Having referred to the proceedings at the previous annual meeting, the report further noted that during the year three new Postal missions had been affiliated, those of Swansea and Melbourne and the McQuaker Postal Mission in Scotland, conducted by the Rev. A. E. Parry. The removal of Mr. and Mrs. Julian Winser from Malvern had brought their Postal Mission work there to an end. At Portsmouth a Young People's Religious Union had been founded, and one indirect result of the Hope-street Women's Congregational Union at Liverpool had been the formation of a small but increasing Sunday-school at Garston. Particulars were given of the faithful work carried on at Framlingham and Bedfield, under the ministry of the Rev. A. Amey, and of the re-opening of the Boston Chapel. A very satisfactory account was given of the work at Battle, where Miss Tagart, as reported last year, had converted the old chapel into a reading-room and institute. The religious conferences conducted on the first Sunday of each month by Miss Florence Hill and Mr. L. Tavener at College Chapel, Stepney, had proved very helpful.

Taking the work of all the affiliated Postal Missions together, it was reported that during the year there had been 1,697 new applicants for Unitarian literature, rather fewer than in the previous year, and that there were 1,276 old correspondents on the books; 1,440 theological books had been borrowed, 25 persons were known to have joined Unitarian congregations through the Postal Missions during the year. In conclusion, dealing with finance, the report showed that for the proper maintenance of the work an addition of £50 in annual subscriptions was required. Interesting reports from 25 affiliated societies were appended, and also a report of the very successful Grindelwald excursion of 1899.

Miss E. M. Lawrence, as treasurer, presented the accounts, which showed that the total receipts for the General Fund and the Suffolk Village Mission had been £256 0s. 8d., rather more than in the previous year. That amount included a grant of £50 from the B. and F.U.A. But there had been heavy extra expenses for the re-building of an organ at

Framlingham, the purchase of an harmonium and the erection of a new fence at Bedfield. The reserve fund of £30 17s. 7d. had, therefore, been used, and the remaining deficit of £25 had been paid by the guarantors.

The balance-sheet of the Grindelwald excursion showed an expenditure of £1,034 7s. 6d., on which a deficiency of £6 3s. 8d. had been made good from the special reserve fund. One hundred and forty-six persons had joined in the excursion. Referring to the general work of the Mission, Miss Lawrence said she was sure that when it was clearly understood what was being done, the needed funds would be forthcoming, and she confidently asked for the further £50 a year they required.

The PRESIDENT, at the opening of her address, mentioned a letter she had received from Lady Bowring, whose interest in their work was very warm, and then spoke of the loss they had sustained by the death of Miss Anna Swanwick, one of their vice-presidents—an unfailing and most helpful sympathiser with the Postal Mission. Dr. Martineau also had taken a warm interest in their work, and when from time to time they had sent letters of correspondents for him to see, had been grateful for such testimonies to the helpfulness of his writings, often from humble and illiterate people. Miss Tagart quoted from one or two letters to show the deep feeling of their correspondents for Dr. Martineau. "We continually turn to these pages for encouragement and inspiration." "Dr. Martineau is our saint, our inspirer"; and speaking of the need of a baptism of fire and of the Spirit, added that that was just what they found in Dr. Martineau's works. Those who came over from other bodies missed in their ministers and preachers the warmth of emotional expression, which, perhaps, was overdone among the orthodox. If that were attended to, they would meet the needs of converts more fully than at present.

Miss CLEPHAN moved the adoption of the report and accounts. The report, she said, began rather sadly with an aspiration and a sigh for fellowship, but ended with an expression of the beauty of fellowship already attained in the Grindelwald meetings. What was of special interest in such reports was that they laid bare the processes of free religious thought. They heard constantly of the broadening of Orthodox Churches, but a great deal of that appeared to her of a very superficial kind. Those who would no longer undertake any responsibility for the creeds under whose shadow they still remained, and would not undertake any responsibility for the freedom of thought to which they had come, would never be any real help to freedom. On the other hand, it was very satisfactory to see in their reports real education in religious thought going on. They must be glad to hear of 1,697 new correspondents and nearly 1,300 old ones remaining on the books, and twenty-five correspondents had openly come out, to bring their strength and fervour to the cause they had learnt to value and admire, a cause which they in their turn desired to help. This laid a great responsibility on those who were born into the faith. It was work which required a great deal of patience, but in it they might have a great deal of hope.

The motion was seconded by the Rev. F. SUMMERS and unanimously adopted.

On the motion of Mr. H. G. CHANCELLOR, seconded by the Rev. P. H. WICKSTEED, the officers and Committee were elected, the mover mentioning that the only new name on the Committee was that of Mrs. Sunderland, whom they would heartily welcome.

A conference on "Women's Work in Christian Churches" was then introduced by Mrs. BROOKE HERFORD, who was present on the platform, but whose paper was read by Miss Herford. Having referred to her leaflet on "Women's Congregational Unions," published by the Central Postal Mission, Mrs. Herford first spoke of the development of the old "sewing society" into a more general society of women for united congregational work. The idea had first occurred to her at Strangeways twenty-five years ago, and it had been pleasant to hear from her old society that last year they had contributed £67 to the church funds. At Rosslyn Hill Chapel they had established a "Women's Congregational Union" six years ago, which recently stepped in on an emergency, and had been found so indispensable in the proper domestic ordering of the church that women had been for the first time elected on the church committee. The Union also aimed at helping in the work of their Domestic Missions, and one instance was given of the regular supply of delicacies for sick people among the poor, members sending in various contributions by arrangement, which are then forwarded in a weekly or fortnightly hamper to Mrs. Summers at George's Row Mission. The Union had also been interested in making the young people of the congregation better acquainted with each other, and to give them a more united interest in the chapel. They had been instrumental in founding a Social Union, which was left entirely to the management of the young people themselves, and incorporated a number of subsidiary clubs, so that it was now a strong society and of great service to the congregation. The Union did not confine itself to denominational affairs, and was ready to take part in public social work—co-operating with other churches. A similar Union started some four or five years ago, on her suggestion, by a small congregation in the West of England, had held regular monthly meetings, and had been found extremely helpful.

The Rev. MARION MURDOCH then gave an address on "Women's Work in America." Their faith, she said, like that of Jesus, had suffered strange misunderstanding, and their business was not so much to proselytise as to clarify, to make people understand the truth they held. It was remarkable to notice the number of questions asked of them, and that great desire for information from people of every kind had given rise to the Post Office Mission as a branch of their Unitarian work. The "Church-door Pulpit" had also been very useful, by which attenders at their services were able to take away literature with them. Miss Murdoch then described the work of the "Women's Auxiliary," and its growth into an independent "Women's Alliance," which had shown quite beyond expectation, the work women could do to strengthen the general work of the churches. The Alliance had not only greatly strengthened the Post Office Mission, raising large sums of money for that and other church work, but in many other ways was learning to set their church house in order, and to utilise the energies of people who were longing to help, but not knowing in what direction to lend a hand. No one had been more helpful in the work of the Alliance than Mrs. Brooke Herford while she was in America. They had two great purposes, to deepen religious life and to make their faith and principles better understood. They had a great ideal of universal religion, in which it was seen that with Jesus all souls were children of the living God, and they had inspired scriptures in Bible and in poets, which must be rightly interpreted to the people. To the spreading of those great truths they ought to consecrate themselves with a fervour as intense as the world had ever seen. She was thankful for the work in this country, which was more far-reaching than they might realise. The interchange of the writings of their inspiring teachers between England and America was a strength and encouraging to both. They must never despair, for they were saved by hope, and surely they could offer great hopes for great souls. Prophets always turned their faces to the dawn. They must be among the hopers and workers, doing their best to bring light and loveliness into religion.

The Rev. T. SHAKSPEARE having expressed his strong sympathy with the work, Miss SPENCER referred to the work of the John Pounds Training Home for Girls at Portsmouth, and said that their young people must be encouraged to come together for something more than amusements, that they might learn to do helpful work.

Miss FREEMAN CLARKE said that with the giving up of all sacerdotal authority and an official character in their ministry they must take care that both men and women were drawn into the work of the churches, to become assistant pastors to the minister. They must supplement the giving up of authority by voluntary work. Their emphasis should always bear the things of belief, not of disbelief; above all, they must remember that love opens the door of truth. A young and zealous minister was sometimes too ready to say supercilious and contemptuous things about orthodox beliefs, and so repelled those who were being drawn into sympathy with boarder views of truth. Their part should be to bring forward the gospel not only of truth, but of love.

Mrs. WRIGHT, of the Liverpool Postal Mission, spoke of their special work among doctors and in Ireland, where it was lamentable to find how utterly dependent in character were those who had grown up under the authority of the priest.

Miss FLORENCE HILL said that she had hoped for some word on Temperance work, and referred to what Miss Johnson, of Liverpool, had done in the matter of the supply of drink to children.

A Mahommedan gentleman also expressed his sympathy with Unitarian work, and said that in the absence of places of worship of their own he always advised his fellow-believers in this country to attend Unitarian chapels.

A cordial vote of thanks to Miss Tagart, moved by Mr. W. H. SHRUBSOLE concluded the meeting, which was followed by tea.

ESSEX HALL TEMPERANCE ASSOCIATION.

THE Annual Meeting of the Essex Hall Temperance Association was held on Friday, June 8. In the unavoidable absence of the Earl of Carlisle the chair was occupied by Mr. T. Pallister Young, LL.B., Chairman of Committee, and there was a good attendance of members of the Association from the country as well as from various parts of the Metropolis. In moving the adoption of the report, which showed a membership of fifty-seven affiliated societies and 124 individual members, with an expenditure during the year of £59 1s. 6½d. and a balance in hand of £8 4s. 7½d., the CHAIRMAN called attention to the facilities offered by the executive to affiliated societies for obtaining copies of *Young Days* at half-price, also the free use of lantern slides, diagrams, &c. The legislative aspect of the Temperance movement was receiving attention at present owing to the report of Lord Peel's Commission, and Mr. YOUNG gave instances of the manner in which licenses refused on first application could be obtained with ease by publicans on appeal.

The adoption of the report was seconded by the Rev. S. A. STEINTHAL, in an eloquent address in which he referred to the great progress the Temperance movement had made among ministers. At the time he commenced active temperance work, more than fifty years ago, abstaining ministers of Unitarian and Free Christian congregations could be counted on the fingers of one hand, and now there were many ministers of the denomination working with them. The report showed good work done during the past year, and he cordially approved the co-operation with temperance organisations of other churches in a pledge-signing campaign. There were two temperance measures now before Parliament, and he trusted every temperance worker would do all he possibly could to promote the successful carrying out of the Bills. In conclusion, Mr. STEINTHAL regretted he could not support the recommendation of the Committee *re* change of name, as he objected to the introduction of theological questions into matters of social reform.

The election of officers was moved by the Rev. J. T. SUNDERLAND, and seconded by the Rev. A. HARVIE, who referred to the successful temperance meeting organised by the Association at Leicester, and said that the great need of the day was moral earnestness.

A resolution that the name of the Association in future be the "Unitarian Temperance Association" was then moved by the honorary secretary, Mr. BREDALL, who pointed out the disabilities the executive were under in co-operating with kindred societies. The term "Essex Hall" conveyed no idea that the Association had any connection with Unitarian churches, and in lists of temperance societies the Association was frequently classified under the letter E without any indication that it was any more than a small local society meeting in a hall called Essex Hall, instead of being a national organisation representing the temperance life of Unitarian and Free Christian Churches. He had experienced great difficulty in correspondence with other societies, and also in forwarding resolutions passed by the Association to members of the Government. Reports of public meetings organised by the Association had appeared in newspapers prefaced by the remark: "A society calling itself the Essex Hall Temperance Association," &c. He strongly urged the adoption of some title which should indicate the denominational character of the Association, and could see no more objection to the use of the word "Unitarian" than there was in the titles of the British and Foreign Unitarian Association and the London District Unitarian Society. He presumed the objectors to the proposed change would hardly be prepared to recommend the titles B. and F. Essex Hall Association or L. D. Essex Hall Society. Such titles would effectively cripple the work done by these societies.

Mr. H. NOEL seconded the resolution.

The Rev. J. C. STREET, in opposing, asked the meeting to pause before adopting the suggestion. It appeared to him that the proposal was a very dangerous innovation, and he feared that the reopening of the question might lead the way to endless controversies.

The Rev. F. K. FREESTON (the first secretary of the Association) urged most strongly the undesirability of the change, and pointed out that in forming the Society the matter had received very careful consideration, and it was felt that in fixing the title a name had been selected which would give rise to no theological controversy. The Association did not ask its members what church they belonged to, and was not formed to compete with other associations. Should the title be changed the constitution would have to be altered to correspond.

The Rev. W. C. BOWIE said he entirely disagreed with many of the arguments of the previous speaker. The Society was an organisation finding its element among Unitarian Churches, and he could not realise the force of the objections which had been raised to the resolution. At the same time, as it appeared evident that a number of earnest supporters of the Association felt strongly opposed to the proposal, he suggested its withdrawal and the adoption of some other means to meet the difficulties which had been referred to.

Mr. WESTALL, Mr. R. MONTFORD, and Mr. H. G. CHANCELLOR supported the resolution. The Rev. C. J. STREET, and the Rev. A. ASHWORTH also spoke.

Eventually on the motion of the Rev. W. C. POPE, seconded by the Rev. J. C. STREET the question was referred back to the Committee.

The Rev. J. C. STREET moved, and the Rev. W. G. TARRANT seconded, that this meeting urges H.M.'s Government to facilitate the passing into law of the Bill now before Parliament prohibiting the sale of intoxicating drink to children under sixteen years of age.

This was supported by the Rev. W. C. BOWIE who urged friends to write to their local M.P.'s urging them to support the "Children's Bill." Mr. BOWIE gave an account of the meeting of the American Unitarian Society which he had attended at Boston, and delivered a message of cordial greeting from that Society to the Essex Hall Temperance Association. The resolution was carried unanimously.

On the motion of the Rev. C. J. STREET, seconded by Mr. R. MONTFORD, a resolution was passed urging the Government to support the Bill extending Sunday Closing of Public Houses to Monmouthshire, and the meeting closed with a vote of thanks to the Chairman on the motion of the Rev. L. TAVENER, seconded by Mr. H. G. CHANCELLOR.

OPINION ON THE WAR.

MEETING AT CLIFFORD'S INN.

ON Thursday afternoon, June 7, a meeting was held at Clifford's Inn Hall, Fleet-street, the objects being, as the circular convening the meeting said,

To give Unitarians attending the Whitsuntide Meetings, and other friends, an opportunity of meeting, to consider our duty with regard to the War in South Africa, of expressing a desire for a just and peaceful settlement which shall recognise the principle of Nationality, and of protesting against the suppression of free speech in England.

It was further stated that "all who sympathise with the objects of this meeting, of whatever sect or party, will be welcome." Apparently non-sympathisers took the hint and stayed away, as the meeting which completely filled the Hall was throughout undisturbed by any dissentient voice or vote.

Dr. LAWSON DODD, of Tunbridge Wells, and Wimpole-street, W., was in the chair, and first called on the Rev. P. H. Wicksteed to read some letters received from sympathisers, among them the Rev. R. A. Armstrong. In opening the meeting the CHAIRMAN said the country had not realised the gravity of the situation, and the Christian Church as a whole had failed to keep Christ's principles before the nation. He was glad that a small section at least had met to testify against the growing trust in materialism and in merely outer victory, and to recall men to the silent but eternal influences which they had forgotten. It was said by some that "physical force was the last resort between nations"; he denied that. It was goodwill that was the really final appeal, for violence and vengeance lead to unending strife, while the power of love causes strife to cease.

The Rev. J. PAGE HOPPS, in moving the first resolution, declared his conviction that the whole policy which had led to this war had been planned for that purpose, and if they were to judge a policy as well as a man by the company it kept, what could they think of that which was so closely associated with the Raid, with the shocking fiasco of the Parliamentary Commission, with the military spirit everywhere rampant, with the suppression of free speech, and with the delight in brutal sentiment shown by popular cartoons? Up till now the partition of Poland had been the standard illustration of the evil spirit of reckless spoliation and conquest, but it was a crime done by despots. He considered the case worse now, for here was a nation professing to believe in righteousness while it suppressed nationalities weaker than itself. He knew that some of the Churches had spoken in the name of the "God of Battles," whatever deity or demon that might be; but none of them had spoken in the name of "God, our Father"—if they had, the very name would rebuke them. He moved:—

That this Meeting earnestly desires such a just and peaceful settlement on South Africa as shall tend to bring about good will between the English, Dutch, and

Native races, and solemnly protests against the annexation of the two Boer Republics.

Mr. H. G. CHANCELLOR seconded the motion, and in supporting it the Rev. P. H. WICKSTEED said that meeting had become inevitable and necessary in order that they might express their feelings in respect to the present state of affairs. Believing that the indictment brought by Mr. Page Hopps could be proved up to the hilt, they had a practical duty to perform as citizens. They must fully acquaint themselves with the facts not merely of recent history, but of the story of South Africa before the war. Their weight in argument with the forces arrayed against them would be valuable just in proportion as they were real students of this matter; and he would strongly urge his hearers to read the standard authorities, such as Theal, even though they were large works and cost money—the labour and the price were well spent if they came to a sound knowledge of the facts.

Mr. H. L. CURREY (Cape Colony) and Miss EMILY HOBHOUSE also spoke, and the motion on being put was carried unanimously.

The second resolution was moved by the Rev. JOSEPH WOOD. It was as follows:—

That this Meeting regrets the violence which has broken up meetings and suppressed the free expression of opinion in many parts of the United Kingdom, and deplores the apathy or neglect of the authorities in not putting a stop to such violence.

Mr. Wood said they must protest against the conspiracy of the great religious organisations to be silent at their Spring Meetings upon this matter, and not to say one word in favour of the application to present affairs of the great principles of righteousness and peace. They had to remember also, with shame, that it was the brutality of the classes as well as of the masses that had tried to suppress free speech. "The Church," it was said, was against them; they did not forget, however, that the clergy of the Southern States had been unanimous in favour of slavery; and this showed clearly that clerical opinion, even when formed "on the spot," was not necessarily the wisest. He felt that what they had to fight was the portentous alliance of plutocracy and militarism. The trial of "finance" was over the whole thing. They were told that nine-tenths of England was against them on this matter. Let it be so now, but he appealed to England "sober." They too loved England, and were for the really "great" England.

The Rev. C. J. STREET seconded the motion, and said they would go home feeling encouraged by the knowledge that there was, after all, a great deal of sympathy for the sentiments expressed at that meeting.

The Revs. F. H. JONES, J. C. STREET, and J. T. SUNDERLAND, also spoke, and Mr. HODGSON PRATT concluded the discussion by an earnest appeal to Unitarians to press home the principles of Christianity which had been hitherto so superficially believed in; to rouse the conscience of the nation and prevent the worse evils which must surely follow if the passion and policy now accepted were persisted in.

The motion was carried unanimously, and after a vote of thanks to the Chairman the proceedings terminated.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdeen.—An open-air address on the Broadhill on Sunday afternoon, by the Rev. Alexander Webster was (says the *Daily Free Press*) the occasion of renewal of the riotous scenes which have occurred several times in Aberdeen since the date of Mr. Cronwright Schreiner's abortive stop-the-war meeting in the Trades Hall. The demonstration, which was the work of a crowd of youths, whose attentions were directed solely against Mr. Webster and his wife and a party of friends, did not take place until the close of the meeting, when the rev. gentleman and his friends were followed on their way homewards by a considerable crowd, whose catchword was "Pro-Boer," and which indulged in a good deal of stone-throwing. It had been advertised that Mr. Webster would deliver the first of a series of addresses on the subject of "What is this? A new teaching" (Mark i. 27, Revised Version), and the invitation to the public as printed on handbills was to the following effect:—"You ought to know what learned men in the light of modern knowledge are thinking and saying on religious questions. They have given up the old ideas, and are teaching new and better thoughts. Come and hear the Rev. Alexander Webster state their views on the Broadhill." The subject yesterday was "The Bible viewed by learned men," and the address was delivered at three o'clock in the afternoon at the natural amphitheatre at the south end of the Broadhill. This is the first occasion on which Mr. Webster, who has addressed meetings there for the last twelve years, has spoken in the afternoon, the reason being that the evenings at present are too cold for such gatherings. When Mr. Webster arrived about three o'clock, a crowd of about 300 people had assembled, and the gathering rapidly increased until there must have been about 4,000 people on the slopes of the hill. A large proportion of the audience, which included many women, was seated round the preacher, and in front there was a group of about 200 youngsters, who had evidently come for a row. Throughout the meeting these boys were noisy and restless, while the general mass of the people were exceedingly quiet. Mr. Webster's discourse was based on the utterances of a number of leading men with a view to giving the modern learned ideas of the Bible. He quoted from Professor Robertson Smith's "The Old Testament and the Jewish Church" to show that "The Bible has to be read and explained like other ancient books," and supported this position by referring to the writings of Dr. Marcus Dodds, Professor Evans, Cincinnati University; Dean Farrar, the Rev. George C. Lorimer, D.D., editor of "The People's Bible History"; Dr. Walter C. Smith, Mr. R. H. Hutton, and Professor Bruce. During the address, which lasted three-quarters of an hour, there was no interruption beyond some disturbance amongst the boys aforementioned, who were flinging sods at each other. The general crowd was quite orderly, though at the end they pressed close in upon the preacher and a clamour arose. Questions were invited, but as none were asked, the meeting was declared closed. Mr. Webster and his companions then moved away along the Links towards Cotton-street, followed by a considerable crowd of boys and youths, who began to throw stones. Mr. Webster was struck several times, and his wife received a nasty blow over the left eye. A number of policemen were on the ground, and though they could not suppress the stone-throwing, they drew a cordon across the east end of Cotton-street, and so enabled Mr. Webster and his friends to escape further serious molestation. A few stragglers continued to annoy them all the way to Bon-Accord-street, where the party took refuge in the house of a friend, and later in the afternoon they reached Concord House in peace. It is alleged that the boys came to the meeting with their pockets full of stones, with the deliberate intention of pelting Mr. Webster, who (adds our contemporary), with whatever warrant, is widely regarded as the personification of pro-Boerism. Personally, he states the curious thing is he is not a pro-Boer, though he is opposed to the war, and thinks that patience and diplomacy might have averted hostilities.

Atherton (Chowbent Chapel).—This chapel, after extensive renovation inside and out, was re-opened on Whit Sunday. At the morning service, conducted by the minister, the Rev. J. J. Wright, a collection was taken up in aid of the Indian Famine. In the afternoon a united gathering of scholars, teachers, and friends from Atherton, Leigh, Astley, Hindley, and Park-lane was held, when the service was conducted by the Rev. R. C. Moore, and the address given by Mr. Walter Simpson, and a collection taken up in aid of the funds of the Bolton District Sunday School Union. The combined collections realised about £18. The decorations of the chapel ceiling and walls were much admired. Of course, the fine old black panelled oak of the pulpits, galleries, and pews remains as it has been since 1722, when this chapel was opened (the oldest chapel dating from 1645). The anxiety of the congregation, in regard to the decorations, &c., has been to keep up the character of the building. By calling in a specialist in church and chapel decorating—Mr. Reuben Bennett, of Manchester—they have been able to do this. The ceiling is finished in shades of cream and ivory, relieved with bands of lily ornamentation, with columns of soft celestial grey. All the work is in a very soft tone, and gives a most pleasing effect. A cornice round the ceiling gives the whole a very finished appearance. The walls have been painted and decorated in tones of golden terra-cotta in three shades, which harmonise well with the dark oak woodwork. A lily decoration runs round the window on the face of the walls. The decorator has carefully studied the character of the building, and the designs are most suitable. The old and much-worn leaded lights will be replaced with new ones of good though simple design, and new windows of toned glass and leaded frames will be substituted for the present ones. The outside of the building, the vestry, &c., have also received attention. The ladies of the congregation have undertaken to carpet the whole of the aisles and stairways with a shade of Brussels to match the fine old oak woodwork and the tone of the walls. The young people have presented a folio gilt-edge Bible (Revised Version) for the pulpit, a lady member of the congregation has promised new plush cushions for the pulpits, and another member has promised to provide a new organ. A scheme is also in hand for the enlargement of the school-rooms—day and Sunday. The whole cost of these alterations and decorations, exclusive of organ, &c., is over £700, which the congregation are raising among themselves by subscriptions. The tennis-ground and bowling-green in connection with the chapel and schools have also just been re-opened, after great improvements. A mural tablet of Carrara marble has been placed in the chapel "in loving memory of the late Miss Salter," a generous benefactor to this congregation," and a memorial brass is about to be placed near the pulpit in honour of the late Mr. T. H. Hope. Following his usual custom, which is much appreciated by the congregation here, Mr. Wright gave, in place of the evening sermon on Sunday last, "A Talk about the London Meetings," having preached in the morning on "Trinity Sunday." In the afternoon he told the whole assembled school something of the story of Essex Hall, from Theophilus Lindsey's day to our own.

Bath.—On Tuesday the annual treat of the scholars of Trim-street Sunday-school was held. The children and adult friends travelled to the Zoological Gardens, Clifton, where a most enjoyable time was spent.

Derby.—The members and friends of the congregation held a well-attended excursion on Whit-Monday, and on the following day the scholars had tea and outdoor games as usual.

London: George's-row.—On Tuesday last the annual party in connection with the Mothers' meetings took place, when about 120 persons sat down to tea. The rooms were gaily decorated with flowers, kindly sent by friends, who are gratefully thanked for them. Mrs. Enfield, Mrs. A. Lawrence, Mrs. Summers, Miss E. M. Lawrence, Miss C. A. Lawrence, Miss Lake, Miss Ethel Lake, Miss Spurgeon, Miss Kleiter, Miss Boehme, Mrs. Benn, Mrs. Watson, Mrs. Parker, Mrs. Hill, and the Rev. Frederick Summers were present to assist. Mr. A. E. Summers, Mr. W. Bell, Miss L. Williams, Miss E. Spickernell, and Miss L. Johnson gave a dramatic sketch. In connection with the Window Gardening Society, registration of plants has this week taken place. This year arrangements have been made for the annual excursion to Cheam.

London: Peckham.—By the indefatigable exertions of Mr. W. R. Marshall, the Sunday-school secretary, the church in Avondale-road was most beautifully decorated on Sunday last, the occasion of the annual Sunday-school and floral services. The attendance, morning and evening, was good, that in the evening being especially satisfactory. An interesting floral service, largely musical, was held for the scholars in the afternoon, conducted by the assistant superintendent, Mr. J. C. Griffin, the address on the words, "Like one of these," being given by the Rev. G. Carter, superintendent. A collection on behalf of the Sunday-school Fund was taken at each service.

Manchester: Goulden-street Ministry to the Poor.—On Whit-Saturday, through the kindness

of Mrs. James Worthington, the Rev. B. Walker took over sixty children and adults of the Mission to Sale Lodge, where, as last year, they were most hospitably entertained, and spent a very happy day. One old man of eighty-five being impressed by the contrast of the Lodge grounds with the dismal court in which he lives in the city, told us that he desired no better heaven than to sit and smoke and enjoy himself in such pleasant company and amid such surroundings.

Rademon.—The Rev. J. Joseph Magill, B.A., announced to his congregation on Sunday week that he had declined a call from the Non-subscribing congregation at Dromore. Great pleasure was expressed by the congregation at an impromptu meeting which followed the service (Mr. W. Davidson, J.P., presiding), and a vote of thanks to Mr. Magill for his decision was proposed by the Chairman, seconded by Mr. M'Robert, supported by Dr. Porter, and carried unanimously.

Reading.—The children's flower service was held on Sunday, May 27. Flowers brought by the children were arranged so as to produce a bright and picturesque effect. In the morning Mr. W. H. Shrubsole, F.G.S., gave an appropriate address; and in the evening preached on "Lessons from the Flowers." The church was well filled at each service, and a special service of song was given in the morning.

Sheffield: Upper Chapel.—The annual Children's Sunday-school Outing took place on Whit-Monday last at Lightwood, a pretty country spot some six miles from the city. The children numbered nearly 200, and there were about fifty to sixty visitors, in addition to teachers and other helpers.

Stannington.—On Whit-Monday the children of the Underbank Sunday-school paraded the village as usual, singing appropriate hymns at intervals. The children were regaled with a bounteous tea, after which about 120 teachers, old scholars and friends sat down. The remainder of the evening was pleasantly spent in a field, kindly lent for the occasion by Mr. G. H. Revitt. The anniversary services were held on Sunday, June 10, the preacher being the Rev. John Fox, of Leeds. Favoured with beautiful weather, the congregations, both in the afternoon and evening, were large and appreciative.

Stourbridge District Sunday-school Union.—The Whit-Monday festival of 1900 was held at Stourbridge, service being conducted in the Presbyterian Chapel by the Rev. Dendy Agate, of Altrincham. The service was well attended by the teachers and scholars of the four schools forming the Union. An interesting and practical address and singing, which evidenced careful musical training, rewarded those friends who gave up a Bank Holiday afternoon in fine weather to encourage their Sunday-schools. About 190 tickets were sold for the tea which followed at the Wollaston-road schools, and after tea a hearty vote of thanks was passed to Mr. Dendy Agate for his address. A neighbouring field was available for sports in the evening, by the kindness of Mr. Sharpe. Most of the scholars found suitable amusement in the field, but a large party assembled for an interesting ramble, which had been arranged under the leadership of Mr. G. Evers and the Secretary of the Union. The route taken led to the monument on Wychbury Hill, erected in honour of Frederick Prince of Wales, from the base of which there was an extensive and beautiful view of the scenery which inspired the verse of Thomson and Shenstone. A short walk through the pleasant Worcestershire lanes brought the party to Hagley Station for the journey home, and here the Kidderminster section rejoined the scholars who had remained in Stourbridge. The difficulty many of our friends find in joining us on a Bank Holiday, when family excursions are common, prevents our attendances being so large as we could wish, but the Union receives sufficient support from the local ministers and teachers to make its meetings successful and helpful.

Urmston.—It is now four months since the congregation entered the new church, and though not much time has elapsed, there has been sufficient opportunity for it to acquire some experience in its new home. After the large congregations which assembled for the special services of the first few weeks, the attendance has settled down to an average of nearly fifty at each service, which is a substantial and gratifying increase on the numbers present last year, when services were held in the Public Hall. The new buildings are giving general satisfaction; and steps are being taken for a more extensive use of them next winter. At present the Rev. Priestley Prime is minister-in-charge, assisted by the Mr. Alfred Davison, who will finish his course of studies at the Home Missionary College in July. The Sunday-school is also making progress; the attendances are better, and there is a slight increase in the number of scholars on the roll. Through the initiative of Mr. Nuttall, a "Rambling Club" has been formed; and the School Committee are arranging for quarterly services to be held in the church for the young people with the object of uniting school and congregation. On Wednesday, June 6, the school had its Whitsuntide treat. After games in a field at Flixton, tea was served in the New School, and subsequently there was an entertainment and distribution of prizes to successful scholars by Mr. Prime.

Whitchurch.—On Sunday, June 10, the Sunday-school anniversary services were held, the preacher being the Rev. A. A. Charlesworth, of Birmingham, who gave three eloquent discourses. Special hymns were sang by the children, Miss Dodd presiding at the organ. The congregations were good, and the collections very satisfactory.

The sermon preached by the Rev. C. J. Street, M.A., at the British and Foreign Unitarian Associations Anniversary, last week, is printed in this week's issue of the *Christian World Pulpit*. The other preachers there represented this week are Canon Wilberforce, Dr. Stalker, Canon Gore, and the Rev. F. W. Macdonald, President of the Wesleyan Conference—a remarkable conjunction.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—A. K. and Friends, £1 4s. 6d.; Miss M. Howse, £1; Miss Garrett, £1; Mrs. F. Morton, £1.

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WANTED, in the middle of July, a LADY-HOUSEKEEPER, with some knowledge of nursing, to reside in neighbourhood of Birkenhead. Invalid lady; 4 children (youngest 9).—Address, stating full particulars, references, &c., to R. R., Victoria House, Church Stretton.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Our Calendar.

SUNDAY, June 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. Amos.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, "Our Children: What shall they be"

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. Freckelton.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. Stopford A. Brooke, M.A., and 7 P.M., Rev. Francis H. Jones, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Edgar Daplyn, and 7 P.M., Rev. Brooke Herford, D.D. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. Sunderland, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "Man and the Bible." Evening, "Unfulfilled Intentions."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., "Precious Stones" (A Lesson from Ruskin), Mr. Lucking Tavener.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. Stanley.

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle Free Church, Stanley-road, 11 A.M. and 6.30 P.M.

Bournemouth Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Mr. H. Rix, M.A.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., J. Remington Wilson, M.A.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows

Eastbourne Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland, M.A.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. Jones, B.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Theology of Tennyson."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
MANCHESTER, Strangeways, Sunday-school Anniversary Services, 10.30 A.M. and 6.30. P.M., Rev. J. J. WRIGHT, and 3 P.M., Mr. HENRY STANLEY.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. W. H. ROSE.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. A. J. MARCHANT. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.. Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. F. LAWSON DODD.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—June 17th, at 11.15, HERBERT BURROWS, "'Sane' Imperialism." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 17th, at 11.15, Dr. WASHINGTON SULLIVAN, "St. Paul's Indebtedness to 'Pagan' Ethics."

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SUNDAY, the 24th, SPECIAL SERVICES will be held. In the Morning, at 10.30, Rev. ADAM RUSHTON (a former Minister) will preach, and in the Evening, at 6.30, Rev. J. E. ODGERS, M.A., of Oxford.

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A SALE OF GOODS left over from the above Bazaar will be held on the 27th and 28th inst. in the Schoolroom of the Hackney Church, Chatham-place, Hackney. Time from 3 to 9 P.M. on both days. Light refreshments.

AT a crowded MEETING at CLIFFORD'S INN HALL, FLEET-STREET, on THURSDAY, June 7th, at 5.30 P.M.,

"To give Unitarians attending the Whitsuntide Meetings, and other friends, an opportunity of meeting, to consider our duty with regard to the War in South Africa, of expressing a desire for a just and peaceful settlement which shall recognise the principle of Nationality, and of protesting against the suppression of free speech in England."

Dr. LAWSON DODD in the Chair.

The following Resolutions were unanimously carried:—

Moved by the Rev. PAGE HOPPS, seconded by H. G. CHANCELLOR,—

"That this Meeting earnestly desires such a just and peaceful settlement in South Africa as shall tend to bring about good will between the English, Dutch, and Native races, and solemnly protests against the annexation of the two Boer Republics."

Moved by the Rev. C. J. STREET, seconded by the Rev. J. WOOD,—

"That this Meeting regrets the violence which has broken up meetings and suppressed the free expression of opinion in many parts of the United Kingdom, and deplores the apathy or neglect of the authorities in not putting a stop to such violence."

YORKSHIRE UNITARIAN UNION.

On WEDNESDAY NEXT the ANNUAL MEETING of the YORKSHIRE UNITARIAN UNION will be held at BRADFORD. Divine Service in the Chapel at 11.30 A.M.; Devotional Part conducted by the Rev. E. CEREDIG JONES; Preacher, Rev. JOHN COLLINS ODGERS, B.A., of Bury.

Luncheon in the Schoolroom at 1.15 P.M. Tickets, 1s.

ANNUAL BUSINESS MEETING and CONFERENCE at 3 P.M. Chairman, Rev. A. CHALMERS. Tea at 5 P.M.; Tickets, 1s.

PUBLIC MEETING at 6.30 P.M. Chairman, GROSVENOR TALBOT, Esq., J.P.

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A SPECIAL GENERAL MEETING of the Contributors will be held in DR. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C., at One o'clock P.M., on WEDNESDAY, 27th June, 1900, to consider a recommendation of the Board in favour of varying the date of the Annual General Meeting of the Contributors.

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The ANNUAL SERVICES in connection with the Sunday-school, will be held on SUNDAY, June 17th. Morning at 10.30, Evening at 6.30. Preacher, Rev. J. E. CARPENTER, M.A.

At 2·30 a Scholars' Service, conducted by the Rev. H. M. LIVENS. Collections at each Service.

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The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on THURSDAY and FRIDAY, June 28th and 29th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M., on THURSDAY, June 28th. The FAREWELL on behalf of the College will be given by the Principal, and the WELCOME into the Ministry by the Rev. H. ENFIELD DOWSON, B.A.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will deliver the ADDRESS to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 29th, at 2 o'clock P.M., for the usual business.

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LONDON SUNDAY SCHOOL SOCIETY.

The AGGREGATE SERVICE for elder Scholars will be held at ESSEX HALL, on SUNDAY AFTERNOON, June 24th, at 3.15 P.M. The Service, to which friends are cordially invited, will be conducted by the Rev. J. T. SUNDERLAND, M.A., of Highgate.

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MEETING FOR 1900.

The Assembly will meet at LIVERPOOL on THURSDAY, June 21st.

The RELIGIOUS SERVICE will be held in the Ullet-road Church, Ullet-road, at Eleven A.M.; the DEVOTIONAL part being conducted by the Rev. R. T. HERFORD, B.A., and the SERMON being preached by the Rev. T. LEYLAND.

LUNCH will be provided at the High School, Arundel Avenue, at One o'clock, at a charge of One Shilling.

The MEETING FOR BUSINESS will be held in the Chapel, at 2.30 P.M., at which the President, the Rev. J. E. ODGERS, M.A., will take the Chair.

A SUBSTANTIAL TEA will be provided at the High School, Arundel Avenue, at Five P.M., at a charge of One Shilling; after which a MEETING will be held in the Hope Hall at Seven P.M.—HENRY JEVONS, Esq., J.P., in the Chair—when Addresses will be delivered by Sir JOHN BRUNNER, Bart., M.P., Rev. P. H. WICKSTEED, M.A., and Rev. H. E. DOWSON, B.A.

Mr. Dowson will supply, on application, to persons attending the Meeting, certificates, on the presentation of which at Railway Booking Offices, a Return Ticket will be supplied for a fare and a quarter (minimum, 1s.).

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE colleges are once more closing their sessions. At Manchester College, Oxford, the "annual proceedings" will take place on Thursday and Friday next; the Presbyterian College, Carmarthen, holds its meetings earlier in the same week, and the Unitarian Home Missionary College, Manchester, in the week following. The usual valedictory service will be held at Oxford on Thursday evening, when the Principal, the Rev. Dr. Drummond, will give the farewell address, and the Rev. H. Enfield Dowson the welcome into the ministry. The Rev. Stopford A. Brooke will also address the students on Friday at twelve. There do not appear to be many student candidates for our vacant pulpits this year: the need of a succession of genuine preachers and pastors was never more urgent. The kind of man required is, if we may say so, fairly indicated in the Rev. John Byles's paper given in our issue this week. Failing the heaven-sent students, suppose the men already "settled" (a long time ago, it may be) each make a good try to be that man!

A FEW weeks ago the Rev. J. T. Sunderland sent an appeal for the Indian Famine Sufferers to the *Christian Register* of Boston, U.S.A., and as a result has received this week four hundred dollars (£81 19s. 4d.), which has been handed to Mr. Pritchard, to be forwarded to our Brahmo Somaj Famine Relief Committee in India. There are intimations that more will come from the same source. It has recently come to our knowledge that one of our friends on Consular duty in China has been made the medium of Chinese sympathy for the starving Indians, no less a sum than £1,400 having been subscribed and given to him to forward to the authorities. "He hath made of one all nations"—alas! that the unity should be broken.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,751 13s. 9d.; A Friend, 5s.; G. M. H., £1; E. C. B., £1; Employés Wm. Jardine and Co., £2 17s. 9d.; Ballee Unitarian Congregation, £8; Kettering-road Sunday-school, Northampton, £7 0s. 6d.; Mrs. Pritchard, £1; H. M. Y., £2 15s.; Widow's Mite, £1 1s.; Mr. J. Harrison, £5 5s.; Mr. E. H. New, £1 1s.; Mrs. E. Griffith, £5; Maidstone Unitarian Chapel, £4 10s. 3d.; Betty, 10s.; Mr. C. W. Mellor, 200 rupees; Mr. W. Slatter, £1 1s.; Messrs. H. and F. Dale, £1 5s.; X. X., £2; Readers of *Christian Register*, Boston, by Mr. R. C. Humphreys, £81 19s. 4d.; Mrs. Basley, 5s.; Chorley Chapel, £4 16s.; Rev. J. J. Wright, £1 1s.; Chowbent Congregation, £9 12s. 7d.; Scholars and Teachers, Hull Sunday-school, £1 6s.; W. H. D., 1s.; Glanrhondda Unitarian Church, 10s.; Mr. S. Gould, £1; Total, £1,897 16s. 2d.; Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

The *New Dispensation* (Calcutta), May 5, after giving some particulars as to the labours of the Brahmo Somaj relief agents in distributing food, potable water, clothes, and medicine in the famine districts, adds:—

May God give strength of body and soul to our workers to carry on this good work, and may the blessing of each poor sufferer that is saved reach and sweeten with the peace which is not of this earth, the soul of each of those generous contributors whose names as published in the weekly list of THE INQUIRER have brought the tears to our eyes!

THE interesting American notes supplied to us by Mr. Copeland Bowie this week do not tell us what the *Christian Register* says of himself as the representative of the British and Foreign Unitarian Association at the Boston anniversaries. But we on this side are quite prepared to hear that he "won all hearts by his manly sincerity and sympathetic speech." The same journal has an appropriate word to say with regard to all the other visitors, British and Foreign, who represented Unitarian and liberal Christianity as it appears in their respective countries—Mr. Hargrove, Miss Pritchard, Mr. Ion Pritchard, Professor Boros (Hungary), Professor Oppert (Germany), Mr. Hocart (Belgium), Messrs. Murai and Hirai — Japanese accompanying Mr. Clay MacCauley; Mr. Mozoomdar and Mr. Pal. We observe, in passing, that considerable time and attention appear to have been bestowed on these foreign delegates, and a painful consciousness arises that we in England have not always excelled in our arrangements in this respect. We have no doubt, however, that on the occasion of the next international meeting, which it was agreed to hold in London, our visitors will find no lack of courtesy amongst us. Meanwhile we hail with expectancy the proposal to form an International Council of Unitarians and others in sympathy with the attempt "to unite pure religion with perfect liberty."

WE observe also that in the States themselves the forces imbued with this ideal are drawing closer together. One of the first items on the opening day was the reception of a report of a committee which has been in conference with the Universalists. The outcome of their deliberations is the appointment of a joint-committee of Unitarians and Universalists, consisting of five representatives from each body, their function being the harmonising of mission work in new fields, and the promotion of joint meetings between ministers and congregations of the two denominations. After the preliminary business in Lorimer Hall, a migration was made to the great Tremont Hall, where the introduction and speeches of the foreign delegates took place. Professor Boros brought with him a phonogram containing a message from Bishop Ferencz, and he considerately translated the last sentence for the benefit of the audience. Mr. Kinzo Hirai, formerly a Buddhist priest, quoted a Japanese poem, well known, he declared, to the peasants of his country, the meaning of which, he said, was this:—"Although there are many roads which lead to the top of the mountain, all who take these different roads see one and the same moonlight of divine truth." Mr. Hocart began in French, but ended in the English which he knows so well how to use; and, to complete the polyglot, Mr. Mozoomdar intoned some Sanscrit sayings also translated subsequently, affirming the oneness and all-sufficiency of God. In the afternoon of the same day an Icelander, the Rev. Magnus Skaptason, made an earnest plea for help to free his countrymen from the grimness of the old "Gospel" as preached by the believers in in everlasting hell-fire.

ONLY one quotation from the good things spoken that day can be given us now, but it is well worth undivided attention. It is taken from the speech of the Rev. Charles E. St. John. He said:—

There is no longer any uncertainty in the note that we are going to speak to mankind. The orthodox churches are coming to the point of uncertainty. It may be partly our fault, but it is not entirely so. Their

MEADVILLE THEOLOGICAL SCHOOL

own scholars are putting forth thoughts that are producing this uncertainty. This uncertainty seems to many of them so critical as to touch the very foundations of religion. The great missionary Conference held in New York a few days since laid emphasis on the need to the world of hearing Christ preached; but when they go forth to "preach Christ," they strike that note of uncertainty, and know not exactly how to talk about him. When they say, "Let us preach Christ," they mean, Let us preach the love of God, the present redeeming, uplifting power of God in the world; they mean that they would give to mankind the consciousness of the personal nearness of God to every soul, the need that every man shall found his life upon his own personal righteousness, and trust his salvation for the future to that which grows forth in his soul. They are praying to the tenderness in God, our Father, when they pray in the name of Jesus: it is but another word for the more intimate and near aspect of God. I believe any modern Trinitarian would accept that as a true statement. And yet when they use that phrase, there are multitudes who do not understand the phrase; and they throw up before themselves a barrier that stands in the way of their success in lifting up mankind. Somehow, it grows difficult for preachers of the ancient dogmas to make mankind understand what they philosophically mean by the phrases they use. That difficulty we have not to face: there is no uncertainty in the way we talk about Jesus, our Master, or in the way in which we present the tenderness of God. There is a distinct cleavage of thought there whereby we are able to proclaim from each one of our pulpits the nearness and tenderness and forgiveness and love of God, and the leadership of Jesus at the same time.

FANEUIL HALL, Boston, was the scene, on May 31, of a meeting to welcome the Envoys of the South African Republics. On the reception committee were such veterans of the Anti-Slavery struggle as our friends Colonel T. W. Higginson, the Rev. Edward Everett Hale, the Rev. Charles G. Ames, and Mr. Frank B. Sanborn. Among the resolutions passed were the following:—

We speak in no spirit of hostility to the English people, whose true interest we have at heart, and whose friendship we hold second to none. We believe that the innate sense of right and justice in the English people, now misled by ambitious and unscrupulous rulers, will, once aroused, assert itself as it has done in the past.

We declare that every nation has the right to adopt such form of government as may seem to it best calculated to advance those ends for which all Governments are in theory established. We declare, as the citizens of Boston have declared before, that America cannot recognise the right of might, and that we cannot view without protest the absorption of small and weak states by the strong.

We would not have the war prolonged a day, nor a drop of blood shed through vain hopes of armed intervention. We do, however, urge our Government to make known to the Government of Great Britain, in any proper manner, the sentiment of our people, and, jointly if possible with other Powers, and with that quick sympathy for men struggling for liberty the wide world over which was the glory of the fathers of our Republic, to use every means in its power to advance in the present crisis the ends of justice and humanity. If, in spite of all, a great crime is committed, darkening the closing days of the century, if these Republics are finally blotted out of existence, let it be known that it is done against the solemn protest of the American people.

It is proper to add that while prominent Unitarians like those named above take the side here represented, there is a very sharp division of feeling on the subject amongst our American brethren.

MR. BIPIN CHANDRA PAL, whose energetic character and Oriental eloquence will be freshly remembered by many of our readers, passed through London last week on his way to India, which he left nearly two years ago to enter Manchester College, Oxford. With the full concurrence of those concerned, Mr. Pal left the College at the close of one year's study, and spent the early part of last winter in public work, chiefly in connection with temperance, in different parts of England. Subsequently, by arrangement with Mr. W. S. Caine, he visited the United States, where he has engaged in similar work during the past five months.

IN regard to temperance work in the States, Mr. Pal was impressed with the feeling that the leading citizens are not engaged in it to the extent that obtains in this country. Nevertheless, both there and here he recognises a prevailing temperament and practical view of things at large which he would gladly add, if it were possible, to the idealistic moods of his own countrymen; out of such a combination he would expect the more perfect humanity to arise. He has seen a good deal of our Unitarian circles on both sides of the Atlantic, and retains grateful memories of the many kindnesses shown to him and the stimulating intercourse he has enjoyed. His last little experience of the kind took place at Essex Hall on Friday last week, when he shared the parting cup—which not inebriates—with a few friends, including Mr. Ion Pritchard, Chairman of the Indian Subcommittee of the B. and F.U.A.; the Revs. J. T. Sunderland and J. Harwood, each of whom has done missionary work in India; and the Secretary. It may not be generally known that before going to America Mr. Pal wrote a very useful little pamphlet, entitled "A Brief Account of the Brahmo Samaj; or the Hindu Church of the Divine Unity"; copies of which may be obtained gratis by writing to Essex Hall. We wish him *bon voyage* and many years of useful labour amongst his Indian brethren.

MRS. MADELINE COLE sends us the following letter, received from Dr. Raynolds, of Van, Armenia:—

I think there has been no time in the history of this relief work when the pressure for help has been so great as it is at the present time. Not perhaps that the real need is so much greater than last year, but the money that is coming for relief is so much less that the suffering is immensely greater. I have been able to make one somewhat general distribution, but our distributors who went out for one section, for instance, though they tried to be extremely careful, used up all the funds granted them, while several villages remained unattended to, and these villages were really the most needy in the district. The appeals which come from these villages are enough to melt a heart of stone. Children are brought in wasted almost to skeletons, and they tell of many unable to leave their houses, while the majority of the population have absolutely nothing to eat but the vegetables and roots which they can gather, not even a little flour or grain to put with them to make a soup. From one village where we have one of our boys teaching, almost daily deaths from hunger are reported. I am thankful that your contribution and one or two other small sums which have come in, have enabled me to give out a little to two of the worst villages, but how I am going to get along about the appeals from the others, I do not know. It is hard work to live these days, because we have to refuse such a constant stream of applications for help of all kinds. During the previous years of these difficulties, we have had enough in our hands to enable us to do something for most of the desperate cases, and thus the suffering has been kept within bounds, and the pain of absolutely refusing aid has been largely spared us. One of the saddest features of the situation is the blight it is casting on the future. In order to preserve life at the present moment, the wretched villagers are compelled to sell the product of their fields in advance, and at most ruinous rates, often promising two or three measures of grain for one furnished now, though the present prospect is that an abundant harvest will bring down the price of grain to something like its normal figure. In this way the poor peasants will be compelled to give a large part of what they may raise this year, for supplying the needs of the time then past, and the future will be no brighter than it is now. In such times as these, when the people are thus starving, the Government is pressing for back taxes with relentless severity. Since the massacre the collection of taxes has been remitted, and the people hoped it meant that they were to be entirely remitted for those years, but now every effort is being made to collect the whole amount, and utterly illegal methods, such as compelling the selling of fields and household necessities, are being resorted to to wring money from the utterly prostrate people. They lose heart, and would gladly desert their fields and homes and seek some more hopeful home, but this is impossible. Neither will the Government permit them to go, nor is there any place where they will be admitted. Now and then one manages to evade the authorities and creep across the border at night, but the masses are sinking into utter desperation. The depredations of the Koords also continue, and the Armenian population of this province is fast decreasing.

And now to turn to happier topics. I am happy to say that thus far the prospect for the harvest is unusually fine, but there remain still two months before it will mature, during which the wretched people must support life in some way if they are to survive, and there are yet many possibilities of drought or blight to injure the growing crops. The present appearance of the country is most beautiful, but the conditions by which we are surrounded tune our lives to the minor key, and it sometimes seems as if we could not endure the constant strain.

Subscriptions will be thankfully received by Mrs. Cole (hon. treasurer), "Danehurst," Putney, S.W., or by Francis Buxton, Esq., 50, Cornhill, E.C. The "Friends of Armenia" Committee also write urging the necessity of immediate help at this time.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—J. Harrison, Esq. £2 2s.; O. Nettlefold, Esq., £1 1s.; P. Martineau, Esq., £1 1s.; Mrs. A. Collier, £1 1s.; G. W. Chitty, Esq., £1; Miss E. Taylor, £1.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. B.; R. B.; R. D. D.; P. E. K.; D. R.; G. A. R.; H. R.; A. W.

THE CHRISTIAN MINISTER AS PROPHET.*

BY THE REV. JOHN BYLES.

THE word prophet in modern English has been badly treated. It has been used as if its chief or only meaning were that of a foreteller. Even Dr. Johnson, in his dictionary published in 1755, gives this, in various synonyms, as the only definition. Happily in our own day, partly as the result of more careful study of the Bible, and partly of a general improvement in scholarship, the word has recovered its true meaning, the meaning in which it was used a century before the time of Johnson by Jeremy Taylor in his celebrated essay on "Liberty of Prophesying."

The prophet, then, is no mere soothsayer. He is no mere diviner gratifying the curiosity of men in respect of that which shall be hereafter. He is something nobler and grander. He is a spokesman for God, an interpreter of His will; he is an exponent of His thought, a preacher of His truth. Incidentally he may, of course, anticipate the future as the outcome of the present—its nemesis, or its reward—but his work and his message are mainly concerning the present. Moses, Samuel, Elijah, all of them were prophets, but the work of all of them was with the present rather than the future. Isaiah was essentially a "man of the times"—a factor in the making of his country's history; a power to be reckoned with by King and people.

A prophet is one who sees into the heart of things, and sees as one taught of God. It was "the word that Isaiah the Son of Amos *saw* concerning Judah and Jerusalem." He is no scribe repeating with wearisome iteration the shibboleth of a party. He is no priest offering unneeded sacrifices, or manipulating unsatisfying rites. He is an ambassador, a messenger, a man charged with a mystery, which it is given him to declare. He is a voice, crying, and often in the wilderness. He speaks with authority—the authority of conviction, the authority of spiritual insight, the authority of a man who has commerce with the Unseen. His message is a present message, applicable to the times in which he lives and the men by whom he is surrounded. His prophetic word, as the apostle teaches, is "for edification, for exhortation, for comfort." Such is the work of the Christian minister.

Others besides ministers are "called" to the prophetic office; to others does the word of the Lord come; and by others have sacrifices to be made if a man would faithfully deliver the word that he receives. To writers of books, to editors of newspapers, to men of affairs, the word is addressed. In the generation now passing away there have been many such prophets, both here and among our brethren across the Atlantic. God, in this respect, has greatly favoured us, the men of the latter half of the nineteenth century. Whether such voices can be heard as freely to-day is a question I will not try to answer.

Others, as well as ministers, are called to be prophets. And it is certainly no wish of ours to discredit or belittle them. Rather would we say with Moses: "Would that all the Lord's people were prophets."

But of us, as the ministers, this is, or ought to be, pre-eminently true. To this office we have been called; to its discharge we have consecrated our lives. If we are not prophets, we are nothing.

But if this be true of every Christian minister, it is especially true of ourselves, as ministers of free and undogmatic churches. We are not priests. We repudiate the name; we lay no claim to the function or the powers which the name implies. Nor are we scribes. We have no system to expound, no articles to enforce, no articulated creed to defend. We are ministers of the Word. As we receive the truth, we declare it. We are, or should be, spokesmen for God.

Now it is obvious that so great an office demands great qualifications. And the men who are the most fitted for the office are those who are most conscious of its needs.

Let me enumerate some of the prophet's needs.

(1) There should be first, then, a Call, like that which came to the fishermen of Galilee—"Follow me and I will make you fishers of men"—like that which, a little earlier, had come to their Master, in the synagogue at Nazareth. And the more distinct the call, the stronger will the man be, in after days, to discharge his office and to endure its trials.

(2) There should be, second, a Waiting upon God—a listening for the word of God—an "uncovering of the ear" that His secret whispers may be heard. And this implies, of necessity, a moral fitness, a disentanglement from the world, a repression of self. It is the man who *does* the will, who knows the doctrine.

(3) There must be in the prophet moral courage—an absence of that "fear of man which bringeth a snare." The man must not be afraid to stand alone. He must be ready, if need be, to be in a minority of one with God. Like the prophet Ezekiel, he must dare to say, "Thus saith the Lord," whether men will hear or whether they will forbear.

(4) There must be, lastly, a readiness to pay the price of fidelity, and, if occasion arise, to accept the cross. There never was an age, or a land, in which the prophet was not stoned. The method varies according to the times, but the spirit is the same. Hence it is that the Christian minister, if he would be a prophet, must not look for ease, or applause, or official notice, or worldly prosperity, or success. He must take his reward, and find his blessedness, in quite other ways.

Let me now suggest three reasons why, at this present time, there is a special need of prophets.

(1) Theologically, we are in a period of transition: change is everywhere. The most conservative of men do not think, if they think at all, as they did thirty years ago. There is the crumbling away of props and stays which a generation back seemed to be immovable. The result is that men of a certain type are losing their religious convictions. And, unhappily, they are giving up, not simply the accidental and the separable, but the essential and the eternal. At such periods it is that prophets are needed—men who can see into the heart of things, and who know how to separate the kernel from the husk. At such times the men who are needed for the preacher's office are men who are able to testify from their own experience of the reality of things which are unseen—men who are able to say "*we know* whom we have believed." If this generation is to be saved from the numbing touch of unbelief it must be, not by priests administering rites, not by scribes repeating formulas, but by prophets—by men who "wait upon God," "who uncover the ear," who, like the young Isaiah in Jerusalem, see the Lord "sitting upon a throne, high and lifted up, and his train filling the temple."

(2) Around us to-day, as round the Hebrew prophets eight centuries B.C., are evil and wrong, injustice and vice; and these need to be rebuked. It would be no difficult thing to draw a parallel between the condition of things existing in England to-day and the condition of things in Samaria when Amos, the herdman of Tekoa, lifted up his voice. There is a like striving after luxury and pleasure and ease, a like awful disparity between rich poor, and in some quarters, though, thank God, by no means in all, a like indifference regarding it. Mammon—a far greater power now than then—is still worshipped; and intemperance, common among the great ladies of Samaria, is not unknown among the women of England. Impurity, rife in Israel, is, alas, rife also in this land. As a nation we profess to be Christian, but the principles by which we are ruled are too often those of the world rather than of Christ. So it is that at times we are tempted to say what Wordsworth said exactly a century ago:—

> Plain living and high thinking are no more,
> The homely beauty of the good old Cause
> Is gone—Our Peace—our fearful Innocence
> And pure Religion, breathing Household laws.

For the sake of English virtue, English honour, and English happiness, and that we, as a people, may be rescued from those things by which nations are first corrupted and then ruined, we need prophets.

(3) Another reason why prophets will be needed during the coming half century is this. During the coming fifty years it is inevitable but there should be, in English life, a clashing of conflicting interests. The truce between "the men who have and the men who have not" will not be perpetual. Men will ask not so much how wealth is to be created, but how, being created, it may be rightly diffused. When this strife arises there will be need for prophets—men who can go back to first principles and, like the youthful prophet in Egypt, intervene between the combatants, and say: "Sirs, ye are brethren, why do ye wrong one to another?" For these reasons there will still be need of prophets.

Men talk as if the work of the preacher were ended and his office henceforth useless. It would be nearer the truth to say that his work is only beginning. Only it must be of the right sort, and different in many ways from what it has been sometimes in the past. The preaching of the future must not consist of essays on the unknowable, or of the repetition of dogmas, or of pleasant platitudes. What will be needed, then as now, will be a living word that deals with the *present*—present duties, present sins, present dangers, and present possibilities of deliverance. Let preachers arise with such a message, and they will be heard—as certainly as was Amos in the streets of Samaria, as was Savonarola in the great duomo of Florence, as was Hugh Latimer here at St. Paul's. As Lowell puts it:—

* Paper read at the Ministers' Conference, Essex Hall, June 7.

While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of Cloud,
Still at the prophet's feet nations sit.

JOHN POMFRETT, PARSON AND POET.

NONCONFORMIST historians are naturally very much inclined to study the seventeenth century for its political and religious interest, which is certainly, to them, of the first importance. It witnessed the close of the reign of Elizabeth, which consolidated the English Reformation. It embraced the struggle for religious liberty which came to its climax, but found only a temporary success, with the execution of Charles I. The Civil War, the Commonwealth, the Restoration, the persecution of Nonconformists, the Revolution, and ultimately the granting of Toleration are all included in this stirring century—we are apt to think that the thoughts of Englishmen must have been entirely absorbed in these great and critical movements and events. But it was not so; another and a very different aspect of the times is represented in its literary life and expansion. Taking only its best known poets, we are reminded of the intellectual life which was being lived, for the most part, not indifferent to, but apart from the religious and political excitement. Shakespeare himself lived into the seventeenth year of the century; Waller was born in 1605, Milton 1608, Butler 1612, Denham 1615, Cowley 1618, Dryden 1631, Addison 1672, Parnell 1679, Pope 1688, and the close of the century saw the birth of Thomson.

Amongst the minor poets there is none more interesting than the Rev. Mr. John Pomfret, as he is called on his title-page (tenth edition, 1736). Pomfrett's "Choice" was at one time one of the most popular poems in the English language, but it is probably now seldom read. John Pomfrett* was the son of the Rev. Thomas Pomfrett, vicar of Luton, of whose famous parish church a voluminous and valuable history was written by the late Rev. Henry Cobbe, rector of Maulden, a well-known scholar and antiquary, and brother of Miss Frances Power Cobbe. (This history of Luton Church has only just been published posthumously.)

Thomas Pomfrett was both vicar of Luton (1660-1705) and rector of Maulden. There is some doubt about the date of the birth of his son John, the poet. In the anonymous biography prefixed to his "Remains," it is stated that he went up to London about the year 1703, and died there, soon after, in his thirty-sixth year. Mr. Cobbe states, however, that the poet died on Nov. 25, 1702, and not in 1703; but he can find no record of his birth or baptism. But there is an entry of the birth of a son, Thomas, March 12, 1667-8, and it has been conjectured that this should have been "John." But if the date were correct John would only have been about twenty years of age when he became curate of Maulden, which is improbable. However, John took his B.A. degree at Queen's College, Cambridge, in 1684, and he was made curate of Maulden in 1688. His father appears to have been non-resident rector of Maulden, and resigned the living in favour of his son in 1695. On Sept. 13, 1691, John Pomfrett was married in Luton Church to Elizabeth Wingate.

"Some Account of Mr. Pomfrett and his Writings, prefixed to his Remains," is very brief but highly interesting. One allusion is curious, as illustrating the contempt in which Dissenters were held after the granting of Toleration. The writer says:—"So far was he from being in the least tinctured with *fanaticism*, that I have often heard him express his abhorrence of the destructive tenets maintained by those people, both against our *religious* and *civil* rights. This imputation, it seems, was cast on him, by there having been one of his surname, though not in any way related to him, a Dissenting teacher who died not long ago—Mr. Samuel Pomfrett, who published some rimes upon *spiritual subjects*, as they are pleased to call them."

Fanatic as a synonym for *Dissenter* may be new to some of my readers, but it was a recognised one—at least when spelt with a Φ. In the Baptismal Register, St. Michael's, Gloucester, James Forbes is described as a "Phanatic teacher." Bailey (an "Universal Etymological English Dictionary) thus defines it: "Phanatic (of *φαινω*, to appear, Gr.)—one that pretends to Revelations and New Lights, one that hath vain visions and apparitions; now a dissenter from the established Church of England is by some so-called."

Pomfrett's "Remains," published after his death, consist of two poems only—namely, "Reason," a satire, and "*Dies Novissima;* or, the Last Epiphany," a Pindaric ode.

"The first of them," says his editor, "entituled, 'Reason,' was wrote by him in the year 1700, when the debates concerning the doctrine of the Trinity were carried on with so much heat by the clergy one against another, that King William was obliged to interpose his Royal authority, by putting an end to that pernicious controversy, through an Act of Parliament, strictly forbidding any person whatsoever to publish their notions on the subject,"† This poem was published by Mr. Pomfrett at the time it was written, but he refrained from including it in his collected poems because he "received very signal favours from some of the persons mentioned therein." After the deaths of the poet and his friends the editor thought the objection removed. There appears to be some confusion here. Pomfrett's poems were published in 1699, though it is said "Reason" was not written till 1700, so we do not see how it could have been included: it is also said to have been found, after his death, among other of his papers of a private nature, and yet to have been published at the time it was written.

The passage referring to the theological controversies of the time is interesting enough to quote at length; it shows the liberal, if not latitudinarian temper of our poet:—

What's all the noisy jargon of the schools
But idle nonsense of laborious fools,
Who fetter *Reason* with perplexing rules?
What in Aquinas' bulky works are found,
Does not enlighten *Reason*, but confound.
Who travels Scotus' swelling tomes shall find
A cloud of darkness rising on the mind.
In controverted points can *Reason* sway,
When passion, or conceit, still hurries us away?
Thus his new notions Sherlock would instil
And clear the greatest mysteries of will;
But, by unlucky wit, perplexed them more,
And made them darker than they were before.
South soon oppos'd him, out of Christian zeal,
Showing how well he could dispute and rail.
How shall we e'er discover which is right,
When both so eagerly maintain the fight?
Each does the other's arguments deride;
Each has the Church and Scripture on his side.
The sharp ill-natured combat's but a jest:
Both may be wrong; one, perhaps, errs the least.
How shall we know which Articles are true,
The *old ones* of the Church, or Burnet's *new?*
In paths uncertain and unsafe he treads,
Who blindly follows other's fertile heads.
For sure, what certain mark have we to know,
The right or wrong, 'twixt Burgess, Wake, and Howe."

After some equally uncomplimentary reflections upon the medical profession, he returns to the difficulty of the search for truth, and concludes:—

But *truth* lies hid, and ere we can explore
The glitt'ring gem, our fleeting life is o'er.

I have left myself but little room to refer to "The Choice" by which Pomfrett is best remembered.

Dr. Johnson said of this poem that perhaps no composition in our language has been oftener perused: "He pleases many, and he who pleases many must have some species of merit."

The chief merit of the poem, in addition to its "easy volubility" and "smooth metre" (Johnson), is that it expresses the sentiments of the average man who has more culture than means, and whose benevolent instincts are kept in check by the scantiness of his purse.

The poet begins with a description of his ideal residence, its situation, garden, landscape, outdoor study, and the books which it should hold. He then goes on to his estate—*i.e.*, his income.

I'd have a clear and competent estate
That I might live genteely, but not great:
As much as I could moderately spend;
A little more, sometimes, t' oblige a friend,
Nor should the Sons of Poverty repine
Too much at Fortune, they should taste of mine.

His table would display a frugal plenty, and his wine cellar should contain only the very best vintage, but he would allow no intemperate indulgence;

Nor would I use what was so kindly given,
To the dishonour of indulgent Heaven.

He would select two friends—

Well born, of humours suited to my own
Discreet, and men, as well as books have known.

After a catalogue of their virtues he passes on to a female companion:—

For there's a sweetness in a female mind,
Which in a man's we cannot hope to find.

We have a fascinating picture of the fair creature he would choose, and he then closes with his own ideal of himself:—

I'd be concerned in no litigious jar—
Belov'd by all, not vainly popular.
Whate'er assistance I had power to bring,
T' oblige my country, or to serve my king,
Whene'er they call, I'd readily afford
My tongue, my pen, my counsel, or my sword.
Lawsuits I'd shun, with as much studious care
As I would dens where hungry lions are;

* Spelt so by Cobbe.

† The Blasphemy Act, 1698.

And rather put up injuries than be
A plague to him, who'd be a plague to me.

He would like to live to a good old age (poor fellow, he died of small-pox at thirty-six), free from all anxiety.

But by a silent and a peaceful death
Without a sigh, resign my aged breath.
And when committed to the dust, I'd have
Few tears, but friendly, dropt into my grave.
Then would my exit so propitious be,
All men would wish to live and die like me.

In addition to these two principal poems, Pomfrett wrote several religious ones; one upon the Divine Attributes is a philosophical essay in verse of some merit, others are more conventional; there are also the usual Epistles to Delia, Celadon, &c., and a pastoral elegy on the death of Queen Mary. From this little volume we may get a good idea of the life, sentiments, and aims of a country parson of two hundred years ago.

WALTER LLOYD.

THE UNITARIAN METHODISTS.—I.

(A.) ORIGIN AND DOCTRINE.*

AMONGST the minor religious movements of the century that have contributed something to the main stream of Unitarian thought and life, few are of equal interest to the rise and progress of the Unitarian Methodist Societies of Lancashire. These societies came into being through the influence of the Rev. Joseph Cooke (b. May 8, 1775; d. March 14, 1811). He was appointed head of the Rochdale circuit by the Wesleyan Methodists in 1803, and proved most acceptable as a preacher. His first differences with the Wesleyan body were about the doctrines of "Justification by Faith" and the "Witness of the Spirit," as taught by the Methodists at that time. It is recorded that in his travels on circuit he had met many who "talked as though they thought religion consisted principally in raptures and impressions. While these were saying 'the temple of the Lord are we,' those in whom godly sorrow had wrought true repentance and who had broken and contrite hearts, but who could not boast of these raptures and impressions, or what was called the witness of the Spirit, were represented as being in a most deplorable condition, as though the wrath of God abode upon them. Numbers of these pious souls were led to believe themselves in the deplorable condition in which they were represented to be and literally 'went mourning all their days.'"

Mr. Cooke, desirous to put a stop to what he regarded as a prevailing error, preached two sermons, one on "Justification by Faith," the other on "The Witness of the Spirit," in which he set forth what he felt to be the true grounds of justification and the sufficient witness of acceptance with God, according to the testimony of Scripture. The doctrine contained in these sermons was considered to be erroneous, and the Methodist Conference at Leeds, in August, 1806, suspended Mr. Cooke, telling him that he could not be considered a member of that body while he retained his present sentiments. His congregation, however, stood by him, and in 1807 they opened a place of worship for him, which they called "Providence Chapel." "This chapel," said Mr. Cooke the first time he preached in it, "was built and opened not for the purpose of teaching any system of doctrines taught by any man or number of men whatever, but for the purpose of communicating those truths which, after a diligent and impartial inquiry, may appear to me to be contained in the Scriptures."

Besides preaching at Rochdale, Mr. Cooke preached every fourth Sunday at Newchurch, in Rossendale (where about thirty people, led by a capable local preacher, John Ashworth, had severed their connection with the Methodists), and on the Monday and Tuesday following at Padiham and Burnley, with occasional services at Todmorden, Haslingden, and other places.

It was a great blow to the little community when Mr. Cooke, worn out by his arduous labours, was stricken with illness, and died in 1811. Following the old custom he was buried in the aisle, before his pulpit.

Up to this time those who had thus seceded from the Wesleyan Methodists had not come into contact with Unitarianism. "It was some years after this time," says John Ashworth, "before we knew anything of Unitarians or of Unitarian books except the Bible; what we read therefore in addition to the Bible were books published by Trinitarians." They considered and examined in turn the doctrine of "divine or irresistible influence," the nature of faith and repentance, the doctrines of Sanctification, Original Sin, and the Atonement. Upon these last two doctrines the friends at Newchurch seem to have gone further than some of those connected with Mr. Cooke's congregation at Providence Chapel, and this led to some differences.

After the death of their leader, the Rochdale congregation first approached the Rev. Thomas Finch, of Lynn, and invited him to succeed Mr. Cooke. Mr. Finch had seceded from the Baptists at King's Lynn, and advocated a purely Scriptural Christianity. He declined the invitation to Rochdale, and gathered a congregation in Lynn itself, the precursor of the present Unitarian cause in that town.* Then a Mr. Bowman, of Ipswich, who had been a local preacher amongst the Methodists, was secured, but he seems to have been used as a tool by the more orthodox section of the congregation, and "began to preach more orthodox discourses than some liked." The monthly exchange had hitherto been kept up with Newchurch, but now the more orthodox section at Rochdale raised objections to it, owing to John Ashworth's opinions in reference to Original Sin and the Atonement; and a trustees' meeting resolved that John Ashworth should not come to preach any more until such times that he preached "according to Mr. Cooke's printed works which are registered in the Trust Deed."

Four trustees and many of the people dissented from this action and left the chapel, about nineteen months after Mr. Cooke's death. Providence Chapel was then occupied for a short time by the Methodists, from whom it was bought by the Independent Calvinists. The "Cookeites," as they were called, were thus again without a place of meeting; but it is pleasant to recall the fact that they were allowed the use of the chapel in Blackwater-street, occupied by the old Protestant Dissenting congregation since 1717, till such time as they could find a convenient place for worship.* A suitable room was soon found, and here the "Cookeites" continued to meet, till a new chapel was opened in Clover-street, on Aug. 1, 1818. A loyal band of lay-preachers maintained the services in this congregation till 1862, when a regular paid ministry was begun.

Turning back to the question of doctrine, we find that, after careful discussion and examination of the Scripture, these earnest working folk were led to give up the orthodox doctrine of the Atonement—"that Christ died to reconcile his Father to us and to be a sacrifice not only for original guilt, but also for all actual sins of men." They then passed on to consider the doctrine of the Trinity. Mr. Cooke had made no special reference to this doctrine in his preaching. He had struck out the term Trinity and altered the grosser Trinitarian phraseology in such Wesleyan hymns as he adopted for use amongst his own people, but that was to render them more scriptural, and in the opinion of John Ashworth, he held what are called Sabellian views on this subject. His followers, however, passed on to the Unitarian position which they frankly adopted on scriptural grounds. "It was from the Bible, but particularly from the common version of the New Testament, that we learned what we now believe." While the main body of Unitarians adhered to the doctrine of "philosophic necessity," these Unitarian Methodists of the North, like the General Baptists of the South, stuck to the doctrine of the "freedom of the will" and the "free agency of man"; "this," says Ashworth, "we always professed," and he gives the reasons that inclined him to believe it still. Those who have read the preface to Martineau's "Types of Ethical Theory" will remember how he there recounts the steps by which he passed from the "necessarian" position to belief in the freedom of the will; steeped in the "empirical" and "necessarian" mode of thought, he "served out successive terms of willing captivity to Locke and Hartley, to Collins, Edwards, and Priestley, to Bentham and James Mill"; but the pleading of the moral consciousness was too strong for him, and he was ultimately led to the surrender of determinism. It was largely through Martineau—though, perhaps, in larger part through the work of Channing—that the main body of Unitarians were rescued from bondage to necessarian ideas; but we must not forget that there were at an earlier period some in our midst like these Unitarian Methodists who had a rational confidence in the pronouncements of their own nature, and not a few who followed Price in their philosophy rather than Priestley. The people at Padiham evidently kept up their interest in these deep questions. The Rev. John Robberds, telling of a visit paid

* AUTHORITIES.—*Monthly Repository*, 1815, onwards.
"An Account of the Rise and Progress of the Unitarian Doctrine at Rochdale, and other places." John Ashworth. 1817.
"The Rise and Progress of Unitarianism in Padiham." Rev. C. J. Street. 1881.
"Manchester Socinian Controversy." 1825.
"Reports of Manchester Unitarian Village Missionary Society."
The Christian. 1844–8.
"Record of Provincial Assembly." Evans. 1896.

* *See* "Scriptural Christianity Recommended," a sermon by Thomas Finch, 1811. p. 33.

* The congregations of Clover-street and Blackwater-street eventually united under one ministry in October, 1890.

to them about the year 1845, says: "After the evening service there was quite a gathering for talk, in which we rather resembled Milton's friends discussing "Fate, freewill, fore-knowledge absolute"; though I do not think we were like them "in wandering mazes lost."

W. H. BURGESS.

UNDER THE SOUTHERN CROSS.

SINCE my last letter to THE INQUIRER, many great and stirring events have occurred. We might well exclaim, "These are times that try men's souls!" Even at this distance from the centre of the Empire, our hearts have been deeply moved by the various incidents connected with the war. We have had our farewells to departing contingents, and we are already beginning the sadder task of unveiling memorial tablets to the men who have fallen.

I have, of course, read the letters and articles in THE INQUIRER and have felt regret at the, sometimes, bitter tone introduced. For myself, the desire for peace and the hatred of war win my sympathy and commendation, though I cannot agree with the Editor's view as to the responsibility of British statesmen. Much of the outcry against Mr. Chamberlain seems unjust, and much of the talk about Boer virtues little else than idle nonsense.

Still, those who take a different view are entitled to respect and consideration so long as their opinion is an honest one.

Here, in Sydney, I have tried to maintain a calm, though patriotic, attitude; and yet I fear that some of my friends, especially Germans and those with German connections, have felt annoyed because I failed to sympathise with that little tyrannical autocracy which our good old friend, Page Hopps, calls the "sturdy little Republic."

Surely we can agree to differ, and it would be not only sad but even discreditable if we allowed the war spirit to stir up strife or ill-feeling among our Liberal Churches.

At present, we in Sydney are engaged in another kind of warfare. An enemy has invaded our shores, and tremendous efforts are being put forth to drive it away or to stamp it out. The invader is the Bubonic Plague, which has apparently found a lodgment in and around our city. The cases, to date, number 151, and among these the deaths number 53.

Certain portions of the city, where most of the wharfs are situated, have been placed under quarantine restrictions and thousands of men engaged in a process of cleaning. From under the wharfs, filth which has been accumulating for years has been dredged and taken out to sea. Houses have been cleaned out, and dirty wooden structures pulled to pieces and burned in great bonfires in the streets. An almost inconceivable amount of rubbish and filth has been removed and carried out to the ocean—doubtless to the intense disgust of many of the fishes.

At first there was a terrible scare, and some patients died as much of fright as of plague. People are becoming more reasonable now, and are facing the difficulty and the danger with composure and courage. The actual danger for any single individual is, at present, very slight. As a matter of fact, there should be more alarm with regard to the spread of typhoid; and we are hoping that the measures adopted in order to get rid of the plague will indirectly benefit us by diminishing the number of typhoid cases.

Turning to the cause of the Liberal Churches, I believe that Auckland is already having reason to congratulate itself upon having the Rev. William Jellie, B.A., sent out as minister of the Unitarian Church in that city. Within the last week, I have been favoured with a letter from the secretary, conveying the unanimous resolution—

That the members of this church tender their most grateful thanks to the Rev. G. Walters for the sympathy and assistance rendered by him in the formation of our church.

It may seem egotistical to quote this, but I do so because it serves as a complete and practical answer to those who have insinuated that I tried to damage the distinctively "Unitarian" cause in order to promote the Australian Church idea.

But if my Auckland friends are thus grateful because of my visit in 1898, and because I have sent MS. sermons and lectures to be read by lay-members, I am really grateful *to them* for their good-fellowship, and because their little church seems to form a kind of connecting link with the many old co-workers in England and Scotland.

Mr. Jellie spent a day with me as he passed through Sydney on the way to his field of labour. It is pleasing to hear, from one of the most earnest of his people there, that during the first few weeks after his arrival the movement had been a much greater success than any of them had even dared to *hope* for.

Another of the brethren from "Home" has been round this way lately. One Sunday evening I detected a face in the congregation which had a familiar look, and after service the Rev. T. Lloyd Jones, of Liverpool, came and renewed an old acquaintance. During the service there had been a violent storm of rain, hail, lighting and thunder. For the first time in my experience I stopped my discourse and asked the congregation to sing a hymn, after which, the storm having diminished somewhat, the sermon was resumed.

At our half-yearly conversazione, on April 11, Mr. Lloyd Jones was present and delivered one of his cheery speeches. His advent amongst us was all the more delightful, because some of my relatives in Liverpool are among his helpers. We should have been glad if he could have taken one of our services, but his stay in Sydney was brief, and as the pulpit of the Hyde Park Church was vacant he very naturally and properly preached there, morning and evening.

Dr. Zillmann, after ministering for about eighteen months, has departed for England, *en route* for America.

Our "Australian" Churches, in Melbourne, Newcastle, Lucknow, and Sydney, are all "pegging away" and, let us hope, doing some good work. The recent severe summer has had its effect upon our cause in Sydney and upon the minister in particular. Congregations cannot be very large when the whole city is like a hot steam bath. The cooler weather having now arrived, we are beginning to revive. The congregations have already improved, and we are hoping soon to have our I.O.OF. Temple well filled on Sunday evenings, instead of the smaller attendance of not much over a couple of hundred.

The Saturday evening lecture entertainments in the School of Arts Hall have been started earlier this winter, and so far they have been decidedly successful. Dr. Ralph Hodgson and Colonel G. W. Bell, U.S. Consul, have been among the lecturers thus far.

Though the news may seem somewhat ancient by the time this reaches you, I may say that we had a memorial service on the Sunday following the receipt of the cablegram, announcing the "ascension" of Dr. Martineau. The Press, generally, paid very little attention to the loss sustained by the whole Religious World. One of the Adelaide dailies had a long article, strangely enough by the Rev. J. Page Hopps (copied, I suppose, from some English publication), and the *Australian Christian World*, edited by my friend, the Rev. Robert Day (Congregational), had more than one kindly reference. The *Sydney Evening News* interviewed me, and published a brief reference to Dr. Martineau's life and work. A remarkably fine sermon on the subject was preached by the Rev. R. H. Lambley, of Melbourne, and special discourses were also delivered by all our Australian Church ministers.

GEORGE WALTERS.

Sydney, N.S.W., May 1.

THE INWARD LIFE.

From Bunsen's "Hippolytus and his Age."

No divine authority is given to any set of men to make truth for mankind. The supreme judge is the Spirit in the Church—that is to say, in the universal body of men professing Christ. The universal conscience is God's highest interpreter. If Christ speaks truth, his words must speak to the human reason and conscience, whenever and wherever they are preached: let them, therefore, be preached. If the Gospels contained inspired wisdom, they must themselves inspire with heavenly thoughts the conscientious inquirer and the serious thinker: let them, therefore, freely be made the object of inquiry and of thought. Scripture, to be believed true with full conviction, must be at one with reason: let it, therefore, be treated rationally. By taking this course, we shall not lose strength; but we shall gain a strength which no Church ever had. There is strength in Christian discipline, if freely accepted by those who are to submit to it; there is strength in spiritual authority, if freely acknowledged by those who care for Christ; there is strength unto death in the enthusiasm of an unenlightened people, if sincere, and connected with lofty moral ideas. But there is no strength to be compared with that of a faith which identifies moral and intellectual conviction with religious belief, with that of an authority instituted by such a faith, and of a Christian life based upon it, and striving to Christianise this world of ours, for which Christianity was proclaimed. Let those who are sincere, but timid, look into their conscience, and ask themselves whether their timidity proceeds from faith, or whether it does not rather betray a want of faith. Europe is in a critical state, politically, ecclesiastically, socially. Where is the power able to reclaim a world, which, if it be faithless, is become so under untenable and ineffective ordinances—which, if it is in a state of confusion, has become confused by those who have

spiritually guided it? Armies may subdue liberty; but armies cannot conquer ideas: much less can Jesuits and Jesuitical principles restore religion, or superstition revive faith. I deny the prevalence of a destructive and irreligious spirit in the hearts of the immense majority of the people.

I believe that the world wants, not less, but more religion. But however this be, I am firmly convinced that God governs the world, and that He governs it by the eternal ideas of truth and justice engraved on our conscience and reason; and I am sure that nations, who have conquered, or are conquering, civil liberty for themselves, will sooner or later as certainly demand liberty of religious thought, and that those whose fathers have victoriously acquired religious liberty will not fail to demand civil and political liberty also. With these ideas, and with the present irresistible power of communicating ideas, what can save us except religion, and therefore Christianity? But then it must be a Christianity based upon that which is eternally God's own, and is as indestructible and as invincible as He is Himself: it must be based upon Reason and Conscience, I mean reason spontaneously embracing the faith in Christ, and Christian faith feeling itself at one with reason and with the history of the world. Civilised Europe, as it is at present, will fall; or it will be pacified by this liberty, this reason, this faith.

THE CHILDREN'S COLUMN.

Little Steps to Greatest Wisdom.

DID you see the eclipse of the sun on May 28? There seemed to be a little bite taken out of the sun, and that little dark part was the moon coming between us and the sun. Does it not seem wonderful that people on our earth should be able to reckon and know exactly to a second when this would happen, and then look out for it and find it there? It is just as wonderful, too, that they can reckon the exact moment when the sun will rise or set every day, and when the moon will be new, or crescent or gibbous; when the planets will rise and set, and when we may expect a visit from a comet. How clever men were to invent telescopes, which help them to see all these things! Through the telescope we can see mountains in the moon, with deep shadows cast from them by the sun's light; and there seem to be craters of volcanoes in them too. We can see Jupiter, and the astronomers have found out that Jupiter is as large as 1,200 of our earth, and that it is always moving through space and flying round the sun—how fast do you think?—at the rate 700,000 miles a day; and as Jupiter travels thus, four moons go with him and circle round him. We can see Venus too, who is like the moon in having "phases"; that is, she passes from crescent to full, and then to gibbous and then vanishes, till the crescent shows again. Then we can see Saturn with his rings all round, like the edge of a dish, or a rim of a hat, and with eight moons moving round him, some large and some small. I wonder what it would be like to have eight moons?

There was an astronomer who was born in the year 1571, and lived mostly in Germany. He gave his life to studying the stars—sitting up at nights when other people were sound asleep in their beds and not thinking of the stars at all—and tried to learn their movements, through his telescope, and how large they were, and how far off, and whether they had any air round them as our earth has, so that people could live on them, and many other things. Can you not fancy his awe and wonder as more and more of these glories grew upon him? And then he exclaimed: "O God, I think Thy thoughts after Thee." This was John Kepler. And what a splendid thought it is that all that we can find out or learn is *there*—thought of and planned before our thought began; the thought of God waiting for our thought to reach it and find it out. All things are thought out, and put in order, and we begin at the beginning and follow step by step, and one thing after another opens before us, till we feel like Kepler in awe at the thought of God which he read. In all discoveries men do not invent anything; all that they do is to follow and find out what the thought of God has already made. "How could He think of it all?" a friend once said, as we walked amongst all the loveliness of the country.

Think of some of the greatest "discoveries" that have been made by men—besides those about sun, moon, and stars; think of the use of steam, which takes us hundreds of miles by land or sea; think of electricity, which carries our messages by telegraph in a few seconds, or lights our streets and rooms with brilliancy; think of the thermometer, which tells us the heat or the cold; of the microscope that gives our eyes power to see things of which we could else not dream; think that men have been able to discover how fast light travels—more than 186,000 miles in a second of time—and by that are able to calculate how far off the sun is, or the moon, or stars: and yet in all these things the thought of God had put them there, and they had existed for ages, before men, with care and pains and earnest thought, had tried to work their way to learn them and discover them. As Job said, "Lo these are a part of his ways, but how little a portion is heard of him."

When Nansen went to the Polar regions, and to parts where no man had ever been before him, with endless wastes of snow and ice, was it not God who was there ages before Nansen went, and had spread the "eternal snows" over which he drove his sledges drawn by his faithful dogs? And that North Pole which he wished to discover, it was there all the time—a thought of God's which he tried to reach. And it was another great discovery by which he made his way over the trackless snow, and amongst the bears and walruses, seals and whales; it was by the compass, whose needle points always to the North.

And how do people ever come to find out all these wonderful things?

Well, children, I have heard some of you complain that you hate lessons, that they are "dull" and "stupid," and that you wish you need not learn them. But wait a minute. If Kepler had never learnt twice two are four, or three from five leaves two, or six sixes are thirty-six, he would never have been able to find out anything about the sun, moon and stars!

But you think "that is only babies' work." Yes, but we all have to begin as babies; we cannot walk before we can stand, and in order to climb three steps we must climb one first. Now all the great and wonderful calculations, as to eclipses of the sun and moon and the movements of them, and of the earth and stars, are made by means of the mathematics of which those baby sums are the beginning. The arithmetic, geometry, and algebra which, as you grow older, you learn by degrees, are the very same laws and rules which, if followed out, will lead to these great discoveries. Does not that thought make you feel that, after all, it is a good thing to learn? and that such lessons cannot be really dull or stupid if we put our minds into them?

Well, but supposing you *do* care for sums, geometry, and algebra—someone says, "why should we learn geography and history?"

Well, how would Nansen have done without geography, or the explorers in Africa, such as Livingstone and the other travellers whose adventures we read of? And how could we ever read their travels with any understanding if we did not know some geography? And are not all the lands the thought of God, as well as the sun and stars, and in learning about these lands do we not learn to think those thoughts after Him? And as to history, that is learning about the people whom God has put into those lands, and how the many nations of the earth have lived their lives and managed their affairs, and how they have been led on and on till they have grown more and more civilised, and learnt more and more from all the hidden things that are given them to discover. "But Latin and Greek, and such things, what of them?" These are the forms in which those great nations expressed their thoughts; and besides being able to read the fine things that were written in these languages in old times, such as Virgil, Horace, and Homer wrote, the languages themselves are full of beauty and interest; and a great many words of our own come from Latin or Greek; and we can trace *families* in the languages, through likenesses in words or expressions, if we study them sufficiently.

I went to Athens once, and I was so glad then that I had learnt a little Greek; for though it was very little, and the modern Greek is very different in some ways from the ancient, it was very nice when we saw Greek names over the shops, and notices of what was to be sold and names of streets put up on the houses, to be able to read them and understand just a little of what they meant. It seemed to make Greek a living thing to me.

There is nothing that we can learn that is not a *step* up towards something great; and if we only think that all our studies and discoveries are, as Kepler said, thinking God's thoughts after him, even our little baby lessons become great, and all the harder things that we try to learn as we grow older and older seem to light up more and more with a light that shines from those "thoughts of God" which He leads us to think after Him.

"O let us praise the Lord for His goodness, and for His wonderful works to the children of men. O Lord, how manifold are thy works! In wisdom hast Thou made them all: the earth is full of Thy riches!"

GERTRUDE MARTINEAU.

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LONDON, JUNE 23, 1900.

ENOUGH AND TO SPARE.

DR. BARNES, of M'Gill University, Montreal, and son of the Unitarian minister in that city, is in this country for a short visit connected with his studies as a physicist. He has met with special success, we understand, in discovering stores of heat, hitherto undemonstrated if suspected, hidden away among the secrets of so common a thing as water. We have, indeed, been prepared during two long generations of physical research for revelations of the kind, and have been led to expect that, when the proper keys have been applied, men will find themselves enriched by resources of energy which will as far transcend the potencies of steam as these exceeded the muscular labours of primitive slaves. Not that we expect "something to arise out of nothing," as MICHAEL FARADAY put it, but what we may rightfully expect is that out of the "something" which surrounds us every day there may arise the greater wonders, the fuller inheritance of human skill, the ampler provision for human blessedness. When Professor BOSE, of Calcutta, a few years ago, brought from the East a tribute to science similar to that which now comes from the West, he was able to show us that the so-called "X-rays" were typical of many rays, and that a series of algebraic symbols of other unknown quantities might be appropriately called in. It was impossible, as we watched his skilful demonstrations, to resist the conviction that the unsuspected allies of humanity, pulsing unseen in their own proper order and rhythm through the universal "force," are not only far more numerous than men have as yet conceived, but that their services are destined to be greater than we have ever dared to hope.

If that be so, or if we may reasonably cherish the thought and be strengthened in our expectations of greater things in the physical world as one investigator after another turns from his laboratory with some new discovery to announce, it is surely not unreasonable, but eminently sane and indeed inevitable, to look confidently for fresh stores of mental and spiritual energy. We want them. If ever there were evil days, since those that MILTON fell on, they would seem to be around us now. Men have seen wars and heard rumours of wars before; there has not seldom been famine on the earth; and the dark shadow of dire want and degradation has long dogged the heels of civilisation. But never has the present generation in this country seen so dark an outlook—if only men would look out and see! We do not want to discuss the South African war again. *Liberavimus animam nostram*; the heavy account grows wearily heavier month by month, and men's hearts grow heavier with it—even the hearts of many who in a small way imitated the famous French statesman who led his people with a light heart into the disasters of 1870. The news from China is everywhere recognised as of the most ominous kind for Europe at large; and our own private troubles as a nation are increased by the outbreak in Ashanti. There have been Indian famines before; but Lord CURZON is our witness that the present one is unprecedented in the times of British rule. What a load is this for our people to bear! But the worst feature of these evil days is that more terrible dearth that the prophet speaks of, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." When, we ask ourselves, was our country so destitute of great voices lifted up in fearless remonstrance against the greed, the tyranny, the vengefulness that reign supreme? Let us rather say, when was there before a determination so clear and a power so deadly of stifling, as far as possible, in the Press any voice that does attempt to speak against the drift of popular opinion? But this newspaper boycott is but one symptom of the widespread evil. "My people love to have it so," is the newspaper-proprietor's sufficient plea; let us sorrowfully add, "And what will they do in the end thereof?"

We could but too easily bring evidence that these bad times are bad for all sorts of good causes. There is the less need of bringing forward such evidence here because the majority of those who will read these lines are already face to face with it. They know the slackness that has set in with regard to matters philanthropical, the difficulty of rousing enthusiasm for fresh ventures demanding faith and a good heart. It is much if with all their efforts they can keep their good work just going on. The flush of Midsummer fulness painfully surprises them in their scanty measures of life, and they may well be "faint" while still they "pursue." But they will "pursue." The faithful are, after all, just they who are on the way to set free the hidden energies that make for righteousness. They do not expect "something from nothing." There is something, the greatest, most certain source of energy, close at hand. Little suspected, or, where intellectually confessed, too often practically ignored, there is a life-force which surrounds us, ready to beat like a mighty tide through every channel we open for it, and ready in ways the most various to contribute to the good of man and to lead on to the consummation of the heavenly kingdom—eternal wisdom embodied in a glorious creation. It was thither that the men whom we call saints and heroes pressed when in their day the need for help and indomitable energy was sorest. Thither, in ways not more occult than the physicist's—in ways of truth, and fidelity, and implicit trust—they went whose words live on because they were not their own but His who sent them. Thither, not in ways remote and strange, but in the common life of common men, he went who so found "the Father" that all who follow in his steps come with him at last into the soul's utmost fulness of power and abundance of peace. We name that Father GOD, and bow the head. We meditate on His secret, and learn that "all things are ours" when we are His. "Go your way straight to GOD's work," said that noble woman, FLORENCE NIGHTINGALE, who in her own person became a channel for mighty energies to well forth upon a stricken world—"Go your way straight to GOD's work in simplicity and singleness of heart." Never till the soul does His work does it know how strong it is.

THE REV. S. FLETCHER WILLIAMS AT DARJEELING, BENGAL.—The *Indian Messenger* of May 20 reports :—"The visit of the Rev. S. Fletcher Williams to Darjeeling has stirred up new life. The sermons he is now preaching every Sunday in the local Brahmo Mandir have met with warm appreciation. Recently he delivered a lecture on 'Charles Dickens' in the Lowis Jubilee Sanitarium Hall. Mr. Williams has gone there for rest after his fatiguing journey in the South; but in compliance with the wishes of his Brahmo friends, who are assembled in large numbers at that hill station, he is denying himself of that rest. We fear his stay at Darjeeling will not be one of rest and refreshment, but of hard work. We admire his great devotion to the work for which he has come out to this country."

IMPRESSIONS OF UNITARIANISM IN AMERICA.

It is not much that one can see and learn in a country so vast as the United States in a visit extending only over a few weeks, and, when Canada is also included in the journey, it will be evident that impressions gathered in such haste must be very imperfect, and any attempt to form or pass judgments upon them would be absurd. There are some things, however, which one cannot go wrong over, and those are the feelings of personal enjoyment and interest experienced during the time spent in a far-away land. Thanks to the courtesy and good offices of Mr. Sunderland, of Highgate, and of Mr. Eliot, of the American Unitarian Association, my path was prepared for me, and I found friends, guides, and philosophers all along the way ready to help, direct, and inform me.

In order that I might see something of Unitarians and their work in different parts of America, the Committee of the British and Foreign Unitarian Association desired me to make a tour of a portion of the country before proceeding to the meetings at Boston, to which, along with Mr. Hargrove, I had been appointed a delegate. This enabled me to visit Philadelphia, where Mr. May invited a few neighbouring ministers and leading laymen to meet me at his hospitable home, and where I had an opportunity of learning something of the good work which has been accomplished in that city. The names of Benjamin Franklin and Joseph Priestley are still linked with the progressive life and thought of Philadelphia and with the Unitarian cause there. At Baltimore, where the minister, Mr. Geohegan, and Judge Morris showed me all round, it was a great delight to visit the church made famous in the annals of Unitarian history by Dr. Channing's great sermon preached there in 1819 on the installation of Jared Sparks. Washington is the most beautiful city I visited, and at the end of April, when I was there, the flowers, the grass, and the trees were aglow with the freshness of what to me seemed an early summer. Mr. Barrows, formerly editor of the *Christian Register*, took me to the White House, Congress, the Senate, the Library, Arlington Cemetery, and all about town. The Unitarian Church occupies a central position, and there is a large and influential congregation. I was greatly interested in the Sunday-school and in the various classes which I found at the church. Professor Craven conducted an adult class in the study of Comparative Religion, and Colonel Whitman held a Unity Study Class for men and women, at which the fundamental principles of religious thought and life were considered. I was glad to find from the report that quite a number of professional men, and several leading statesmen, were connected with the church at Washington.

From the capital I returned to New York, where previously I had met Mr. Morehouse and Mr. Merle Wright, and had seen a little of the Unitarian Church buildings, and had heard something of the good work of the band of able and devoted men who occupy the pulpits in New York and Brooklyn. Chadwick, Collyer, Savage, Slicer, and Wright, make up as brilliant and varied a set of ministers as one could find in any denomination or in any large city. From New York to Cleveland, calling at Buffalo and visiting Niagara on the way, is a far cry to one accustomed to railway distances in England. At Cleveland, Mr. Simons, only recently settled there, is evidently making his influence felt. There is a great and growing community for Unitarian work, and I was delighted to discover among the people whom I met at a congregational supper a spirit of genuine earnestness and hopefulness. The church parlour, and the appliances and accommodation for social gatherings, are characteristic features in connection with the Cleveland Church, as with other Unitarian Churches which I visited in America.

On reaching Chicago, I rejoined Mr. and Miss Pritchard, with whom I had sailed in the *Ivernia* from Liverpool to New York. We were all three at the great city, which forms a kind of entrance to the West, that we might see something of the Unitarian Church and School work there. Mr. Southworth, Mr. Backus, and Mr. Fenn gave us all some preaching and talking to do, and our time was fully occupied. The actual attendances at the churches in Chicago are small compared with the possible attendances in so vast a city. Unitarian work is hard and uphill, but I gathered that a revival of enthusiasm and interest had recently set in, and hopes were expressed that in the near future the churches would have a more cheerful story to tell. Mr. Jenkin Lloyd Jones, with whom I spent a pleasant hour, has a big church building plan in his head and on paper, and he looks forward to putting the plan into a solid stone structure before many years are over. Mr. Jones is a very good Unitarian, but he believes that another descriptive name or title might be coined which would prove more attractive to a section of the world which is waiting, he thinks, for something bigger than the Unitarian has to offer, a section which is, perhaps, too indolent or indifferent as yet to do much by way of creating or organising a movement suited to its own aspirations and needs. If Mr. Jones can make a net capable of catching and holding these people, he would be a very bigoted Unitarian who would not rejoice at his success. Meanwhile, the Unitarians of Chicago are going to do their level best to make their thought and life and work as large and generous and progressive as they know how. The Unitarian Club arranged a dinner in honour of the English visitors, and a right good time we had, under the presidency of Professor Clark, of the University of Chicago. The Sunday School Union held a Conference on another evening, at which Miss Pritchard discoursed on books and how to use and study them in connection with the work which the parent and the teacher are called upon to perform in the home and the Sunday-school. The address was preceded by a supper and followed by a discussion.

On leaving Chicago, I made my way to Ann Arbor, Michigan, where I was the guest of Mr. Crooker. The Unitarian Church, formerly ministered to by Mr. Sunderland, occupies a prominent position in this charming University town. Judge Harman, whom I had met in London, took me over the University buildings and introduced me to professors and students; and in the afternoon I had an opportunity of watching the game of baseball, played by students of Chicago and Ann Arbor Universities, when I heard, for the first time, the far-famed "yells" of the respective colleges. Detroit was my next stopping place, a large and fine city with an air of comfort and refinement as well as of stability about it. My stay was very brief, and was chiefly made in order to see Mrs. Sunderland and her family with whom I spent an evening.

Toronto, one of the chief cities of Canada, has not yet proved a strong recruiting ground for Unitarians, but Mr. Hawes, the present minister, is working with mind and heart to make the influence of liberal religious thought felt in the life of the community; and, judging from the number of men and women, old and young, whom I met at the church, there is a congregation at Toronto who mean to hold and work together, and who are determined to support their minister in every possible way. At Ottawa, the capital of Canada, the Unitarian cause is still in its infancy, but under Mr. Walkley's assiduous care it promises to grow before long into a sturdy manhood. The Sunday services are held in a hired hall; but a new church, in an excellent position, is in course of erection. There were large congregations at the services the Sunday I was there, and I was impressed by the zeal of the more active members. The serious loss caused by the devastating fire, which left behind it scenes of ruin, the like of which I had never witnessed before, will stand in the way of raising as much money locally for the church building as Mr. Walkley expected, and it is to be hoped that friends from a distance will come forward and render some assistance. The Unitarian pamphlets issued by the B. and F.U.A. were in evidence on the occasion of my visit, and they were eagerly sought by those who attended the services. In Ottawa, as in other parts of Canada that I visited, there is a very strong feeling of attachment to the mother-country. At Montreal, I had as my guide and friend Mr. Barnes, the minister of the church, who for many years has worked there very hard and pretty much alone. The Unitarian Church is a fine building, and at one time its position was very central. It is now, however, too far away from the residences of the people most likely to attend Unitarian services. The Sunday-school room, with its "Sunbeam," "Channing," "Martineau," and other classes, each with its name and motto, and each with its neat chairs or seats and little table, struck me as a very excellent and thoughtful arrangement for a Sunday-school. From Montreal I made my way to Manchester, New Hampshire, where I met Mr. Staples and saw the Unitarian Church, and learned something of the congregation and its position and work. Manchester is an important manufacturing centre, possessing some of the largest cotton mills in the United States, and yet the town itself is attractive and clean, with a plentiful growth of flowers and trees, and with beautiful hills and valleys and a fine lake close by. The Unitarian congregation has among its members several of the strong, active, leading citizens of Manchester.

Of my visit to Boston and its Unitarian meetings there, I must write next week.

W. COPELAND BOWIE.

WORDS OF COUNSEL.

THE address delivered by Mr. Hodgson Pratt as President of the Working Men's Club and Institute Union, at the recent thirty-seventh annual meeting, contained much that is of interest to many beyond the immediate circle of the Union, and we are glad to be able to reproduce the following passages.

Having expressed the conviction that clubs have great opportunities of influence in the sphere of social and political reform, which they have not yet used to the full, Mr. Pratt continued:—

"The world is full of evil and misery arising from causes which can be remedied if there is only the will and the knowledge necessary. Even in this advanced and civilised nation there are to be found at any moment tens of thousands of human lives, hopeless and wasted; many wrongs, much cruelty and injustice, despair and fear. I have firmly believed all my life that the remedy for these things may be found, that these evils arise, in the long run, rather from moral than from material causes. When we have created in our community a higher sense of morality, a keener thirst for justice, and more unselfish devotion to the public good, half the battle will be won. If I have learnt anything since my youth it is that indolence, indifference, half-heartedness are the chief reasons why our legislation, our schools, our churches, and our numerous associations have not rendered greater and more rapid results.

"To accomplish these high claims we must, above all, break down the social barriers which divide men from each other, and it was one great purpose of the noblest man ever seen on this earth to break down these barriers. No founder of any other religion ever taught and practised so thoroughly as Jesus Christ the essential fraternity of man, the mischief and the misery which comes from the separation between rich and poor. In contradistinction to all others who bade men regard God as their Father, he taught that only by 'loving one's neighbour as oneself' could we rightly come to understand that God is Love, and that through that principle alone the misery of this world can be removed.

. . . . .

"A human life is a sacred possession. It matters not whether it is that of a costermonger or a prince. Every human life is a history of pain and joy, of moral gain or loss, of progress or stagnation, of success or failure. It may be a source of advantage or of disadvantage, of happiness or of misery, not only to its possessor, but to those other lives with which it comes in contact. Those lives are of father and mother, of brother and sister, of wife and children, of fellow citizens, of fellow workmen, or of fellow club members. At every point, in almost every day of our existence, we come in contact, for good or evil, with some friend or companion. The success of life, or its failure, its happiness or its misery, depend almost wholly upon the nature and character of our relations with each other. How far those relations are satisfactory or unsatisfactory is, therefore, one of the greatest problems of existence. The result must depend in the main on the individual himself. Our characters, our strength, and our weakness, are, of course, greatly affected by our surroundings and by the qualities we inherit, but no man is wholly the result of these latter. The great majority of us are endowed with an individual will which ultimately decides what we are. To a great extent our lives are in our own hands, so far as our character and conduct are concerned. The wisest and best men may be unsuccessful so far as material circumstances are concerned. The worst men, those who are guided by no normal principle, or who have stifled the voice of conscience, may become what is called 'successful'; but many of the unsuccessful men enjoy happiness to the last, are content and tranquil, upheld by firm faith in goodness and in the consciousness that they have been faithful to a noble ideal. On the other hand, the selfish, the unprincipled, and the unconscientious are not happy. That is the universal experience of all ages and countries, and the fact arises out of the innate constitution of human nature. The rascal may have periods of passionate triumph, and may attain many of the low ideals which he has followed, but, as a rule, the man is more disposed, as days pass away, to wish he had never been born, whatever his so-called 'success' may be. Depend upon it, my friends, that the moral laws which affect the daily life of man in his relation to his fellows, are as certain and as eternal as the laws which regulate the sunrise and sunset, the circulation of the blood in our bodies, and the whole existence of the earth on which we live. Do any of us sufficiently consider, as regards our relations with our fellow men, how much each of us is responsible for the influence that we exercise over others? Does the father consider how much, by every word, and look, and act, he tends to make his son's life a blessing or a curse? Does he in his relations with his friends and acquaintances individually, or as a member of a society or club, habitually consider how he may affect their welfare by his conversation and conduct? All this is especially true of the societies we call clubs. Night after night, week after week, a man is talking with fellow members; is he, or are they, the better or the worse for the talk? Does it make him or them better able to bear the heavy burdens of life, or make him or them nobler as men, purer, wiser, more useful citizens, and members of the State? That surely is a very serious consideration for each of us. When I say this, I am not thinking of workmen only. I am stating a general principle applicable to all human beings. Few of us sufficiently bear in mind the tremendous responsibility we incur toward our fellows often by even our most casual remarks in the course of conversation. This is especially true when we are in the society of those who are younger than ourselves. Through my whole life I have been influenced by words or acts unconsciously spoken or done before I was two or three and twenty years of age. When quite a boy, I once passed a night in the house of a relative, and after I had fallen asleep, a grown man, the captain of a merchantman, came in to occupy the same room. I did not know who he was, and I awoke at hearing him pray before he got into bed. It seems a trifling thing to mention, but it remained a vivid remembrance all my life, and, therefore, doubtless had an influence. I never saw him afterwards. Curiously enough, some years later, when I was about twenty, living in London away from home, I occasionally met the brother of the man just mentioned. Whenever I did, he said something, apparently without intention, which strengthened me during that difficult period of life, and to-day I recollect some of the things he said as clearly as if they were spoken yesterday. Now if he had been—like many—frivolous or unprincipled, I should have probably heard remarks which would perhaps have left an evil impression instead of a good one. We are all more or less like photographic plates. How different would the world be if the plates only received bright impressions of beauty and goodness instead of those which stain and injure the conscience."

Having spoken further of various matters affecting the special interests of Club life, Mr. Pratt dealt with the growth of the military spirit, and the suggested need for conscription, and then proceeded:—

"It is not in the increase of armaments that national security and prosperity is to be sought, but in the adoption of a foreign and colonial policy which is based on a due consideration of the rights of other peoples, whether civilised or uncivilised, on a policy of justice and conciliation.

"I look to the working classes of this country, in conjunction with a large part of the middle class, to return to the policy of Cobden and Bright, and to resist every attempt of the military and aristocracy to endanger the future of this free country and to launch it upon a policy of war and defiance.

"*Note this. Last year all the civilised States declared that their peoples were threatened with absolute ruin by their military and naval expenditure. They further declared that international disputes ought in future to be settled by a Court of Justice instead of by war, and they laid the foundations of that Court.*

"Herein is to be found a charter for the deliverance of the peoples from the curse of organised murder, and from the horrible cruelty and injustice which has enslaved nations. Herein lies the hope of realising the great promise of the reign of peace in the world. It is for the working men of the world to see to it that they are not robbed of the unspeakable blessing offered at the Hague. Let them be true to their dearest interests, to the cause of justice, humanity and righteousness. They must compel their Governments to fulfil the grandest promise of centuries, that made to them in July, 1899.

. . . . .

"England in the past has been ever cited by the lovers of justice and freedom as a great model nation. It is for the people of this country, and especially for the most numerous class of citizens, to uphold that good name which has been earned through so many struggles. Cherish the highest ideals for England. Never let her people suppose that the greatness of a nation, or its true influence in the world, depend upon the extent of its territory, or its foreign possessions, upon the strength of its army or navy. We were quite as great in influence for good, we had quite as much honour and esteem fifty years ago as we have to-day, and spend so much more money on armies and fleets than we did then. The true safety, as well as the true greatness of a people, depends upon its character in the world for just dealing towards other nations,

for its loyalty to every promise and engagement which it makes, for the equity of its laws and institutions. No nation in the end ever held its place in the world by mere material strength: the decay of every State began from the moment that its policy was tainted by wrong and oppression, by greed or falsehood; let us take warning before it becomes too late. Our greatness in the past grew up while we were surrounded with nations having military forces far superior to our own, and why? Because we were everywhere trusted, and because the honour and good faith of Englishmen was a proverb. Let it continue to be so! Apart from your home duties and your duties to the cause of Labour, you can engage in no higher task than in maintaining the character of Great Britain as a righteous and God-fearing nation."

NOTES FROM DARJEELING.—I.

Darjeeling, May 16, 1900.

DARJEELING is the sanatorium of Bengal. Indeed, this Himalayan hill station draws invalids from all parts of India, and sends many of them home again with a new lease of life. "Globe-trotters" visit the district as a shore-place, and appreciate its bracing climate. From April to September it is the headquarters of the Bengal Government, and here gentlemen of the Civil Service refresh their wearied brains and ease their burdened life with a round of sports, amusements, and entertainments. Children and young people thrive here. European boarding-schools flourish. A high-class education on English lines induces parents to send their sons and daughters to Darjeeling, where the conditions of health are equal to those of England. This health resort is a paradise for children. Dr. Hooker, in his "Himalayan Journals," laid down a proposition which I will not contest, that children's faces afford a good index to the healthfulness of a climate. Certainly in no part of the world have I seen a more active, rosy, and bright young community than at Darjeeling. Dr. Hooker said: "It is incredible what a few weeks of that mountain air will do for the Indian-born children of European parents; they are taken there sickly, pallid or yellow, soft and flabby, to become transformed into models of rude health and energy."

You reach Darjeeling from Calcutta by twenty-two hours' travelling. In that time you ascend from sea-level to cloud-land. The total distance traversed is 379 miles. The actual perpendicular height gained is 7,400 feet, or nearly 1½ miles. The first part of the railway journey is uninteresting. You speed through a monotonous country, level as a billiard table, where rice is the staple production. This vast plain, however, is not without its beauties. Occasional clumps of palm and other trees, with most likely a native *bustee* or hamlet peeping out from their midst, break the view. In about four hours you are at Damukdia Ghât. Here you cross the Ganges in a steamer, the river being at this point from 2½ to 3 miles broad, and the current powerful. Arrived at Sara Ghât you again enter the railway. Night is now upon you, and during the hours of darkness you pass through the great jute producing district of Bengal. In the morning you are at Siliguri, where the southern spurs of the Himalayan range are in view. They tower aloft, tree-clad to the summits, and furrowed with sinuous river gorges, among which that of the Teesta is plainly distinguishable.

At Siliguri begins the Darjeeling-Himalayan—toy—Railway, described by authorities as "one of the marvels of engineering work throughout the world." As you look at the train it strikes you at first sight as Liliputian, and it seems incredible that the tiny little engine will ever drag its load up to the summit of the mountains towering overhead. However, the sturdy piece of mechanism, built in Glasgow, gives proof of its capabilities, as it skims along the seven miles of level tract known as the Terai. This is low-lying, swampy ground, a breeding place of malarious fever, but much improved of late years by the laying out of well-drained tea-gardens. Soon after leaving Siliguri the Mahanadi river is crossed. Tea plantations are passed to right and left of the railway, and the bungalows of the planters form a pretty feature of the scene. Seven miles to the north of Siliguri the Himalayas rise abruptly from the plains, clothed in forest from their base. The incline now becomes sudden and steep. The "track," to borrow an American term, begins to wind about and double and zigzag in a manner that is bewildering and amazing. No words can adequately describe the first sensation of travelling by this railway. The little engine pants and puffs, and the carriages wind after it round the sickle-shaped curves like a sinuous serpent. Now the engine is to the right of you; a moment afterwards it is to the left of you. Onwards and upwards you mount. At times you can see the track hundreds of feet beneath you, and you wonder how you ever got from that point to this. Now and then the train darts under a bridge; and a minute afterwards, describing an almost perfect circle, crosses over it. When a spur is reached that forbids the possibility of a curve, the figure Z is described, the train running along a siding, and the engine, after a momentary halt, backing the carriages up the central bar of the figure. The operation takes about two minutes, and then the train is speeding along again, parallel to the old track, but twenty or thirty feet higher up the mountain side. But all this must be seen for its marvellous ingenuity to be appreciated.

Meanwhile, you are struck with admiration for the superbly magnificent scenery above, around, and beneath you. The spectacle is grand beyond description. Lofty peaks tower overhead, usually with fleecy clouds dotting out the green with white. Here and there some taller summit quite disappears into cloud-land. To right and left of you level, dense deep-green forests everywhere meet the eye. They clothe continuously the steep slopes. Ever and anon they dip into some gorge, down which rushes an impetuous stream, a cascade, perhaps, with an overhanging cloud of spray adding to the beauty of the spectacle. Away below lies the vast plain, stretching like a great sea as far as the eye can reach, with spurs of lofty mountains forming a serrated edge, and the innumerable rivulets from the hills uniting into streams whose devious courses glisten like silver threads. A mighty and glorious panorama, which, once seen, can never fade from the memory.

To enter into a little detail. After passing Sookna, between seven and eight miles distant from Siliguri, the jungle grows denser and denser, and the ear-piercing chirrup of the cicada is heard. The Forest Department Depôt is passed, and elephants may be seen standing about after their labours in the forest. The sāl, toon, and other numerous timber trees bear thick and magnificent foliage. The graceful creepers and orchids pendant from the trees, the impenetrable jungle grass and varied undergrowth, produce a splendid picture of tropical vegetation. Shortly after the ninth mile a fine view opens to the south, and displays a vast horizon. Thence you pass on amid tropical scenery of great beauty. The timber becomes more gigantic, and is festooned by climbing leguminosæ, which sometimes sheath the trunks or span the forest with huge cables, binding tree to tree. Their trunks are also clothed with orchids, climbing pothos, peppers, vines, convolvulus, and bignonias. The beauty of the drapery of the pothos-leaves is pre-eminent, whether for the graceful folds the foliage assumes, or for the liveliness of its colour. Among the smaller trees the wild banana is conspicuous and abundant; and its crown of very beautiful foliage contrasts with the smaller-leaved plants amongst which it nestles. Next comes the screw-pine with a straight stem and a tuft of leaves, each eight or ten feet long, waving on all sides. The giant bamboo abounds everywhere; its dense tufts of culms, 100 feet and upwards high, are as thick at the base as a man's thigh. Various species of ferns, luxuriant and handsome, are seen, including a fern-tree. Beyond Rungtong Station the golden fern may be seen in its native habitat. Traces of coal may also be observed cropping out from amid the luxuriant verdure of the hillsides.

Proceeding in a northerly direction grand views are obtained of the valley below, the Bhootan range to the eastward, and the adjacent hills and valleys dotted with tea cultivation. In the plains to the south-east may be seen the Teesta River with "Tiger Island" clearly conspicuous. Passing onwards from Teendaria you note to the north-east a prominent mountain across the valley. This is the Sitong Hill, 5,574 feet above sea-level. On the ridge above Gyabari Station may be seen several Lepcha monuments. These are erected in many places as memorials of native chiefs and persons of note. At about the thirtieth mile the rocks are very bluff. There is a large projecting rock known as "Artilleryman's Rock," owing to an unfortunate man having committed suicide on the spot. At this point, above the road, is "Gladstone's Rock," so called on account of its supposed resemblance to that statesman.

Now we are on the ridge of the mountain to Kurseong, nearly 5,000 feet above sea-level. Here there is a complete change in the flora. Here now the birch and maple trees are found. Here also one notes a wild profusion of plants, reminding one of the temperate climate of England — the violet, stellaria, arum, viccinium, wild strawberry, and geranium. Mosses and lichens carpet the roadsides and banks. The birds and insects are different from those below. The wind blows colder. Everything proclaims a marked change in climatic conditions. The change from the clammy atmosphere

of Bengal is complete. Mingled with the English-like flowers are tree-ferns, pothos, bananas, palms, figs, peppers, numbers of orchids, and similar genuine tropical genera. The uniform temperature and humidity of the climate favour the extension of tropical plant life into a temperate region. This mixture of temperate and tropical vegetation continues for 2,000 feet above Kurseong.

The views from Kurseong are exceedingly fine. Across the valley to the west may be seen the mountains of Nepaul, and the frontier fort of Elam. The plains lie to the south. To the north the hills are distinct, and on the clear day on which I travelled I caught, while waiting at Kurseong, my first glimpse of "the snows"—the highest point seen being Kinchinjinga. You resume the journey through the most magnificent scenery. The forest-clad valleys beneath the railway descend thousands of feet, the slope at times being almost precipitous. As I have said, I was fortunate on the route in having in view, in the clear atmosphere, the snowy range of the Himalayas; and this first sight of them, with clear cut peaks of dazzling white, towering in silent stupendous majesty into the sky, created a profound impression. The train presently pulls up at Ghoom Station, 7,407 feet above sea-level, the most elevated railway station in the Old World. Thence you descend about 600 feet, and presently the hillside to the north-east is seen covered with houses. This is the town of Darjeeling.

In the ascent from Kurseong you zigzag along the face of mountains clothed with magnificent forests of chestnut, walnut, oaks, and laurels. With Dr. Hooker's vivid description of this glorious wealth of plant-life I will conclude the present instalment of Notes. "It is difficult to conceive," he writes, "a grander mass of vegetation: the straight shafts of the timber-tree shooting aloft, some naked and clean, with grey, pale, or brown bark; others literally clothed for yards with a continuous garment of epiphytes, one mass of blossoms, especially the white orchids, which bloom in a profuse manner, whitening their trunks like snow. More bulky trunks were masses of interlacing climbers, enclosing a hollow, once filled by the strangled tree, which had long ago decayed away. From the sides and summit of these, supple branches hung forth, either leafy or naked; the latter resembling cables flung from one tree to another, swinging in the breeze, their rocking motion increased by the weight of great bunches of ferns or orchids, which were perched aloft in the loops. Perpetual moisture nourishes this dripping forest; and pendulous mosses and lichens are met with in profusion."

S. FLETCHER WILLIAMS.

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CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

STRATFORD-ON-AVON.

SIR,—As from time to time there have been expressions of interest from various quarters in reference to the rooting of the principle of Free Religion in this (for the most part apathetic or antagonistic) historic place, may I be allowed through your columns to make known a need which possibly certain of your readers may be glad to end, or in part relieve.

A free library has been established in association with our church, and through its direct initiative. Its beginning is necessarily of the smallest dimensions—that is, comparatively to what a library open to all responsible comers should be—but it is the only institution of its kind in the town, and the only place where a student can supply himself with a volume of Emerson, or Martineau, of Ruskin, Carlyle, Ibsen, Whitman, Darwin, Tolstoi, Huxley, or any of the works of such great moderns. It is these men who interest the strongest minds among the younger generation; and by the provision of facilities for their study a magnet is put down which is attracting, and will increasingly attract into sympathy with the movement we represent in Stratford-on-Avon, the more capable and earnest of the young, and their elders who have not lost their elasticity and freshness of mind.

Books and money have already been given by various sympathisers, including, among others, Mrs. Flower, Mr. Hugh Martineau, Sir George and Lady Trevelyan, Professor Carpenter, and Professor Upton. But the undertaking is of some extent, and, as by the kindness of the church committee we are provided with a reading-room, shelves, tables, chairs, &c., and are not justified, in view of their limited treasury and considerable responsibilities, in making any application for further help to them, I venture, on behalf of the library committee, to put its case in the hands of those whose purses are sufficiently deep. £25 would enable us to secure many new publications most necessary to our shelves, and which we urgently need upon them. A very much larger sum could be wisely sunk for the future; for local circumstance has thrust this exceptional opportunity into our hands of making it known that the Church we belong to is one "believing that God's revelation of Himself is continually being made."

The library treasurer is Mr. G. W. Everard, Avonfield, Stratford-on-Avon. I shall be glad to give any further information in regard to the library to any who may be interested. Its regulations are those commonly in operation in free libraries, such modifications as are necessary by our limitations being made. It is fortunate in having the services of Mr. A. H. Wall (late librarian to the Shakespeare Memorial Library here) as librarian, and of Miss Wall as assistant-librarian, who both give generously of their time to it; Mr. Wall himself being in attendance from ten to eight every Thursday and Saturday, when the library is open all day, and always accessible at other times to persons desirous to read in it, or to borrow books from it, his residence being close at hand. I may mention also that half-hour lectures on subjects coming under the heading of "Modern Thought in Relation to Essential Religion" are given weekly, in part-connection with the library, the matters then dealt with leading to reference. At these lectures new people attend. E. B. BETHAM.

P.S.—In connection with the above, we are also instituting a "Junior" or Children's Library, which we look to to become a most valuable adjunct.

DR. MARTINEAU AND UNITARIAN CHRISTIANITY.

SIR,—The Rev. J. E. Odgers, in writing and delivering his interesting and instructive discourse, and you in printing it in full, have placed those who heard and those who will read under a debt of gratitude. Though I was one of the fortunate hearers, I was glad to renew my acquaintance with it in print. I am reluctant to write any word that may have the appearance of finding fault, and yet I cannot help pointing out that there is one statement in it that may be open to question; I allude to the statement: "In his (Dr. Martineau's) sermons he never disputed . . . Look the sermons through, and I think you will not find one that holds the attitude of debate," &c.

This is quite true as a general statement, and perhaps of the whole sermons, but it will not hold good of all the parts. If an orthodox doctrine came in his way, Dr. Martineau was anything but gentle with it. He never shrank from showing his attitude towards it, and that attitude was one of strong opposition. I first notice a few instances that occur to me at the moment.

In "The Limits of Divine and Human Forgiveness" ("Hours of Thought," Vol. ii.) on the text "Forgive us our trespasses as we forgive them that trespass against us," the opening words are: "Strangely enough, this prayer is daily uttered by those who deny that God can forgive us as we forgive one another; and who say that He requires a penal satisfaction which we never dream of making a condition of our forbearing mercy."

Take another instance from the same volume (p. 294), "The Place of Man in the Scale of Life." We read: "We are often told that our first parents are answerable for the introduction of death into the world, not only of their own descendants, but for all animated nature; so that moral causes would thus extend their agency into the realms of mere physical existence. Geology has long ago refuted the absurdity by exhibiting vestiges of death pervading a vast series of ages before the appearance of man." This looks like quoting "a line of another man's writing for the sake of pulling it to pieces."

Even so far back as the second volume of the "Endeavour," published in 1847, we find something very like disputing. Take this from "The Child's Thought": "In these shrewd days, in which it has become the cleverest thing to suspect the Devil everywhere, and God nowhere, it is thought romantic to believe in the innocence of childhood." . . . "The Church has acted with a cunning theology in this matter; having first spoiled all children with its inanities, and then produced them

in court in evidence of original depravity. But if both the world and the Church will only learn what the child's simple presence may teach, instead of teaching what it cannot innocently learn, the truth may dawn upon them that he seldom requires to be led, only not to be misled." That is language strong enough for a Forward Movement lecturer.

In the beautiful sermon, "The Shadow of Death," in the same volume, there is a strong passage against the "rhapsodies of a prevalent fanaticism," with which I will not take up your space.

These passages—and others might be quoted—are sufficient to show that the statement of Mr. Odgers requires some modification. I do not know whether Mr. Odgers would call "the Bible and the Child" a sermon; it certainly has a text, and it is nearly all controversial. That Dr. Martineau's sermons are, on the whole, free from controversy, all who know them must admit; but that in them he "never disputed," is a little bit too sweeping. But when we remember that in his latest book ("Seat of Authority," p. 359), he speaks of full-blown orthodoxy as "this dismal stream of horrors," it is surprising how little controversy found its way into his sermons.

W. HARRISON.

Stalybridge.

ATHERSTONE—APPEAL.

SIR,—Will you allow me, through your paper, to plead for a little help towards the renovation of our Old Meeting House at Atherstone. It has been closed for some time, owing to its dilapidated condition, with neither pastor, people, or means to restore it. We have now (through the kindness and encouragement of Miss Tagart and Miss Sharpe) great hopes of raising an interest in the old chapel. We have made a debt of £75 for necessary repairs to the structure, and we shall be more than grateful to those who will help us in our difficulties. Once started, we shall do our best to go on and make it self-supporting. We have yet many expenses to meet for the coming winter, in the warming and lighting, but we hope to be in a position by that time to do it. Any contributions will be gratefully acknowledged in THE INQUIRER and the *Christian Life* by Mrs. Gee, The Grotto; or, the Rev. J. Howard, minister, and

SAMUEL AUSTIN, Secretary.

A MESSAGE FROM ICELAND.

SIR,—I beg leave to tender my warmest thanks to yourself and all my Unitarian friends for all the kindness you have shown me in the past—not to forget your gratuitous sending of your noble paper to my address. But for a severe attack from the influenza that is once more harassing our island, I was hoping to enjoy the pleasure of joining you at your May meeting. Having failed in that hope, I must content myself with once more tendering my love and keen sympathy in your work and aspiration. You scarcely can realise what a privilege and joy it gives me here on the verge of the Polar Sea every month to be able to follow the ideas and utterings of some of England's best and most gifted and heroic men and women. And how sad I feel whenever I notice that some men of your *nobility* are no more with you. The last and greatest of these was your late *Doctor Angelicus et irrefragabilis*. How lonely we feel, how poor, how helpless at such a loss! And still we know from experience that spiritual victors never die; neither do their victories terminate with their earthly being, but continue increasing, multiplying *ad infinitum*. I regret hearing week after week of England's death-struggle with the Boers, most heartily approving your courageous remonstrations against that very questionable policy. But, loathing war and violence, I fully realise how all but impossible it must seem to most Englishmen to stop *after* such an awful trial before matters are honorably settled—honorably not only for England, but in the eyes of the whole Christian world!

With the Boers *qua Boers* I feel no special sympathy.

As to liberal Christianity in this country, I may fairly state that it continues spreading all over our land, even our first Church paper becoming more and more liberal, and if we as a Church or community are very much lacking in *esprit de corps* (owing to our scattered population and other unfortunate circumstances), our people are generally of a decided rational turn of mind, and offer a choice soil to liberal—if not *too* liberal propaganda. The bigot Danish *Inner Mission* has no friends here, and fanaticism is felt to be a curse and a nonsense. As I have just resigned my ministry, I shall feel myself more at ease in my endeavour on your noble lines, and am determined to avail myself of every good opportunity as far as my growing age and my scarce material may allow. Please, dear Sir, give the worthy Committee of the B. and F.U.A. my most humble and sincere regards; tell them I should feel exceedingly happy to be favoured with some single copies of your best recent books, as Dr. Martineau's "Essays," his "Study of Religion," by Mr. Armstrong, his last book, "The Seat of Authority," &c.

MATTHIAS JOCHUMSSON.

Akureyri, N. Iceland, May 5.

THE Committee entrusted with the fund raised some time ago for a special "Unitarian Forward Movement" in London have issued their final report. It reminds us that the fund was started in consequence chiefly of attacks made upon Unitarians in connection with the London Board Schools. Originally intended to extend over three years, the "movement" was so liberally financed that the Committee were able to give further aid in two subsequent winters to churches where special courses of sermons were given, and to defray the expenses connected with services held in public buildings. The chief outside work of the kind last winter was at Sydenham, where, under the direction of the Rev. T. E. M. Edwards, some hopeful results have presented themselves. The total amount given and subscribed was £877 16s. 2d., of which a small balance has been handed over to the London District Association for use in the distribution of literature.

The Divine Pedigree of Man. By T. J. Hudson, LL.D. 6s. (Putnam.)

International Handbooks to the New Testament. By G. L. Cary, M.A., L.H.D. 7s. 6d. (Putnam.)

Somerley: School-boy and Undergraduate. By Gilbert Swift. 5s. (Elliot Stock.)

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—The *Daily Free Press*, of 18th inst., says:—The Rev. Alexander Webster delivered the second of his course of lectures at the Broadhill yesterday afternoon. Notwithstanding the inclement state of the weather, there was a very large attendance, a considerable number of boys being, as last Sunday, included amongst the audience. Mr. Webster dealt with the creation and fall, and gave opinions of various scientists on these two points, with a view of showing how the earlier chapters of Genesis should be interpreted. During the lecture there were no disturbances, order being kept by several members of Mr. Webster's congregation. A staff of policemen were also stationed in the vicinity. At the conclusion an attempt was made to follow the rev. gentleman, but he jumped into a cab which was in waiting and drove off immediately.

Antrim: Bi-centennial Service.—Sunday afternoon, June 17, was a bright and happy one for the small congregation of Unitarians here. Nine years ago a great effort was made to transform a very old and crumbling meeting-house into a new one—at least in appearance. A result of the renovation then effected is an unfortunate echo, rendering it difficult, or almost impossible, for the minister to be heard from some parts of the building. Other matters requiring attention were a new harmonium, fresh warming apparatus, and repairs to Manse property and painting the Manse itself; and this year being about the 200th since the meeting-house was built, it was determined to hold a memorial or bi-centennial service, and at the same time again venture to invite the assistance of the public. Unitarian friends came from Larne, Templepatrick, and Crumlin, while well-wishers belonging to other denominations in the town and surrounding districts came trooping in, until the meeting-house was crowded. The Rev. Alexander Gordon, M.A., of Manchester, was the preacher. After an impressive devotional service, he spoke of theological changes which had taken place since that congregation was established about the middle of the seventeenth century, and said that one of the great faults of some men was to presume that they knew and understood matters known only to God himself. Divergence of opinion was a natural consequence of man's mental and spiritual constitution; but while differing in opinion, all should strive to realise the hand of God in the affairs of men, and to attain the spirit of the Master. Among the personal reminiscences adverted to was one concerning John Wesley, who, in his "Journal," gives a brief account of his visits to Antrim, on two of which he was allowed by the minister of that time to preach in the old Presbyterian meeting-house, which, he says, was "large and commodious." As the Bible in the pulpit lay open he chose for the subject of his discourse the words which first met his eye—namely, "When they had nothing to pay he frankly forgave them both" (Luke vii. 42). This text Mr. Gordon also took as his, in connection with which he briefly referred to different views of the efficacy of Christ's death; a somewhat delicate proceeding in the presence of such a mixed audience gathered for a charitable purpose, but dexterously accomplished; for nothing but sentiments of the highest appreciation have since been heard regarding the discourse. He then referred to a number of distinguished men who had ministered in times past in connection with that congregation—Archibald Ferguson, a young and talented gentleman, who settled in Antrim in 1645, but died early; Thomas Gowan, who established an academy for the training of ministers for Dissenting congregations; John Anderson, who became principal of St. Leonard's College, St. Andrew's; William Adair, son of Patrick Adair, whose work on "Presbyterian Government" forms the substratum of Irish Presbyterian history; and John Abernethy, who had a very extended reputation as a writer, the latter being generally regarded as the first minister of the present meeting-house, which dates from the latter end of the seventeenth century. At the close of the discourse a collection was taken by eight gentlemen, none of whom were Unitarians; £17 had been sent in before the service began by persons, including Roman Catholics, who could not be present, and a further cheque from a well-known Roman Catholic gentleman in the neighbourhood was handed in at the service. The amount thus realised was over £58; but other sums have since been received, and there is still more to come, so that it is concluded the total will eventually reach £64 or £65, a result of the most gratifying character.

Bath.—The annual distribution of prizes in connection with Trim-street Sunday-school took place on Sunday afternoon last. Service was conducted, and the books were given by the Rev. F. W. Stanley, who spoke of the opening of the school on his settlement in the city, twenty years ago, and of the happy and profitable hours spent with a succession of scholars during that period. At the conclusion of the distribution, Misses Vokes and Biss, on behalf of past and present scholars, presented to Mr. and Mrs. Stanley a travelling clock, accompanied by an expression of regret at their departure from Bath, and of hope for their happiness in the new life before them.

Cape Town.—Lieutenant Dear, well known in our South-Eastern churches, has just returned from Africa invalided home. Visiting Ipswich last Sunday, he was invited to take part in the evening service, and in the course of a few remarks, gave a brief account of the church at Cape Town. He said he found a full church, every seat being apparently occupied; the singing was joined in heartily by all the congregation, and the sermon made a deep impression upon him. The coloured people present did not seem to be restricted to a certain portion of the building as they are elsewhere.

Chichester.—The Sunday-school anniversary services were held on Sunday last, and the attendances were good. The sermons were preached by the Rev. C. A Hoddinott. The offertory for the annual school treat, Thursday, July 12, was larger than the average of former years.

Clifton.—During the summer months, when ordinary forms of church activity are difficult to keep up, congregational excursions are the order of the day, an attractive programme having been arranged by the Social Union. The most enjoyable of these outings so far was the one on June 9, when a good number of friends visited Oxford, under the minister's guidance, and closed a day devoted to sight-seeing by tea at Manchester College, Dr. Drummond having kindly granted the use of the hall. On June 3 a simple but touching ceremony took place after the morning service, when a resolution was moved by Mr. J. C. Mitchell (the churchwarden), and seconded by Mr. T. Furber, congratulating the esteemed treasurer of the church, Mr. Charles Thomas, J.P., and Mrs. Thomas, on the celebration of their golden wedding, and assuring them of the affectionate regard in which they are held by all their fellow-worshippers. The resolution having been carried, all the members rising in their places, Mr. Thomas, in feeling words, acknowledged the good wishes which had been tendered to his wife and himself, and especially dwelt upon his hopes for Oakfield-road Church, which, he said, was now a living church, and had entered almost upon its brightest days.

Croft.—The annual sermons were preached here last Sunday by the Rev. J. E. Stead, of Park-lane, to good congregations, the congregation in the afternoon being especially large. Large numbers of our friends came in all kinds of conveyances, bicycles being conspicuous, from Warrington, Leigh, Park-lane, and Monton. The weather was very fine. About 170 people took tea between the afternoon and evening services, under a large hay-mow, again kindly placed at our disposal by Farmer Welsby. As on many former occasions, Mr. J. M. Muir, the organist, and the choir of Cairo-street Chapel, Warrington, took charge of the singing. The collection amounted to nearly £10.

Deal.—The committee have undertaken the needful work of the renovation of the ancient chapel, re-opened some years back by the efforts of the Rev. R. Spears. The pews in the centre of the chapel were removed some years ago owing to rottenness, and now the side pews have been taken out, the floors relaid in concrete and wood, the boarding on the walls all renewed, and other repairs are going on. In addition, the roof and walls are being newly coloured, and the whole of the woodwork painted and varnished. New chairs are being provided, and we trust that the result will be to make the chapel much more attractive. The expenses are much heavier than first anticipated, but we are hoping that with a few more donations we shall carry the work through free of debt. The British and Foreign Unitarian Association have promised £10. From each of the following £2 have been received:—The Right Hon. J. Chamberlain, Sir E. Durning-Lawrence, Bart, Mrs. A. Lawrence, F. Nettlefold, E. Chitty, Esq., and G. Chitty, Esq.; £1 1s., Mr. E. Gauntlett; £1, Misses Bingham and Gandar, the Rev. T. and Mrs. Shakspeare; 10s., J. T. Preston, Esq., the Misses Addiscott, Miss Wallis, Mr. D. Boyle, Mr. Camburn; 5s., Mrs. H. Chapman, Mrs. Edmondstone, Mrs. Temple: total, £28 6s. The minister, the Rev. T. Shakspeare, Cowper-road, Deal, will be glad to receive and acknowledge in these columns further subscriptions. Last Sunday was called with us "Animals' Sunday," and in each sermon Mr. Shakspeare spoke against the shocking practices of vivisection.

Glasgow.—The Sunday-school annual excursion was held last Saturday, June 16, our destination this year being Kennishead; 120 persons were present. We were favoured with beautiful weather, and spent a very enjoyable afternoon.

Holbeck: Leeds (Appointment).—The Rev. Charles Harry Cook, till recently a Congregationalist minister at Stalbridge, Dorsetshire, has been appointed to the charge of this church. He begins his duties July 1.

Hull.—*The Seed Sower*, with suitable cover, has been adapted as the monthly magazine for this church. On Tuesday, the 12th, the annual meeting of the congregation was held, and the report then presented was of a satisfactory nature, showing that ground is being gained, and hopes are held out that the church will, at no distant date, develop wider and fuller activity. On Friday, the 15th, the members of the Park-street Literary and Social Union made their annual excursion. The place selected was Flamborough, where all spent a most enjoyable day among the cliffs, and bays, and caves with which this place abounds.

Kingswood (near Birmingham).—The anniversary services in connection with this old country chapel were held on Sunday last, June 17, the preacher being the Rev. E. D. Priestley Evans, of Kidderminster, who delivered two excellent sermons to good congregations. Collections amounted to £10 10s.

London: Peckham.—An open-air service in connection with Avondale-road Church was held on Peckham-rye on Monday evening last, conducted by the Rev. G. Carter. The intended distribution of Unitarian tracts had to be abandoned, owing to the absence of a written permit from the County Council for the distribution of literature. This intimation was quietly and courteously conveyed to Mr. Carter without in any way disturbing the meeting.

Saffron Walden.—On Wednesday evening, 13th inst., the Rev. J. A. and Mrs. Brinkworth entertained to tea the members of the congregation who recently took part in making a presentation to their minister in recognition of his twenty-five years' ministry amongst them. After tea Mr. Brinkworth, in a touching speech, thanked them one and all for the thoughtful consideration they had shown towards him. A few of the friends present spoke in appreciative terms of Mr. Brinkworth and his family, and Mr. Gilbey, on behalf of the collectors, testified to the readiness of all before whom the appeal for contributions to the presentation had been brought to join the movement. The evening was further spent in pleasant conversation and the repetition, by request, of the "Dialogue," which was rendered on Good Friday. The proceedings closed with thanks to the Rev. J. A. and Mrs. Brinkworth and the singing of the National Anthem.

Scarborough.—On June 15 a soirée was given as a farewell to the Rev. E. L. H. and Mrs. Thomas. Tea was served at 6.30, and at eight o'clock, when a large number of friends had assembled, a presentation was made on behalf of the congregation by the chairman, Mr. Bailey, consisting of a handsome walnut cabinet, specially designed to hold sermons, a chimney clock with chimes, and a music cabinet for Mrs. Thomas. Mr. Bailey expressed the general and deep regret at the loss of the minister and his wife, grateful recognition of their work and influence during more than six years, and best wishes for their future welfare. Mr. A. C. Williams spoke of the pleasure he had taken in arranging the testimonial, and the hearty goodwill of a great many friends which it represented. After short speeches by Mr. H. J. Morton, J.P., Mr Kettle, who presented a framed etching, his own work, and Mr. Withall, a nonogenarian member, Mr. Thomas responded, expressing the real pleasure with which he and his wife received the beautiful gifts, and realised how many friendships they had made in Scarborough. He alluded to the recent presentation made to him in connection with his work for the R.S.P.C.A., and said that the last few months had brought a revelation of kindly feeling towards them, within and without the church, which could but deepen their regret in leaving, though it was most gratifying as a proof that they had at least tried to do their work well. The meeting was brought to a close by the singing of the National Anthem. Mr. Thomas commences his ministry at Styal and Dean-row on July 1. During July the service here will be conducted by the Rev. J. M. Connell. On Saturday the annual excursion of the Sunday-school took place. The weather being beautiful, many friends joined the party, and a very pleasant afternoon was spent at Brompton.

Sheffield.—A united gathering of the Upper Chapel and Upperthorpe Chapel branches of the Young People's Religious Union was held on June 14 at Upperthorpe. About fifty members and friends attended. The Rev. John Ellis presided and the Rev. Ambrose Bennett, M.A., of Chesterfield, gave a very earnest address on "Christian Discipleship." In the course of his remarks Mr. Bennett gave a beautiful exposition of the words of Jesus to his disciples—"Ye have not chosen me, but I have chosen you." He said there were some things that men chose for themselves, but there were other things that inevitably chose men, and among these was the Gospel of Jesus. Its power was irresistible. Men were born into it. It laid hold on them, and in that way chose them. But Christian discipleship implied more than that. It involved the exercise of the will. It was not an easy thing to be a disciple of Jesus. The early Christians had been called upon to testify with their blood. Though this was no longer necessary, there were still difficulties to be met, temptations to be overcome, and to retain a gentle and cheerful spirit through it all was often a terrible struggle. But there was something more than pain and sorrow. Christ had given man some insight into the power and presence of the Holy Spirit. He had enabled man to feel that he was not alone in the world; that the Holy Spirit was with him, sustaining and cheering him. He concluded by urging his hearers not to confide too much in their own little strength, but to rely upon the spirit of God. A brief discussion followed, in which the Rev. J. E. Manning, M.A., took part, after which, with the appropriate Liturgy of the Union, a very helpful and stimulating meeting was brought to a close.

Swansea.—On Wednesday evening, June 13, an interesting presentation was made to Miss Lilian Hutton, on the occasion of her marriage with Mr. G. H. Bell, eldest son of Mr. George Bell, Town Surveyor. Mrs. Bell had been a faithful Sunday-school teacher, and the presentation took the form of a portrait of herself and class, together with two beautifully bound volumes—Shakespeare's works and "Annandale's English Dictionary." The presentations were made by Mrs. Tudor Jones and Miss Rosser. The minister, Messrs. C. H. Perkins, D. Harris, J. Burchell, J. J. Guppy, together with several ladies took part in the meeting. Mr. W. H. Jones gave an appropriate recitation. The meeting wished the young couple a happy future, and hoped that they will follow the example of their worthy parents in their faithfulness to the cause of Unitarian Christianity.

OUR CALENDAR.

SUNDAY, June 24.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M A., and 7 P.M., Rev. FRANCIS H. JONES, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12 30. Collections for Hospital Sunday Fund.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "What is Success?" Evening, "Work out your own Salvation."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, Flower Services, 3.15 P.M., Mr. A. H. BIGGS, M.A., LL.B., and 7 P.M., Rev. W. G. CADMAN. Collections for Hospital Sunday Fund.

Peckham, Avondale-road, 11 A.M. (Peckham Rye), 3.15 P.M., and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Mr. HERBERT RIX, M.A.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M.,
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. L. TAVENER.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.
BOOTLE Free Church, Stanley-road, 11 A.M. and 6.30 P.M.
BOURNEMOUTH Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. J. J. MARTEN.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. J. W. BISHOP, of Manchester.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS
EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. EDWARD A. MARTIN, F.G.S.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. H. JONES, B.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS B.A.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Morality in Politics and Commerce."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30. P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE, F.G.S.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. A. J. MARCHANT. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Drumore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY. SOUTH-PLACE, FINSBURY.—June 24th, at 11.15, HERBERT BURROWS, "Tolstoy's Resurrection." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—June 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "Morality and Heredity."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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MARRIAGES.

PARKINSON—BIBBY—On the 20th June, at Oldham-road Unitarian Free Church, Manchester, by the Rev. W. G. Cadman, of London, uncle of the bridegroom, Abner, elder son of James Parkinson, of Harpenhey, to Lucy Adeline, elder daughter of James Bibby, of Harpenhey.

DEATHS.

WILSON—On the 14th June, at 32, Elgin-road, Dublin, in her 80th year, suddenly, Mary Bent Wilson, relict of the late John Wilson, Esq., and third daughter of the late Stephen Shute, Esq., of Liverpool and Crediton, Devon.

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—o—

A SALE OF GOODS left over from the above Bazaar will be held on the 27th and 28th inst. in the Schoolroom of the Hackney Church, Chatham-place, Hackney. Time from 3 to 9 P.M. on both days. Light refreshments.

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The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines.

The ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on THURSDAY and FRIDAY, June 28th and 29th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M., on THURSDAY, June 28th. The FAREWELL on behalf of the College will be given by the Principal, and the WELCOME into the Ministry by the Rev. H. ENFIELD DOWSON, B.A.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will deliver the ADDRESS to the Students on FRIDAY, at 12 o'clock noon.

The ANNUAL MEETING of TRUSTEES will be held on FRIDAY, June 29th, at 2 o'clock P.M., for the usual business.

Rev. H. E. DOWSON, B.A., Gee Cross, Hyde;
A. H. WORTHINGTON, B.A., 1, St. James'-square, Manchester. } Secs.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

A SPECIAL GENERAL MEETING of the Contributors will be held in DR. WILLIAMS'S LIBRARY, GORDON-SQUARE, LONDON, W.C., at One o'clock P.M., on WEDNESDAY, 27th June, 1900, to consider a recommendation of the Board in favour of varying the date of the Annual General Meeting of the Contributors.

HARRY RAWSON, Eccles, Manchester;
A. W. WORTHINGTON, The Hill, Stourbridge, } Hon. Secs.

OLD PRESBYTERIAN MEETING HOUSE (Non-Subscribing), BALLYCLARE.

A BAZAAR
will be held on JUNE 28th, 29th, and 30th, 1900, in aid of the
CHURCH RESTORATION FUND.

Contributions of Money or Work will be thankfully received and acknowledged by

Rev. WM. FIELDING, Chairman, The Old Manse, Ballyclare, co. Antrim;
Mr. JOHN SHANNON, Treasurer, Ballyclare; or
Mr. R. H. JOHNSON, Hon. Secretary, Ballyclare.

OLD MEETING HOUSE, ATHERSTONE (UNITARIAN),

will be RE-OPENED on SUNDAY, July 8th, by PRINCIPAL GORDON.

A sum of £75 is urgently needed towards the necessary renovation, which is nearly completed.

Amount already promised:—

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The Midland Christian Union (The Trustees—per Rev. J. Howard) ...	5	0	0
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Contributions gratefully acknowledged by Mrs. GEE, The Grotto, Atherstone, near Tamworth.

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GUY LEWIS (Head Master), Nantwich, Cheshire;
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Rev. CHARLES HARGROVE, M.A., Leeds.
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Wray Crescent, Tollington Park, London, N.

The ANNUAL MEETING will be held on MONDAY AFTERNOON NEXT, the 25th inst., at UNIVERSITY HALL, at 5 P.M. Mrs. HENRY FAWCETT has kindly promised to take the chair.

All friends interested in the work will be heartily welcomed.

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WANTED, in the middle of July, a LADY-HOUSEKEEPER, with some knowledge of nursing, to reside in neighbourhood of Birkenhead. Invalid lady; 4 children (youngest 9).—Address, stating full particulars, references, &c., to R. R., Victoria House, Church Stretton.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 23, 1900.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3027. NEW SERIES, No. 131.] LONDON, SATURDAY, JUNE 30, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,897 16s. 2d.; W., 2s. 6d.; Pontypridd Unitarian Church, £2; Newport (Isle of Wight) Chapel, £3 2s.; the Rev. A. W. Timmis, 5s.; Mrs. Pritchard, Stourbridge, 1s.; Anon., 10s.; Mr. W. Roscoe, 2s.; I. C., £5; Oldham-road Unitarian Sunday-school, 9s.; Upper Chapel Sunday-school, Sheffield, 8s. 6d.; Per W. Hatton, 1s. 9d.; Per H. Cadman, 7d.; Mrs. H. B. Dowson, 10s. 6d.; Newhall Hill Church, £10; Old Meeting, Yarmouth, £5 13s.; Mrs. Elam, £1; Clydach Vale Unitarian Church, 7s. 8d.; Mrs. Tolmé, £2; Lady Bowring, £1 1s.; Miss E. Standen, 10s.; Rivington Chapel (acknowledged in error as from Chorley), £4 16s.; Total, £1,931 0s. 8d.; Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

MR. P. C. MOZOOMDAR, who has been in America attending the Unitarian meetings at Boston, was to sail from New York, on June 20 for Liverpool, and intends to remain in this country until the autumn. Mr. Mozoomdar will be glad to make engagements to preach and speak wherever desired, and communications may be addressed to him for the present at Essex Hall. We understand that Mr. Mozoomdar is expected to preach to-morrow (Sunday) at one of the services at Hope-street Church, Liverpool.

As we receive successive numbers of the *Christian Register*, beginning with that of May 31, we realise more and more fully how rich in interest and inspiration were the anniversary meetings of the American Unitarian Association in Boston, which some of our friends were privileged to attend. Mr. Bowie is giving us his own impressions of the meetings, and this week and last we have quoted some of the most striking of the utterances. At the Unitarian Festival on May 24 Mr. Bowie was one of the speakers, as also at the annual meeting two days before. At the Festival meeting he spoke, among other things, of the great impression the public school system in Boston had made upon him, and having referred to the problems of thought and life which must tax the mind and heart, and search the conscience of those who will be in the religious vanguard of the future, he added:—

No one can be brought into close touch with the ordinary thought and feeling of our time without being forced to recognise that our old controversies that interested us in days gone by have lost their interest for the world to-day, but that new problems of thought, and especially new problems of life, are forcing themselves upon us and demanding a solution. It would be a thousand pities if the Unitarians of America and England, the Unitarians and liberal thinkers and workers the wide world over, left those problems untouched by their thought, and especially by the sanity, if I may call it so, and the soberness of their judgment and their feeling.

And in conclusion, he spoke of the great interest he had found in his visit to America:—

I have rejoiced to look into the faces of men and women whose faces do not seem very different from those I see in my own country, and to feel that the cause of liberal religion is in their hands. Let us realise the gravity and the responsibility of the trust that has been placed upon us. We are Unitarians, not because any priest tells us, nor any book. We are Unitarians, I take it, simply because Unitarianism is a convenient name and stands for the highest truth we know, for the noblest and holiest sympathies and aspirations that have come to us, and because Unitarianism leaves the door open for any larger vision of truth or goodness that the present or the future may have in store for us.

At the earlier meeting Mr. Bowie delivered the greetings of English Unitarians to their American brethren, and, having spoken of our great indebtedness to American teachers, made the following allusion to what England had given to them:—

You have placed the name of James Martineau among the rest of the heroes of your faith. I wish, as an old student of his, I could convey to you the sweet tones of his beautiful voice, or present to you a picture of his noble and saintly presence. He, too, is loved in America as your great teachers are loved in England. We feel that we are joined together in the bonds of a common faith and a common hope and a common sympathy. We have placed upon us, as I believe, by the mercy of God, a great and a solemn responsibility—this great English-speaking race, scattered over the face of the earth—an immense responsibility and a solemn trust. I am glad that in America, as I have gone about from place to place, I find men and women who speak the common language of Shakespeare and Milton, men and women who are inspired by the same great ideals of faith and duty, who are working out the great problems of thought and life and bringing this larger faith and hope into contact with the workday life of the world. I am glad to be here; I do not feel as if I were a foreigner or a stranger, but as if I were among my brothers and my sisters.

THE Report of the Committee on Public Questions, presented to the recent meeting of the Provincial Assembly of Lancashire and Cheshire, opened with the following passages, dealing with the war in South Africa:—

"The Committee find it impossible to pass over, without notice, the war in South Africa. It is the all-engrossing subject of the day; and a Report, on 'great questions, in which the moral and religious principles that the Assembly has at heart, are at stake,' which should leave the war outside its cognisance, would be lame and impotent. Never in the Assembly's history was there a question which touched these moral and religious principles more closely. It is in such a crisis that the Christianity of the nation is on its trial, and that all who can influence its life and thought are called upon to raise their voice in the cause of national righteousness. It would be quite out of place in such a report as this to enter into any detailed discussion of the issues involved in the War; but there are principles at stake which admit of broad and dispassionate statement, and which go to the very root of the national life. The ancient traditions of this Assembly have placed it in the vanguard of those who have fought the battle of justice and liberty, not only for individuals but for nations. This is the sacred cause at issue to-day. The nineteenth century of the Christian era is closing with much to discourage those who, in the middle of it, had dreams of peace, retrenchment and reform, and of a coming time of goodwill among men. In this country, foremost among the Christian nations of the world in the march of human progress and freedom, there is witnessed a new-birth of the military spirit, and a new outburst of imperialism, under the influence of the lamentable war in which its people are engaged. From peaceful measures and peaceful interests the minds of men, and especially of the rising generations, are diverted to battles and sieges and military glory.

"The young people now growing up are

MEADVILLE THEOLOGICAL SCHOOL

carried away by this spirit; calm reason, and consideration for the rights and liberties of others, are in danger; national aggrandisement, and the subjection of race by race, and the waving of battle flags loom larger and larger on the horizon. There are things for which, and there are things against which it may be a Christian duty to fight. There are causes in which it may be an act of Christian heroism to die; but this nation is called at this crisis of its destinies to ask itself solemnly what it is fighting for. If the bloodshed and the suffering and the misery of war continue one unnecessary hour, great is the burden that falls upon the national conscience; and if the battle is for any but a righteous cause there is not glory but dishonour and shame in it. No matter how mighty the strength put forth, no matter how brilliant the victories won; if the cause be not that of human right, every blow struck only adds to the evil committed. The cause is everything; and this ancient Assembly, descended from a past full of noble sacrifices for liberty, should let its voice be heard for the precious boon of human freedom for Boer as for Briton, and for the brotherhood of the two, race supremacy on either side unknown.

"In so far as in the past in the Transvaal Briton may have been in subjection to Boer, it was a wrong, terribly avenged; if out of this war should arise a future in which Boer may be in subjection to Briton, the wrong will be as great; and it will be much if the reckoning be not as severe. Absolute liberty and perfect equality for Briton and Boer should be the one vital condition of the coming peace; and the aim of all Christian men and women should be to secure its blessings with the least delay. One of the lamentable incidents in this terrible time, for those who love the fair fame of England, has been the terrorism which has made public discussion almost impossible; but if anywhere the plea should be raised for peace and goodwill among men, if anywhere with no uncertain voice the rampant war spirit should be rebuked, and the gospel of human brotherhood—knowing no race divisions—be preached, it is in such an Assembly as this, with its fine traditions of justice and liberty; if anywhere war should be denounced as the greatest of earthly crimes, unless waged for a noble cause, and in defence of human liberties and rights, it is here."

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Holly Hill Guild, £4 4s.; Mrs. S. Hollins, £1 1s.; Mrs. Oram, senr., £1 1s; J. Quintrell, Esq., 10s.; Mrs. Brooke Herford, 5s.

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CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

REV. J. POLLARD'S WORK AT RHYL-STREET—AN APPEAL.

SIR,—It will be known to some of your readers that, after nearly twenty years of devoted and arduous service as Missionary to the Poor, the Rev. J. Pollard has terminated his ministry at Rhyl-street. He has been at the head of the Mission Station there since its foundation in 1882, and, owing to his untiring labours and sympathetic interest in the life of the people of the district, a strong and healthy centre of Christian work has been created, which we trust may long continue to exert its influence for good in the thickly populated neighbourhood. The Committee of the London Domestic Mission Society feel that they cannot allow Mr. Pollard to sever his connection with them without some tribute of their appreciation and indebtedness. They are desirous, as a slight token of their esteem, to purchase for Mr. Pollard a life annuity, and they cannot but think that many of your readers will be pleased to have an opportunity of joining with them in the raising of a fund for this purpose. As representing the Committee, we trust we may trespass upon your space to make their intention known, and to state that contributions towards the object mentioned will be thankfully received by the treasurer of the society, Mr. Philip Roscoe, 28, Denning-road, Hampstead, N.W.

P. M. MARTINEAU, chairman of Committee.
PHILIP ROSCOE, treasurer.
G. DAWES HICKS, secretary.

June 25.

HOLIDAY HOME

SIR,—Will you kindly allow me to draw the attention of your readers to the advertisement which appears in another column of the opening of the above? May I also take the opportunity of acknowledging the kind gifts of your readers in response to my recent appeal? Towards the purchase of a piano the following subscriptions were received—namely, Mrs. Kitson, Leeds, £2; Mr. H. J. Morton, Scarboro', £1 1s.; Mrs. Hicks, Buxton, 10s. A parcel of curtains was also received from Miss Jameson, Manchester, and a large carpet from the Moss-side Sunday School. In addition to the above I have received the very kind offer of Mrs. Jevons, of Pinner, to send us a piano carriage paid. While gratefully accepting the above I am also venturing to use the subscriptions to complete the necessary purchases of carpets, blinds, &c. CHARLES PEACH.

89, Clarendon-road, C.-on-M.,
Manchester.

GEORGE'S-ROW MISSION.

SIR,—As death has unfortunately made gaps in the ranks of usual subscribers, will you please allow me to appeal to friends for help for the Convalescent and Excursion Funds? Both agencies are of great importance in our poor and insanitary parish, which in several areas has lately been utterly condemned by the London County Council. As to poverty, some years ago Mr. Charles Booth pointed the district out on his map as one of the poorest in London. It is considerably worse now. And within the last few days even, important statistics have been published which show that in St. Luke's, E.C., the death-rate in phthisis or consumption is the highest of any parish in London. Hence, surely, is the absolute necessity of striving to afford individuals and poor families a needed help of rest and change. Subscriptions may be sent to me at the Domestic Mission, George's-row, St. Luke's, E.C., or to 4, Durley-road, Stamford Hill, N., and will be most gratefully received.

FREDERICK SUMMERS.

THE REV. S. FLETCHER WILLIAMS IN DARJEELING.—The *Darjeeling Standard* of May 31 contains the following:—"Large numbers of the Darjeeling public have been both delighted and edified by the two lectures given by the Rev. S. Fletcher Williams in the Hindu Public Hall, Darjeeling, in connection with the Darjeeling Association. On the first occasion, Thursday evening, May 24, Mr. Williams delivered a thoughtful and eloquent address on 'Man's Origin, Nature, and Destiny,' to a very large audience, the hall being full. On the second occasion, Sunday evening, the 29th, the reverend gentleman delivered a suggestive and impassioned lecture, full of intellectual power and moral fervour, on 'The Transient Forms and the Eternal Essence of Religion.' Notwithstanding the inclement weather there was an excellent audience. On both occasions the lecturer was heartily thanked for his valuable addresses."

THE official report of the proceedings of the National Conference at Leicester has now been published, and may be had at Essex Hall for a shilling. The Report, which makes a book of 194 pages, is a complete record of the proceedings, all the papers except Mrs. Humphry Ward's, and including Mr. Stopford Brooke's address on Dr. Martineau, being given in full. The various discussions are also fully reported, and the complete text of the present constitution of the Conference, with the roll of churches is included. The book is therefore a most interesting and valuable record.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*[All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]*

Was Jesus Christ a Ritualist. By Dennis Hird, M.A. 1s. (Watts and Co.)

A Faith for To-day. By R. J. Campbell, B.A. 6s. (Clarke and Co.)

The Economics of Distribution. By J. A. Hobson. (Macmillan.)

Our Records of the Nativity. By James Thomas. 6s. (Sonnenschein.)

Contemporary, Scribner's, Bookman, Review of Reviews, Woman at Home, Young Days, English Illustrated, Cornhill, Good Words, Sunday Magazine, Harper's, Strand, Sunday Strand, Captain, Wide World.

THE UNITARIAN METHODISTS.—II.

(B.) ORGANISATION. (C.) LATER HISTORY.

THE Unitarian Methodists for a time retained a distinctive organisation. A regular "Preacher's and Prayer Leader's Plan" was drawn up each half-year. The plans for the last six months of 1816 and the first six months of 1817 are appended to John Ashworth's account of these societies. The preaching stations for 1817 were Rochdale, Newchurch, Padiham, Burnley, Bury, Oldham, with Whitworth, Lanehead, and Lowerplace, the last three being connected with Rochdale, and there were thirteen local preachers. They also continued the class meetings. In the list of chapels published in "The Manchester Socinian Controversy" 1825, the following account of the movement is given :—

After Mr. Cooke's death many of his hearers having embraced Unitarian sentiments formed themselves into a distinct society, retaining part of the plans common to the Wesleyans, but differing very far from them in doctrine. A yearly meeting of the brethren is held at some appointed place, in imitation of the Methodist Conference, at which a plan is drawn up appointing the preachers to their different stations for the ensuing year. They have several licensed rooms in Lancashire, mostly in the neighbourhood of Rochdale and Manchester . . . in which they have Sunday-schools and preaching.

Through one of the ministers of this society being invited to preach at Elland in Yorkshire a few times, they became known to Dr. Thomson, of Halifax, who introduced them to the notice of the Unitarian public, and was instrumental in getting them financial help, needed for the erection of their chapels, for the people were poor, being chiefly hand-loom weavers. The ministry was almost entirely voluntary. The work of John Ashworth at Newchurch for upwards of forty years, that of James Pollard and John Robinson at Padiham for a like period, and that of James Taylor and James Wilkinson at Rochdale, cannot be too highly praised. For nearly half a century these congregations were not only kept together but grew in numbers and influence under the devoted ministry of these laymen.

At Todmorden, in 1815, there was a secession from the Methodists of those who were in sympathy with the teachings for which Mr. Cooke had been expelled. These folk formed the nucleus of the present Unitarian Church in Todmorden. They invited the Rev. Richard Wright, the Unitarian missionary, to visit them in 1818. In 1823 it was resolved at the Unitarian Meeting Room :—"That we form ourselves into a Society to be denominated the 'The Todmorden Unitarian Society,' for the purpose of purchasing ground and erecting a building thereupon, to be called the Unitarian Meeting Home, wherein religious worship of one God in one Person shall be carried on, and a school be taught."

The congregation at Oldham was for many years affiliated with the Unitarian Methodist Association; and the declining Unitarian congregation at Rawtenstall was re-invigorated by an accession of local followers of Joseph Cooke.

The Manchester Unitarian Village Missionary Society (1824) rendered signal service to the cause in North East Lancashire by occasionally sending their missionaries to visit those parts. For example, the Rev. R. Shenton was sent by them to the Padiham district for a fortnight in the summer of 1833. During his visit he preached at Padiham six times, at Cheapside twice, and once each at Accrington and Rawtenstall. In 1828 the Rev. G. Buckland visited them more than once; in June of that year he was accompanied by the Rev. J. R. Beard, who preached twice at Padiham, and once in the open air at Downham, near Clitheroe.

There is still scope for similar missionary activity in the district, and the existing congregations, vigorous as they are, might be strengthened if cottage services could be arranged in the villages that surround them.

Joseph Barker and the Christian Brethren.

In addition to the congregations already mentioned there are a few others that owe their origin to a different and later secession from the Methodists, not this time from the Wesleyan Methodists, but from the Methodist New Connexion, itself a split (1797) from the older Methodism led by Alexander Kilham in the interests of freedom and the rights of the laity. The little volume commemorating the jubilee of the Methodist New Connexion refers to the matter rather lightly in these terms :—"The Conference of 1841 expelled a person from our ministry for unsoundness in doctrine who had come amongst us from the Wesleyans, and who has since made himself notorious by impudent eccentricities and the advocacy of low Socinianism." The great popularity of this unnamed person is admitted, and the account continues :—"Numbers in various circuits were incited to leave us, most of whom have since discovered with shame and regret that they left the Light of Truth to follow the glare of a wandering star."* The person here referred to was Joseph Barker (1806-1875), a man of great power and restless energy, born of a Wesleyan family at Bramley, near Leeds. The extent to which his expulsion affected the Methodist New Connexion will be understood when it is borne in mind that the official records show a reduction in the number of local preachers the year after Barker was expelled from 873 to 755, and in church members from 22,008 to 19,884. If he had been possessed of more organising power and more stability he might have established many strong congregations. He and his followers were ardent reformers, and invested the question of reform with a fine religious fervour. He laboured to provide the working folk with cheap and good literature, and was helped in this work by the Unitarians, who provided him with a printing press. In so far as he sought to organise religious societies at all it was upon a simple Christian basis.

In 1844 he began to publish a little periodical called *The Christian*, and we get an insight into his views on this point, at that particular time, from the opening article. He there defines a Christian as "one who believes that Jesus is the Christ, the Messiah, and who, under the influence of such faith, places himself under Christ's instruction and government"; and a Christian Church as "a number of persons joined together on the simple ground of faith in Jesus as the Christ, a faith working by love." Having thus set forth his idea of the essential opinion qualifying anyone for admission as a member of a Christian Church, he proceeds with characteristic inconsequence: "A Church founded on the principle of agreement in opinion is not a Christian Church. It may have Christians in it, but it is not a Christian Church. A Church founded on the principle of agreement in opinion with John Wesley is a Wesleyan Church; a Church founded on the principle of agreement in opinion with Martin Luther is a Lutheran Church; a Church founded on the principle of agreement in the opinion that water baptism is a Christian institution is a Baptist Church—but none of them are Christian Churches." The friends of evangelical reform were gathered into churches or societies "on the broad gospel, anti-sectarian principle" at Newcastle, South Shields, High Felling, Shotley Bridge, Ebchester, Hexham, Stockton, West Auckland, Ingleton, Barnard Castle, and many parts of Lancashire, Yorkshire, and the Pottery district of Staffordshire. The members were known as "Christian Brethren." "I want a name," said Barker, "that points out or declares my faith, my hope, my character—a name that means faith in Christ, and hope of eternal glory, and love to God and all the human family. Christian or disciple of Christ does mean all this, and it means no more; and I therefore cling to this name, and reject all others. Christian, or disciple of Christ, says nothing about opinions or ceremonies; it signifies no theological system, no theory of interpretation." In another article of the same year (1844), he says: "If I cannot have the privileges of Church fellowship with my brethren, without a belief or a profession of belief, in the great principles of what is called orthodox theology, I must live and die without those privileges. . . . If I cannot enjoy the privileges of Church fellowship, with the understanding that I not only utterly disbelieve the great principles of the prevailing theology, but that I consider myself bound in duty to God and to mankind, to labour for their utter overthrow, I must be content to stand alone."

At this period Mr. Barker was continually preaching and lecturing in different parts of the country, and he usually found the Unitarians willing to set their places of worship and their schoolrooms at his disposal. So far as I know, few or none of the religious societies, organised as a result of Barker's work, have had a continuous existence, except those which frankly threw in their lot with the Unitarian body, like Mossley, Mottram in Longdendale, and Barnard Castle, yet his followers could be counted by thousands. This may be due to the fact that Mr. Barker had entirely changed his views on the subject of Church organisation by the autumn of 1847. One of the Churches of Christian Brethren which put this question to intending members, "Do you believe in Jesus as the Messiah, the Son of God?" was in doubt as to whether it might admit to membership one who only believed "in God and the book of nature." They applied to Barker for advice. In his reply, dated Sept. 29, 1847, he say: "I have myself lost all faith in church organisation. I have no connection with any Church at present, nor do I ever intend to have. I have ceased to form

* "The Jubilee of the Methodist New Connexion," 1848, p. 361.

Churches. My only business is, to try to promote the improvement and welfare of all my fellow-creatures whether they be Infidels, Jews, or Christians, and to regulate my intercourse with them all by a simple regard to their interests and to the interests of mankind at large. The whole system of forming Churches, of receiving and expelling members, appears to me to be wrong." In 1851 Joseph Barker emigrated to America; in 1860 he returned. He passed through a phase of scepticism, lecturing during 1862 to a congregation "of an eclectic kind of unbelievers at Burnley"; he then reverted to modified orthodoxy, and became a local preacher amongst the Primitive Methodists, remaining with them till 1868, when he again left for America where he had secured a valuable property. There he died in 1875.

The movement thus originated by Joseph Barker in 1841, and that started by Joseph Cooke in 1806, were the only movements of any extent from Methodism in the direction of Unitarianism during the century. Numbers were cheered and helped thereby, and numbers gained, by means of the fresh light that was thus poured in upon their minds, that peace which the world was powerless to take away.

NOTE. — The following extraordinary handbill, posted in several villages of Wensley-dale in 1844, will indicate the kind of persecution to which these people were subjected:—

"Lord Bolton having been informed that a person of the name of Barker has been holding forth strange opinions of a blasphemous and dangerous tendency, and that he has not only been listened to and harboured by some of his Lordship's tenants, but that they have become his avowed converts, some of whom having publicly explained and advocated his principles on the Sabbath and other days, his Lordship has directed me to make it known to his tenants how much he is dissatisfied with their conduct, but trusts they will be enabled to see their folly and the danger they are exposing themselves to.—(Signed) WM. SADDLER, Agent for Lord Bolton."

W. H. BURGESS.

YORKSHIRE UNITARIAN UNION.

THE annual meetings of the Union were held at the Chapel Lane Chapel, Bradford, on Wednesday, June 20.

In the morning the Rev. J. C. Odgers, of Bury, preached from the text "God is love, and he that dwelleth in love dwelleth in God and God in him" (1 John iii. 16). The preacher referred to the recent celebration of the centenary of the death of the poet William Cowper at Olney, and commented on the theological views of the Low Church party, to which Cowper belonged, his entire unselfishness of character, his readiness to diminish sorrow and suffering, but his agonised fear at the possible loss of his own soul. Cowper believed most ardently in all the doctrines which were declared at the time to be necessary for salvation, but he was never able to satisfy himself that his belief was deep enough or correct enough, and the inward assurance of salvation was never experienced by him. He died in utter despair. Insanity affected his last years, and it was probable that the dark Calvinism which he so sacredly held contributed largely to his despondency. In opposition to such a form of faith there had been taught during the last hundred years, both in England and America, the gospel of the Fatherhood of God, and His free, unpurchased love, by many teachers from Dr. Priestley to Dr. Martineau, who were in the forefront of Unitarian Christians. It was largely owing to the force and ability of their preaching in the past that the belief in eternal torments had gradually disappeared in almost all the churches of Christendom, which, however, had not yet comprehended the full mercy of the Infinite Father. The doctrine of Divine love as taught by Unitarian Christians, and held by them to be the essence of the teaching of Jesus, was still needed in all human troubles and sorrows, and in all dealings of man with man.

BUSINESS MEETING.

The business meeting was held in the Channing Hall in the afternoon. The Rev. A. CHALMERS, of Wakefield, the retiring President, occupied the chair, and he was supported by Mr. Charles W. Jones (Liverpool), the Revs. E. Ceredig Jones, J. E. Manning, J. Ellis, J. Fox, Mr. E. Basil Lupton, hon. secretary, Mr. F. R. Pesel, and Mr. Byron Boothroyd.

The annual report recorded steady work and progress during the year. It included short reports on the mission work of the Union at Dewsbury, Doncaster, Elland, Huddersfield, Lydgate, Malton, Pepper Hill, Pudsey, and Selby. The balance-sheet showed an income of £363 13s. 1d., including subscriptions £130 1s. 9d., whilst the expenditure, which nearly all consisted of grants, amounted to £350 10s. 1d., and the year, which began with a balance in hand of £41 19s. 6d., closed with a credit balance of £55 2s. 6d.

Miss ALICE LUCAS, in presenting the annual report of the Yorkshire Unitarian Postal Mission, regretted that a larger amount of work had not been accomplished. This failure had arisen from two causes—the ill-health of one of the secretaries, and the diversion of attention from theological inquiry to the war. In response to the advertisements which had been issued, sixty-two correspondents had applied to the secretaries for literature. These included five rectors or vicars in the Church of England, three ministers of other bodies, and one Roman Catholic. The committee would feel more satisfied with the work of the mission if a larger number of applicants for the literature of liberal thought could be induced to ask more repeatedly for loans of books. Only five new correspondents had taken advantage of the offer of loans, a smaller proportion of the whole than last year.

The CHAIRMAN proposed that the reports be adopted and that the officers for the ensuing year be elected as follows:—President, Mr. Grosvenor Talbot; vice-presidents, Revs. E. Ceredig Jones, and A. Chalmers; treasurer, Mr. F. R. Pesel; general secretary, Mr. E. Basil Lupton; supply secretary, Rev. John Ellis; auditor, Mr. Edward Bramley, Sheffield; Postal Mission secretaries, Miss Clara Lucas and Miss Alice Lucas, Harrogate.

In glancing through the reports from the various assisted churches, the Chairman observed that Dewsbury was in a rather bad way. If he might so term it, the congregation there had had persistent bad luck for a number of years, and he could only hope that better times were coming shortly. The Malton Church was also in a poor way, but in other places the assisted churches were on the whole progressing satisfactorily. In regard to the finances of the Union, a considerable improvement was desirable, and, indeed, absolutely necessary if the work was to be carried on as it ought to be. Four or five large and strong churches had not sent quite as much as they might have been expected to do in the form of collections. The Bradford church, however, had had to deal with a large burden of their own during the past year. An effort would have to be made to improve the financial condition of the Union, and if they could not raise money by any other means, the committee were going to appeal to the ladies to promote a bazaar. He had been connected with the Union for twenty years, and he could say that if it had not been for that organisation, Unitarianism would have been in a much worse position in Yorkshire to-day than it was.

Mr. CLAYTON (Leeds), in seconding the resolution, thought that the position gave no cause for depression. Most of the assisted churches were going on well. But Unitarians generally were far from being sufficiently aggressive. If more life were infused into the work of the Union, far greater progress would be made. There were many places such as Barnsley, Pontefract, Keighley, and Bingley, where the cause was entirely unrepresented, and more energy and enthusiasm on the part of the committee of the Union was wanted.

The Rev. JOHN ELLIS and Mr. C. W. JONES supported the resolution, which was agreed to. Mr. Ellis remarked that the work of the Unitarian churches in all the large centres of population in Yorkshire—which did not come within the scope of the report of the Union—was as vigorous as it ever had been during his recollection.

Votes of thanks were passed to Mr. Odgers for the sermon preached in the morning, and to the lay-preachers of the Union for their services during the year, the latter resolution being acknowledged by Mr. C. Stainer. The meeting also decided to convey an expression of welcome to the Rev. H. Rawlings, of York (who was not able to be present), on his return to ministerial work in Yorkshire.

On the motion of the Rev. J. Fox, the secretary was instructed to send a letter of condolence to Mr. J. Pickles, who has been a lay-preacher for fifty years, on the death of his wife.

PUBLIC MEETING.

In the evening a public meeting was held in the Channing Hall. Mr. GROSVENOR TALBOT presided over a large audience. The new President, in his inaugural address, referred to the prominent Unitarian thinkers of the century, especially to Dr. Martineau, whose works, he said, had benefited mankind generally. Unitarians did not claim that they were the only ones to free religion, but they did claim that they were the first to apply the new doctrine of searching for truth wherever it could be found—a doctrine which had allowed learned men to interpret the Scriptures in the only way in which they could be interpreted. They believed that to a large extent they had found the truth—at all events they were searching for the truth, and above all

they were not afraid of what the truth might be. They had put the whole of their religion into the melting-pot, but they had got rid of nothing except the dross, and the gold remained as pure as it was before. They had got rid of a good deal of the mysticism and mystery. They believed that the purer they made their faith the nearer they would get to the faith which Christ himself taught and handed down to his disciples.

The Rev. A. CHALMERS proposed a resolution welcoming Mr. C. W. Jones, of Liverpool, ex-president of the British and Foreign Unitarian Association, and thanking that body for the help they had given to the Union. The motion was seconded by the Rev. J. E. Manning, and was carried with applause.

Mr. JONES, in replying, spoke of the need of a greater sincerity in religion. There was an awful feeling of insincerity in religious matters throughout the whole of the country, and this was a much more serious matter than the ritualistic practices which had aroused so much discussion. The only gospel that the Unitarian Church would have to preach far into the new century was that sincerity in religion was of much greater importance than correctness of belief.

The Rev. E. CEREDIG JONES proposed a resolution expressing appreciation of the splendid services which had been rendered to the cause of liberal religion by the Yorkshire Unitarian Union since its formation under another name eighty-five years ago, and pledging the meeting to support any movement that may be inaugurated with the beginning of the twentieth century to improve the financial position of the society, and to bring more prominently before the public the great principles of the Unitarian faith.

In the course of his address, Mr. Ceredig Jones said he thought the wording of the resolution was such that no one who was at all acquainted with the work of the Union during its long history, or with the present needs of their churches could fail to endorse it. As they stood, as it were, on the borderland which divided two centuries, they naturally thought of the work which had been done by their Society in the past, and looked to the future to see what prospects were opening out before them, so that they might be able to take full advantage of their new opportunities. As they reviewed their work during the century which was drawing to a close, his feelings were those of gratitude and satisfaction. It might be news to those present that their Society had been founded at a meeting held at Leeds ten days before the battle of Waterloo. The leading spirits in that movement had been the Rev. Thomas Jervis, of Mill Hill, and the Rev. H. Turner, of Chapel-lane Chapel; and the early death of the latter, at Nottingham, had been the means of inducing their revered leader, Dr. Martineau, to enter the Unitarian ministry. It had been the original object of the Society to furnish its members with suitable literature illustrative of the Unitarian faith, and in that direction it had rendered valuable service.

The Society had also formed a happy bond of union during the whole term of its existence between the churches of the West Riding, and latterly between all the Free Churches in Yorkshire. He used the term Free Churches in its fullest sense, as meaning churches that were not bound down in any way by the dead hand of ancient creeds, but were free to accept all the new light that advancing knowledge might throw on the great problems of life and thought. Although there was not required of them any declaration of assent to this or that dogma, he believed there was far more unanimity amongst them than was to be found in the so-called evangelical bodies, including the Established Church. As Unitarians they were bound together to a very great extent by sympathy of character—by the conviction that a noble life was the most acceptable offering that they could render to their Creator. For eighty-five years they had held together as a group of churches, and that day they clung as tenaciously as ever to the great verities of the Unitarian faith, such as the Fatherhood of God and the brotherhood of men. They could not help being deeply impressed with the value of their work when they thought of the noble men and women that had been associated with their Society. The names of the Bucktons, Luptons, Carbutts, and Kitsons, and those of Charles Wellbeloved, John Kenrick, Nicholas Heineken, William Brown, Daniel Gaskell, William Thomas Marriot, Richard Pilcher, and James Stansfeld, were such as they all might well be proud of. The faith which had inspired such earnest lives must have truth on its side.

Of late the Society had done good service by the financial support which it had given their smaller churches. Some of these were doing most excellent work, and he (the speaker) felt that in the somewhat brief report which had been presented that day, half the tale of their heroic devotion to their cause had not been told. What were they as a Society going to do when the twentieth century dawned upon them? Other denominations were making laudable efforts to raise large sums for various purposes, and were giving special attention to the needs of their smaller congregations in country districts. Their Unitarian churches were making great sacrifices in the same direction in some localities, and London had set them a splendid example. Was it not time that Yorkshire should wake up to a sense of its responsibility? Although their income had increased from £26 in 1816 to something like £400 in 1900, their means were still inadequate to meet the demands on their committee. Their work was pioneer work; and pioneer efforts from the time of Jesus downwards had never been great financial successes. Some of them remembered Dr. Martineau's eloquent plea at Leeds eleven years ago for the better organisation of their churches. While admitting the impracticability of the scheme as a whole, the speaker strongly recommended the main idea which pervaded it—that the strong ought to help the weak, as the right keynote of their future policy. He urged those present to try to realise that they were not merely members of their own respective congregations, but were connected with a great brotherhood which had sympathisers all the world over. With the beginning of the twentieth century they should engage in an effort to make their great principles better known in populous centres. There were many towns and large villages in Yorkshire where their views were not represented at all. The time had come when they should proclaim their gospel of God's loving Fatherhood at all these places. The old work of clearing the ground had been done for them to a large extent, by the spread of scientific knowledge through the medium of the Press. The work which they would be called upon to do in the coming century would be of a nobler kind. It would largely consist in efforts to build up the character on the eternal foundations of truth and justice. They had a most glorious message, and if they delivered it sympathetically and with power in new districts, it would be heard gladly by many who were not yet within their fold. A great deal more might be done to strengthen their position as a body by means of the Sunday-school. One or two of their smaller churches had failed to realise their responsibility in this matter. Any forward movement which they might start in connection with their Union must embrace a revival of interest in Sunday-school work. What they stood most in need of in Yorkshire was enthusiasm for their cause. It has been said that there was enough electricity in a drop of water to produce a thunderstorm; and there was sufficient force in a grain of enthusiasm to create a new life in their churches with the beginning of the twentieth century.

The Rev. W. H. EASTLAKE (Idle) seconded the motion, which was carried.

Votes of thanks were passed to the Bradford congregation for their hospitality, and to the Chairman for presiding.

ASSOCIATION OF NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS.

THE annual meeting of this Association was held on June 21 in the Church of the First Presbyterian Congregation, Rosemary-street, Belfast. The outgoing President, the Rev. A. B. Hamilton, M.A., LL.B., conducted divine service at noon, and the business meeting commenced at 2 o'clock.

The Rev. James Kennedy, hon. secretary, having called the roll, the outgoing PRESIDENT delivered an address, in which he stated that during the twelve months just past they had as a Church done many wonderful things. They had endangered the existence and injured the efficiency of their Temperance Committee by raising inquisitorial questions such as no other Church would broach. They had shown themselves capable of believing that arduous and responsible duties could permanently be entrusted to an unpaid official, and no other religious body was so enlightened as to have their view in that respect. The year that was closing would be memorable in history by reason of the South African war. As servants to the "Prince of Peace," they were all averse to bloodshed and contention. As subjects of a Sovereign whose love for peace was well known, they were confident that the painful and distressing incidents of warfare had wrung her woman's heart. At the same time, they felt grateful for the proofs of God's protecting care which had been vouchsafed to them. Never had the Empire been thrilled with a consciousness of its strength as it was that day. Our officers had gained experience; the teaching of the text-books had been brought to the test of practice; the flower of our youth had been trained in the use of arms; and the Imperial

instinct had been awakened. God's providence was bringing good out of evil, the area of just government had been widened, and the reign of Christ brought nearer.

The Rev. Alexander Gordon, who had been nominated by the Bangor and Armagh Presbyteries as president for the year, withdrew, and the office was filled by the Rev. M. S. Dunbar, who had been nominated by the Antrim Presbytery.

The PRESIDENT having thanked the Association for his appointment, the Rev. James Kennedy was re-elected hon. secretary, and the Rev. J. A. Kelly hon. treasurer.

On the motion of the Rev. J. KENNEDY, seconded by the Rev. W. NAPIER, it was decided to hold the next annual meeting in the First Presbyterian Church, Belfast.

The report of the General Purposes Committee was moved by the SECRETARY. It contained, in addition to some suggestions regarding surplus moneys, an address of welcome which had been presented to Her Majesty the Queen in connection with her visit to Ireland. The latter gave rise to some discussion, but ultimately the Rev. F. THOMAS seconded the report, which was adopted.

The TREASURER, in moving the statement of accounts, said he was pleased to see that the treasurers of the various congregations had responded to his circular, and that he had not to report any congregation in arrears. He moved—"That the Treasurer's accounts, with the accounts and report of the trustees of the Professorships' Compensation Fund, be taken as read, and that they be adopted and printed in the minutes." The Rev. F. THOMAS seconded the motion, which was passed.

Mr. James Davidson submitted a report of a hymn-book account, which, on the motion of Rev. J. A. Kelly, was adopted. Mr. Robert M. Kennedy was reappointed hon. auditor for the year, Rev. Mr. Kelly moving a resolution thanking Mr. Kennedy for the valuable services he had rendered in the past. The Committee for the ensuing year having been appointed, the following were elected Governors of the Orphan Society:—Rev. John Miskimmin, Rev. Alfred Turner, Mr. James Davidson, and Mr. Robert H. Bailie. Rev. Alexander Ashworth moved the adoption of the report of the Sunday-school Committee, which was seconded by Rev. R. Lyttle and passed. The report of the Temperance Committee was adopted, on the motion of Rev. Dr. Mellone, seconded by Rev. R. Lyttle. Rev. T. Dunkerley moved, and Rev. Dr. Mellone seconded, the report of the Theological Library, which was agreed to.

The Rev. A. B. Hamilton made a statement with reference to the University question, and the reason why the Committee had not been called. He proposed that the Committee be reappointed, and said he would summon them when something definite was done. Rev. James Hall seconded the motion. Rev. R. Lyttle moved as an amendment that the matter be left to the General Purposes Committee. Rev. J. A. Kelly seconded the amendment, which was carried, Rev. R. J. Orr dissenting. A resolution expressing regret at the loss sustained by the Association through the removal by death of Rev. David Thompson, and Mr. W. H. Malcolm was passed in silence, on the motion of Rev. R. J. Orr, seconded by Mr. John Bennett. A resolution to the effect that various congregations connected with the Association be requested to make collections for the Indian Famine Fund was passed unanimously, on the motion of Rev. R. J. Orr, seconded by Rev. T. Dunkerley. The President closed the meeting with prayer.

In the evening a well-attended conference, which was interspersed with music, was held in the Central Hall. An excellent tea was provided at half-past six and at eight o'clock, the President (the Rev. M. S. Dunbar) took the chair, amid applause. After devotional exercises the CHAIRMAN gave a lucid account of the destiny and principles of the Non-Subscribing Association. The principle on which their forefathers acted was that of the right of private judgment. If they differed from other Churches on the fundamental principle of freedom from creeds they were at one with them in a desire to live the Christian life and to help on the coming of God's kingdom.

The Rev. R. LYTTLE delivered an earnest temperance speech, in which he pointed out the evils of strong drink, and said it was their duty to make their Church worthy of the name of a Christian Church in overcoming that widespread plague which was ruining many, and to try to stop a curse which those who were ministers would know was undoing the work they were endeavouring to do on the Sabbath Day.

The Rev. ALEXANDER ASHWORTH and the Rev. Dr. MELLONE followed with able addresses on Sunday-school work, while the Rev. W. NAPIER, in the course of a short speech, hoped they would never lose sight of the fact that their forefathers proclaimed the truth that the profession of Christianity was their first and greatest principle.

Votes of thanks, on the motion of the Rev. A. GORDON, were passed to the President and to all who had contributed to the enjoyment of the evening, and the proceedings terminated with the Benediction.

WINIFRED HOUSE.

Invalid Children's Convalescent Nursing Home.

THE annual meeting was held on Monday afternoon last at University Hall, Mrs. Henry Fawcett presiding.

A letter having been read from Mr. Hampson, expressing deep regret that again ill-health prevented his attending the meeting, Mrs. Fawcett called upon Mr. W. M. Blyth to read the financial statement.

Mr. BLYTH, the hon. treasurer, referred to the heavy expenditure during the past summer on account of reconstruction of the drainage, which had necessitated the selling out of the £250 which had been put by in Consols a few years before. The subscriptions had been less, owing to death and the many other public claims that had lately arisen, but the donations were somewhat higher than usual, the result of a generous response to a special appeal made last autumn. Thanks to a generous bequest of £90, the ordinary expenses of the Home—roughly, £660—had been met by the receipts of the year, £684; while the £210 for reconstruction of drainage and other necessary repairs had been taken out of the "nest-egg" in Consols, as already stated.

Miss M. PRITCHARD, hon. secretary, then read the annual report. It recorded a twelvemonth of some strain and stress, owing to difficulties arising from having to make special arrangements when the Home was disorganised by the workmen, and also from the invasion of illness at two or three periods of the year, more especially in the early spring when the scourge of influenza made itself felt among the "grown ups" at Winifred House. But there had been no cause for really serious anxiety for the health of the little ones in the Home, and almost every child had gained considerably in health and strength during their stay. The average number in the Home during the year (except when it was closed for the few weeks) was sixteen, but owing to the fact that most of the children required a prolonged stay, only thirty-three children had been taken in. As the Home becomes more widely known, application for the admission of spinal and hip cases—cases requiring a year's attention very often—become more and more numerous, and the ward devoted to these has not had an empty bed in it for the whole of the ten months. The Committee, however, feel very strongly that a certain proportion of "debility" cases should be mixed with these—children who can run about, and who yet need a couple of months' good air, good food, and good "mothering," in order to build up a frail constitution. Friends are cordially invited, should they be interested in any children requiring such help, to make application to Miss M. Pritchard, 11, Highbury-crescent, N., with a view of their being taken into Winifred House. The report concluded with expressing the warm thanks of the Committee to all who had helped the Home by money, gifts, or personal service.

Mrs. FAWCETT, from the chair, moved the adoption of the report, and, in the course of her speech, after referring to the pleasure she had had in visiting the Home and in seeing evidences of the good work being done there, referred to the Divine law which requires that those on whom the gifts of Providence are largely showered should be the first to sacrifice themselves for those who are weak and low, and continued "Everyone who works in connection with this Home will feel that he or she is richly rewarded in the knowledge that these little lives—trembling perhaps in the balance—have been spared and comforted. And in regard to the parents it must surely be an immense comfort to them to feel in their difficulty that they have the help of others to do for their children what they in their small homes would find it impossible to do." Mrs. Fawcett finished by laying much stress on the falling off of the subscription list, and strongly urged on all interested in the "brave little Home" to do their utmost to induce others to give regular and generous support to it, and, noting that the Saddlers' Company had given a donation, suggested that other City Companies might be asked to do the same.

Mr. T. PALLISTER YOUNG seconded the resolution, and spoke of the cheerful tone of the report, in spite of the difficulties which had had to be met. He also laid stress on what Mrs. Fawcett had said on the brightness and comfort brought into the children's lives by their stay in the Home. Were it only a matter of prolonging their lives of suffering, he could not see wherein there could be any real benefit;

but when one knew how the poor little weakly children often became sturdy and well after a six months' visit, or a year, it may be, he felt that the Home might well be congratulated on its good work.

The resolution was then put, and carried unanimously.

Mr. A. B. HAMPSON moved the election of the officers and Committee, which resolution, having been seconded by Mrs. THORNHILL, was duly passed, together with the thanks of the meeting to those ladies and gentlemen who had done the work during the past year.

Miss M. PRITCHARD moved a vote of warm thanks to Mr. G. Tapley Smith, C.E., for acting as hon. surveyor during the past year, he having kindly drawn up the plans and specifications, and also overlooked the whole work of the drainage reconstruction; and she coupled with this vote the names of the two hon. medical officers of the Home, Drs. J. Langton Hewer and Hedley Visick, for the generous and kindly manner in which they were always ready to help, with valuable advice and counsel, whenever needed.

This resolution, having been seconded, was carried unanimously, and a vote of thanks to Mrs. Fawcett for presiding brought the proceedings to an end.

SUMMER SESSION AT OXFORD FOR SUNDAY-SCHOOL TEACHERS.

SIR,—Now that our time-table is complete it may be of interest to many of your readers to hear how we intend to occupy ourselves during our Summer Session; so, with your permission, I will run through the journal here.

All students who can do so, will go up to Oxford next Thursday evening, July 5, in order to be ready for the next day.

FRIDAY, JULY 6.—*Morning:* Opening service and address, by the Rev. H. Enfield Dowson, President S.S. Association. Lecture on "Child Study," by W. G. Tarrant. *Afternoon* Cycling and boating parties. *Evening:* Reception by Principal and Mrs. Drummond.

SATURDAY.—*Morning*: Lecture I. of course of eight lectures on "The Bible in the Nineteenth Century," by J. Estlin Carpenter. Subject, "The Struggle for Freedom of Inquiry." Second lecture: "What Sunday-schools may learn from Day-schools," by A. J. Mockridge. *Afternoon:* Visits to Colleges, &c. *Evening:* Teachers in Council. Subject, "The Outside Activities of the Sunday-school."

SUNDAY. — *Morning*: Divine Service. *Afternoon:* Conference, to consider a proposal for a religious union among the younger members of our churches. *Evening:* Lecture II. of course, by Estlin Carpenter, on "The Revised Version."

MONDAY.—*Morning:* Lecture III. of course; subject, "The Changed Views of the Old Testament, (*a*) The Law." Second Lecture, "Wanted, Men and Women," by J. L. Haigh. *Afternoon:* Cycling and boating parties.

TUESDAY. — *Morning:* Lecture IV., "Changed Views of the Old Testament, (*b*) The Prophets." *Afternoon:* Excursion to Blenheim Palace.

WEDNESDAY. — *Morning:* Lecture V., "The Origin of Christianity." Second Lecture, "Nature's Lessons for the Sunday-schools," by Thomas Robinson. *Afternoon:* "At Homes," arranged by some of our Oxford friends. *Evening:* Teachers in Council; subject, "Five Minutes Sunday-school Addresses for Opening and Closing Services."

THURSDAY.—*Morning:* Lecture VI., "The Synoptic Gospels." Second Lecture, "Hints gathered from a few American Sunday-schools," by Marian Pritchard. *Afternoon:* Visits to Colleges, Botanical-gardens, &c.

FRIDAY.—*Morning:* Lecture VII., "The Fourth Gospel." Second Lecture, "What the average teacher may do," by J. J. Wright. *Afternoon:* Nuneham; excursion by river. *Evening:* Informal gathering.

SATURDAY.—*Morning:* Lecture VIII., "The Bible and the Church." To be followed by Teachers in Council, subjects that have been actually taken in Sunday-school classes.

The session will close after the usual midday common meal.

I hope you will agree with me in thinking that the above list sounds very inviting. I am not sending it entirely with a view of exciting bitter feelings of envy in the hearts of those who are unable to join our happy party—for it will be a happy one—but because we find that we can make room for just a few more students than those who have already arranged to come, and, therefore, we are making known the activities which are to take place from day to day, in order that some teachers who could not spare time to come up for the whole session, can yet be there for part of it and may have this opportunity of choosing their days. Applications should be made at once to Mr. Ion Pritchard, Hon. Sec. Sunday School Association, at Essex Hall, Essex-street, Strand, W.C., accompanied by the student's fee of 5s., which will be exchanged for five luncheon tickets on arrival in Oxford.

It is delightful to find that so many of our schools are taking advantage of this Oxford scheme, and I think there is every chance that the gathering will be as successful both in point of numbers and in interest as the one held last year.

MARIAN PRITCHARD.

June 27.

THE CHILDREN'S COLUMN.

Sunshine.

WHILE I am writing, it is glorious weather; a sweet, fresh, glad day which makes us happy to be alive. There is beauty and sweetness everywhere—beautiful sights, sweet scents, and sweet sounds; the atmosphere is warm but freshened by a cool breeze, and one feels "what a beautiful God to make so fine a day!"

Now I have been thinking, children, of the good you could do if you would try to be like a summer day. What happiness you can give to older people by being happy, sweet, and beautiful, and you can each be all this if you try. Oh! but you say, "I cannot be beautiful; I am not even pretty." If you could see into mother's heart when she sees your eyes full of love looking into hers while she thanks God for the healthy glow on your cheek, or sighs over the little face because it does not look so strong as she wishes, you would know that to her you are beautiful. It only needs the look of love and happiness in any young face to make it better than pretty. Even little children who are not blessed with good health can bring summer into a home by suffering patiently and doing all they can to get well and strong as soon as possible. Some wise old people tell us that children have too many good things nowadays, and that it is bad for them to be allowed so much freedom. I must own it looks very much like it, indeed, when I see children with apparently every blessing under the sun and almost every wish gratified, going about the house looking discontented and being quarrelsome and fretful.

There was once a little girl who had a great many toys, and whose kind father and mother were so rich that she could have nearly everything she wanted; yet in spite of this she never looked happy, and her face was like a November fog. One day her mother took her for a drive in London, and the road they wished to drive through was being repaired, so the coachman had to turn into a street where there were many very poor houses, and even there he had to wait a little while before he could drive on.

It happened they stopped before a very dirty old-looking house, and on the doorstep sat a ragged little girl. She was thin and dirty, and not very strong-looking, and the only toy she had to play with was a piece of rag tied round with a string, but she had such a bright, happy little face, that the rich girl's mother said: "Look, Alice, how happy that little girl looks. How would you like to change places with her?" Alice thought she would not like it at all, and presently she asked, "Why is that little girl happy?" and her mother said, "I think, dear, it is because she has the sunshine in her heart."

That was, indeed, the very reason. It is not what we possess, but what we are, that makes us happy; and we can all be happy if we will try to catch all the sunbeams of life and cherish them in our hearts.

The way to do this is to try to be very thankful for every good thing that comes to us, and to think as little as possible of the bad things—to love every one, especially father and mother. How about disagreeable people? Well, do you know that that beautiful heart-sunshine will change them into nice people, far more surely than a fairy's wand could turn an ugly animal into a princess? Have you ever noticed how an ordinary pebble will sometimes glisten in the sunshine until it looks like a precious gem? So will the most ordinary people, and the most tiresome things be changed when the sunshine of the heart gleams upon them.

Feel then, dear children, that it is your duty to be happy. Dance with the leaves, sing with the birds, be busy with the bees, and love with the angels. It is not so very difficult if you really try, and if you succeed, as you are sure to do if you try hard enough, you will be fulfilling as lovely a mission as this glorious summer weather, and will be bringing about an answer to your daily prayer, "God bless dear father and mother, and all kind friends."

EDITH M. PITT.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. S. L. B.; J. F. B.; A. C.; K. C.; G. B. D.; W. A. L.; R. M.; H. B. S.; M. S.; R. F. S.; C. W.; R. W.

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LONDON, JUNE 30, 1900.

THE CALL TO SERVICE.

IN the sermon preached last week before the Provincial Assembly of Lancashire and Cheshire, and briefly reported in our present issue, the Rev. THOMAS LEYLAND emphasised the fact that helpfulness must be the great test of a church's vitality. Looking forward to the coming years, he declared that for our churches the era of criticism is giving place to the era of helpfulness, which is felt indeed on every side in the religious world to be the supreme call upon the churches' faithfulness. In complete surrender to this conviction lies our deliverance from not a few troublesome and crippling questions, and the one hope of a new birth of spiritual life, in confident strength and joyful and effective service, which shall give to our churches a sense, deeper than they have yet known, of having a divine mission in the world.

When our one aim is to be helpful to the deeper needs of men, the work of controversy will fall into its rightful place, not as an end or as a mere exercise of intellectual superiority, but as a practical service, clearing the way for a more sincere and heartfelt worship. The right tone will be preserved in our relations with other churches, when it is seen that union in common work and in one spirit goes deeper than the differences of intellectual apprehension ; while each by that companionship may be led into new paths of thought nearer to the ultimate truth. And the right tone will also be preserved in the interior life of each congregation, in its religious services, and in the friendly intercourse of members. A church dedicated to self-forgetting labour, seeking new strength from GOD for better service of His kingdom, cannot fail to maintain the true spirit of worship, whatever be the forms in use ; nor will its members fall into those grievous faults of temper and disposition which so often bring shame and confusion to churches which are forgetful of that pure and lofty aim. Self-seeking in a church or a denomination, as in an individual, is fatal to true life. To manifest the divine beauty of truth, the strength of righteousness, the trustfulness of a spirit in communion with the FATHER, to worship GOD and help the brethren, to bring peace and gladness into the world and deliverance from sin, such are the aims of helpfulness which are as breath of life to a true church. Those who will be surrendered to such aims may have at once the pure gladness of that deliverance from self ; and they are setting themselves in the line of right endeavour, to receive whatever new strength and larger opportunities the grace of GOD may give.

The conviction that the salvation of our churches will be found in a loyal acceptance of the responsibilities of this new era of helpfulness is strongly marked also in several of the addresses at the recent anniversary meetings of the American Unitarian Association at Boston. Thus the Rev. P. R. FROTHINGHAM, in his address at the Festival Meeting in Tremont Temple, on May 24, insisted on the need in the future of "a closer and a more fruitful alliance between Unitarian words and Unitarian works, between our gospel as a statement of faith and our gospel as a social impulse in life." And he added :—

> I believe that the time has come when we need frankly to say to the world that Unitarianism is temperance, and is everything else that makes for the uplifting and the ennoblement of mankind. We believe in love to God, we say, and love to man ; but, if we interpret that into the vernacular of every-day life, what does it mean ? You ask me, sir, to define Unitarianism. If Unitarianism is love to God and love to man, then I am willing to define it as meaning peace between the nations. And I believe, sir, that we ought to stand out, and to say that Unitarianism means arbitration rather than war ; that it means a more friendly relation between employer and employed ; that it means a purer civic life right here in Boston ; that it means temperance ; and that it means those good and progressive and humanitarian movements that make our age, not so much, I think, as Gladstone said, the age of the working-man, but the age of humanity and of philanthropy.

And in conclusion, having pleaded for more unity and a loyal co-operation, Mr. FROTHINGHAM made this eloquent appeal :—

> Now there is one other thing that I think I see in the future, and I wish I might have the words and the power to impress it deeply upon all your hearts. I think I see out there a vitalising of our faith—new energy, new warmth, new enthusiasm given to it, which shall make it throb with all the emotions of daily life and circulate with all the hopes of human beings. Too much in the past, I think, we have trusted to the simplicity and the beauty of our religious faith ; and we have expected people to be attracted to it instead of carrying it out to them. We have called it a religion of common sense, and we have wondered why there was so little common sense in the world around us that people did not flock to our banner. But as someone has said, it is not that we have too much common sense, but that we have too little else. We need new warmth of heart, new enthusiasm of soul, to take these principles of faith, and to warm them into an actual gospel of daily life. You all remember the famous legend of Pygmalion—how he carved a statue of a goddess, and made it so beautiful, so simple, so chaste, that, when it was finished, he fell in love with it ; and, lo ! the very fervency of his emotion gave life to the statue, so that it lived and breathed and became the inspiration of his life. So should that be with us : we should take this simple, statuesque faith of ours, whose lines are so beautiful and so fair, and should breathe into it the breath of new fervour and emotion.
>
> Matthew Arnold once said that the duty and privilege of his life consisted in bearing forward the lamp of life for his father. So, I believe, you and I should take this lamp of faith that our fathers lighted, should fill it, and quicken it, and make it more glowing, and should not only press it faithfully to our own breasts, that it may guide our individual feet in the devious paths of life ; but we ought to come out with it, and carry it into the dark corners of poverty and shame and sin and human need and suffering, so that it may become indeed not only a light to us, but a "light that lighteth everyone who cometh into the world.

Other instances of the same strong conviction we might have added, but they would only be a repetition of the one great truth that what we are called to, as members of Free Churches, as dedicated to sincere Christian discipleship, is self-forgetting service of the Kingdom of GOD.

HYMN

FOR THE SEVENTY-FIFTH ANNIVERSARY, A.U.A.

"From generation to generation."

FROM old to new, with broadening sweep,
The stream of life moves on ;
And still its changing currents keep
A changeless undertone.

In prophet word and martyr faith,
Visions of saint and seer,
The poet's song, the hero's death,—
That undertone we hear.

A sense we have of things unseen
Transcending things of time ;
We catch, earth's broken chords between,
The everlasting chime :

And light breaks through the rifted haze
In shining vistas broad ;
We stand amid the eternal ways,
Held by the hand of God.

FREDERICK L. HOSMER.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE annual meeting of the Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire was held on Thursday, June 21, in the Ullet-road Church, Liverpool.

In the morning the religious service was conducted by the Rev. R. T. Herford, of Stand. The lessons were taken from Ezekiel xxxvii. and Ephesians iii. The anthem, "O for a closer walk with God" (M. B. Foster), was beautifully rendered by the choir.

The sermon was preached by the Rev. Thomas Leyland, of Colne. Taking for his text Ephesians iii. 21, "Unto God be glory in the Church," Mr. Leyland said that to the writer of that epistle more clearly than to any other New Testament author the Church was an ideal, and at the same time an actuality. It was a religious community in which and by which glory was to be given to God. In the churches of the present time that ideal was apt to be overshadowed by less worthy aims. Sometimes a denomination was glorified above everything, there was counting of heads, and numbers became the chief object of interest; sometimes an individual, lay or cleric, was allowed to overshadow the ideal of the Church, to the destruction of its true religious influence. For themselves they could heartily accept the declaration of the old catechism that the chief end of man is "to glorify God and fully to enjoy Him for ever"; but even the advocates of the new theology were not satisfied, and insisted that where the deity of Christ was not fundamental there could not be a Christian Society; to which they replied that God is a Spirit, that no man hath seen God at any time, and they must worship in spirit and in truth. Proceeding to ask how they might glorify God, the preacher replied (i.) By reasonably wise and reverentially strong criticism. Faculties must be alert, trained to recognise the truth of things and to remove the parasitical growths of error. But most important of all was the spirit in which criticism worked. It was easy to be critical, far more easy than to be correct. Reverent criticism might be both wisely keen and rationally persistent. In the warfare of truth against error there could be no truce or peace. Knowledge must take the place of ignorance, so that science and culture might be on the side of reverence. (ii.) By affectionate and sympathetic hospitality. They must be hospitable to ideas, to the thoughts of others, and be ready to welcome truth from whatever quarter it came to them; and they must be hospitable to people. Strangers, whether of thought or person, must be welcomed as guests, not proselytes. (iii.) By helpfulness, practical and effective to raise humanity in the moral scale. Such was the method of Christ, who went to the poor and needy and sinful. They must cultivate the Christ-like spirit, and must go to the people and be with them in their daily work, aiming to uplift the whole man and human society. When that was the aim of the Church, it would bring not division but unity, harmony, and peace. Not all Churches accepted human helpfulness as the supreme way of glorifying God, but such it was. For their own part they had simply to work on in the living present, and if they were not thought evangelical enough to work with the so-called evangelical Churches, they could yet strive to be Christian enough to work out some of the practical ideals of Christ. Faithfulness was everything. They had been few in the past, and they were few in the present, but they could do their part. The era of helpfulness was surely at hand. Were they prepared to accept the responsibilities of that new era? Even their isolation among the Churches of the land might be their strength, by which they could glorify God. If they stood firmly for the right and proclaimed it aloud, there would be response in many hearts, and they would not be left alone. Reverently they must seek

> To build the Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man.

THE BUSINESS MEETING.

After lunch, the Business Meeting of the Assembly was held in the church, the President the Rev. J. EDWIN ODGERS in the chair. The roll was called by the Rev. H. Enfield Dowson, senior secretary.

The PRESIDENT, in his opening address, referring to the absence of familiar names from the roll of ministers and delegates, spoke as follows of the death of Dr. Martineau:—"Spared to us for nearly a quarter of a century beyond the canonical 'three score years and ten,' Dr. Martineau has gone to his rest—full of years and honours. His death has seemed to be an almost personal bereavement to thousands who never saw his face, to whom his works were a source of light and comfort and inspiration. To those who knew how warm his heart was towards all old friends—how he welcomed every token that he was not forgotten in his old age by those whom he had taught and guided while in the full vigour of his life-work—how fully his time and his pen were, to the very last, at the service of those who sought from him counsel and sympathy—the pang is deeper, and nothing will soon grow over the vacant place where once he was. But here and now, we should think of him as the staunch representative of the old liberal Nonconformity, the man who preserved its testimony unbroken, in times of stress and strife, and, though perpetually disappointed, believed that its tradition of liberty and comprehensiveness, was worth maintaining. Yearning for a wide communion and a broad sympathy in the life of religion, grieving over the perpetual *warning off* from mutual understanding brought about by doctrinal names and shibboleths, he was yet as inevitably a Nonconformist as one of the ejected of 1662. I say this because the old suspicion that he was at times either coquetting with the Church or making easy 'middle ways' for others has not entirely ceased. The fact is that I do not think that I ever met with a liberal Dissenter who was so far from feeling any attraction to the Church of England as it is as Martineau was. While resuscitating, in his later years, in a form all his own, the old Presbyterian dream of a comprehensive national Church, he was singularly unimpressed by the existing formularies of this Church; he was, I think, strangely critical even of the language of her Prayer-book, he was unsympathetic to her ritual, and contemptuously hostile to her modern developments of sacerdotalism and sacramentalism."

Mr. Odgers then made sympathetic reference to the loss of other old friends—the Rev. John Wright, formerly so well known in the province as minister at Bury, the Rev. George Ride, of Chorley, and Mr. T. H. Hope, a former president of the assembly. Having referred to the changes in the roll, to the retirement of the Rev. William Binns from active service, and having welcomed the new-comers into the Province, he congratulated the congregation, late of Renshaw-street, now of Ullet-road, and its minister, Dr, Klein, on their new church, expressing the hope that the future of the congregation might be more than worthy of the past. That past was honourable, enriched with the memories of men who in the pulpit led the way to high conceptions of life and duty, and men who not merely heard such teaching in a pew, but wrought it into the daily life of commerce and citizenship and far-reaching philanthropy. And he added the aspiration that the young might rise up to emulate the deeds of their fathers, and carry the traditions they inherit to yet higer issues in the service of God and man.

The address then gave an interesting account of changes in Toxteth Park during the latter half of the century, and of the early history of Nonconformity in Liverpool, beginning with the Ancient Chapel of Toxteth, of which the Ullet-road church was the great-great-granddaughter, with the links of Castle Hey, Benn's-garden and Renshaw-street, as commemorated on a tablet in the church.

Turning to the ecclesiastical events of the year, Mr. Odgers said that these had been so fully dealt with at the Leicester Conference and the Association meetings in London, that he should not attempt to go over the same ground again; but having alluded with satisfaction to the decisions of the Archbishops on the subject of incense and reservation, he dealt more fully with the subject of confession. If the practice of hearing confession was to be tolerated, it must be recognised and it must be regulated. At present it was contraband, it had about it an element of concealment and private arrangement which was equally bad for confessor and penitent, and it was practised under circumstances (in private houses and lodgings) which the Roman Church would not for a moment permit. If there was to be confession, sacramental, auricular confession, as distinguished from that going for comfort and counsel to some "discreet and learned minister of God's word," as the exhortation before Communion said—(and it was absurd to say that *this* means *that*, because a comparison with the earlier forms showed that the existing form was framed so as expressly not to mean confession)—if they were to have confession, they must have every bit of the romance of doing something rather risky taken out of it, and must have it in the hands of men approved by the bishops for the purpose and holding faculties from them; they must not have youthful curates trying experiments in moral theology—they must have, in short, the Roman system, which was, he believed, considering the immense area of its application, singularly free from the evils which popular suspicion not unnaturally associated with it. He was not willing to criticise a neighbour's creed, and shrank from commenting on

another's worship; but the National Church was their business, and he for one could not bear to see that Church perverted and Italianised.

When the young people of their congregations and families went over to the Church, he did not think it was primarily because they had been slowly and by process of reason convinced on certain doctrinal points, because they found the religion in which they had been brought up to be erroneous according to reason or scripture. They had found, oftentimes, that it was wanting in certain things which they hoped to find elsewhere, and they sought only sufficient justification in their own minds for seeking elsewhere what they believed themselves to need. And that to which they willingly submitted themselves under new surroundings often included a regulation of life, a devotional habit, and a doing of strenuous and self-denying things—not at their own pleasure, but because an appeal was made to do those things for the sake of religion; they found themselves associated with people who were doing the same, and attached to an organisation which progressively led them into a full life of real and worthy work, which they could not easily have found for themselves. He believed their young people were as unselfish, as little self-indulgent as any, and they were too shy of appealing to them for self-denying labour, and left them, in the amateur stage of trying to do a little good, with too little help and direction. They all wanted to be more open and direct with the word of religious faith; they all wanted more communion and sympathy on the religious side of life. They wanted in their churches the voice of common prayer and common praise, common need and common effort. Having begun his ministry with unswerving loyalty to the idea of free prayer, he had become a convert to liturgical services, not because he wanted anything ritual or more capable of fine music, but because he wanted to be but an impersonal voice in the worship of the congregation, to pray with them not for them, to escape from his own too familiar thoughts and anxieties, to be immersed in common wants and aspirations, which led them hand in hand to the rock which is higher than they. (Often he thought of the petition of the old American minister, "Lord preserve us from praying too beautifully.") They did not perhaps know how the book helped those who had difficulty in finding their own words, or even making a space in life for trying to do so. It helped young people far away from the old home to join themselves in spirit with the worshippers at the times of Sunday service; its familiar refrains fell on the ear in sickness, to banish pain and foreboding. And that was largely due to the fact that it was not a manual of private devotion, but in the first place recalled the worship of the congregation, and gathered the lonely into the fellowship of common prayer, and so set the solitary in families. He was far from deprecating the use of manuals of private prayer, but was speaking only of one of the things which their young people often truly wanted, and which they found in the prayers of the Church of England.

Having referred once more to Dr. Martineau and Mr. Thom, as two men who in a singular degree were complemental to each other, and to Mr. Henry Arthur Bright, to whose efforts the association of missionary activities with that Assembly had been largely due, Mr. Odgers concluded with expressions of congratulation and good wishes to the congregation which was receiving the Assembly that day.

He then moved:—

That this Assembly mourns the vacant place upon its roll of membership, which, for sixty-seven years has borne the name of Martineau.

While heartily joining in the manifold tribute of recognition, called forth from every side by the remembrance of his services in the fields of philosophy and theology, it is ours, especially, to commemorate his unwavering attachment to the cause of Liberal Religion; the simplicity of his loyalty to truth; and the breadth of his Christian charity.

Meeting in Liverpool, the scene of his ministerial labours for five-and-twenty years, we naturally recall the lofty and generous tone he imparted to inevitable controversy; the holy thoughts which, enshrined in noble words, went forth, far and wide, from his pulpit in Paradise-street or in Hope-street, to help and cheer men and women of every creed and communion in their common endeavours after the Christian life; and his constant efforts to build the future of our free congregations upon personal faith, and to add to faith knowledge.

Some of those now gathered here rejoice, with a deep thankfulness, that it was their privilege to know him as minister and friend—many that it was theirs to be his pupils, and to be knit to him by deepening attachment as they, in their turn, took up the work and burden of their day—many more gratefully acknowledge what they owe to him for his help in their private meditations and devotions, and in the prayers and praises of the Church.

All alike, we rise up and call him blessed. And while placing upon the minutes of this ancient Assembly the record of our sorrow and our gratitude, we send to those who sit under the deeper shadow of bereavement the assurance of our most respectful sympathy.

Mr. R. R. MEADE-KING, in seconding the resolution, said that his father, Mr. H. W. Meade-King, as, perhaps, the oldest friend of Dr. Martineau in Liverpool, and a member of Paradise-street congregation before Hope-street Church was built, had been asked to fulfil that duty, but was not now able to take part in public meetings. He then quoted Mr. Gladstone's tribute to Dr. Martineau's eminence as a religious thinker, and also the resolution moved by Dr. Martineau on the formation of the Free Christian Union in 1867 (given in THE INQUIRER of June 16, in Mr. Clayden's letter), as well expressing his ideal of religion. They reverenced the memory of Dr. Martineau as a deep philosophical thinker, recognised by all sections of religious believers as perhaps in this century the greatest mainstay of Theism as against Agnosticism or materialist ideas, as a great preacher and teacher of preachers, and as having lived that noble and simple life in the cultured quiet of his home circle.

The resolution was passed by the Assembly in reverent silence.

Mr. WILLIAM RATHBONE, who had been asked to support the resolution, was detained by business in London, and was unable to be present. A letter from him was read to the meeting, in which, having expressed his regret and explained the cause of his absence, he said:—

I regret this all the more as I must be one of the few men left who are old enough to remember Dr. Martineau's life in Liverpool, and also because I recently have had opportunities of gathering impressions of his latest views upon a question of vital interest to your meeting.

Last year, and also the year before, I had conversations with him which impressed me very much. We were speaking on both occasions of the missionary work of Unitarianism, and I mentioned the importance of getting our young men of promise to serve two or three years as Home Missionaries in our large towns before taking congregations. On both occasions—I do not remember his exact words—but he spoke anxiously about one of our difficulties: it was that so many Unitarians of the present generation had wandered away from the Christianity of Christ, whom they classed with other great religious teachers, and not as their own special leader, teacher, and Master.

No doubt God reveals Himself in all great religious leaders, and to all that seek and listen; and there are those who can worship an abstract power which "makes for righteousness," as Matthew Arnold expressed it. But struggling, hurrying, ordinary men in every rank generally cannot do this, nor will education enable them to do so. Anyone who has watched this throughout a long life must have seen that more and more as the world grows busier do men need and demand leaders—democracies most of all. If they cannot get a good leader, they will follow a bad one. Personal love of and gratitude to Jesus Christ I have found the most powerful motive among the clearest minds and greatest benefactors of mankind.

If Dr. Martineau could only have expressed publicly what he said to me of his strong feeling that it was the want of this special personal devotion to Christ in too many of our young students and ministers, and their consequent failure to inspire such a devotion in their hearers, that stood in the way of their power and usefulness, we might no longer have to regret that our faith does not spread, especially among the classes upon whom it first took hold.

The minutes of the last meeting of the Assembly having been read and confirmed, the Treasurer, Mr. JOHN DENDY, made his statement of accounts, showing a balance of £37 17s. 1d. at the beginning of the year, increased to £77 8s. 1d., in hand. Subscriptions had been received from thirty-five churches in the Province.

An invitation to hold the next meeting of the Assembly at Oldham was unanimously accepted. Mr. John Dendy was elected President, and the Rev. H. S. Tayler, of Dukinfield, was elected Supporter for 1901.

The Rev. H. E. DOWSON presented the report of the Committee on Public Questions, which was taken as read. The report opened with some passages dealing with the war in South Africa, which will be found printed in full among our "Notes of the Week." It then dealt with licensing reform, and with public education, both elementary and secondary.

The Rev. Dr. KLEIN, in moving the adoption of the report, said that none of the questions destined to affect the social and religious welfare of men were matters of indifference to the members of that Assembly. At a time when so much natural excitement prevailed in connection with the war some were of opinion that so controversial a subject might have been left out of their proceedings; but he ventured to say that what would be most properly left out was not the subject, but the controversial spirit in reference to it. To say nothing of a question so absorbing would savour of affectation more than of

moderation. It would seem to imply that war as such did not involve religious issues, and therefore did not come within the province of that Assembly. Few would really sympathise with such a view. His duty was to commend to them the general tone and spirit of the report. They would all agree where it showed not a feeling of exultation but of undoubted sadness at the sight of a conflict between two Christian peoples, and they would also agree that the right of public discussion was sacred, and must be upheld by those who recognised the paramount claims of the individual conscience.

Turning to the section of the report which dealt with licensing reform, he said that of the long list of recommendations quoted from Lord Peel's minority report, not all were of equal importance, but they would all support the recommendations for the closing of the back doors of licensed houses, the abolition of grocers' licenses, and music and dancing licenses, and the prohibition of the sale of intoxicants to children under sixteen. As to education, that he felt to be a radical question, and he had little sympathy for the policy of mere compromise. So long as education was a political question, practically in sectarian hands, they would have a sort of educational patch-work, and not an efficient and just system. It was said that a people always had the Government they deserved, and they might say that a nation always had the educational system it deserved. They must have a society for the propagation of educational interests among parents. The New Code was only another instance of the policy of patching up, instead of grappling with the real question, to make education national, equal to the best given elsewhere, and religiously just and fair to all citizens in town and country.

The motion was seconded by Mr. JOSEPH COVENTRY, and adopted with one dissentient.

The Rev. C. J. STREET then moved on behalf of the Committee:—

That this Assemb'y, convinced of the urgent need of temperance reform in the interests of the sobriety and happiness of the people and the welfare of the State, and recognising in the recommendations of the Minority Report of the Royal Commission on the Licensing Laws, signed by the Chairman, Lord Peel, and eight of his colleagues, a series of practical proposals, calls upon all those who have the best interests of their country at heart to unite in pressing for speedy legislation in harmony therewith.

That this Assembly welcomes the passing in the House of Commons of the Second reading of the Bills for the Suppression of the Sale of Drink to Children under sixteen years of age, and for the extension of the Welsh Sunday Closing Act to Monmouthshire; and authorises the President, on behalf of the Assembly, to sign petitions to the House of Commons urging that these Bills shall be speedily passed into Law.

Lord Peel's report, he said, represented the minimum of what they aimed at and still hoped to achieve; they were practical proposals on which all advocates of temperance might be united. As to the sale of drink to children, Liverpool had set an honourable example of how to deal with that question.

Mr. ROBERT D. HOLT, in seconding the motion, said that it was a misfortune that the temperance question should be identified with one political party. What they had done in Liverpool, through the co-operation of the magistrates and watch-committee they were anxious should become the law of the land.

The Rev. A. COBDEN SMITH referred to the work done by Miss Harriet Johnson in the matter of the sale of drink to children.

The Rev. E. ALLEN opposed the resolution as an unwarranted interference with individual liberty.

With his solitary opposing vote, the resolution was carried.

The Rev. W. H. DRUMMOND moved the adoption of the report on missionary activity, which showed that while new churches had been opened at Liscard, Urmston, Bradford (Manchester), and Ashton-under-Lyne, during the year no new ground had been broken. The total receipts of the four district associations had been, from congregational collections £500 13s. 3d., and from subscriptions and donations £823 5s. 6d., rather less than in the previous year. Mr. Drummond called special attention to the following sentences of the report.

Your Committee notes these facts without any desire to undervalue the quiet, patient, and successful work which is being carried on in many centres; but it would at the same time emphasize the fact, that too many churches are allowed to come into existence and continue for a long series of years under most depressing pecuniary conditions. When finance becomes the keynote of the life of a church, there is inevitably some drawing away of thought and energy from its central religious interests. Your Committee is impressed, further, with the impossibility of meeting these steadily growing financial needs by spasmodic efforts. It is large collections yearly given by the wealthier churches in the joy of doing good, and a large and well organised subscription list which alone can meet the need.

Mr. CHARLES W. JONES seconded the motion and said that his experience as a treasurer was that where people were convinced that good work was being done, money was forthcoming. They must begin with the work, not with the raising of funds. Their wealthier churches needed to realise more fully their responsibility to stand by the weaker churches, not with any feeling of charity, but as members of one family helping one another.

The Rev. C. J. STREET pointed out that the report had overlooked the establishment of the new Halliwell-street Mission in connection with Bank-street Chapel, Bolton, and also described the establishment of independence funds for other churches in East Lancashire, which would liberate the funds of their mission for further work.

The motion having been adopted, the Rev. H. E. DOWSON presented the report of the Advisory Committee, which on the motion of the Rev. S. A. STEINTHAL, seconded by Mr. JOHN DENDY, was received, and the meeting then terminated.

EVENING MEETING.

After tea a well-attended public meeting was held in Hope Hall, Mr. HENRY JEVONS, J.P., in the chair. During the evening a quartet, under the direction of Mr. T. Lee Lloyd, rendered some part songs very beautifully and with great acceptance.

An opening hymn having been sung, the CHAIRMAN offered a hearty welcome to the members of the Assembly. They heard, he said, a good deal about the decline of Unitarianism in the country, but he did not believe there was any valid evidence to that effect. There were certainly far more Unitarians outside than inside their body. Having referred to their new church at Ullet-road, and their desire to make the services in every way acceptable, he put in an earnest plea for more regular attendance at public worship.

On the motion of the Rev. S. A. STEINTHAL, seconded by Mr. JOHN DENDY, the best thanks of the meeting were accorded by acclamation to the minister and congregation of Ullet-road Church for their hospitable reception of the Assembly, and to the chairman for presiding. To this Dr. KLEIN and the CHAIRMAN responded.

Sir J. T. BRUNNER, Bart., M.P., then addressed the meeting. Taking for a text the Committee's report on Public Questions, he said that the reading of that report had been to him an extreme refreshment. As to the first part of the report, dealing with the war, he thanked the Committee with all his heart for what they had said on that subject, and for their amusement he would read an extract, which had come into his hands, from the *Birmingham Daily Post*. The extract was as follows:—

To show the depth of their patriotism, the British and Foreign Unitarian Association, of which several Birmingham gentlemen are members, have elected that opulent pro-Boer of Swiss descent, Sir John Brunner, M.P., as president.

On that he remarked that to be the son of his father was a thing to thank God for daily. That he was opulent was a trouble he had to bear, but he endeavoured to make the fact as little offensive to other people as possible. The British and Foreign Association had elected him as their president, because they believed him to be what he was, earnest and sincere, and absolutely loyal to the principles they upheld. On the subject of temperance, as on most others, Unitarians had earned the character of not being extremists, and they would do well to support those who advocated legislation on the lines of Lord Peel's report. For himself, he would refuse a license to anyone who did not provide for the public honest victuals as well as drink. They were all licensed victuallers, and he claimed that gin was not victuals. That principle he had first heard advocated by the late Thomas Knowles, formerly member for Wigan. From an early age he had been engaged in laborious work, and knew the temptations to which workmen were exposed. He related how again and again he had seen men come up from the pits exhausted by their labour in a close hot atmosphere, and get drunk on a pint of beer, who if they had had a bite as well as a sup would have gone home sober. If that were understood it would not be called tyranny to impose that rule on all license-holders.

Turning to the question of public elementary education he expressed a wish that in non-School Board districts the clergy would have as much regard for the consciences of Nonconformist parents as they had for Catholics. The report did not in his opinion speak with sufficient sternness on the subject of the new block grant, in the application of which the best schools would suffer. Some levelling was good, but to level down, and take away the grant from good schools was not the way to encourage them or

those not so good. He did not grudge the extra grant to the less efficient schools, but even with a shilling income-tax he wished the grant to the best schools could have been left where it was. As to the gap between elementary and secondary schools, he gave an instance of what his own firm had done. About nine years ago, with the full concurrence of the parents, they made it a rule that all boys in their service should attend a night school until they were seventeen. He had been struck by the good results of such a system at Wildbad in the Black Forest, and had also been impressed by reading a report on agricultural education in Würtemberg, which showed how the insistence on higher education during the past forty years had raised that people from one of the poorest to one of the most prosperous in the kingdom. By adopting that rule the most gratifying result had been attained, as shown by the number of County Council scholarships gained. He confidently recommended that method of bridging over the gap between elementary and higher education.

The Rev. P. H. WICKSTEED then gave an address on "Our Differences, Political and Religious." He said that when he was asked some weeks ago to speak at that meeting he had been travelling in Italy. He was told to choose his own subject, and after carrying the thought of it with him for some days, he replied that he could not choose his subject, for it had chosen him, and there was none other on which it would be possible for him to speak, but it might not be thought suitable for that meeting. On this he received a renewal of the invitation at the unanimous wish of those who were responsible for the meeting. Their political differences at the moment struck very deep, and they were compelled to acknowledge that the cleavage was a moral one. It was true that on the subject of the war either side was convinced that the other misunderstood the facts, and yet the ultimate reason of the difference was that they differed in their moral estimate of the difference of things. Their judgment differed not only where they were not agreed upon the facts, but where they were agreed. Where such a moral cleavage arose, they were obliged to say that they had clearer moral sight than those from whom they differed, but they must not on that account claim to be better men. They had failed in the attempt to persuade or convert the other side, and the one hope that they might once more stand side by side with their brethren was that each should work out to the full extent the moral principle which was at the heart of the position they took up. And so it was with their religious differences. Argument and controversy were not sufficient. They must on each side get at the foundation principles of spiritual life on which they rested, and work them out more consistently; and if they had not to revise the truth they held, they must yet revise their presentation of the truth. Of some men it was said that they were better than their creed; for themselves it would be well if they came somewhere near being as good as their creed.

[A fuller report of Mr. Wicksteed's speech we shall publish next week.]

The Rev. H. ENFIELD DOWSON, owing to the lateness of the hour, only added a few words, but spoke with much feeling of the association of Dr. Martineau with Liverpool, and also of John Hamilton Thom and Charles Beard. Remembering such men, to come to Liverpool was like a pilgrimage to him. He also paid homage to the laymen of Liverpool, from whom they received such loyal support in their work.

After a closing hymn, the Benediction, pronounced by Dr. Klein, brought the meeting to an end.

NOTES FROM DARJEELING.—II.

Darjeeling, May 23, 1900.

ONE of the first things that strikes you, after leaving the plains, is the marked change in the cast of feature in the natives. Your attention is at once arrested by the Mongolian type of countenance, with broad face and flattened nose. As the hills are ascended men of the different Mongolian races become more numerous—Lepchas, Limboes, Nepaulese, Bhutias, and Thibetans. The population of Darjeeling itself is a conglomerate of many races, wholly different in appearance and customs from the people of the Bengal plains.

The Lepchas, Bhutias, Thibetans, and Nepaulese form the most important portion of the hill tribes met with in Darjeeling.

The physiognomy of the Lepchas is markedly Thibetan in its character. The language, I am told—for, of course, I do not know it, and I have no intention of acquiring it—is radically identical with Thibetan, though there are important points of difference. They wear their hair Thibetan fashion, plaited into pig-tails; and their religion, such as it is, is a modified form of Buddhism. All these facts point conclusively to the trans-Himalayan origin of Lepchas, though they differ in many respects from their Thibetan prototypes. Still this race has been hemmed into the Sikkim track of mountain country, barely sixty miles in breadth, of which Darjeeling is a division, for a period of three hundred years.

The Lepcha is much employed on household and outdoor work in Darjeeling. He is a capital carrier and mountaineer, is full of fun, very peaceable, and has the reputation of being honest. As household servants they are, however, given to pilfering. He seems to be shorter and a little fairer than other hillmen. His features are distinctly Mongolian. His complexion is sallow; his face is broad and flat; his nose is also flat; his eyes are oblique; he wears a pigtail; has no beard, and little, if any, moustache. Though womanish in the cast of his countenance, he has invariably a mild, frank, and even engaging expression. The young girls are pleasant to look upon, not from any beauty of feature, but from their smiling faces and evident good nature. The children also are bright, lively, laughing urchins.

Men and women dress almost alike, and as the men have no hair about the face, the only way to distinguish the sexes is by looking at their heads; the men have one pigtail and the women have two. Their powerfully developed legs, befitting genuine mountaineers, are always exposed. They wind themselves in a cotton garment, "originally" white, with red and blue stripes, gathered in at the waist, and reaching to the knee. In the winter they wear a loose-sleeved upper garment. I have just said that the cotton kirtle was "originally" white. The Lepchas as a race show a decided aversion to soap and water. Their garments and their persons are dreadfully dirty, and they wear their clothes till they drop off. The women, who can afford it, adorn themselves with a profusion of ornaments, silver hoops in their ears, necklaces of cornelian, amber and turquoise—these brought from Thibet—pearls and corals from the south, with curious silver and golden charm boxes or amulets attached to their necks or arms. These last are of Thibetan workmanship, are often of great beauty and highly ornamental, and of considerable intrinsic value. They contain little idols, charms of written prayers, or the bones, hair, or nail-parings of a Lama. The men carry in their girdles the straight, long knife, called the *ban*, which is used as a weapon of defence, as a table-knife, as a tooth-pick, as an axe, as a hammer, as a plough. It has a wooden sheath, one side of which is open, the blade being kept in position by some cross bands of tin. A small mat made of leaves and bamboo serves them for an umbrella in the rain and a bed at night. Their only musical instrument is a rude bamboo flute; and after the fatigues of the day the Lepcha will sit for hours making music with his flute, singing in a monotonous tone, or telling stories. Marriages are contracted in childhood. The wife is purchased by money, or by labour rendered to the future father-in-law. The marriage-tie is strictly kept, its violation being heavily punished by beating, slavery, &c. In this respect the morals of the Lepchas are far above those of their Bhutanese and Thibetan neighbours. Their worst faults are indolence and a *penchant* for gambling.

The Bhutias are of several classes. Some are natives of Bhutan; some come from Thibet; a third class is indigenous to Sikkim; a fourth is a cross between the Thibetan, Bhutia, and the Lepcha. Taking all the varieties together, it may be said generally that the Bhutias, unlike the lazy Lepchas, are active and industrious, but turbulent, quarrelsome, and fond of drinking "murruwah"—a native liquor made from millet. In Darjeeling they become dandy-bearers, rickshaw pushers and coolies. They are tall and of large frame. Their capacity for carrying heavy loads is marvellous. They usually carry their burdens by means of a strap fastened across the forehead. Of their morals the less said the better. They are the most immoral and dirty race in the Himalayas. The marriage tie, where it exists at all, is little respected. One woman may at the same time have several husbands, and she is often the wife of all the brothers. Like the Afridis and other frontier tribes in the north-west of India, the Bhutias are born robbers and thieves. The women generally smear their faces with a kind of dark red paint, supposed to be pig's blood. Square amulets of gold and silver hang from their necks, which also are adorned with strings of glass beads, corals, and turquoise. Their ears, heads, fingers and toes are likewise adorned with silver and gold. Like the Lepcha women, they wear charm boxes containing scraps of Buddhist sacred writings and, sometimes, small idols. On their left wrists they have a

white shell. The men often wear a smaller one on the thumb.

They seldom, if ever, change or wash their clothing. Their garments, in consequence, are dreadfully filthy. The men wear a white wide-sleeved mantle which reaches down to the ground. At night it covers the whole body. During the day it is hitched up at the waist by a belt or a rag of unknown hue. The upper part of this garment forms a receptacle into which they cram all sorts of incongruous articles, including often putrid fish or meat, which they use as a relish with their food. From the belt hangs the long straight knife. The women have the same long gown as the men, but wear an apron of many colours, and sometimes a black or white surcoat. Men and women alike have one or two long pigtails. The men sometimes wear felt caps. The women never cover their heads.

Many of the Bhutias keep large herds of cattle in the Forest Reserves, and bring into Darjeeling supplies of milk and butter. They are the medium of a large portion of the trade in salt, wood, musk, cattle, &c., with the Thibetans. They bury their dead on the mountains, raising cairns over them. Their religion is a sort of depraved Buddhism. Their priests, or Lamas, of which there are numbers, may be recognised by their red dresses. Both priests and people make much of the revolving prayer-machine. Inside of this are printed prayers several yards long. They hold it in the hand, and make it rotate from right to left, whilst monotonously repeating the sentence, *Om Mani Padmi Om*—that is, "Hail to him of the Lotus and the Jewel." Bhutanese huts and villages are easily recognised by the fluttering pieces of cotton cloth found hanging from tall bamboo stakes which surround their houses. The writing on these rags are prayers and charms intended to be wafted to heaven by the wind as a preservation against the "evil one." With all this, they are greatly given, as I have said, to drunkenness, and distil all manner of alcoholic poisons from rice, wheat, and millet. Yet they are of a particularly humorous disposition, and are always to be seen laughing and joking with each other. There are several Bhutian villages within a radius of six or seven miles from Darjeeling, where the race may be seen amidst their evidently congenial surroundings of mud and filth.

Close to Darjeeling, in a Bhutian *busti*, or village, is a Buddhist monastery or *Gompa*, which is a good specimen of the religious houses to be met with all over the Eastern Himalayas. In the upper storey live the Lamas. In the lower, which the high priest will gladly show you for a little present, is the temple. At the entrance are a number of prayer wheels, large and small. Some are simply twirled by the hand; others are turned by ropes or straps; a few are actually rotated by water-power. On the occasion of my visit one, about six feet high, was revolving at the ring of two bells. Soon after my entrance it stopped. Several Lamas were counting their beads, and repeating the never-ending prayer already mentioned, the only prayer the Bhutias know. This, with the counting of the beads, is the popular religious exercise necessary for raising them in the scale of transmigration. With the aid of that talisman the love of which is said to be the root of all evil, I had no difficulty in inducing some Lamas to again turn a praying cylinder, and say their prayers, that is, drone forth the never-varying invocation, *Om Mani Padmi Om*, not with a very grave face, but with an amused smile and a twinkle of the eye that implied confession of the sham. In a dark inner room, which you are requested to enter with uncovered head, are three Buddhist idols on a glass-panelled altar, with many sacred vessels, holy-water, &c., in front of it. On both sides of the altar, in pigeon-holed shelves, are scores of Thibetan, Chinese, and Sanscrit manuscripts carefully wrapped up in cloth. The room also contains big drums, gongs, thigh-bone trumpets, and human skulls made into small drums.

The sole occupation of many Lamas is the printing and transcribing of books. Others make the flutes, whistles, cups, and various vessels used in their worship. A third class are doctors and conjurers, who profess to cure diseases by exorcising evil spirits, and to bring on rain at seasons of drought by certain mysterious rites. Certain Lamas are taught in the monasteries such handicrafts as the manufacture of clothes, boots, hats, &c. Others again are skilled in cooking, baking, and housekeeping generally. The ragged, dirty Lama mendicant is often enough seen in Darjeeling. He wears a black mask, dances, sings, and perhaps plays on some oddly shaped musical instrument. An equally dirty and ragged urchin collects the alms that are offered by the onlookers. The Lama carries with him the inevitable praying-wheel, and as he whirls it round he chants out in dreary reiteration the invocation to him of the Lotus and the Jewel—Lord Buddha.

S. FLETCHER WILLIAMS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bath.—Last Saturday afternoon a meeting of the Trim-street congregation was held in the schoolhouse, Sawclose, prior to the annual congregational picnic, for the purpose of making a presentation to the Rev. F. W. and Mrs. Stanley, on their removal from Bath. Mr. J. T. Linsley, senior chapel warden, presided, and warm and affectionate tributes were paid by the chairman and Mr. A. Taylor, to the value of Mr. Stanley's services during his twenty years' ministry, both as preacher and friend. In these acknowledgments Mrs. Stanley was associated with her husband. On behalf of the congregation, Mr. Linsley then presented to Mr. Stanley an address expressing great regret at losing him and Mrs. Stanley, "tried friends who, during twenty years, had unflinchingly laboured for the good of the chapel and all connected with it," and wishing them success and happiness in their new sphere of work in London. The address was accompanied by a travelling equipment and a purse of money. Mrs. Fisher next asked Mrs. Stanley's acceptance of a silver tea kettle and stand, bearing the inscription: "Presented to Mrs. F. W. Stanley by the Trim-street congregation as a parting token of affection. Bath, July, 1900"; and, lastly, on behalf of the Ladies' Working Society, Mrs. Lewis offered an oil painting and a coloured miniature portrait of Mr. Stanley. The Rev. F. W. Stanley, in acknowledging the generous gifts, said that his good friends made it very hard for himself and his wife to part from them. He had come from College to Bath and had remained twenty years, never having had during the whole of that period the shadow of a difference with his people. He had received from them great and continued kindness, and he should never forget them, or the dear friends once with them but now "behind the veil." He had lived so long in Bath and so much admired the city that he hoped he should never entirely sever himself from them. He had accepted a position in London because he felt that his duty lay there, and because after a long ministry in one place work became increasingly difficult. He wished his old friends all happiness. Mrs. Stanley having also expressed her appreciation of the references to herself, the proceedings terminated, and the majority of those present set out in breaks and on cycles for Farleigh Castle, Wiltshire, where the annual picnic of the congregation was held.

Birmingham: Hurst-street Mission.—The 60th annual report has just been issued. The Committee congratulate the subscribers on the fact that the Mission, so far from showing any signs of the decrepitude of old age, was never in a more vigorous condition as regards all the institutions connected with it. The report of the Missionary (Mr. W. J. Clarke) states that the general work of the Mission is now probably covering a wider area, and embracing the varied activities of a larger number of agencies than ever before. The various forms of the Mission operations include Sunday religious services (morning, afternoon, and evening), Sunday-schools, teachers' preparation class, classes for physiography, experimental chemistry, sewing, dress-cutting and making, vocal and instrumental music, basket-making, reading and writing, drawing, netting (the last four named being for crippled children only), recreation-room, cricket club, social gatherings, Band of Hope, magazine circulation, flower distribution, mothers' meetings, advice bureau, poor children's summer outings and winter cinderellas, sick, savings, and benevolent clubs, visits to and from the poor, &c. The following City agencies are also given a place in the report on the ground that the Missionary (Mr. W. J. Clarke) is the hon. secretary of them, and that the administrative work of each is mainly done by the Mission staff: Police Aided Association for Clothing Destitute Children, Distressed Military Veterans' Association, Open-Air Court Concerts Association. Particulars are also given in relation to assistance rendered by the Mission staff in the work of the following societies:—Walliker Garden Parties, Travellers' Aid Society, General Hospital Samaritan Fund, and *Daily Mail* Reservist Fund. The report states that about 12,000 visits have been paid to and received from the poor during the year; that 2,929 medical notes, 1,325 garments, 1,616 parcels of books and bunches of flowers have been distributed; upwards of £800 having been disbursed in the various channels over which the benevolent activities of the Mission are spread. The treasurer's report discloses an adverse balance of £368, with respect to which the Committee express the hope that the remedy will be found, rather in the needed addition to income, than in reduction of expenditure, which would probably decrease the usefulness of the Mission. Mr. Clarke's report concludes as follows:—In conclusion, let me say that never before have we been surrounded by so earnest, so willing, so devoted a band of workers; never have so large a number of young people been gathered about us; and best of all, never have our Sunday religious services been so largely and so regularly attended, never more characterised by true devoutness and sincerity, never more a source of real help and blessing to the worshippers than at the present time. Once again I desire to express my solemn conviction that these Domestic Missions of ours are among the truest, the noblest, embodiments of Christ's own conception of what a Church of his should be I have ever heard of or met with. God forbid that we should magnify our office; and God forbid, on the other hand, that we should fail to realise how sacred is the nature of the trust committed to our charge, how solemn are the responsibilities it involves, how priceless beyond measure are the opportunities it brings. For my own part, the longer I live the more firmly do I become possessed with the belief that of all forms of organised effort yet devised for the higher service of man, none bear a closer likeness to the religion taught and practised by Christ himself than do our Domestic Missions, and none, therefore, are more surely on the side of those forces, visible and invisible, which are for ever making for the reign of truth and righteousness, of justice and love, the whole world over.

Blackley.—As the existing school is to be pulled down at once to make room for a more convenient building, a closing party was held on June 16, and was numerously attended by past and present workers in the Sunday-school. After tea a meeting was held, at which a number of speakers gave interesting reminiscences of their connection with the place. Songs and glees were rendered at intervals, and a thoroughly successful party was concluded with a dance. On June 17 the Sunday-school anniversary was held in the afternoon and took the form of a flower service. The chapel was prettily decorated, and there was a good congregation.

Blackpool.—Sunday services are now held both morning and evening by the South Shore Unitarian

congregation, meeting in the Masonic Hall, Waterloo-road, as well as at the North Shore Church in Banks-street. Visitors not only to Blackpool but to Lytham and St. Anne's-on-the-Sea should note this fact.

Bolton: Unity Church.—The Rev. H. M. Livens, who is leaving Bolton for Brighton, preached farewell sermons on Sunday last, at the conclusion of a ministry of seven-and-a-half years. On the previous evening a tea-party was held, under the presidency of Mr. J. Entwistle, when Mrs. F. Taylor, on behalf of the congregation, presented to Mrs. Livens a silver tea service, with expressions of gratitude for the ungrudging work she had done, and regret that the state of her health compelled their removal to Brighton. The Chairman then presented to Mr. Livens a handsome edition of Tissot's "Life of Jesus Christ," and a purse of gold, with the congregation's earnest good wishes and an expression of their own deep sense of loss in his departure. Mr. Livens having acknowledged the gifts and thanked his friends for all the kindness and support in his work which they had given, Messrs. F. Taylor, J. J. Bradshaw, and others spoke, and the Rev. C. J. Street bore testimony to the public loss involved in Mr. Livens's removal from Bolton. Mr. Livens is about to enter on his new ministry at Brighton, and will be succeeded at Unity Church by the Rev. Wilfred Harris, of Longsight.

Cardiff.—Services in connection with the Sunday-school anniversary were held at West-grove Church, morning and evening, Sunday, June 24. The church had been prettily decorated for the occasion, and special hymns were sung. Dr. Griffiths, of Pontypridd, preached with great power and effect in the morning; the evening service being taken by Mrs. W. Phillips, of Nottage. By her address, which interested the children while it taught the wise, she delighted the congregation, from whom she will always receive hearty welcome on future visits.

Deal.—The Rev. T. Shakespeare acknowledges receipt of the following amounts for the Chapel Repair Fund:—B. and F. U. A., £10; Miss Preston, £1.

Glossop.—The anniversary services were held on June 17. Perfect weather favoured the occasion, and, in consequence, the congregations were exceptionally good. In the afternoon the annual procession of members, scholars, and friends took place, and, as the custom is, two hymns were sung in the public square. This procession is looked upon as a kind of demonstration, and it is pleasing to report that the muster was larger than it has been for many years past. The Rev. Charles Peach, of Manchester, conducted the services, and preached eloquent and inspiring discourses, which were listened to with sustained attention. The beautiful church, of which Glossop Unitarians are so justly proud, appeared to be well filled at both services. Nearly £40 was collected in the church, and as a rough index to the size of the congregations, it may be stated that this sum was made up of 527 coins, of which 219 were given in the afternoon and 308 in the evening. In every respect it was an inspiriting celebration, and will encourage the congregation to persist in holding the fort in the face of many and serious difficulties.

Guildford.—This year's flower services were very successful, the congregations and the offertories being unusually large. Special gratitude is due to the organist and choir for their helpful rendering of the music, by which so much may be done spiritually as well as æsthetically for the strengthening of our churches.

Hinckley.—On Sunday week, June 17, the Sunday-school anniversary services were taken by the Rev. C. Roper, of Manchester. There were full congregations and good collections. The anthem was Sullivan's "I will sing of Thy Power," the children singing special hymns, Mr. W. Rowlett (of Leicester) at the organ. On Whit-Monday last the senior scholars and teachers organised a waggonette party to Bradgate Park, when about forty joined in what proved a most enjoyable excursion.

Liverpool Sunday-school Society.—The annual summer meeting was held at Liscard on Saturday, June 23. The afternoon was spent by the teachers and their friends in a ramble, in which little groups went their own way through the parks and along the shore, all meeting at the Liscard Memorial Church at 5.30 for tea, at which they were hospitably entertained by Mr. Thomas Gare, a member of the congregation. A cordial vote of thanks to the Liscard congregation and to Mr. Gare, moved by the Rev. J. C. Hirst, President of the Society, seconded by Mr. F. Robinson, was carried by acclamation, and was acknowledged by Mr. W. Woffenden, chairman of the congregation. After tea a religious service was held in the Memorial Church, conducted by the Rev. V. D. Davis, and a sermon was preached by the Rev. J. L. Haigh.

London: Rhyl-street Domestic Mission.—The Rev. Joseph Pollard, having been obliged to resign his ministry after nineteen years' service at this Mission, several "farewell meetings" have been recently held. At the invitation of Mr. Pollard, the Sunday-school teachers and choir met at the Mission on June 20 for a farewell party. On June 22 a most interesting ceremony took place before a large number of members of the Mission, when Mr. H. C. Brison presented to Mr. Pollard an address and a gold watch, engraved with the following inscription:—"Presented to Rev. Joseph Pollard by the congregation, teachers, and scholars of Rhyl-street Domestic Mission, on the occasion of his resignation after nineteen years' ministry. June 24, 1900." Mr. Pollard was greatly affected, and having said a few words of thanks, the meeting was brought to a close. A further presentation was made last Sunday afternoon before the assembled school, and in the evening Mr. Pollard preached his farewell sermon to a large congregation. It is with feelings of deepest regret that all members of the Mission say "Farewell" to one who has worked so faithfully amongst them for so many years.

London Sunday-school Society.—The aggregate service for elder scholars was held at Essex Hall on Sunday afternoon last, June 24, under the auspices of this Society. The service was conducted by the Rev. J. T. Sunderland, M.A., of Highgate, who was supported on the platform by Miss M. Pritchard, Mr. Ion Pritchard, Mr. F. W. Turner, and Mr. Harold Wade. The anniversary service, compiled by Miss Maud Turner, was again used, the choirs of the Essex Church, Highgate, and Newington Green schools, under the conductorship of Mr. F. W. Turner, leading the singing. The scholars joined heartily in the service, and Mr. Sunderland passed a well-deserved compliment on the singing, which certainly reached a high standard of excellence. About 300 scholars, all of the age of fourteen years and upwards, attended the service, representing the following thirteen schools:—Avondale-road, Bermondsey, Essex Church, George's-row, Hackney, Highgate, Kentish Town, Limehouse, Newington Green, Portland-street, Stamford-street, Stepney, and Unity. Mr. Sunderland, taking for his text Revelation iii. 8: "Behold I have set before thee an open door," dwelt earnestly on some of the ways by which all might enter more deeply into life, the "open doors" of work and service, of knowledge, history, literature and art, and, while impressing on his hearers the great value of good reading, good companionship, and good thoughts, he urged them to remember that of all the open doors the most important were those within them, the doors of heart and conscience leading direct to God. The hope was expressed that the address might be printed and distributed amongst our schools for consideration in detail, as it contained much concentrated truth, and would undoubtedly open the door for many a useful lesson. The best thanks of the Society are due to Mr. R. Pritchard, of Highgate, who, at a moment's notice, ably presided at the organ.

Manchester: Strangeways.—The Sunday-school anniversary services were held on Sunday, June 17, the preacher, morning and evening, being the Rev. J. J. Wright, of Atherton. The church was effectively decorated with flowers and plants. Special music was rendered during the day by the choir and the new organist, Mr. G R. Grundy. In the afternoon a flower service of song, the compilation of the Rev. W. R. Shanks, was given, when the story was read by Mr. Henry Stanley with much acceptance. All the services, in view of the day, and the conditions affecting the locality, were successful.

Nantwich.—Sunday-school anniversary services were held last Sunday, conducted by the Rev. J. Morley Mills. At the afternoon service an address was given by Mr. R. Mansell, of Shrewsbury. Special hymns and other music were rendered by the children and the choir, and the offertories were satisfactory. A peculiar interest attached to these services, as they also marked the close of Mr. Mills's eight years' ministry at Nantwich.

Remonstrant Synod of Ulster.—The annual meeting of this Synod, representing Bangor, Templepatrick, and Armagh Presbyteries, was held on June 20, in the First Presbyterian Church, Rosemary-street, Belfast. The proceedings began at noon with divine service, followed by a sermon by the outgoing Moderator (Rev. A. Gordon, M.A.) upon the text, "The end is not yet" (Matthew xxiv. 6). In the course of his retiring address, Mr. Gordon referred to the easy way in which the churches in this country were getting along as compared with England, where Ritualism had been making progress. He alluded to their code of discipline, which some years ago had been revised, but never published, and recommended that a summary of the most important portions of that code should be printed for circulation. Rev. W. E. Mellone was elected Moderator for the ensuing year; Rev. J. Hall, Crumlin, clerk; and Rev. S. C. Pinkerton, Newry, assistant clerk. Rev. J. A. Kelly presented the Financial Committee's report, and Rev. J. Smyth, M.A., Banbridge, submitted the financial statement. The report, together with the following, were adopted:—Incidental Fund account, presented by the Rev. J. H. Bibby, Ballee; Ballymena Church account, presented by the Rev. James Hall; and Presbytery reports, presented by the Revs. F. Thomas, S. C. Pinkerton, and J. A. Kelly. The trustees were reappointed, a vote of condolence being passed with the relatives of the late Rev. D. Thompson, Dromore, and Mr. W. H. Malcolm, of Holywood. On the proposition of the Rev. A. Gordon, seconded by the Rev. J. A. Kelly, the following notice of motion was adopted:—"That the question of a revised edition of, or summary excerpt from, the Code of Discipline be referred to the General Purposes Committee." The benediction terminated the proceedings.

Ringwood.—The first distribution of prizes from William Clark's School Fund took place at the British School on Friday, June 22. Mr. Conway presided, and explained that the fund originated with the late Mr. William Clark, who left money for the education of children connected with St. Thomas's (Unitarian) Chapel. For some years the fees for the education of such children had been paid to the British School, but the passing of the Free Education Act and its adoption by the school had rendered necessary an application to the Charity Commissioners, which had resulted, after delay which threatened to be interminable, in the framing of a new scheme for the administration of the fund, which had been sanctioned by the Commissioners, under which the trustees, who were still to be appointed by the subscribers to the Unitarian chapel, might give prizes to the pupils of the British School. Mrs. Conway then distributed nearly a hundred prizes in the form of books, writing desks, workboxes, and medals to the successful pupils. After a few words from Miss Polden (one of the trustees), Mr. Culver, Mr. Roberts (School Attendance Officer), and Mr. Morgan (Head Master) the proceedings terminated.

Shrewsbury.—The 110th anniversary of the Sunday-school in connection with the High-street Free Christian Church was commemorated on June 17, when appropriate sermons were preached by the Rev. J. C. Street. Special hymns were sung by the scholars, and good collections taken on behalf of the school fund. The following Thursday the annual out-door gathering took place, at which there were about one hundred scholars and friends, and notwithstanding occasional heavy showers, a very pleasant time was spent.

Sunday-school Treats.—Successful Sunday-school summer treats are reported from Kirkcaldy on Saturday last, and Nottage on Tuesday.

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BIRTHS.

MOORE—On the 21st June, at Hindley Parsonage, to Rev. and Mrs. John Moore, a daughter.

TOMPKINS—On the 23rd June, at Kelvin Lodge, Catford, Mrs. A. J. Tompkins (*née* Atkins, Hinckley), of a son.

MARRIAGES.

PERRIS—VALLANCE—On Wednesday, 20th June, 1900, at the Old Meeting House, Mansfield, Notts, by the Rev. H. W. Perris, assisted by the Rev. E. I. Fripp, B.A., Harry Shaw Perris, M.A., Minister at Little Portland-street Chapel, London, to Mary Elizabeth, youngest daughter of Mr. and Mrs. W. A. Vallance, Parkholm, Mansfield.

DEATHS.

WILSON—On Thursday, the 14th June, 1900, at her residence, No. 32, Elgin-road, Dublin, Mrs. Mary Bent Wilson, aged 79 years, widow of the late John Wilson, Esq., of Carn-Sampson, near Ballycastle, co. Antrim, and third daughter of the late Stephen Shute, Esq., of Liverpool and of Crediton, Devon. Mrs. Wilson resided for many years at Bath before removing to Dublin. The funeral was at St. Jerome Cemetery, Dublin, on Saturday, the 16th June, 1900

OUR CALENDAR.

SUNDAY, July 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boy's Own Brigade Church Parade Service—"Brotherly Love," Rev. FREDERIC ALLEN, and 7 P.M., Mr. J. C. PAIN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. T. W. FRECKELTON.

Croydon, Free Christian Church, Wellesley-rd. West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M., Rev. F. H. JONES, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. BROOKE HERFORD, D.D. Minister's Class for Children, 12 30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Advantages and Obligations." Evening, "Illusions and Delusions."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., 3.15 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Holman Hunt's Picture, "The Shadow of Death," LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A. Communion Service after Morning Service.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. W. LEE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE Free Church, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. T. A. GORTON.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. J. W. BISHOP, of Manchester.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. P. C. MOZOOMDAR, and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. M. CONNELL.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "The Further Logical Development of the Principles of the Reformation," opened by Dr. HERBERT SMITH. Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY' SOUTH-PLACE, FINSBURY. — July 1st, at 11.15, Mrs. BESANT, "Ancient and Modern Science." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 1st, at 11.15, Dr. WASHINGTON SULLIVAN, "Morality and Art."

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, July 4th, commencing at 10.30 A.M. The VISITOR'S ADDRESS will be delivered by the Rev. PHILEMON MOORE, B.A., at 5 o'clock.

On the Evening of the same day the VALEDICTORY SERVICE will be held in CROSS-STREET CHAPEL at 7.30, and will be conducted by the Rev. J. C. STREET, of Shrewsbury.

The attendance of friends of the College is invited.

For the Committee,
DENDY AGATE,
EDWARD TALBOT, } Hon. Secs.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

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SUSTENTATION FUND

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At a SPECIAL GENERAL MEETING of Contributors held at DR. WILLIAMS'S LIBRARY, LONDON, on June 27, 1900, WM. LONG, Esq., President, in the Chair:—

It was RESOLVED: That the regulations be amended so that the Annual General Meeting of the Contributors be in future held on the SECOND Wednesday in February of each year, instead of on the first Wednesday in February as heretofore.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3029. NEW SERIES, No. 133.] LONDON, SATURDAY, JULY 14, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £1,966 18s. 4d.; H. J. B., 5s.; Miss E. Newling and Miss Julia Bendelback, 10s.; Mrs. H. Currer Briggs, £10; E. E. J., 4s.; Mr. G. Fleming Simons, £5; E. and F. J. G., 5s.; Mrs. Jevons, £2 2s.; Mr. W. Roscoe, 1s. 6d.; Mr. Phillip Rees, of Merthyr, 1s.; Mr. and Mrs. P. F., £20; Collection at Upper Chapel, Sheffield, £21 2s. 10d.; Collection at Frenchay Chapel, 10s.; R. M., Liverpool, 10s.; Mrs. W. J. Evans, 10s.; Miss E. Doughty, 2s. 6d.; Mr. William Spiller, £5; The Employés of Messrs. William Jardine and Co., £2 13s.; Some Sympathisers, 8s.; R. G., Swansea, 2s. 6d.; Collection at Park-street Church (Unitarian), Hull, £13 12s.; The Third Boys' Class, Liverpool Domestic Mission, Mill-street, 4s.; Total, £2,050 1s. 8d.; Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE Secretaries of the London Sunday School Society write to say that there is urgent need of more suitable country homes to which the children of our Sunday-schools may be sent for a summer holiday. At present there are twenty-five children on the lists for whom the Society is unable to make arrangements owing to the lack of country homes. The summer is now here, the school holidays will shortly commence, and we shall therefore be glad if anyone knowing of such homes will communicate at once with the General Secretary to the Fund, Miss Toye, 156, Stepney-green, Mile-end, E.

MR. P. C. MOZOOMDAR is announced to preach to-morrow (Sunday) morning at Rosslyn Hill Chapel, Hampstead. We understand also that next Thursday afternoon at 3.30, a meeting is to be held at the Imperial Institute, under the presidency of Lord Northbrook, at which Mr. Mozoomdar will deliver an address on "Present Day Progress in India." The meeting is freely open to all who would be interested to attend.

THE annual meeting of the Eastern Union of Unitarian and other Free Christian Churches was held at Norwich on Tuesday, and in the evening a service was held in the Octagon Chapel, for the induction of the Rev. Alfred Hall, B.A., as minister, the charge being delivered by Dr. Drummond, Principal of Manchester College, and the charge to the congregation by the Rev. Alexander Gordon, a former minister of the Octagon Chapel. A fuller report of these meetings we are obliged to postpone until next week.

THE Manchester District Sunday-school Holiday Home was opened last Saturday, a number of friends from Manchester and Sheffield and other places, in addition to the parties from Pendleton and Lower Mosley Sunday-schools who are the first to occupy the Home, taking part in the proceedings. The account which we have received will be published next week.

THE *Mill Hill Chapel Record* for July contains a letter from the Rev. C. Hargrove to his congregation, written partly on the voyage home and partly on June 29 after his arrival, telling of the great interest of his visit to America and of his Sunday preachings, which ended with the services on two Sundays on board the s.s. *Ethiopia*, by which he and Mrs. Hargrove returned. During the present month Mr. Hargrove is preaching a series of sermons on subjects suggested by his American visit, and the first of these on "Lessons from the New World:—I. The World Beyond Time. A Lesson of Diffidence" is published in this month's *Mill Hill Pulpit*. The sermon deals with the discoverers of the New World, and makes of their experiences a parable of what we shall find in that New World, which is still beyond all mortal sight.

THE Rev. T. L. Marshall has resigned his seat on Dr. Williams's Trust, on account of his inability to attend the quarterly meetings of Trustees. Mr. Marshall was Senior Trustee since Dr. Sadler's death, having taken his seat on the Trust so far back as June, 1853, when he was elected as minister of the Gravel Pit Chapel, Hackney. For the same reason Mr. Marshall has withdrawn from the Board of Managers of the Sustentation Fund, of which he was a member since its formation in 1883.

THE final volume of the great "Dictionary of National Biography," edited at first by Mr. Leslie Stephen, and latterly by Mr. Sidney Lee, and published by Messrs. Smith, Elder and Co., was issued at midsummer. The work, which is now completed in sixty-three volumes, was projected by Mr. George M. Smith in 1882. The first volume was issued at the beginning of 1885, and, according to the original plan, with unbroken regularity and marvellous promptitude, a new volume appeared every quarter, until the whole was published. The first twenty-one volumes were edited by Mr. Leslie Stephen, ending with December, 1889. Then Mr. Sidney Lee, who had been assistant, became joint-editor for a year, and when in the spring of 1891 Mr. Stephen, owing to continued ill-health, was compelled to resign, Mr. Lee brought out the last thirty-seven volumes as sole editor. The dictionary contains 29,120 biographical notices, of which 27,195 are full substantive articles, and it claims to give some account of "all men and women of British or Irish race who have achieved any reasonable measure of distinction in any walk of life."

THE Preface to the last volume of the "Dictionary of National Biography" gives some very interesting statistics as to the contents of this monumental work. Of the letters of the alphabet, B has the greatest number of names, 3,078, C has 2,542, S and H each 2,420, and M 2,310. Of particular names Smith (with Smyth or Smythe) is far beyond the rest in the number of individuals recorded there being 195, while Jones comes next with 132, and then Stewart (in various forms) with 112. Brown has 102, but Robinson only 63, while Davies is above him with 68. There are 29,103 pages in the Dictionary, so that the average length of an article is not quite a page; but to Shakespeare 49 pages are allotted; while Wellington comes next with 34, Francis Bacon with 32, Oliver Cromwell 31, Queen Elizabeth 28, then after ten others, Wycliffe with 21 pages. The total number of contributors to the Dictionary have been 653, of whom 56 died before the work was completed; the bulk of the work was, however, done by about a hundred regular contributors.

OF the contributors to "The Dictionary of National Biography," Mr. Sidney Lee, in addition to his work as editor, has written the largest amount, in 820 articles, making as much as three volumes; Mr. Leslie Stephen, in 904 articles, as much as two and a-quarter volumes; the Rev.

HEADVILLE THEOLOGICAL SCHOOL

Alexander Gordon, in 691 articles, as much as a volume and three-quarters. Among the other most voluminous contributors are the Rev. William Hunt, Mr. W. P. Courtney, Dr. A. W. Ward, Dr. Norman Moore, Mr. James Gairdner, and Dr. Richard Garnett. The names of only seven contributors appear in each one of the sixty-three volumes, and among them Mr. Gordon and Dr. Moore. Among the chief of Mr. Gordon's articles are those on Edmund Calamy, the elder and younger, Paul Cardale, Dr. Lant Carpenter and Mary Carpenter, Dr. Doddridge, George Fox, W. Gaskell, J. Kenrick, J. Kentish, Lodowicke Muggleton, John James Tayler, Jeremy Taylor, Charles Wellbeloved, John and Charles Wesley, Whitefield and James Yates. Among the articles by contributors no longer living are Professor Freeman's on Alfred the Great, Mr. Richard Hutton's on Walter Bagehot, and Mr. Alexander Ireland's on Leigh Hunt. The Dictionary must certainly be regarded as one of the most notable achievements of the century, a monument not only of the high ability and diligent promptness of the editors and their chief contributors, but of the high courage, the generous ambition, and public spirit of the publisher, who out of his own resources has accomplished so great a work.

HIBBERT TRUST.—The Trustees, at their recent meeting at University Hall, passed the following resolution :—

"That the Hibbert Trustees, at their first half-yearly meeting after the death of Dr. Martineau, desire to place on record their deep reverence for his character and genius. They remember with feelings of veneration that his long life was devoted to the service of that pure and simple Christianity to the furtherance of which the Trust is dedicated and that he so brilliantly exemplified in himself, those high scholarly attainments which it has been one of the leading objects of the Trustees to foster in those who were preparing for the Christian ministry. With especial gratitude would they refer to the sympathy and advice which he was always ready to communicate to them, particularly at the time of the inception of the Hibbert Lectures, and to the eloquent defence of the principles of religious liberty and the free study of theology, which from time to time they heard from his lips at the social gatherings after their summer half-yearly meetings. In him they have lost not only a great and distinguished man—a leader of spiritual thought and defender of a spiritual faith, but a personal friend whom they must always remember with heartfelt respect and affection."

SUSTENTATION FUND.—The Board, at its meeting on June 27, made grants to the amount of £1,225.

WORDS are to thoughts what gold is to the diamond. It is needed for the setting—but a small amount suffices.—*Voltaire.*

DARK skies must clear, and, when the clouds are past,
One golden day redeems a weary year ;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.
—*Celia Thaxter.*

MR. P. C. MOZOOMDAR'S THOUGHT OF CHRIST.

THE *Messiah Pulpit* of New York for June 8 contains a sermon by Mr. P. C. Mozoomdar on "Oneness with God" in which he maintains that in Jesus is revealed to the world the true way of the soul's union with God. He will not call himself a Christian or a Unitarian because to him Christianity means a special theology and ritual and dominion, but he would call himself and all true men "Christmen," because in Christ is the truest revelation of God to man. The conclusion of the sermon is as follows :—

The greatest thing in man is his moral character. If intellectual men are immoral, what is their philosophy? If poets and men with a strong perception of beauty are immoral—as so many of them have been—what is the benefit of their sentimentality? It is purity of conscience that giveth wings to an inspired thought; it is the holiness of the mind that deepens the emotions of the heart. Religion is holiness : righteousness exalteth a man as well as a nation.

In all countries, I have told you, there are grand utterances about God, and there are aspirations after beauty. But it is a singular thing that the religion of Christ hath furnished motives for moral character which, with all their erratic teachings, the Christian churches have adopted. No religion enforces moral character so effectually as a religion of Christ. Christ was above all things a sinless soul, a holy being, a sanctified soul; and he sanctified himself, not for his own salvation, not for his own peculiar advantage. He sanctified himself for others. He sanctified himself that we might be sacred. He showed his holiness of example that our sins might be purged off, and we might become pure as he was pure. Thus in sonship, in the love of man, in the beauty of character, in the balance between the greatest faculties of man's nature, the example of Christ among men stands supreme, and oneness with God is thus effected.

There can be no oneness with God without oneness with man, and the test of Christ and his Father being one is in the fact that Christ and all men and women have become or are going to be one. Union with God is often a selfish aspiration. Union with God is then proved true when union with man is a reality. Christ's mode of being one with other men was his love for them. In these days, so many hundreds of years after, men want to do good to men through the agency of swords and gunpowder. They want to conquer, to defeat, to slay, to break nations to their yokes. Have they been able to do so? Conquest has its advantages and its disadvantages. We know that very well, because we are a conquered people. England's conquest of India has brought innumerable benefits to us; and you might say the same thing of Russia's rule of Central Asia. Russia has given to Tartary and the Mongolian Empire more civilisation, more knowledge, than these countries before possessed. But where is the oneness of heart? where is the soul's union? where is the brotherhood between man and man? We know the Boers' weaknesses. Within a day, and perhaps even now, the country of the Boer will be at the feet of the British. But will the Boers and the British feel as brothers after the conquest more than they felt before? And the Americans and the Filipinos? That is the question which religious men must answer. First conquer the soul by love, subdue meanness, the most fallen soul, and then unite it to the highest, the noblest, the most pure love of God. That is how Christ dealt with men.

Let great nations go out to those that are not great, let superior peoples rule over the inferior peoples; but let all the rule be through Christ's love, through Christ's sympathy, through that wonderful relation which he established between God and man.

The unity after which nations sigh, therefore, is the unity of the soul with the soul, the union of the Son with the Father, and the union of the man with the man, in the spirit of Christ.

O great and glorious Spirit, shall we be aliens from Thee forever? Shall this feeling of estrangement in us forever trouble us and make us sore? We pray to Thee, reconcile us to Thyself. So change our minds that our thoughts may make the grandest and sweetest music with Thy voice. So fill us that we may learn to love as Thou lovest, always, all things; that we may love with the purity which is at the bottom of Thy love; that all things may fill us with the sense of the presence of Thy love, of Thy holiness, of Thy fatherliness. We know we are Thy children, yet we know we are far from Thee. We have striven and struggled; and our whole life has been like a wandering, endless pilgrimage. O Father, now take us home to Thyself, and let us abide in the joy of our oneness with Thee, as Christ was one with Thee. Also grant that we may be one with men; that their sins may not make us angry or impatient, but that in forbearance and in forgiveness and in the truest, deepest love we may become one with all men. Make the world Thy household; and, whether we are here or there, grant that we may behold Thy love in all men and become one with Thee and one with them. And to Thee shall be all the praise forever.

LIFE'S UNDERTONES.

WE do, and then we repent,
We say, and at once regret,
But the deed is done
And the word has gone,
And in vain do we pray, forget.

A tone, and the heart turns sick,
A touch, and the hand grows cold,
For a hope has fled,
Or a wish is dead,
Or a love is left untold.

A breath, a glance, or a sigh,
And the soul shrinks back in pain,
And the golden gleam
Of the spirit's dream,
Is never the same again.

J. S. PATTINSON.

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POETIC INFLUENCES OF THE NINETEENTH CENTURY.*

II.—*The Awakening to the Spiritual.*

BY THE REV. EDGAR I. FRIPP, B.A.

"*God is a Spirit: and they that worship Him must worship Him in spirit and in truth.*"—*John iv.* 24.

LAST Sunday I spoke of the Revival of the Sense for Nature during the past hundred years. I now take up another and a kindred Poetic Influence of the century, which may be described as the Awakening to the Spiritual. The perception of the beautiful and the perception of the divine are not, of course, identical; but they often go together, especially in the English character, and in the nineteenth century they have been so intimately blended that many of our teachers conspicuous for the one have been remarkable also for the other. Not a few of the great names I mentioned last Sunday I shall refer to again this evening.

Let us go back to Priestley's wig. The drowning of that piece of head-gear in the Atlantic in 1794 may be said to mark the close of wigged and powdered civilisation in England, and of its artificial, materialistic conceptions. Priestley's own mechanical philosophy went down into the waves and billows. The old Necessarian theology, which was the outcome in part of the Calvinistic doctrine of predestination, in part of new interest in physical science, but chiefly of a dull formality and prosaicism of life, yielded to the new and tempestuous energies of the period. Priestley and Paley, who embodied in their writings the heterodox and orthodox aspects respectively of eighteenth century religious thought, were, from our modern point of view, in substantial agreement. Impressed by the Power of God and the reign of law in the universe, they regarded man as an object in Nature, like a rock or a tree—as a creature among creatures *above* them but essentially *of* them, as a superior piece of divine *handiwork* or a lordly *thing*. Both, therefore, denied free-will and conscience, and practically everything of the nature of spirit in man; and they based their belief in God and a future life on the supposed miracles of Scripture. This is the sort of thinking which runs through all eighteenth-century philosophy, history, fiction, art, and verse, and either just robs them of inspiration or, more frequently, reduces them to clever commonplace. No doubt there were exceptions—such as Berkeley, and Butler, and the Wesleys. Charles Wesley's hymns are the most spiritual poetry we have between Milton and Wordsworth; and John Wesley, who was worth more than a hundred Priestleys and Paleys, touched the Divine Spirit in poor weavers and miners long before our learned classes realised that anything so sacred existed in the human heart. No doubt, also, there were protests, and gathering protests, against the prevailing dulness. Yet it is undeniable that the generations successively of Addison, Richardson, and Johnson were desperately matter-of-fact, wanting in the sense of mystery and sanctity, and consequently of possibility in man and hope for the world. On the other hand, during the last hundred years, in spite of numerous reshapings of the Necessarian doctrine and a strong temporary revival of Materialism through the discovery of Evolution, there has been a steadily deepening consciousness of the spiritual. In every form of culture, including even physical science itself, a loftier estimate of the human mind has made its way; so that while Priestley could complacently regard the soul as made up of something like his own oxygen, Tyndall has been driven to confess that its mystery fills him with awe and reverence, and that he must bow his head in the dust before it.

I have already spoken of the "Lyrical Ballads," published in 1798—four years after Priestley's departure to America—as an expression of Wordsworth's joyous sense of the beauty of the outward world. To this volume Coleridge contributed the "Ancient Mariner," the dreamy, weird fancifulness of which is an early indication of his dissatisfaction with the dry and unimaginative Unitarianism in which he had grown up. Coleridge had admired Priestley, named his son after Hartley, Priestley's brother-philosopher, and written a sonnet of regret at Priestley's exile from England; but in 1796, in a time of affliction, he acknowledged that his Unitarian philosophy lay by him "as toys by the bedside of a sick child." He was altogether out of his element among the Unitarians of that period. Their practical and precise temper, their desire for what was "plain and simple," and their consequent suspicion of everything subtle, romantic or enthusiastic, were a weight upon his visionary, soaring spirit; and, as Dr. Martineau says, "on the first opening of his cage of experience he darted out and took to his metaphysic wing." This soon happened. The "Lyrical Ballads" brought a little money which enabled its authors to make a trip to Germany. There Coleridge discovered Schelling and Kant, and took leave for ever of the English materialists. An entirely new world opened itself to his wondering thought, with star-depths, and depths beyond the stars. The inner contents of the mind—the self, the will, personality, obligation, conscience, divine grace and forgiveness, disclosed in man not mere delicate mechanism but spiritual elements which are *begotten*, not *made*. The real Coleridge was born—Coleridge the metaphysician, the interpreter of St. Paul, Shakespeare, and the founder of a school of Broad Churchmen which has included F. D. Maurice, Charles Kingsley, Frederick Robertson, Dr. Arnold, Dean Stanley, and Tennyson.

Somewhat later, but independently, German thought stirred another revolter from eighteenth-century materialism—Thomas Carlyle. As Coleridge turned from the Necessarians, Carlyle rebelled against Bentham and the doctrine of Utility. He protested that duty was more than prudence, that religion was not merely hope of reward or fear of punishment, nor knowledge a mere useful science. Such interpretations missed the real meaning and beauty of life. They took no account of the "infinities," or to use another of Carlyle's favourite words, the "immensities" of the world and the soul. Man's best powers are not called forth, he said, by sugar-plums of any kind. The heroic, which slumbers in him somewhere, must be roused. Stir the inner genial life of him, and difficulty, abnegation, pain and self-sacrifice will be the *allurements* of his nature. We want, he said, a new sense of the miraculous. The universe is full of miracles. The soul itself is a perpetual miracle. *Now* is a miracle. Science is a miracle. Often what is termed secular is profoundly religious, and so-called religion is sometimes profane. Thus taught Carlyle, like Coleridge a layman, awakening the sense of God and immortality in people who were unaffected by the clergy—so that a devoted admirer of *Sartor Resartus* could say "Carlyle is my religion." His influence spread to America, and helped to create the "Transcendentalism" of Emerson and Theodore Parker.*

Meanwhile, a third and very different revolt from eighteenth-century "superficiality and dryness"—to use Newman's own words—began within the Church itself. The Tractarian movement at Oxford was emphatically a protest against the old Evangelicalism. Newman was as impatient of the Calvinists as Coleridge had been of the Unitarians. He disliked their clumsy, cast-iron theology, their worship of Scripture and lack of Biblical scholarship, their contempt of philosophy, their want of taste, their savage views of Hell, and dismal vision of Heaven. The Evangelical scheme of religion was hateful to him. Yet he equally hated "Germanism." While Coleridge found new meaning in Christian doctrine by the light of German metaphysics, Newman was afraid of this new Rationalism. It led nowhere, he declared. French Scepticism had already brought the world into a quagmire through Rousseau and Hume. Why go further into chaos? Reason cannot find the light. It is a part of man's fallen and perverted nature. No; we must go *back*. We must cease questioning, and trust only our sense of what is beautiful and holy. And because the Church of the Middle Ages and of the days of the Fathers was beautiful and holy, we must return to its faith. Such are the pleadings which, enlisting the devotion of the High Churchmen, have, by the revival of venerable pieties and practices, quickened the life of the Establishment.

These three movements, associated respectively with Coleridge, Carlyle, and Newman, were vigorous together, clashing with the older thought and stirring the spiritual energies of England, when a fourth influence, insignificant at first compared with these but persistent, and destined, I believe, to outlive and outgrow them in the future, began to show itself. This was Liberal Christianity.

In 1794, the year of Priestley's settlement in the States, Channing, aged 14, entered Harvard to study law. At the end of his course, shocked by French materialism—which had grown with the disappointments of the Revolution and crept into America through alliance with France against England—and by Calvinism, he had made up his mind to be a preacher. At college he met with opinions like these:—"Man is merely an animal; he has no soul; self-interest is the law of life"; or "Human nature is corrupt; there is nothing good in it; some men are predestined to salvation and

* Preached in All Souls' Church, Belfast, in May, 1900.

* Writing to Miss Aikin in 1840, Channing asks "Will you tell me what place Carlyle holds among you—whether he influences opinion? We have some signs among us of a 'Transcendental School,' as it is called—that is, we have some noble-minded men, chiefly young, who are dissatisfied with the present, have thrown off all tradition, and talk of deriving all truth from their own souls."

Heaven, others to everlasting punishment; there is no free-will." And he said to himself: "These are lies—old, wicked falsehoods from Europe. Man is not depraved, nor selfish by nature. He is a spiritual being. He is not a creature of circumstances, but the child of God, with something of God in his poor human flesh, which enables him, in a measure, to shape his own destiny, and grapple with evil, and rise to God." A tutorship in a slave-owner's family in Virginia brought him into contact with the worldliness of the Southern planters, and confirmed him in his determination. He was too young to share in the hopes of the French Revolution with Wordsworth and Coleridge, and he, therefore, felt less of its failures; but his hatred of Napoleon was as intense as theirs. Napoleon stood to him for the evil genius of the Old World—for the spirit of force and cunning and pride and tyranny; and is his fall at Waterloo he saw the judgment of God. He preached the sermon at a great thanksgiving service held in Boston, and at his words "The oppressor is fallen, the world is free," the congregation sprang to their feet and cheered.

Soon his burning words crossed the sea to England, mingling there with the vague, magic tones of Coleridge and the bleak, prophetic cry of Carlyle. "The handwriting of Divinity," he said, "is in the soul. . . . There is in human nature an affinity with what is mighty, an awful delight in what is sublime. . . . The heart of man is made for worship. . . . Its secret longing is for freedom from evil, and for growth in wisdom and righteousness." It was the same message as theirs, but spoken by the living voice to the people. Coleridge said: "The differences between Channing and myself are apparent, not real—the same truth in different relations." And Channing's illustrious disciple was Carlyle's follower and friend, Emerson.

Emerson in America and Martineau in England worked on parallel lines. I once asked Dr. Martineau if he consciously owed much to Emerson, and he said he did not. They were independently followers of Channing, though Martineau had first to break away from the mechanical philosophy of Priestley; and independently, Emerson leading, they went beyond Channing in dispensing with the miraculous—or rather, with the miraculous in its old sense. Channing, though he never laid stress upon them, had a place in his theology for the New Testament miracles. Emerson and Martineau agreed with Carlyle that of this sort miracle was really "monster," and a hindrance to the Gospel. Christianity, they declared, required nothing non-natural to recommend it. Its own inherent truth and beauty were its sufficient recommendation. Both thinkers were Intuitionalists of the very highest order; but while Emerson was a seer pure and simple, with rare moral insight, a truer and deeper sometimes even than Martineau's, especially in social subjects—but with strange inability to rationalise his conclusions,* Martineau had the keen logical faculty which grappled with the task of weaving the new thought into a philosophic system.

The central truth of their teaching may perhaps be found in Martineau's principle that "Infinitude attaches not merely to *quantities* like Space and Time, but to *qualities* as Beauty and Sanctity. It contrasts forcibly with Bentham's dictum that "Pushpin is as good as poetry if you have enough of it." It also conflicts with the hypothesis of the materialistic Evolutionists, that all differences of kind are ultimately only differences of degree. He accepted the theory that "life first appeared in plant form on this globe, and was followed by sentient types, passing by innumerable gradations from the most simple in organism and function to the present nature of man"; but he vigorously combated the idea, entertained by not a few, that life could be derived from the lifeless, feeling from insentiency, thought from unconsciousness, the moral from the pleasant, and responsible self-directing personality from the automatic. These different elements probably had appeared at successive periods of creation, but the higher were more than mere complex elaborations of the lower. From this uncompromising attitude, Martineau became the recognised champion of spiritual thought against the Agnostics.

Lastly, akin to Liberal Christianity, but less openly hostile to orthodoxy on the one hand, and more sympathetic with physical science on the other, and therefore, though more academic in spirit, more influential in many directions, is the so-called School of English Hegelians, associated chiefly with the names of Thomas Hill Green and Edward Caird. These men have met Agnosticism on its chosen ground of Reason, taking up their station on the opposite wing to Newman and the High Churchmen in the Army of Faith, and nearest, of all the defenders of Religion, to the modern scientist. On which account, perhaps, they have done more than others to bring about a change in Agnosticism itself. Certainly the story of Nineteenth-Century Agnosticism is much more interesting and inspiring than that of Eighteenth-Century Scepticism. It has not a trace of the frivolity of the latter. Bentham, James Mill, and Alexander Bain would do with a little gaiety. They are dense and dull beyond redemption. But Tyndall is eloquent and enthusiastic, and there is real poetry in Herbert Spencer's immense generalisations. Best of all, there is an ethical greatness in some of the Agnostic leaders. Professor Huxley, for instance, who, as a philosopher, stands (as in his famous portrait) for the skull and skeleton of the universe, nevertheless expounds it with a brilliancy which wins reverence "for bones," and with a courage of denial that tells us he is a fighter and a Britisher.

Darwin has a higher attraction. His simplicity, patience, and tenderness are very beautiful. Above all, John Stuart Mill's candour and sweet serenity, and his sad but dutiful non-acceptance of the "unsearchable riches of Christ," mark him out as a saint among unbelievers. One cannot help feeling that all his life he was breaking away from his prosaic Benthamite antecedents, and reaching forward to God. There is something of the same in all the best Agnosticism. Not only are the "Unknowable and Incomprehensible Reality," and "the Not-ourselves which makes for Righteousness," and "the Stream of Tendency" which works for "the perfection of our being," significant departures from bare nescience, but the desire among the latest Agnostics to organise into Ethical Societies, and the necessity felt by some of them of linking ethical ideas with infinitude and eternity, point to further advance towards religion and to a reconstitution of belief on a distinctly ethical basis.

Now, this new spirituality reaches far beyond the philosophers and theologians. We find it in History, Fiction, Verse and Painting.

Take, first, History. We have had some great historians in the past hundred years; and among them is Carlyle. Compare Carlyle with our eminent historian of the eighteenth century, Gibbon. The contrast is most instructive. The subject of the "Decline and Fall of the Roman Empire" is immense—immense not only in range, but in its political and religious issues, and its lessons for the modern world. And Gibbon handles it with learning and eloquence. But he is without passion. He has little sense of the infinite pathos and tragedy of this vast chapter in human experience. He is not struggling with a theme which makes demands on his whole nature, a theme which eludes his power both of thought and speech, and leaves him, as it were, prostrate with the effort of grasping it. How different is Carlyle's treatment of the French Revolution or the career of Cromwell! Carlyle is a poet, as well as an antiquary and a rhetorician. He is inspired. He goes down below the surface of history to its terribly solemn or glorious significance. One rises from his books not saying, as one might say of Gibbon's, "How interesting!" or, "How well written!" or "What knowledge he has!" but rather "How wonderful life is! How awful is injustice! The hand of God is in human affairs."

So with our nineteenth-century Fiction. I have already contrasted Dickens with Fielding in the sense for Nature. The contrast is equally striking in the sense for the Spiritual. Clever, humorous, wise and large-minded as is the great eighteenth-century novelist, he has little of the insight of Dickens into the conscience. "Amelia" and "Oliver Twist" were both written partly to draw attention to social evil—one in our prisons, the other in our workhouses. The former is Hogarthian in spirit—full of irony, sarcasm, terrible and ghastly realism, with here and there a touch of fine beauty. The latter is realistic and often ghastly; but a new estimate of human nature runs through it. Something divine shines in the miserable story of sordidness and crime from the poor ill-treated workhouse child, and from the repentance of Nancy, while a supernatural terror dogs the steps of Bill Sikes and Fagan. The old hopelessness is gone; conversion is a reality; and a spirit of kindness after all prevails in a sinful world. We feel the same change in Thackeray and in all our chief novelists from Jane Austen to the new Scottish school, and not least in some of our women writers, particularly the Brontës, Mrs. Gaskell and "George Eliot.' In "George Eliot," Agnostic though she became in creed, beneath her philosophising and erudition, which now cease to interest, is her deep instinctive reverence for human nature, and her sense of her littleness before it, which are of the very essence of spiritual religion.

* "I delight," he said, "in telling what I think, but if you ask *why* it is so, I am the most helpless of mortal men"—a helplessness irritating and not a little weak to an intellect like Martineau's.

Again, look at our best Verse. Compare Wordsworth's "Prelude" with Thomson's "Seasons" or even Cowper's "Task." It is not merely that its sense of Nature is truer, simpler, and gladder than in those poems, but that its spiritual tone from beginning to end is on an altogether higher level. Without being doctrinal the "Prelude" is one of the most profoundly religious poems in our language, one of the books which all who put religion before theology rejoice to read and to see read. Wordsworth takes us completely outside of the ordinary theological world. He gives us no texts, no scheme of salvation, no arguments, no tiresome declaration of principles. He does not tell us what he believes so much as what he loves. And it is what we love that matters most. He takes us with him in and out of villages, over the mountains, and across the Alps, into dalesmen's cottages and London streets; and everywhere he makes us feel that God lives in the universe and in the hearts of men and women and children, that men are brothers, that duty and love are sacred, that,

> Dust as we are, the immortal Spirit grows
> Like harmony in music.

Similarly, compare Tennyson's "In Memoriam" and Browning's "Christmas Eve and Easter Day," with Gray's "Elegy" or Young's "Night Thoughts." The difference is unspeakable. The eighteenth-century poems, like the religious and philosophic teaching of the time, hover about the churchyard and the tomb; they are dark and melancholy, loving the twilight and the owl, and see a future life only through miracle and sign. But "In Memoriam" and "Christmas Eve and Easter Day" see God and Heaven through love; and dwelling on love, and on the bright and holy things of man's heart, they stir the immortal in us until we feel that it is impossible for the soul to perish. This is characteristic of Tennyson and Browning's poetry in general. Both are poets of Immortality by being poets of conscience and love; and they and Wordsworth have probably done more for spiritual religion than all the contemporary theologians and philosophers put together.

The same change, in conclusion, is seen in Art. Before the end of the last century the depraved aspects of life which Hogarth portrayed had largely disappeared from painting. His cruel satire had given way to Blake's allegory, and the pathetic little wretches in his pictures had been followed by the children and angel-faces of Reynolds. Allegorical and domestic art have since developed nobly. Watts and Burne-Jones stand at the head of a great school of mythological painters whose work has been often grandly spiritual, while Rossetti and Holman Hunt have revived directly religious art by introducing a new and rich suggestiveness into the old Christian themes. Child and cottage life, in painting as in fiction, have received much attention, especially from women such as Mrs. Ailingham and Kate Greenaway; and love for animals has produced a Landseer and a Briton Riviere. The change in the treatment of dumb creatures in Art is astonishing. Hogarth introduces them chiefly as the victims of butchers, cab-drivers, or inhuman schoolboys, but in the pictures of great animal painters they are represented for their own sake—for their beauty and character—or as the friends of man. Modern landscape, as I have said, sprang up partly in protest against city ugliness and sordidness; and though Turner never recovered faith in humanity, his mountains and clouds and seas and valleys are coloured with the sadness of human sin and littleness. The good side of life, however—its humour, its tenderness, its fidelity and heroism—is given by a noble company of modern artists among whom Leech, Tenniel, and Millais are conspicuous representatives. Millais is very great, with large human sympathies and deep religious insight. He is our Tennyson among painters—dwelling in his pictures, as Tennyson in his poems, on the goodness of love, on the grandeur of simple faithful lives, of duty bravely done, of common self-sacrifice and daily kindness; on the sacredness of the bonds which bind mother to child, husband to wife, old to young, weak to strong, friend to friend. In such things he finds the real, everlasting grounds of faith in God and the life to come.

This subject is far too large for me to do more than deal with it in brief outline in one sermon; but I hope I have been able to indicate in the time at my disposal that though the forces of Calvinism, Materialism, and Philistinism are still powerful in our midst, the spirit of Jesus Christ is rising up and gathering strength to scatter them.

CHILDREN'S MORNING CAROL.

JOYFUL sing!
Joyfully bring
Glad hearts filled with morn's sweet pleasure!
Not in gold,
Nor gems untold,
But in health lives earth's chief treasure!

Nought 'neath sun,
Better is done,
Than with birds to welcome morning!
Here's new day,
Good shall have sway,
Then kind sleep till comes next dawning!

Till life's last
Even be past,
May our waking breed no sorrow!
When fades light,
"Old Earth, Good-night!"
We will rouse in heav'n to-morrow!

ERNEST BETHAM.

Stratford-on-Avon.

THE doors of your soul are open on others and theirs on you. Simply to be in this world whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.—*H. Bushnell.*

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers.
Export Oilmen.

THE MEANING OF INDEPENDENCE.

IN an address at the Boston anniversary meetings, on May 25, Dr. Edward Everett Hale spoke of "The New England Heritage of the Unitarian Movement." Having referred to the position of preachers in a creed-bound Church, he continued:—

"Now, thank God, every man who has been born in New England since the year 1620 has been born in the freedom with which Christ makes us free, and has known nothing of this supremacy. I have here (I will not read them) the covenant of the church in Scrooby, of the church in Salem, of the church in Charlestown which became the First Church of Boston, and so on down to the formation of the Congregational system under the lead of John Cotton. I do not think he is great for anything else. I have not found any words of him that have ever seemed to me worth repeating in the pulpit. But John Cotton is the historic founder of Congregationalism, and as such he deserves to be mentioned with the men who spoke the great words of the Declaration of Independence. Mr. Hoar told us a good story last night, when he told us how old John Adams, Unitarian of the Unitarians, died repeating the Unitarian motto, 'Independence for ever!' He might have gone on to say that the English language owes that word 'Independence' to those men who landed at Plymouth, to the people who were independent in religion, and that the politicians borrowed it from the religionists. When they landed there, they did not pledge themselves—no, not by an iota—to any individual religious or theological opinion. 'Independent'—each man, each woman, each child—but bound to 'walk together as it may please God to show us the way.' That is the foundation of Congregationalism—that we will walk together, each man as the Lord reveals himself to us. But that we will believe together, that we will speak together? No, never! Children of God, we will listen to God; and what God bids us, we will say.

. . . .

"Now for the future. In this next century we are to see Absolute Religion become Universal Religion, the religion of the world. These old jealousies are to die out. People may have as many forms as they will, if only each child of God is to come to God, to listen to God, and to do what God directs him now to do. That is the religion of the future. The responsibility of introducing that religion must come to those who are willing to say that this is their hope, their trust, and their motive. It is for us, for the liberals of the world, cradled in these memories which I have perhaps taken too much time in trying to recall to you—it is for us to press forward on these lines for the future. Certainly, we have great encouragement. I was very much touched and interested when my friend Slicer said on Sunday night that he had been watching the Œcumenical Council from the beginning to the end, and that in that great meeting of what we call the Evangelical churches there was not one reference to hell, one reference to torment, one reference to the fear of God. Things have so changed that a great body like that shall present the love of God, the immanent presence of God here and now, as you might have had it presented at one of these meetings of

ours. It is but twelve years since at a great missionary convention at Portland we were taught, on authority, that the nerve of foreign missions would be cut if we should intimate the slightest doubt about hell. So far have we come.

"I wish we might have had here the honour and privilege of the presence of one of the pure Congregationalists, our venerable friend Dr. Hamlin, the great missionary at Constantinople. He would tell us that, of all the agencies at work for the uplifting and renewing of the Turkish Empire, the strongest is the existence of the Congregational churches which are scattered up and down through Turkey in Europe and Asia Minor. A body of people of conscientious conviction—they have shown their conviction by their martyrdoms—are assembled together, under republican forms, in a Congregational church. They have their quarterly meetings, their annual meetings, they repair the church, they ordain a minister. All the neighbourhood knows that here are people who govern themselves, who have not to wait on any emir or pasha or other officer of the Sultan, who walk together, who ask God to help them, and who receive from God his light. Not only did Dr. Hamlin say this to me, but that gentleman so well-beloved in both continents, Mr. James Bryce, repeated the same thing to me. He said that whatever was the power which England had in Turkey through her navy and army, whatever was the traditional sentiment which united the Sultan to France, whatever Russia or Austria might compel him to do, the United States of America exercised a larger influence in the Sultan's Empire than any one of the other great Powers of the world, and that it owes this power to this Congregational system which has been introduced in the administration of the Protestant churches of Turkey. Mr. MacCauley has shown in his reports how the same thing is true in Japan, and in conversation with him it appears still more clearly. They do not want any more foreign ministers. They have organised the Japanese Unitarian Association, and they will manage their own churches. And, when he tells us that one of the leaders of the great political parties in Japan has united himself with the Unitarian Association and has become one of its officers, I understand that that man has read history well enough to know that the strength of an Empire consists in its being an empire of people, each one of whom comes to God for himself, and for himself receives his answer.

"I have taken more time than I meant to take. I have simply one word to say: that the personal right of the child of God to come to God for himself, and to receive God's whisper for himself, was asserted in the very beginning, in the covenant of the church at Scrooby. So far as it has existed in New England, it has made New England the leader of the world in constitutional liberty. And on that personal relation of the child to the Father depend the religion and the uplifting of the future."

To CORRESPONDENTS.—Letters, &c., received from the following:—J. A. B.; S. C. B. (Calcutta); W. T. B.; T. W. C.; D. D.; J. T. D.; C. S. J.; E. W. L.; R. H. L.; R. J. O.; H. R.; A. T. S.; H. S. S.; J. R. W.; S. C. S.

OBITUARY.

MRS. WILLIAM BINNS.

WITH heartfelt sympathy for him whose loss is greatest, we record the death of Mrs. William Binns, which came suddenly and without pain at Blackpool last Saturday evening, in her sixty-third year. Only last October the Rev. William Binns resigned the pulpit of the Banks-street Unitarian Church, chiefly on account of his wife's failing health, who was suffering from heart-disease. Mr. and Mrs. Binns continued to reside in Blackpool, and her brave and cheerful spirit was active to the last. On Wednesday she was to have opened the new school-building at Banks-street, in the erection of which she had taken so deep an interest.

A daughter of the late Frederick Chapple, a Liverpool shipowner, Mrs. Binns was brought up under the ministry of the Rev. James Martineau at Paradise-street Chapel and at Hope-street, and on her removal for some years to London she also attended Little Portland-street Chapel. Returning north, she settled at Birkenhead and joined the Charing Cross Unitarian Church, and in 1869 was married to Mr. Binns. A woman of vigorous and active mind, well-read and of fine literary tastes, she had also a great fund of good nature and the most devoted unselfishness, which she expended in much wise and beneficent public work. A zealous minister's wife, she not only threw herself with the greatest energy into various congregational activities, the choir, home mission and Dorcas Society work, and especially the Sunday-school, but found a wider field in serving the best interests of the community at large. Thus during her husband's long ministry at Birkenhead, she was active in connection with the Women's Suffrage Association, and served as President, she was secretary of the Park Music Committee, and took part in the work of the Charity Organisation Society. The Shakespeare Society was one of her special interests, as it was with her husband, and on their removal to Plymouth they were again able to found a very influential society, which, as at Birkenhead, did much for the literary education of the town. Latterly at Blackpool she showed the same unselfish devotion, as sharer in her husband's ministry, acting as superintendent of the Sunday-school, and constant in her kindly interest in the members of the congregation.

On Sunday sympathetic reference was made at Banks-street Chapel to the sudden death of Mrs. Binns, by the Rev. D. Davis, who succeeded Mr. Binns as minister, and a letter of condolence from the congregation was sent to Mr. Binns.

The minister of the Methodist Free Church, at his evening service, also referred to the great loss the community had suffered.

The funeral took place on Wednesday, the service being conducted by the Rev. S. A. Steinthal.

"To be ourselves, we must be more than ourselves. What we call love is, in truth, the finding of our own life in the life of another, the losing of our individual selves to gain a larger self."—*John Caird.*

THE INWARD LIFE.

A Prayer of Protab Chunder Mozoomdar's.

O THOU God of truth, Thou alone art real amid the unrealities that fill the earth. Thy constancy changes not, though the relations of life change. Wonderful is Thy power out of which this creation has sprung, Thy power which filleth every atom of us. Almighty God, art Thou not the life of all? What is this life which we have, which we love, which we did not make, which we cannot unmake? What is this life that filleth every cell of the mind, every impulse of the soul? Behold we live in Thee. Thou livest in us. Grant that we may live unto Thee. Grant that all these powers which Thou dost give us on trust may be consecrated to Thy service and glory; and when this framework of flesh, like an old garment, is cast aside, make us all like sparks, living and glowing in Thee. Thou all-seeing Witness, every deed of every man Thou beholdest, though no one can behold Thee. Every word of every mouth Thou dost hear, though Thy voice we cannot or will not hear. Before our mind hath taken shape in thought and our wish hath uttered itself in speech, Thou dost watch the very sources of thought and intention from within. What secret shall we keep? Into what darkness shall we flee? We therefore would look up to Thee, wait for Thy light, wait for Thy voice in the soul, wait for Thy judgment. Thou art infinite, eternal. Even if our voice was as great as that of the thunder, could we utter speech that would measure the greatness of Thy being? Even if our hearts were as deep and immeasurable as the sea, could we set a limit to the depth of Thy nature. All nations at all times have praised Thee; but who has been able to utter in full who Thou art, where Thou art, what Thou art? The sun, the great sun, hath its course marked out for it. The great ocean hath its bounds which it cannot go beyond. But Thou art beyond all, higher than all, deeper than all, without time, without beginning, without end. Yet Thy awful majesty, so great, is softened in such personal love for us, for our protection, that men have agreed to call Thee their Father. Thou begettest none. Thou art father to no one, yet from Thy fatherly love all the fathers and all the mothers of the world are. Thou dost kindle the golden lamp of love in every household. Thy guardianship doth cover man and beast. Thy hand feedeth them. Thou waterest the grass, and doth bless Thy beloved.

Soon are the loves of this world ended, and we forsake one another, we forget one another; but whom dost Thou ever forsake, or to whom art Thou indifferent? Best of friends, best of parents, best of all in this earth, Thou art glory above glory. Thy love, as our love, doth not blind Thee to imperfections, but through all unholiness Thy holiness goeth as a burning flame. The great conquerors of the world tremble before the awful majesty of Thy righteousness. The greatest saints bend their heads and weep in confession of sins. Yet the greatest sinner, the fallen soul, dost Thou raise by Thy sympathy, and givest him a place in Thy holy sanctuary. We know no other Saviour but Thee. We confess our sins to no one but Thee. None can sanctify us but Thy Holy Spirit; and, when the blessedness of Thy presence filleth us, our sorrows are forgotten. When

Thou hast sanctified us, the profoundest peace fills our spirit. What great joy hast Thou spread over the world with a bountiful hand! What wonderful peace hast Thou given to the wings of the morning! What benedictions dost Thou shed from the kindled skies of eventide! Thou art the source of all beauty, the foundation of all glory; yet no joy or blessedness is like unto that which we feel when our souls are at peace with Thee. We came unto this earth with the consolation of Thy blessed peace; and we pray that, when we depart and others shall cry for us, we may smile with Thy smile, and enter into the abodes of Thy unspeakable joy. Thou art the One who is always the same. None can stand before Thy presence. Above all kings is Thy majesty, above all holiness is Thy holiness, above the heavens is Thy sanctuary. Thou art One. O our Father, O our Saviour, O our Friend, our Joy, we bow before Thee in the love and the lowliness of Thy peace.

And now for a minute let every sound cease, let even the language of worship be hushed, and in perfect silence let us commune with Him who is ever silent.

God is in the soul: the soul is still. Say farewell to all your senses, farewell to all your love in the world, and for a moment let us abide in silence with God.

From untruth lead us to Thy truth; from darkness, O Spirit, lead us to Thy light; from death, O Eternal, lead us to Thy eternal life. Thou awful One, let Thy countenance shine upon us in love, and do Thou keep us from all harm and from all danger. Peace! Peace! Peace!

THE CHILDREN'S COLUMN.

"As he thinketh in his heart, so is he."—Prov. xxiii. 7.

"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things."—Phil. iv. 8.

DID you ever hear of Elisha Kent Kane, how he twice sailed to the Arctic regions in search of the famous explorer Sir John Franklin who, some years before, had led an expedition there hoping to find a passage through the ice-bound seas to the North Pole, and had never returned? On his second voyage Kane was commander of the search party. He never found Sir John Franklin, and his own ship was surrounded by fields of ice. Some of his men fell ill from the bitter cold and want of suitable food, and he sent forth a little band of sailors with dogs and sledges to seek for some outlet to the open sea. Days passed and the sailors did not come back. Then Kane, though he was ill himself, fearing his men might be lost in the snow and want food and help, set forth in his sledge over the wide, lonely ice plain in search of them, and at last found their tent. As he lifted up the tent curtain, heavy with the snow that had fallen upon it, their weak voices greeted him with these words—"We knew we could trust you: we knew you would come to seek for us." It was not only the sailors lost in the snow who trusted this man who was their leader. Kane had all his life been so true and trustworthy, and had built up such a character that everyone who knew him had faith in him.

Now read another story of his life. When he was a schoolboy he was full of spirit and courage—the chosen leader of his companions—the first in all games and adventures. But, suddenly a severe illness fell on him and left him with a heart-disease which might at any time prove fatal. Knowing this, his father said to him: "Elisha, you will probably only live a short life; let it be a good one, that if you die early you may die in harness." The boy resolved that from that day he would do and be just the very best he could, that his years, if few in number, might be well spent. The consequence was that when he died (and he did not live to middle-age) he left behind the record of a noble life.

Those were strange words, were they not, that Elisha's father used when he told his boy that he must try to live a good life so that he might "die in harness?" Probably he meant something like this: "Make only good habits, think only good thoughts, and do only good deeds *now* while you are still on earth, because when you die you will wake up in the spirit world to find yourself in character just as you are when you leave this world." And this we all know is true. We believe that we *shall* wake up in the new life after death to find that we are cruel or tender-hearted, selfish or helpful as we have been in this life. See how needful it is, therefore, that we should make only good habits and live in right ways now, that we may "die in harness."

It is said that once upon a time in a village home in Germany lived a youth named Rip Van Winkle. He fell among bad companions who tempted him to go with them to drink at the village tavern. Instead of saying "No" and keeping steadily to "No," he gave way to their arguments, and went. After the first time it was easy to go again, and he used to say to himself one day after another, "I'll not count this time," and "I'll not count this time," till the habit became so strong he could not break it, or thought he could not, and he fell lower and lower till his old friends turned from him when they met him. What sort of harness had poor Rip Van Winkle made for himself?

Now for a happier story. There was once a sculptor in Italy who carved the faces of saints and angels so beautifully in marble that the peasants came long distances to buy them from him that they might place them in their little shrines at home, and the images he made were also put in the churches where the people in great towns went to worship. Every year he carved more perfectly than he had done the year before; still, there was always in his mind the thought of a face so pure and so grand that, try as he might, he could never fashion it by his tools. It was an *ideal* he had in his mind which he kept always in view, and he went on trying to produce it in marble, yet the faces he carved never equalled the face of which he thought.

At last, however, he succeeded. He carved a face so beautiful and so life-like that it seemed as if he had only to breathe upon it to make it live.

And this is something like what Elisha Kent Kane tried to do in regard to his life. He kept in view the thought of the *character* he wanted to build up, of the noble life he wanted to live. This was his ideal, just as the sculptor kept before him the ideal of the face he wanted to carve, and this was what poor Rip van Winkle did not try to do.

We do not always remember that we tend to grow like what we love and admire. If we admire what is good and beautiful we tend to grow beautiful in mind; if we care for good companions and choose noble heroes to follow we cannot fail to grow good and noble too. It is just so with the books we read and the thoughts we encourage. They influence us and tend to make us rise or fall. A wise man once said: "Tell me what a person's tastes are, and I will tell you what sort of a man he is." Rip van Winkle cared for bad companions, and he grew *down* to what he loved. The sculptor kept the idea of a beautiful face in his thoughts, and he carved only beautiful faces. Elisha Kent Kane treasured the thought of the good man he wanted to become, and he carried out his thought in his deeds. And this leads us above all to remember how people whom we reverence as saints and true children of God have been helped to live rightly by keeping the example of Jesus always before them and trying to bring his spirit into their everyday lives. So we grow like the ideals we keep in view, and the saying is true of children as well as of grown-up people, "As he thinketh in his heart, so is he."

The other day a number of children were writing essays about kindness to animals, and one boy said in his essay: "If we are good to animals, we tend to become kind to all our fellow-creatures—we grow helpful and merciful, and *this is good for the world.*" Those were wise words, "This is good for the world"; for, you see it does not only matter to *ourselves* what sort of lives we lead, what kind of persons we are, what ideals we keep in view to guide our actions by; we each of us influence those about us by our words and examples. We do not know what good or harm some little word we speak, or some seemingly trifling deed of ours may do to others. And more than this, we hurt or help our companions more even by what we *are* than by what we *do*. Therefore, "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things."

FRANCES E. COOKE.

WHOM SHALL I SEND?

GOD'S trumpet wakes the slumbering world:
Now, each man to his post!
The red-cross banner is unfurled:
Who joins the glorious host?

He who, in fealty to the Truth,
And counting all the cost,
Doth consecrate his generous youth,—
He joins the noble host!

He who, no anger on his tongue,
Nor any idle boast,
Bears steadfast witness against wrong,—
He joins the sacred host!

He who, with calm, undaunted will,
Ne'er counts the battle lost,
But, though defeated, battles still,—
He joins the faithful host!

He who is ready for the cross,
The cause despised loves most;
And shuns not pain or shame or loss,—
He joins the martyr host!

SAMUEL LONGFELLOW.

The Inquirer.

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LONDON, JULY 14, 1900.

THE TEACHER'S IDEAL.

A HAPPY fortune has once more attended the Oxford Summer School for Teachers, of which this week we give a somewhat full report. The weather was delightful, and there was more than one perfect summer day. If the country had not the magic charm of spring or of the later autumn, there was yet abundant wealth of beauty in the woods and meadows, by the river, and in the college gardens, and the education of such a holiday, no less than the more serious business of the School, was fully enjoyed. Everything went smoothly. The numbers were not too great—about twenty less than last year, and yet sufficient to afford the pleasure and the stimulus of a considerable gathering, to furnish plenty of variety and energy to the discussions, and to leave with the lecturers the satisfaction of knowing that their good work would bear fruit in many quarters, and that altogether the undertaking was thoroughly justified in its results.

Our notes of Dr. DRUMMOND'S Sunday morning sermon can give but a poor echo of words that came straight out of the heart and went straight to the heart of many hearers; yet we trust that they may serve to recall to those who were present the deep impression of that hour of worship. Of Mr. CARPENTER'S course of lectures on the Bible in the Nineteenth Century we have attempted no report. They were far more than a record of critical results, and were rich not only in instruction, but in religious quickening, to those who grasped their scope. As an interpreter of the divine significance of ancient prophecy, Mr. CARPENTER does not leave his hearers without the kindling of the present Spirit in the passion for righteousness. We heard with the utmost satisfaction that there is good prospect of these lectures being repeated at Essex Hall in the autumn, and we would also hope that before long, in book form, they may reach a yet wider public.

The session was opened, as was most fit, with a service of devotion and an address of sympathy and earnest exhortation by the President of the Sunday School Association, the Rev. H. ENFIELD DOWSON, than whom no more faithful worker or more loyal friend of Sunday-schools could be found. He struck a note which was again and again repeated during the session, when he asked why it was that the name of TRAVERS MADGE was still held in such affectionate remembrance in the Manchester district, and replied that it was simply on account of his goodness, the impression left by his beautiful character, and the overflowing love with which he lived as a devoted friend among his scholars, showing to them in his own discipleship the pure spirit of CHRIST.

Of the lectures on practical subjects we are glad to furnish notes which should prove helpful to many teachers, and in subsequent numbers we shall be able to give more of these. The result as a whole is certainly to bring home to teachers with great force the seriousness of the work to which they are called and the noble ideal after which they have to strive. There is a great need, and a great opportunity; and the way has been made more clear by which strenuous work may become delightful in the thorough religious teaching of our children and young people, to strengthen and uplift and cleanse the life of this nation, and through the children as they grow up, to make our churches more effectual than they have been before as helpers to that great end, for the hastening of the Kingdom of GOD.

There was one practical suggestion made by Mr. BOWIE, which we should hope may bear speedy and very useful fruit. He pointed in his lecture to the undoubted inferiority of the teaching in our Sunday-schools to that of the day-schools, and reminded his hearers of the great progress made in elementary education within the last generation by means of the system of inspectors and the Code, which not only furnished schemes of instruction graded to the intelligence of the children of different classes, but gave directions and made suggestions as to every branch of school management. Thus a high standard was kept constantly before the teachers, while experience was not idle, but led repeatedly to fresh improvements in the Code. And his proposal was that the Sunday School Association, with the aid of representative teachers in different parts of the country, and especially the Principal and professors of Manchester College, should attempt for Sunday-schools something of what the Education Department had so effectively done for the day-schools of the country. A system of inspection might be instituted, and, at any rate, a Sunday-school Code might be regularly issued, containing schemes of instruction for the guidance of teachers and suggestions as to the arrangement of the schools, the improvement of buildings in such matters as light and ventilation, the relative duties of teacher and superintendent, and whatever else might be helpful towards raising the standard of teaching and the general efficiency and tone of the schools.

The need of more guidance, both in the matter and method of teaching, is, we believe, very widely felt among Sunday-school teachers, and in many cases is most apparent where not felt by the teachers themselves. Certain it is, as Mr. BOWIE pointed out, that in the majority of schools there is ample room for improvement in securing that the children who pass through the classes shall have received some measure of systematic instruction on the fundamental principles of religion and the broad lines of Christian thought.

The attempt thus to raise the standard of teaching need not interfere in the least with that other invaluable influence of Sunday-school work, in the close personal ties formed between teacher and taught, and the social elements introduced into the life of many who but for their school might have little of brightness and wholesome pleasure, or of helpful friendship. There is no antagonism between good teaching and the happiness of a well-ordered social life or the formation of the closest ties of reverence and affection. On the contrary, the higher aim in education would enrich and uplift the common life of the school, and by making a more serious claim would ensure a worthier response from both teachers and taught.

Such a Sunday-school Code as is suggested could, of course, have no compulsory power, but its moral influence would be invaluable, and we are confident that it would receive a widespread and hearty welcome, and the more hearty as experience showed what it could effect for the teaching of our schools. If the Sunday School Association is able at once to give effect to this suggestion it would be not the least of the good fruit borne by the second session of the Oxford Summer School.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledges with many thanks receipt for this fund of the following sums :—Mrs. Vance Smith, £1 1s.; C. M. H., £3; Mrs. Blake, £2; Mrs. Steer, £1 1s.; Miss Stone, 10s.; Mr. Maurice Grant, £1 1s.; Mrs. Du Vallon, 5s

OXFORD SUMMER SCHOOL FOR TEACHERS.

THE second Summer Session for Sunday-school Teachers opened at Manchester College, Oxford, on Friday, July 6, and has been continued throughout the present week. The numbers were not quite so great as in the first year, but about 120 teachers took part in the session, representing fifty-three schools in different parts of the country, as far apart as London and Plymouth, Taunton, Birmingham, Liverpool, Northampton, Nottingham and Leeds, Middlesborough, Bolton, Warrington and Sheffield; while from Ireland, Dublin, Holywood and Comber were represented. The programme was arranged on similar lines to last year, with two morning lectures given in the chapel, the first being the series on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter, the second dealing with the practical aspects of the teacher's work; then followed the common midday meal, and the afternoon was devoted to visits to colleges, boating and cycling parties, longer excursions to Blenheim and Nuneham and visits to the hospitable homes of friends in Oxford. On the first Friday evening Dr. and Mrs. Drummond held a reception in the College Library, and there were also conferences of the teachers on subjects of special interest in their work. Mr. J. H. Woods, M.A., again most kindly acted as local honorary secretary, and with Mrs. Woods, helping to find quarters for the visitors, arranging parties and excursions and in other ways, greatly contributed to the pleasure and success of the session.

On Sunday, at morning service, the chapel was filled by a congregation such as seldom gathers there. The service was conducted by the Rev. Dr. Drummond, who also was the preacher.

DR. DRUMMOND'S SERMON.

Taking for his text 1 Cor. xiii. 13, "Now abideth faith, hope, love, these three; and the greatest of these is love," Dr. DRUMMOND said that the contrast between the permanent and the transient in religion was often thought to be a modern conception, but Paul was clearly conscious of it. The strange gift of tongues, for instance, and even the gift of prophecy, he said, would pass away when they had served their purpose; but faith, hope, and love would remain. Those were the very things which had characterised the life of Jesus Christ, and they were the abiding things in Christianity. There was never any doubt about them. No massacres or persecutions had taken place because of them. They were the great things by which Paul, Augustine, Francis of Assisi, Howard, Channing—men of every school and sect—were all distinguished. They constituted what ought to be the ideal for themselves and for their teaching of others.

The meaning of faith was often misunderstood—it was limited to belief in some dogma. But it was never so used in Scripture. Faith was a great principle of new life within the soul which apprehended spiritual things, which realised the presence of God within the heart and in the world, and was more akin to moral trust than to intellectual belief. The pure in heart, said the Great Teacher, shall see God. That was the faith which was connected with purity, utter simplicity of heart; simplicity and purity set on that which is above and utterly forgetful of self, looking up to some great ideal to which it aspired, for which it would be ready even to die.

Faith fixed on the great things of God came down to earth, and helped them to look into the heart of man, to have faith in that human nature which had its touch of the divine. Therein they found the first power of a true teacher, who had not only faith in the great Lord of spirits, but in the spirits He had created, and looked deep into the heart of the pupil, believing against hope that the divine was there, if only he could find it. And seldom did that faith fail to reach its object. Only the quickening Spirit of God, passing through them, speaking with their lips, could reach and cure the ills of other souls.

Akin to faith was hope, which was essential to the continuance of human life. There was a hope grounded in faith, resting upon trust in God, which looked beyond its own fleeting endeavours, which could believe that though a man might never see the fruit of his labours, yet they would surely bear a harvest fully proportioned to the purity of the effort put forth. The teacher had many things to dishearten him, and especially the teacher with a high ideal; his efforts often seemed in vain. That was the time to seek for religious hope; and he might remember the great lesson of his own religion, how Christ seemed utterly to fail, the disciples fleeing from him, his enemies triumphing on every side, his teaching of such short duration it seemed impossible it could have any lasting effect, and the cross his doom. Yet his hope never faltered, but when challenged by the High Priest his reply was practically: "Yes, you may nail me to the cross, but the Son of Man, the glorious power of the Spirit in which I have lived, shall come back in the clouds of heaven, coming to conquer, and my empire shall be everlasting." So it had been. The centuries had rolled away, and the great figure, so little known in his own day, towered over all. His spirit had dominated the ages, and now reigned with greater power over the greatest minds than ever before. They must never yield to despair, but trust in the living God. What if they should faint and fall in the field? Other workers would rise up and the cause of God would never perish!

So they must go on from hope to the great root of faith and hope—love which was greater than either. Love was that principle which took them out of themselves and made them fling their lives on the lives of others, so that they sought not their own will, but the will speaking in their conscience, revealing what is right and good. It was that which lay at the root of all good and holy work, which led them to undertake it and sustained them in its performance, which still clung to the blessed work, even when it might seem to fail.

That, too, would lead them to use thought and effort and time so as to make themselves most efficient in carrying on the work; and surely that great work of the Sunday-school teacher, that divine work was worthy of all the care, all the thought and preparation and consecrated prayer they could give to it. Even to save one, was it not worth a life's labour? To save? What did they mean by that? To raise into the true dignity of manhood and womanhood, to lead away from sin to righteousness, from depravity to holiness, from hatred and selfishness to love, from unbelief to faith, from the earthly to the heavenly. What was more awful than to look upon a lost soul, lost through sensuality, through selfishness, through malice or covetousness, all that was earthly and sensual, and to contrast with that the glorious beauty of a soul on which the stamp of heaven was laid, a true child of God in whom was the love of God, moved by His Spirit, and showing forth the beauty, glory and power of that Spirit in the world. Contrast the two pictures, and they must feel that they were privileged indeed to do what in them lay to change the one into the other.

In conclusion, Dr. Drummond said that in teaching religion they must not be too pedantic or take too narrow a view. Whatever tended to raise the mind, to elevate the thoughts, to widen their ideals, was religion. And they must study the needs and characteristics of their various scholars, and must take different ways with different characters, seeking what would most influence them for good. The greatest power of religion was in the spirit of the teacher. Where a loving and prayerful spirit was brought to the work the lesson was sure to be fruitful of some good. Religion was for the most part taught indirectly. That was one of the great sources of power in the Bible; its lessons were indirectly taught through history, parable, allegory, and hymns, and only now and then directly by argument and appeal, and the statement of religious truth. They should combine such means to enlarge and elevate their scholars' minds, and as they were prepared for it, give them direct religious teaching, clearing away as they could doubts that arose, and making them see and feel for themselves the just and the true.

They must never be discouraged on account of the loftiness of their aim. He had set before them and before himself an ideal they could not hope to reach. But it must never discourage them, because it was only by a clear perception of the true ideal that they could ever advance towards it. It gave the direction to their efforts, and by gazing on it, yearning towards it, praying for it, they came to see it more clearly, and still climbing on the ascending path, came a little nearer to the great central glory. It was not to discourage by setting before them the vastness, the majesty of their aim, that he had spoken of those things, but to cheer them by helping them to feel how noble the work was, and entreating them to believe that to them it would bring the most precious of all boons, self-forgetfulness, self-consecration, the gradual cleansing away of those elements which sever from God, until at last when they had passed through the narrow gates and crossed the narrow stream of death, they should enter their true home and live in the life with God, conscious only of Him and His glory. So they would find at last the fulness of their own life, the life eternal, prepared for the righteous and the loving.

On Friday morning, July 6, an opening service was held in the College Chapel, conducted by the Rev. H. Enfield Dowson, President of the Sunday-school Association, who also gave an address.

ADDRESS BY THE REV. H. E. DOWSON.

At the opening of his address Mr. Dow-

son spoke of Manchester College as the beautiful home of inspiration for the higher life of our churches, and recalled the memory of John James Tayler and James Martineau as the inspirers of many now in charge of those churches, and teachers of the present teachers in the College. To them he expressed great indebtedness for the privilege of holding that School in the College, and for their aid in setting a higher standard in Sunday-school work.

It was good for them to come to Oxford. Many of them lived amid factories and workshops in the struggle of modern enterprise, with faces turned towards new commercial developments and new mechanical inventions, and it was good to come to that ancient University city, with its traditions, its associations with centuries of reverence. In that progressive age it was a grand thing to be reminded that their roots struck deep down into the soil of the past and to hold intercourse with it in spirit, as they did at Oxford. The thought of ages had much to say to the thought of the passing hour, the religion of centuries had inspiration for the children of each new day. Jesus himself with all his freshness of soul, his new personal conviction springing up within himself, came not to destroy, but to fulfil. It was to hold communion with the twofold spirit of profound religious faith and high intellectual culture associated with Oxford that they had come to Manchester College for that session. Those two elements were needed in all their work for the young.

He then proceeded to speak of two characteristics prevailing among their young people in the present day not conducive to the higher work of the Sunday-schools.

(i.) The growing love of relaxation and amusement with a tendency to shirk intellectual exertion.

(ii.) A loss of the true religious spirit, reverence for holy things, and deep strong personal faith.

They could not but have sympathy with the young in their natural love of pleasure, in social gatherings, and the companionships of leisure hours. It was one of the functions of their schools to supply opportunities for healthy recreation during the week, greatly needed after hard work; and they provided in that way a large part of the sunshine of their young lives, in which he heartily rejoiced. But recreation in connection with their schools must not take the first place. The chief aim must ever be to lift up the life religiously, morally and intellectually. Recreation must only be taken when it was well earned. That was a luxurious age for all classes, but harder times were perhaps in store for them. The war in South Africa with all its attendant evils had yet called out much endurance and self-sacrifice in the combatants on both sides, and it might be that the new generation would be roused to greater energy and to sacrifices for ends greater than self. In coming together there they sought new stimulus, and he trusted they might be roused to higher life and work. Whatever they did in their schools, nothing was to be compared with the exertion on their scholars of a personal religious influence, and nothing could fit them for that so much as to sit at the feet of those who were more full of the spirit of religion than they. What they as teachers needed was personal communion with the true living spirit of their master, Jesus, and fresh from that communion to carry back to their work a deep and strong religion drawn from the Master's well of life. Of all devices to lay hold on young minds nothing could be compared with the outpouring on mind and heart of the spirit of Jesus. Their standard of intellectual culture could not be too high, yet that was as nothing compared with the all-mastering power of a soul on whose altar the sacred and sanctifying fire of personal religion burnt. That through their meeting together there they might be more truly furnished with that most precious gift was his earnest prayer.

The second hour on Friday morning was devoted to the first of the lectures dealing with the practical aspects of the teacher's work, a lecture on "Child Study," by the Rev. W. G. Tarrant, who was introduced by the President.

CHILD STUDY.

A man who would grow roses, Mr. Tarrant said, must know something of the nature of rose-bushes, something of the aspect they prefer, the soil that nourishes them and the enemies that most attack them. If a man is getting a new gardener for his vineries, he particularly inquires if the candidate understands grapes. So they would get more fruit and blossom in the moral gardening, if they were more thorough in their attempts to understand boys and girls. It was a glorious thing they were called to do as teachers, to play to the children the part of sunbeams and breezes to the buds, to help them to open out so as to give and take the beauty of being in all its manifold forms—to think, and by and by to act for themselves; finally, to become helpers themselves and so carry on the divine creation of full, intelligent, productive manhood and womanhood. In trying to understand the nature of a child, as the gardener understood the nature of a plant, they came upon the whole problem of human philosophy. Their study of the child would certainly seem to be sadly incomplete till they had learnt how he was made up, mind and body. They ought, therefore, to know something of physiology and psychology. Much was to be learnt from each. If they had time and patience to master one or other of the excellent manuals dealing with those two branches of science they would find their notions on the subject considerably extended and arranged in useful order; but they must never forget that a human being, however lowly, was always more worthy of attention than any book about him, and when they had learnt the labels put upon his parts and functions, bodily or mental, they had yet to deal at first hand with that very surprising thing himself.

To understand men or children something was wanted that books could not give—the something that enabled the doctor to "get on" with his patients, the minister with his people, and the teacher with his class. Could that knack of getting on with folks be acquired? It was doubtless a gift, but a gift that could be cultivated by earnest thought and persistent endeavour. The man who "got on" had his eyes open all day, and went about putting two and two together in a profitable way. If he had the advantage of scholastic training, he yet jealously guarded and freely exercised his native powers of observation and deduction. No philosopher could delude him into bartering away the tried old lamp of his own sense and judgment for the new lamp of the latest theory of things. One part, therefore, of the secret of the successful student of child-nature was alertness, sensitiveness, constant observation of the real movements of life in the child, at its work and play, with its companions and alone, in its loquacities and silences, in its joys and troubles. The other part brought them very near to the gospel of the great Lover of children. If it was true that a doctor got on with his patients because, with all his learning, he was a man, it was equally true that he who would get on with children must be a child himself. "Except ye become as little children," there could be no entrance into that particular kingdom of heaven. They must remember that in healthy children there was a fund of energy impatient to expend itself on something. Their wonder, their love of action, their love of rhythm, must be engaged by the teacher, entering into their minds and being a child with them, and then he would get on with them; not by compulsion, but by attraction he would lead them to the great lesson of self-control. Was it so difficult to live as children with children? They were all as children amid the vastness and variety of that beautiful world, and were kept in an embrace without which they would be helpless as motherless babes. They had, it is true, elements in their life beyond those of childhood. One was the bud, the other the flower, and all real education was devised to help the flower forth into its purest, sweetest and completest grace; but bud and flower were nourished with the same life-current. The teacher and his class alike awoke to wonder, grew strong by effort, prayed one prayer in varying accents, and sang one song of praise. If they were children with the children they would understand them best, for, however strong compared with them, they would still feel their needs and share their simple spiritual comforts, and thus would best work for them and with them.

On Saturday morning, after a brief devotional service, Mr. Carpenter gave the first of his course of Bible lectures, the subject being "The Struggle for Freedom of Inquiry." This was followed by a lecture on "What Sunday-schools may learn from Day-schools," by Mr. A. J. Mockridge, of Oxford, who was introduced by Mr. Carpenter as principal of the pupil teachers' centre and formerly diocesan inspector of schools, a member of the Church of England, whom on that account they were the more glad to welcome.

WHAT SUNDAY-SCHOOLS MAY LEARN FROM DAY-SCHOOLS.

Knowledge of the subject, Mr. Mockridge said, was not the only requisite in a teacher. Not everyone who knew could teach another what he knew. The great works of the educators of the past should be studied. Both intellectual and moral encouragement would be got from the study of the life of such a man as Pestalozzi, and he strongly recommended to his hearers R. H. Quick's "Educational

Reformers" (Longmans). The undue loading of the memory with undigested facts was the danger of all teaching. In Fitch's "Lectures on Teaching" they would find much suggestive information. History should be taught not in dry skeleton but through biography, as it was in the Bible.

The first duty of a teacher was to know his pupils, their temperaments, habits, limitations of knowledge, and, if possible, their home surroundings; but if he could not see them at home, then to get to know them in their playtime, where the real child was to be seen. A teacher with ability in sports should use it to win the admiration and confidence of the children.

Tact should be acquired and cultivated. It was required both in teaching and in management. Often a right answer was timidly and clumsily given. It must not be impatiently brushed aside and the child discouraged, but must be drawn out more clearly by patient and tactful questioning.

Preparation of the lesson was essential, not merely the getting of a knowledge of the subject. Sometimes there was too much knowledge, and matter had to be selected for presentment to a class. The method of presentment had to be carefully considered. They must try to enter into the child's mind, imagine what questions would occur to it, and so be able to amplify and simplify their explanations. Teachers often failed because they lectured, and were not in touch with the child's mind. They must utilise the answers got from children, but so as not to be led too far afield, away from the subject of the lesson. Teachers must have a sense of proportion, and lead the class continually back to the main lines of the lesson. They must know how long attention can be kept, and when to go back for recapitulation, or to relieve the strain of the lesson by illustrative anecdotes.

If a book of prepared lessons had to be used by younger teachers it must be only as suggesting the lines of the lesson, which must be assimilated and freely given by the teacher, not blindly followed out, otherwise the lesson lacked freshness. Eyes must be on the class, not on a book or a heap of papers. The real essential matter, as a wise teacher had said, was love for the work and sympathy with the pupils. The most perfect method, the finest subject matter, were dead things in themselves. The personality of the teacher was the really effective thing to waken the desire for what is good and true and fair. In T. G. Rooper's "School and Home Life" (Brown and Sons) they would find much help.

They must use the child's imagination, and cultivate the art of questioning. To be a skilful questioner was almost the same thing as being a skilful teacher. "Wise questioning is the half of knowledge," Lord Bacon had said. They must question to see what the class already knows, to see whether their teaching had been clear, or whether difficulties had arisen, and at the end to see the result. They must question to secure the mental activity and co-operation of the class. Questions must be clear, in simple language, and as brief as possible. Questions should not allow of being answered with merely yes or no. Answers given were often a grave reflection on the questioner. They should avoid such questions as "What do you think of Moses?" "What happened before the Flood?" Questions should be pointed, not admitting of an infinite number of answers. The Education Department had recently advised that in lower classes answers should be required in the form of complete sentences, to show that the children really knew what they were saying. In questioning manner was as important as matter. A teacher must not be too exacting or cross. A bustling teacher made great mistakes, repeating a question again and again, and making confusion. A spiritless teacher would lose the attention of the class. Questions should be put first to the whole class, and then one child be selected to answer, so as to keep all alert. Simultaneous answering should not be allowed.

As to discipline, the responsibility was divided. The superintendent must see to the general arrangements of the school, that classes are not too near, and noise not too great; then each teacher must see that his own class is comfortably seated, and so that he can see all his children at once. Then if an interesting well-prepared lesson is given, there will be order and the class will be interested. Insubordination must be dealt with firmly. A teacher should neither coax nor threaten. He must never let a naughty boy see that he is disturbed, but he may show displeasure. He should never warn a boy unless he is prepared to act.

In thanking Mr. Mockridge for his lecture, Mr. Carpenter recommended a little book by Professor J. M. Baldwin, "The Story of the Mind" (Newnes and Co.), as rich in illustrations of child life. In answer to questions, Mr. Mockridge said he thought a number of small classes close together in a noisy schoolroom could do little good; it would be better for capable teachers to take it in turn to give a good lesson to the whole school, while the others helped to keep order and remained in personal touch with their classes; or the school might be divided into a younger and an elder division, and so dealt with by two teachers. On the other hand, more than one teacher emphasised the great value of the old method, not so much in the instruction given as in the personal ties formed between teacher and children.

On Saturday evening a Conference was held in the lecture-room on "The Outside Activities of the Sunday-school." The chair was taken by the Rev. V. D. Davis, and Mr. ION PRITCHARD first gave an address, in which he urged that to complete their work as teachers other opportunities must be found beyond the hours at school. To invite a class home to tea and spend a pleasant evening, so that the teacher became as one of the children, was a capital plan; and based on that idea, he described the formation of a club, as specially useful for elder children. The club must not compete with technical and other classes, and should therefore meet not more than once a week or a fortnight. Teacher and class should be together as club-mates, and no one else should be invited in to entertain them. The members should make their own rules. In the club described by Mr. Pritchard, the boys were over 14, with a small regular subscription and register of attendance, meeting on Saturday evenings from 6 to 10. There were rules as to the election of outsiders to membership and the introduction of friends. Smoking and gambling were forbidden. Among their games they had provided themselves with a billiard table. Among their occupations was a Press class, in which cuttings from the current Press on matters of varied interest were discussed.

Another suggestion Mr. Pritchard made was of meetings between neighbouring schools during the winter, and for excursions in the summer. Such meetings were found to create fresh interest, and elder scholars stayed longer with their schools.

Mr. J. BALLANTYNE then gave an account of the Boys' Own Brigade in connection with Stamford-street Chapel, telling of the Boys' Brigade, and the enforced retirement of the Stamford-street company on account of their heterodoxy. They were, however, so impressed with the value of the brigade that they had continued their work under the new name, and were anxious for a larger union with other companies. The gymnastics, the regular drill, the parade services had an admirable effect upon the boys, and it was not found that membership in the brigade encouraged a warlike spirit in them. Their motto was, "Quit you like men and be strong." Questions were asked in reference to the military character of the brigade, and Mr. Leonard's "Life Brigade" was mentioned.

Other teachers added further suggestions from their varied experience, including art classes, gymnastics for the girls, window gardening, musical drill and dancing, and the Conference proved very interesting and helpful.

On Sunday afternoon another Conference was held, at which Miss Marian Pritchard introduced the subject of the "Young People's Religious Union," and part of the Rev. J. Ellis's Conference paper was read, describing what had been done at Sheffield. At the conclusion of the discussion a vote was taken, and it was affirmed, without dissentient, that if a suitable scheme could be suggested, it was desirable to have a national union, in which the young people's societies connected with various churches could be enrolled. Considerable difference of opinion was expressed, and it was not suggested that the exact model of the American Young People's Religious Union should be adopted. Forty schools were represented at the Conference.

On Sunday evening the second of Mr. Carpenter's lectures was given, after a brief devotional service, the subject being "The Revised Version," and the subsequent lectures were given during the week, in the first morning hour. After the third lecture, on Monday morning, Mr. Carpenter showed some of the most interesting books connected with the history of the Bible, in the Library.

The second lecture on Monday was by the Rev. J. L. Haigh, and was entitled, "Wanted, Men and Women!" Of this vigorous and inspiring address we give no summary, as we hope to publish the greater part of it in full.

The second lecture on Tuesday was by the Rev. W. Copeland Bowie, on

THE PRACTICAL WORK OF THE SUNDAY-SCHOOL.

If the Sunday-school, Mr. Bowie said,

was looked upon as an educational institution, apart from the question of its value as a social centre and the good influence it had through the personal relations between teacher and taught, it would be generally admitted that the standard of excellence was not very high, and that the day-school was far beyond the Sunday-school in effectiveness.

To render their schools more competent to do their proper work, more attention should be given to the buildings, the apparatus, organisation and officering of the school, but that was all subordinate to the question of ability, willingness and sympathy in the teachers. The business of the teacher was not simply to fill the children's minds with facts, but to develop intelligence, to build up character, to draw the soul towards goodness and towards God. He must awaken a healthy curiosity and interest in questions of life and character, and inspire them to attain to the higher things in their own lives, to love truth and right, and to have the supreme reverence and trust. Affectionate and sympathetic teachers were what was most needed.

Their Sunday-school teaching should be treated as that of the day-schools had been treated. They should have a small commission of competent, large-minded and large-hearted men and women skilled in school work, to go from school to school and examine and report on the work and methods and the character of the teaching, and like the day-school inspectors, not only to observe, but to make suggestions to the teachers.

One thing such an inspector would certainly note in many schools would be the want of all system in the teaching, which was a sure mark of inefficiency. At the end of a year many teachers if asked how far they had gone, what subjects they had made clear, what ideals they had brought home to the mind and heart of their children, would find it very hard to answer. There was great need of more carefully thinking out and planning of courses of lessons in Sunday-schools.

He suggested that the Sunday-school Association, with the aid of local Sunday-school societies and with the advice of the Principal and professors of Manchester College, should be invited to issue each year a scheme of lessons, or alternative schemes, suited to different tastes and capacities, and so provide for their schools something like the code issued by the Education Department for day-schools, with instructions and suggestions as to teaching, as well as the actual scheme of lessons. The day-school code was the result of years and years of experience of experts throughout the country. It dealt with matters of school management as well as teaching, and set an example that would be followed with great advantage in their Sunday-schools. The American Sunday-school Society had a capital system of issuing schemes of lessons to the schools, and there was much to be said for the one topic method of teaching throughout a school—by which the same subject was taught in all the classes, in a manner suited to the different capacities of the children. In Mr. W. A. Sheldon's book, "An Ethical Sunday-school," they would find a good description of how that system might be elaborately carried out. In conclusion, Mr. Bowie said that it was possible to give way to a tendency to make things too pleasant and easy for the children, to shrink from setting them hard tasks. That was not the highest aim. It was far better to teach them how to face difficulties and to work through the drudgery needed in grappling with a hard subject. That was good discipline, and children could be taught to enjoy the effort in company with the teacher. They must not relax their efforts to improve both their methods and the quality of their teaching.

In the discussion which followed general agreement was expressed as to the great value that a Sunday-school code would have, for the guidance of teaching and the encouragement of better methods. Mr. Ion Pritchard, who presided, mentioned the Sunday-school Red Book, issued by the Congregational Union, and noticed in *The Helper* for 1899, as containing many useful suggestions.

The other lectures on practical subjects were "Nature's Lessons for the Sunday-school," by the Rev. Thomas Robinson; "Hints Gathered from a few American Sunday-schools," by Miss Marian Pritchard; and "What the Average Teacher may do," by the Rev. J. J. Wright. Of these and other Conferences held during the week we hope to have some further account next week.

LEICESTER: FREE CHRISTIAN CHURCH.

STONE-LAYING.

ON Wednesday afternoon, July 4, in the presence of a goodly company, Sir John T. Brunner, Bart., M.P., laid the memorial stone of the new Free Christian Church on the Narborough-road. The school-room adjoining the site of the church has already been built, and was formally opened in January last. The church is to be modernised Gothic in style, and is calculated to seat some 300 persons.

Amongst those present were Alderman Mott, Alderman Wood, Councillors Burton and Royce, the Revs. H. Gow, H. E. Haycock (Loughborough), W. G. Price (Hinckley), W. Whitaker, minister of the congregation; Messrs. T. Fielding-Johnson, F. Winser, president of the North Midland Presbyterian and Unitarian Association, C. H. Roberts, and W. F. Price, secretary.

After a hymn and prayer, the Secretary read letters of apology from Miss Edith Gittins, the Misses Paget, Messrs. E. Clephan, E. F. Cooper, W. Simpson, and J. Bell (town clerk).

Mr. C. H. ROBERTS, who presided, said this was a very important ceremony. The laying of the memorial-stone of the new church marked for them in the history of the church another step in its efforts to find a home whereby it might do more good than it had hitherto been able to do. The history of the Free Christian Church had been a long struggle against difficulties since its origin at the Temperance Hall, some thirty years ago. It had, however, become apparent, lately, that the church was situated in the wrong place. If they wished to increase their membership and sphere of usefulness, and wished for an active church life, they must leave the vicinity of factories and workshops, and go to the districts where people lived. They made arrangements accordingly, and decided to build a church in that neighbourhood. It was a rapidly growing and prosperous district, and once they were started he believed many people in the neighbourhood, unattached to any church, would join. It would be a field for the energies of their minister. They had every reason to be satisfied with their success so far. They had built their school, and since Christmas they had occupied it as a temporary church as well, and they had increased their congregation and added to their offertories, and the school, which at the old building had practically ceased to exist, now could boast of some ninety scholars, nearly all residents in the district. It would, perhaps, interest his hearers to know how the church stood financially. The total cost of the site for the two buildings, and the moderate furnishing appointments they would require, amounted to about £4,000, and they had against that, from subscriptions and the sale of the old building in Wellington-street, a sum sufficient to meet the greater part of the outlay, but they would want about £1,100 to make both ends meet. This was not a large sum, and they hoped to materially reduce it by the time the church was completed.

Mr. CHARLES KEMPSON, honorary architect, with a few suitable words, then presented Sir John Brunner with a handsome silver trowel.

Sir JOHN, in reply, thanked Mr. Kempson very sincerely, not only for the gift, but for the appropriate words which accompanied it. The duty he was to perform he was glad to undertake, and he did it with feelings of true sympathy. The work they were engaged upon that afternoon showed among other things, a desire for spiritual independence, with which he was himself very heartily in accord. They did not, perhaps, realise quite as thoroughly as they ought what a very powerful and interesting body the Unitarians were. In the United States, Unitarianism flourished exceedingly, as indeed might be expected in the land where every form of freedom flourished. He was glad that the move to the Narborough-road had already proved a success, and he congratulated them heartily upon the excellent site they had been able to obtain at the corner of the two roadways. They would have bright, wholesome surroundings—he did not think it well that religion should be associated with soot—and he congratulated them on that ground. He hoped the purity of the outside and the purity of the inside might match for many a day. He regretted the absence of Mr. E. Clephan and Mr. W. Simpson that afternoon, and continuing, said nothing was more to be desired; nothing tended to happier prospects, nothing was more necessary than that they should believe in freedom of religion, in rational religion; in rational reverence in their religion; and nothing promised better than that they should meet together to encourage each other as they were doing that day. He hoped they had made up their minds to be loyal and staunch to each other, and that they would continue that loyalty. He was glad to say, wherever he had gone amongst Unitarians, he had found that spirit growing. It was with the heartiest good wishes for the prosperity of the cause they had met there that day to further that he thanked them for the reception accorded him.

Sir JOHN BRUNNER then declared the stone well and truly laid.

The Rev. H. Gow proposed, Councillor BURTON seconded, and Alderman WOOD

supported, a hearty vote of thanks to Sir John Brunner. A collection in aid of the Building Fund having been made, the company, on the invitation of the ladies of the congregation, adjourned to the schoolroom for tea.

In the evening a service was conducted at the Great Meeting (kindly lent for the occasion), when the Rev. Joseph Wood, of Birmingham, preached to a representative congregation, on the necessity of vitalising the religious life of the churches. He most effectively urged the need of an advance towards a more spiritual morality which should arise from personal religion. A most eloquent sermon closed with a plea for the socialising of our efforts and the abandonment of the old individualism.

The choir rendered Gounod's anthem, "Send out Thy Light."

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual examinations of the above College were held at the Memorial Hall, Manchester, on Tuesday, July 4. During the day sermons were preached by Messrs. Davison, White, Schroeder, and Rossington, and they manifested a considerable amount of pulpit ability. The visitors were the Revs. Philemon Moore, B.A. and J. E. Odgers, M.A. At the prize-giving in the afternoon, at which Principal Gordon, M.A., presided, the Rev. P. Moore delivered the Visitor's Address. He said that the visitors were pleased to report most satisfactorily upon the work for the students during the past year. In addressing himself to the students, he declared the ministry to be the noblest of human callings. They would never have finished with the preparation of their work. It was certain that more or less calamity would ensue if the man of action swallowed up the man of thought, or when formularies cramped the impulse of the living spirit. In recommending the claims of study upon them, he hoped they would avoid the evils of one-sidedness. The time was past when the Unitarian ministry could be charged with too exclusive devotion to learning. The ministry was [not] an end in itself; the Christian minister was no finished creation. Upon leaving college they must not think that all was done, that no more effort was needed, or that they might now follow their inclinations. The ministry to be a useful service must be an intelligent service. They should consider it a duty to cultivate specially some corner of truth in the vineyard, and endeavour to enrich the world with some humble fruit of their husbandry. The effort would mean much to themselves; it would prove an occupation for their slack hours, and the nucleus round which would crystallise the elements of their life's experience which otherwise might be lost. He hoped the congregations would recognise that for them the most valuable part of a minister's life was that he spent in his study.

Principal Gordon made the following announcements of University attainments at the recent Victoria examinations:—M.A.: Revs. J. M. Bass and Alfred Hall. Intermediate B.A.: Henry Dawtrey, Jno. Evans, S. Jones, H. McLuchlin. Preliminary: E. Thackray. Owens College Prizes were secured by S. Jones (Hebrew) and H. McLuchlin (Latin and Ancient History). The Home Missionary College Prizes were awarded as follows:—Sharpe Prize of £10 (Biblical), W. L. Schroeder, M.A.; Greek Prize of £3, H. J. Rossington, B.A. Books presented by Mr. Charles Tyler (Church History), W. L. Schroeder, M.A. Certificates were presented to Mr. Davison, who has accepted a call from the Church at Dromore; and to Mr. Rossington who, as a Hibbert Scholar, is to spend the next twelve months abroad.

In the evening a valedictory service was conducted in Cross-street Chapel by the Rev. J. C. Street, of Shrewsbury, who delivered an impressive address to the outgoing students, taking as his lesson and text passages from Isaiah vi. Addressing himself to the students, he said they had no doubt felt as the prophet felt when he said "Woe is me," &c., and had been overwhelmed by a sense of unfitness to undertake any work for God; but somehow there came to their lips a coal of fire, and they heard a voice saying "Who will go?" and the fact that they had come to College to give years of patient study would seem to indicate that in answer to the voice each one of them had said, "Here am I; send me." Any less consecration than that would be incomplete. The ministry of religion is the divinest of all ministries. Other things have their time and place; but this ministry of religion which links together God and man is the greatest and the supremest of all. He recalled with a thrill sitting where they sat, forty years ago. He recalled his emotions and the awful sense of responsibility that came upon him. Since then he had been in the toiling, struggling world, trying to deliver the message which he thought was delivered to him by the very voice of God. He had not found his task an easy one. It had been one of stress and strain and labour, though happy and blessed. It had made demands upon all the powers and capabilities of his nature; indeed, it had made more demands than he could meet. His studies had all proved useful; never had he read a book which had not given him some help, and every event of his life had helped him in some way to discharge his duties. Not enough was it to be in the cloistered aisle reading the books of the past; they must live in the present, able to feel the touch of a brother's hand, and have knowledge of those who toil and suffer and sin, if they would be successful ministers. Great as would be the demands upon their intellects, the demands upon their hearts would be greater. He could only meet the intellectual doubter on his own ground, and yet the other side of his work had made the greater demands upon him; the only way he could be of any service to the waifs and strays was to put himself side by side with them, to enter into their lives and feel sympathetically towards them, to recognise their brotherhood and sisterhood, and to do what he could to help them. To have been in the presence of the Holy one, to have heard the voice of God, is to see that all are brothers and sisters, and that the Father is of infinite tenderness and has not forgotten the poorest or most wretched. Such a ministry will yield unspeakable joys as well as heart-breaking pangs. No worldly wealth or honour would be theirs; but there would be peace beyond understanding.

The Blackley choir led the singing.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

JOSEPH BARKER.

SIR,—I have been much interested in the articles you have published upon the "The Unitarian Methodists," communicated by an esteemed friend, Rev. W. H. Burgess, and more especially his references to the late Joseph Barker. I should like to point out the following which I have not seen mentioned, at any time, in print. In 1867, when I was co-pastor of the Free Christian Church, in New Swindon, we invited Mr. Joseph Barker to Swindon. He came, spending Saturday, Sunday, and Monday with us there. After a public tea on the Saturday afternoon, he lectured in the church. His freedom of utterance and richness of thought magnetised the large audience. On Sunday he was a worshipper in our services. At the close of the evening service, we held the Communion service, and I had the joy of going forward with him, side by side, and handing to him the elements of this service. After this service was over and we had gone to Rose Cottage, Old Swindon, the home of the late Mrs. Wreford, where he staid during the visit, he said: "Words could not express the deep feeling he had had all the evening. It was the first time for eighteen years that he had joined in any such service, that he had now abandoned his scepticism, and once more sought to be a Christian, a disciple of the Lord Jesus Christ." The man himself, the occasion, with his future career made impressions upon my mind and heart that remain, and ever will. For sometime after this, beyond question, he sought admission to our pulpits; not succeeding as he had hoped for, he turned to the Primitive Methodists. His previous changes of religious thought naturally made our people somewhat shy of him. I well remember a conversation I had with the late Rev. Brooke Aspland about Mr. Barker soon after this visit. It was at this time that Mr. Barker, finding I had been brought up in the Methodist Churches of England and America, said this to me:—

"Methodism wants Unitarian theology, and Unitarian wants Methodist zeal; unite these two and they will win the world to Christianity."

He told me the following:—That during his visit to America, one morning, his wife received here in England sixteen newspapers from the States, each one of which contained an obituary notice of him, setting forth the particulars of his life, time, place, and nature of his death.

J. A. BRINKWORTH.

Saffron Walden, July 9.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Atherstone.—Those who have so generously subscribed to the repairs of the old Presbyterian Chapel that has been closed for two years would be delighted to see the change that a few well-spent pounds and shillings have effected. From a building with holes in the roof, mouldering pews, a brick floor full of pitfalls, and a general sickly smell of

mould and decay, the place is transformed into a neat, comfortable meeting-house for worship on Sunday, for classes and reading-room and mothers' meetings in the week. The reopening services on Sunday were conducted at three and six o'clock by the Rev. Alexander Gordon, when congregations of over 100 at each service filled the floor and gallery. Many came over from Hinckley, and a good choir from Tamworth, and were entertained between the services in Mrs. Gee's garden. A large number from the town proposed to be regular attendants and to bring their friends. It was especially encouraging to see a great many young men attached to no place of worship listening intently. Collections and subscriptions now amount to £40.

Atherton (Chowbent Chapel).—The school sermons on Sunday last were in all respects most successful. Dr. Klein was the special preacher afternoon and evening, and his sermons were highly appreciated by the large congregations which as usual on these occasions assembled, including representatives of nearly all denominations in the district. The Rev. A. H. Dolphin gave a very appropriate address to the scholars at their service in the morning. The collections on the day amounted to £79 3s., being an increase of £17 on the previous years.

Guildford.—The past and present scholars of the Ward-street Sunday-school are to hold a sale of work on Dec. 14, in aid of the funds of the church, and would welcome any help in this their first effort to identify themselves with the work of the church.

Halstead.—On Sunday last a flower service was conducted by Mr. W. H. Shrubsole, F.G.S., of London. The congregation was much larger than it had been for a long time, and comfortably filled the chapel, which was prettily decorated with a profusion of flowers. The collection was proportionately good. An excellent band of string, wood, and brass instruments, under the able leadership of Mr. Finch, led the singing very effectively, and played selections from *The Creation*, and other classical works during the evening. It is worthy of mention that a member of the congregation, imbued with the true missionary spirit, personally invited twenty of his neighbours, who were strangers to the place, and of these no less than fourteen attended the service.

Hindley (Bi-centenary).—The congregation of Hindley Presbyterian Chapel threw themselves with great energy into the fitting celebration of their bi-centenary. The buildings were renovated and beautified, the school and chapel being used in turn for all purposes while the work was going on. New trustees have also been appointed. A beautiful memorial brass to Thomas Gaskell, who was long connected with school and chapel, and died thirty years ago, has been placed in the chapel by Mr. T. Prescott, now of Southport. A portrait of Mr. John Jones, who for upwards of thirty-four years has been superintendent of the school and acting trustee of the chapel, has been hung in the school-room. On Saturday and Sunday, June 23 and 24, the bi-centenary meetings were held. The Saturday gathering took the form of a tea-party and public meeting. Tea was served in the school, and the after meeting was held in the chapel. The senior trustee—Mr. Abraham Hurst—presided. The Rev. Alexander Gordon, M.A., in a most interesting address, told the story of Nonconformity in Hindley from a period more than half a century previous to the building of the chapel in 1700. It is hoped that the address may find a permanent record in print. Speeches of hearty congratulation and earnest hope were also made by the Rev. J. E. Odgers, M.A., of Oxford; the Rev. J. J. Wright, of Chowbent, speaking on behalf of neighbouring congregations and of the North and East Lancashire Unitarian Mission; the Rev. W. H. Drummond, B.A., of Warrington, representing the Provincial Assembly; the Rev. Adam Rushton, of Macclesfield, a former minister, who, in a stirring address, full of reminiscence, brought to remembrance some of the things done by an earnest band of hard-working people during his ministry twenty-five years ago. The minister—the Rev. John Moore—also spoke in supporting a vote of thanks to all who had helped to provide so successful a gathering, which had been moved by Mr. Isaac Barrow, and seconded by Mr. J. Platt. There was a large gathering of friends, which included the Rev. E. Allen (Wamsley), the Rev. J. E. Stead (Park Lane), the Rev. R. C. Moore (Horwich), and the Rev. W. E. George, M.A. (Swinton). The meeting was brought to a close by hymn and benediction. On the following day (Sunday) special services were held. That in the morning took the form of a scholars' service. The fact that it was to be conducted by the Rev. Adam Rushton, and that he had been absent for twenty years from his old sphere of labour, was the means of bringing together a considerable number of old friends. And both by them and by the younger members of the congregation, many of whom had heard traditions from former days, the wise and helpful words of the venerable preacher, now in his eightieth year, will be long remembered. In the evening the Rev. J. E. Odgers, M.A., preached. In a sermon which greatly enlightened and impressed the congregation, he dwelt on the principles of the Puritans and Presbyterians, which led to the building of our older chapels, and which had left our ministers and congregations free to accept the developments of religious thought during the intervening centuries. Mr. Odgers congratulated the congregation, as descendants of the English Presbyterians, on preserving the original name as a designation of their chapel. Our friends here hope that Mr. Odgers will allow his sermon to be printed along with Mr. Gordon's address. On the succeeding Sunday the Rev. John Moore preached sermons bearing on the event.

London: Peckham.—The open-air mission, conducted on Peckham-rye by the Rev. G. Carter, in connection with the Avondale-road Church, was even more largely attended on Sunday afternoon last than on the previous occasion, and over 200 Unitarian tracts were distributed among the bystanders, who, for the most part, gave attentive hearing throughout to an address lasting about three-quarters of an hour. The proceedings were opened with explanatory remarks by Mr. G. V. Carter, the minister's son.

London: Stamford-street.—On Sunday last the children's summer flower service was held in the afternoon, conducted by the minister, whose subject was "Summer." The flowers were afterwards taken by some thirty scholars and teachers to the Evelina Hospital for Sick Children, in the Southwark-bridge-road, where they were gladly received. Recent events of interest have been the annual inspection of No. I. Company of the Boys' Own Brigade, by a captain of another organisation, who complimented the lads on their proficiency in drill; this and the closing meeting of the children's happy evenings, when medals and prizes were also distributed, were very largely attended. On June 23 the Sunday-school went to Riddlesdown, Surrey, and on the 27th the members of the Mothers' meeting to Theydon Bois, Epping Forest; both days were gloriously fine and much enjoyed; on each of these occasions our minister was present.

London: Stepney.—On Sunday, July 1, the usual monthly religious conference in connection with the Postal Mission was held in College Chapel. Mr. Tavener occupied the chair, and Dr. Herbert Smith delivered an address on "Further Logical Developments of the Principles of the Reformation." There was a good attendance, and the address was followed with the closest attention. At the evening service a good congregation listened to Mr. Tavener's exposition of Mr. Holman Hunt's study of Jesus the Carpenter in his picture called "The Shadow of Death."

London: Welsh Services.—The service at Essex Hall was conducted on Sunday, July 8, by Mr. J. Islan Jones. There was a fairly good attendance. Mr. Jones took for his text 1 John ii. 23, and showed that the accusation often made against Unitarians of denying Jesus is uncharitable, and is due in the main to the lack of knowledge on the part of those attacking us as to the position Jesus occupies in our religious worship. He brought a powerful sermon to a close by making an earnest appeal for greater enthusiasm and more self-sacrifice on behalf of the principles of Unitarianism, indicating that the lives of famous Unitarians of the past are proof sufficient that our faith has ample resources for religious development and spiritual joy.

North Cheshire Unitarian Sunday-school Union.—The annual picnic was held at Macclesfield on Saturday last, and was a very successful one. About ninety friends partook of tea in the Parsonage-street Schools, prior to which a large party was conducted through the West Park with its recently erected interesting Museum. Among those present were the President, Mr. J. Barrow; the Revs. H. E. Dowson, L. Scott, W. C. Hall, A. L. Smith, and J. A. Pearson; and Mr. A. Slater, hon. secretary. After tea a ramble was taken, in the course of which several halts were made, and the M.D.S.S.A. Whitsuntide hymns were sung, Mr. W. Wooley conducting. Shortly before reaching the town again an informal meeting was held, the Rev. H. E. Dowson taking the chair. A cordial vote of thanks was accorded to the Macclesfield friends for their hospitality, on the motion of the Rev. J. A. Pearson, seconded by the Rev. L. Scott, to which the Rev. A. L. Smith responded.

Pontypridd.—The Rev. J. M. Lloyd Thomas, who is on a visit to Pontypridd, conducted the service at the Lesser Town Hall, on Sunday, July 8, and preached an interesting and instructive discourse to a large congregation.

Styal.—The Rev. E. L. H. Thomas, B.A., of Scarborough, having accepted the joint pastorate of Styal and Dean Row, a welcome party was held on Saturday, July 7, when a goodly number sat down to tea, after which the Rev. H. P. Greg took the chair. Letters of regret for unavoidable absence were read from the Revs. P. M. Higginson, Dendy Agate, A. L. Smith, H. E. Dowson, T. Robinson, G. A. Payne and Priestley Prime. The letters contained many expressions of goodwill and wishes for the success of Mr. Thomas's ministry at Styal and Dean Row. The chairman gave Mr. and Mrs. Thomas a very hearty welcome on behalf of the trustees of Norcliffe Chapel, and then called upon Mr. E. H. Greg, Junr., to say a few words in the absence of Mr. Greg, of Quarry Bank, who was unavoidably absent. Mr. J. Barrow, the oldest member of the congregation present, welcomed Mr. and Mrs. Thomas on behalf of the congregation. Mr. G. H. Venables, the superintendent of the Sunday-school, welcomed them on behalf of the Sunday-school. The Rev. B. C. Constable, of Stockport, on behalf of the ministers of the district, joined in the welcome. In the course of Mr. Thomas's reply, he said that, with the kind co-operation of the members of the congregation and teachers of the Sunday-school, he hoped to be able to keep up to the high standard of his predecessors. The rest of the evening was spent in roaming through the woods and grounds of Norcliffe and Quarry Bank by the kind permission of Messrs. E. H. Greg and T. Crewdson.

Urmston.—On Saturday, July 7, a farewell meeting was held for Mr. Alfred Davison, who has accepted a call from the Presbyterian Church at Dromore, co. Down. Mr. Davison, during the past session, has been assistant to the Rev. Priestley Prime in his oversight of the churches at Heaton Moor and Urmston, and as resident-student at Urmston has rendered valuable help in the consolidation of the congregation and the management of the Sunday-school. A goodly gathering of members and friends, presided over by the Rev. Priestley Prime, evidenced a keen appreciation of the work done by Mr. Davison, and a number of very cordial speeches were made. At the same meeting a welcome was extended to Mr. W. L. Schroeder, who has accepted a three months' vacation appointment with the congregation.

Yorkshire Unitarian Sunday School Union.—The thirty-third annual meeting of this Union took place on Saturday last at Wakefield. A service was first held in the chapel, at which a helpful sermon was preached by the Rev. Charles Roper of Moss-side. After tea a public meeting was held in the chapel, the chair being occupied by Mr. Fred. Clayton, the President of the Union. Among those present were the Revs. Chas. Hargrove, Chas. Roper, E. Ceredig Jones, A. Chalmers, J. G. Slater, John Fox, W. H. Eastlake, and C. H. Cook, the newly-appointed minister at Holbeck. The report showed an increase in the number of scholars, the total being 2,016, which is the largest number recorded since the formation of the Union. The increase mainly comprised scholars over sixteen years of age. Bradford again takes the lead in the increase, and is closely followed by Rotherham, the schools responsible for slight decreases being Huddersfield and Holbeck, both of which places were for some time without settled ministers. Two Teachers' Conferences had been held, at which interesting papers had been contributed by Miss Brown, of Leeds, and the Rev. W. Mellor, of Huddersfield, respectively. The examinations had not been the success they were formerly, although the Committee had endeavoured to select suitable subjects for study. The other organisations, along with the finances, were deemed to be satisfactory. After the singing of a hymn the President opened the meeting by extending a cordial welcome to all present to Wakefield, and, in moving the adoption of the report and financial statement, referred to several encouraging features of the report, and urged upon the teachers perseverance in their noble work. The Rev. E. Ceredig Jones, in seconding, took the opportunity of giving a cordial welcome, on behalf of the Union, to the Rev. C. H. Cook. The resolution having been unanimously adopted, the Rev. A. Chalmers moved, and the Rev. C. H. Cook, seconded, a vote of thanks to the Rev. Charles Roper for his able and most helpful sermon. Mr. Cook took the opportunity of acknowledging the kindly reference to his appointment as minister at Holbeck. The motion was adopted, and the Rev. C. Roper replied. He also—in the absence of a delegate from Manchester—referred to the good work which was being accomplished by the Manchester District Association. The Rev. Chas. Hargrove proposed a resolution thanking the officers for their services during the past year, and also the appointment of the officers for the ensuing year, which was seconded by the Rev. W. H. Eastlake, and adopted. The meeting closed with thanks to the hosts and the chairman.

OUR CALENDAR.

SUNDAY, July 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON. Annual Flower Service, 3.15.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. P. C. MOZOOMDAR, and 7 P.M., Rev. EDGAR DAPLYN. Minister's Class for Children, 12 30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Sunshine and Shadow." Evening, "The Unknown."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. HILARY BYGRAVE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M, 3.15 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M, Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. F. LAWSON DODD.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. E. ATACK.

LIVERPOOL, Hope-street Church, 11 A.M, Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. DE BEAUMONT KLEIN. Evening, "The Question of Foreign Missions: with special reference to a speech of the Prime Minister about China."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, Anniversary, 11.15 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. M. CONNELL.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M.

TUNBRIDGE WELLS, Mechanics' Institute Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 15th, at 11.15, HERBERT BURROWS, "Woman as an Industrial Factor." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 15th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Moral Influence of George Eliot."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after July).

REV. W. MASON can SUPPLY during the Summer and Autumn, or take temporary charge of VACANT PULPIT.—Address, Culcheth, Warrington.

BIRTHS.

CHARLESWORTH—On the 9th July, the wife of the Rev. Addison A. Charlesworth, of a daughter.

CLARK—On the 6th July, at 9, Agnes-grove, Egremont (Ches.), to Frank and Beatrice Clark, a daughter.

MARRIAGES.

HALL—DE ZOUCHE—On the 11th July, at Hope-street Church, Liverpool, by the Rev. W. J. Jupp, Arthur William, eldest son of the late R. C. Hall, to Beatrice Margaret de Zouche, eldest daughter of the late Isaiah de Zouche, M.D., formerly of Liverpool, and of Dunedin, New Zealand, and grand-daughter of the late C. J. English.

DEATHS.

BINNS—Frances Sarah Binns, the beloved wife of the Rev. W. Binns, of Blackpool. Born, August, 1837; married, January, 1869; passed into the immortal life, July 11th, 1900.

Schools, etc.

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LADY seeks re-engagement (in September) as SUPERINTENDENT or MATRON in Home or School. Experienced. Good references.—Matron, 52, Grosvenor-street, Manchester.

MOTHER'S HELP.—Wanted, at the end of July, a young lady, with some experience of young children, to help with a baby a year old and two older children; sewing and light household duties.—Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

SWITZERLAND.—Mr. Farrington would like to make up a party of two or three young gentlemen to leave England in August for three or four weeks amid the Alps.—Address, Rev. S. FARRINGTON, The Knoll, Richmond.

THE POLCHAR, AVIEMORE, N.B.—The Misses Martineau would LET their COTTAGE for September and October, or part of that time.—For particulars address there.

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Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

FREE CHRISTIAN CHURCH,

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CHURCH BUILDING SCHEME.

The Congregation and Committee beg to acknowledge the following additional donations, with thanks.

Since the opening of the New School-room in January last our work has shown signs of increased success. The Memorial Stone of the Church Building was laid on July 4th by Sir John T. Brunner, Bart., M.P., and it is expected that the Building will be completed by the end of the year. Fully £1,100 is needed for the completion of the scheme.

It is highly desirable that this sum should be raised without resorting to a Bazaar, and the building opened free of debt.

Donations will be gratefully received and acknowledged by the following members of the Finance Committee :—

Rev. H. Gow, B.A., St. James'-road.
Rev. W. Whitaker, B.A., 171, Hinckley-road.
Mr. E. F. Cooper, Lloyds' Bank, High-street (Treasurer).
Mr. C. H. Roberts, "Ashleigh," Narborough-rd. (Chairman).
Mr. J. G. Chattaway, Westcotes Drive.
Mr. J. W. Burton, 39, Loughborough-road.
Mr. W. F. Price, 16, Fosse-road (Secretary).

	£	s.	d.
Previously announced	1274	13	0
Per Rev. G. Dawes Hicks, Ph.D., M.A. :—			
Anonymous	10	10	0
Ditto	2	2	0
Mr. Geo. H. Leigh	5	0	0
Miss Lydia S. Leigh... ...	5	0	0
Mr. Hugh Martineau ...	5	0	0
Mr. Thos. P. Warren ...	5	0	0
Mrs. Alfred Wilson	5	0	0
Miss C. A. Scott	5	0	0
Miss Anna Sharpe	2	2	0
Mr. Oswald Nettlefold ...	1	1	0
Mr. J. Brabner	1	1	0
	46	16	0
Mrs. J. Nettlefold, Edgbaston	10	0	0
Mr. S. Daniels, Leicester	5	0	0
Miss C. Gittins, Leicester	5	0	0
Miss E. Gittins, Leicester	5	0	0
Dr. James Drummond, Oxford... ...	2	2	0
Rev. J. Estlin Carpenter, Oxford ...	2	2	0
Mr. R. Peyton, Edgbaston	2	2	0
Mr. F. S. Bolton, Edgbaston	2	2	0
Mr. J. T. Preston, London	2	2	0
Mr. David Martineau, London	2	0	0
Mr. and Mrs. Wheatley, Bradford ...	1	1	0
Mr A. W. Worthington, Old Swinford .	1	1	0
Mrs. Henry Rutt, London	1	1	0
Mrs. A. Gee, Atherstone	1	1	0
Mr. J. Kinson, Tamworth	1	0	0
Mr. F. W. Collins, Leigh	0	10	6
Mr. J. H. Forrester, Edgbaston ...	0	10	6
Mr. W. L. Teasdale, Wolverhampton ...	0	5	0
Rev. A. Harvie, Gateshead	0	2	6
Collections, July 4th	26	3	4
	1391	14	10
Net proceeds from sale of old building and surplus furniture	1480	0	0
Present Total	£2,871	14	10

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends

The Treasurer begs to acknowledge, with sincere thanks, the following new Annual Subscription :—

	£	s.	d.
Sir William Henry Tate, Bart., Liverpool	10	10	0

EDGAR CHATFEILD CLARKE,
Hon. Treasurer.

BLACKLEY UNITARIAN CHAPEL.

NEW SCHOOL.

The FOUNDATION STONES of the NEW SCHOOL will be LAID on SATURDAY, July 21st, at 4 P.M.

WANTED, by an elderly lady, a USEFUL MAID or HELP (Unitarian). A good reader, letter writer, and needlewoman ; also a good nurse in illness. Abstainer preferred. —Apply, stating age, references, and terms, to M. S., Pierce and Co.'s Library, 50, High-street, Sydenham.

Board and Residence.

A FEW young people received in PLEASANT HOME near Victoria. Terms moderate.—Mrs. Robert Turner, 94, Grosvenor-road, S.W.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THERE appears to be no longer any ground for hope that any but the worst fate has befallen the Europeans who were defending themselves in the Legations at Peking, and a service in memory of the victims of the cruel massacre is announced to be held in St. Paul's Cathedral on Monday morning next. Amid our horror at this dreadful tragedy and the profoundest sympathy for those to whom it has brought personal bereavement and sorrow in the most appalling form, we yet cannot escape the conviction that the cry for vengeance is not the only one that should be heard. It is with shame that we must remember the high-handed violence with which Great Britain has treated China in the past, with no excuse but the interests of trade; and what can civilised Europe expect, the Great Powers of which have so openly and contemptuously regarded China as decrepit and semi-barbarous, fit only to be partitioned among themselves?

WE have received from the Rev. George Hudson, of the Southern Presbyterian Mission at Hangchow, a letter which has appeared in the daily press, pointing out that the present violent outbreak in China is not specially directed against Christianity, but against all foreigners, and at the root of it are very natural distrust and indignation and hatred bred of bitter experiences in the past. To the steps that have been taken by various European Powers in order to gain a hold for themselves on China, and the aggressive action of missionaries whom the Chinese not unnaturally confuse with political agents, Mr. Hudson adds a third very potent cause for this outbreak of hatred against foreigners in the opium traffic, which this country long since forced upon China, and to which is very largely attributed by the most enlightened people of that country their national decay.

ON Thursday afternoon, on the invitation of the Earl of Northbrook, who presided, Mr. P. C. Mozoomdar gave an address, at the Imperial Institute, on "Present-day Progress in India," before a large and distinguished audience. Having paid a high tribute to British rule in India, as the source of unity and peaceful progress, as wise in refraining from religious propagandism, and thus obtaining for Christianity a more sympathetic attention, Mr. Mozoomdar spoke of the Brahmo Somaj and its religious and moral ideals. He distinguished between Hindu Pantheism and the Theism of the Brahmo Somaj, the society of the worshippers of God, and then spoke of the social reform which naturally grew out of their religious faith, and especially of the education and elevation of women. There were now large numbers of educated Hindu women, and even a number of graduates of the University of Calcutta; but the great problem was to find careers for those who did not marry. Dealing later with their attitude towards Christianity, he said that while India would not have the theology of the missionaries, the human and the ideal Christ commanded their allegiance. Towards the conclusion of his address Mr. Mozoomdar made an eloquent appeal for worthier treatment of natives by the British residents in India. There was still a lamentable want of right social relations. Every Englishman in India ought to be a missionary and feel that the honour of the Empire should be represented in his person. The address was very warmly received.

THE "World's Convention" of the Christian Endeavour Societies which has been held in London during the past week, with its headquarters at the Alexandra Palace, bears witness to the astonishing growth of a movement which had a very humble beginning. An interesting article in this month's *Puritan* tells the story. In February, 1881, the Rev. F. E. Clark, minister of a Congregational Church in Portland, Maine, held a meeting of his young people, at which, being troubled at the lack of vitality in his church, he induced them to form a new society, to be called the "Young People's Society of Christian Endeavour," with the object of promoting an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God. That was the beginning, and after a few months of quiet and successful work in this one church, the good example began to spread, so that in a little over a year there were six societies and a membership of 481. In 1889, at a Convention in Philadelphia, it was reported that there were 7,062 societies, with a total membership of 485,000. The great success of the movement has been in America, and England was slow to follow; but now it has taken hold, as the present convention shows, and it is in fact a world-wide movement of Evangelical faith and practical religion.

THE Christian Endeavourers have rallied from all parts of the world for this Convention. On Saturday, last week, two huge welcome meetings filled the Albert Hall and the central hall of the Alexandra Palace. On Monday 27,000 persons paid for admission to the Palace, and there were also several thousand ticket holders. At the Albert Hall welcome meeting the Rev. F. B. Meyer, President of the British National Christian Endeavour Union gave an address to his "Fellow Endeavourers," in which he sketched the chief features of the movement, which wakened fresh and practical loyalty in each member to his own church, and to the larger fellowship of all Christian churches, and made of religion a power affecting the whole of life. He further noted five special movements which claimed their immediate attention:—(1) The proposal that as the new century dawns, it may find all the ministers of the Evangelical Churches of the English-speaking world united in fellowship and covenant of special prayer; (2) the simultaneous Mission during the first months of the new century; (3) the resolution to check the disastrous effects of the drink traffic by obtaining 1,000,000 signatures to the pledge of total abstinence; (4) the resolute attempt to rid our cities and towns of the temptations to immorality, by the return of clean men to power; (5) the evangelisation of the unevangelised parts of the world, as early as possible in the coming century. That was a great programme, which might seem quixotic and impossible, where it not for the hope generated and inspired by that great catholic convention of young and earnest spirits from every part of the English-speaking world, and from other lands.

ON Tuesday Dr. Francis E. Clark, President of the World's Convention, gave his annual address. He had just completed his third Christain Endeavour

MEADVILLE THEOLOGICAL SCHOOL

journey round the world, and had found everywhere, in Japan and China, in India and Kamtchatka tokens of the same true life of faith. Out of the same four root principles, he said, a Christian Endeavour Society would grow anywhere: (1) Confession of Christ; (2) service for Christ; (3) fellowship with Christ's people; (4) loyalty to Christ's Church. Confession was the lungs of the meeting, and service was its hands and feet. Their great secret was that whereas it had become customary to have many sleeping partners in a church, they found some work for everyone to do. The annual report showed a wonderful record of growth. In the United States there 43,262 societies, in Great Britain 7,000, India 459, Germany 168, China 148, Africa 139, Jamaica 120, Mexico 110, Japan 73, France 69, Turkey 60, Spain 36, these with others making a total of 59,722 societies. The meetings of the Convention have been carried through with the utmost spirit, and a great variety of subjects, dealing with the religious aspects of every side of life, have been discussed.

THE closing meetings of the Convention were held on Wednesday. In the Concert Hall of the Alexandra Palace the greetings of some of the chief religious bodies of the country were offered to the Endeavourers. The Rev. J. G. Greenhough spoke for the Baptists, the Rev. Hugh Price Hughes for the Wesleyans, and then the Bishop of London, who said that it was eternally true that they would be judged more by the temper in which they did their work than by the results actually achieved. If they were trying to follow Christ, they must do so in Christ's spirit. He had often been struck by the amount of evil done by the little faults of good men. Dr. Parker afterwards spoke for the Congregationalists, and the Rev. W. Watson for the Presbyterians.

IT is the same secret of frank religious utterance and the demand for loyalty and some practical religious service from each one, that has led to the great success of the Young People's Religious Union among our Unitarian brethren in America. How far we shall follow in this country, in claiming the active participation of our young people in religious life and work, remains to be seen; but the subject is under earnest consideration. It was brought forward by the Rev. J. Ellis's paper at the Leicester Conference, and was again discussed at the Oxford Summer Session for Teachers.

BRAHMO SOMAJ INDIAN FAMINE FUND.

SIR,—Those friends of India who have contributed towards the fund for the millions of sufferers from famine will be glad to read the following letter from Mr. A. M. Bose, of Calcutta, and to learn that the money raised is being carefully expended under the direction of members of the Brahmo Somaj.

£1,900 has already been remitted by me. This may seem a small sum compared to what is required to feed almost a whole nation, but we are reminded and may take comfort in knowing that the generous contributions of English Unitarians to this special fund are alone sufficient to sustain the lives of many thousands of men, women, and children for several months. How long England's help will be required it is difficult to say; even to-day's news which speaks of rain falling in the central and other provinces, tells us also that so far there is no diminution in the demand for relief.

Mr. A. M. Bose, in acknowledging the receipt of the last remittance of £500 on June 28, writes:—

"Our work is going on in the Central Provinces where we have four Brahmo workers at present, who have proceeded from Bengal and are entirely devoting themselves amid many privations to the work of Famine relief. The number of our workers was larger during the last two months, but some have had to come away. We are hoping, however, to send more workers should the need arise. You and our generous friends in England will be pleased to learn that their work in their limited sphere has been most helpful in relieving distress and saving life, and it has been warmly appreciated both by the official and non-official public. I had, while at Darjeeling, an opportunity of speaking to our good Lieutenant-Governor Sir John Woodburn on the subject of the help which the members of the British and Foreign Unitarian Association and others are rendering in this work of relief, and of their previous help on the occasion of the last famine and the earthquake. He was very glad to hear of all this and expressed his pleasure at the way in which such practical sympathy helps to bind England and India closer together.

I am not sending you now any details of the work. You no doubt see the accounts which appear from time to time in our Brahmo papers here. Our Brahmo friends in the Western Presidency of Bombay, to whom we have sent a portion of your contribution, are working through their local agency. It is uncertain yet how long the work of relief will have to be carried on. All India is anxiously watching the course and progress of the monsoon." A. M. BOSE.

I beg to acknowledge the following contributions received since the last published list:—

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Further donations may be sent to me at Essex Hall, Essex-street, Strand, W.C.

London, July 17. ION PRITCHARD.

THE *Athenæum* of July 7, following an annual custom, contains an elaborate and most interesting review of Continental literature during the past twelve months. The literary activity of twelve countries—Belgium, Bohemia, Denmark, France, Germany, Holland, Hungary, Italy, Norway, Poland, Russia, and Spain—is reviewed by as many writers, belonging to the countries of which they write. Mr. Alfred Ipsen, writing of Denmark, says that the year has been one of great activity, so that he is inclined to ask whether the reading public is not lost in a period when everybody is writing. Of French literature it is said by M. Jules Pravieux, after a review which fills more than twelve columns, that tendencies are confused, but that "it is all over with scientific literature; only an artistic literature can be produced."

To-day it is all over with naturalism, as it was forty years ago with romanticism, and seventy years ago with classicism. The literature of the future will be a naturalism widened by being reformed out of certain romantic and especially classic elements, a synthesis, as it were, of the three doctrines of art which our literature has evolved since the Renaissance.

Among the religious books noticed is a study of Newman and the Oxford Movement, by M. Thureau-Daugin.

OF German literature Mr. Ernst Heilborn writes that during the year "no masterly genius has produced a work of power; but there are signs of serious and conscientious work." A new romantic movement, he says, is making its way, which originates in an awakening desire for greater depth and thoughtfulness.

In any case this much is certain: that consistent realism has seen its best days, and that the writers who are its chief representatives are more and more turning aside from it. It is equally certain that, in spite of much journalistic glorification, it has never found a true echo among the people. From the very first it was regarded by discerning minds as excellent discipline for rising talent. German naturalism left an element in German nature untouched, and it is just that element which urges humanity towards art.

Of Italy also we are told that no work has appeared capable of compelling general admiration, but the year has seen a growing revival of Dante studies, "since in coincide centenaries of Dante's vision, and also of the year of his priorate (1300). That revival, the dawn of which was already visible last year, is to be regarded as of more than merely literary importance.

It answers to the present state of the Italian conscience, which, wearied and pained by a present out of harmony with its aspirations, seeks guidance and comfort in a return to the glorious traditions embodied in the immortal book which is its Bible. . . We have to deal with a genuine return to the purest and most vivifying springs of Italian art. We are tired of all the dry bones of academic dissensions and rhetoric old and new, and spirits desirous of freedom and strength find their master and leader in the most ardent and rebellious genius Italy ever had.

In contrast with this remembrance we find in the review of Russian literature keen regret expressed that the centenary of the birth of Pushkin, "the hundredth anniversary of our own intellectual birth, for we begin with Pushkin, who was the Peter the Great of Russian poetry," has been allowed to pass without any worthy notice by the representative writers of the day. Of Spain it is said that the serious self-questioning and the desire for national regeneration which followed the disasters of the war with America have found solid and hopeful expression in the literature of the year, and especially as directed towards educational reform.

LITERATURE.

WOMEN DOCTORS.*

IN the report for 1899 of the London School of Medicine for Women a list is given of the two hundred and fifty-four medical women the school has trained. Many of these have been called to the ends of the earth to serve in hospitals as medical missionaries. China has a large number, and of Japan Dr. J. C. Hepburn says that during the last sixty years the number of medical missionaries from this country and from America has increased from less than twenty to about six hundred and fifty, of whom two hundred and twenty are women. South Africa has several lady doctors in good practice. New Zealand has two. In Persia there is one medical woman. Dr. Mary P. Eddy obtained at Constantinople a diploma from the Imperial Faculty of Medicine authorising her to practise medicine and surgery in all parts of the Turkish Empire. In Russia there are over two hundred women medical practitioners, and quite lately three lady doctors have been appointed to the Army Medical Corps. From London the Hon. Ella Scarlet, Lady Abinger's daughter, is going to Korea as Medical Officer to the Imperial Household, and has been fitting herself for her post by a course at the London School of Tropical Medicine. In May this year Dr. Esther Kim Pak, of Korea, got her medical degree at Baltimore, and returns to practise in her native country. The foregoing are only a few examples of the results of the medical education of women. Did space permit they might be multiplied fourfold in proof of the world-wide work of women doctors, all dating from the last three or four decades of the century.

Pioneer work is always an inspiring theme, and the pioneer in the medical education of women is still with us, and has given us in the book under review a most interesting record of her work since 1847, when she, a young Englishwoman, resident in America, having made up her mind to study medicine, vainly applied for admission to the medical colleges of Philadelphia and New York, and was eventually received at the University of Geneva, in western New York, the only woman student in that exceptionally generous school of medicine. There, in 1849, Elizabeth Blackwell received the full diploma as Doctor of Medicine. This event created quite a sensation in America; the Press generally expressing a favourable opinion upon it. In Europe also notice was taken of it, and *Punch* showed his cordial appreciation in some amusing but friendly verses.

Feeling the need of some wider opportunities of study than were then open to women in America, Dr. Blackwell resolved on a journey to Europe, and returned to her native country, which she had left as a child of eleven years. In Birmingham, where she made a short stay, and in London, she was kindly received by the doctors, including Professor Owen, Dr. Carpenter, and other medical magnates. But her plan was first to go on to Paris to study at La Maternité; and of her residence in that great State institution Dr. Blackwell gives a very graphic and picturesque account. Her next medical school was at St. Bartholomew's Hospital in London, where she was admitted under certain limitations. Sir James Paget was warden of the medical school at the time, and a very cordial friend to the one woman student.

We must pass by Dr. Blackwell's social opportunities in London, but that they were rich and rare may be seen from the names of some who became her life-long friends—Madame Bodichon, Lady Byron, Mrs. Jameson, Mrs. Follen, the Herschells, Faraday, the Hon. Russell Gurney, and Florence Nightingale were all in full sympathy with her. Being now fully qualified Dr. Blackwell returned to America, and found the good seed she had sown there bearing fruit. Medical schools for women were being formed, and her sister Emily had entered the Medical College at Cleveland, Ohio. Dr. Elizabeth established herself as a regular practitioner in New York in 1851, and Dr. Emily joined her sister some years later. "The first seven years of my New York life were years of very difficult, though steady, up-hill work. It was carried on without cessation, and without change from town, either summer or winter. I took good rooms in University Place, but patients came very slowly to consult me. I had no medical companionship, the profession stood aloof and society was distrustful of the innovation. Soon after settling down I made an application to be received as one of the physicians, in the women's department, of a large city dispensary, but the application was refused, and I was advised to form my own dispensary."

This advice was followed two years later, when, with the aid of some friends, Dr. Blackwell opened the New York Dispensary for Poor Women and Children in a small room in a poor quarter of the city.

In 1854 the Act of Incorporation for an institution where women physicians could be available for the poor was obtained and a few well-known citizens consented to act as trustees. From this very small beginning have gradually arisen the present flourishing institutions of the New York Infirmary and College for Women.

My keenest pleasure in the early days of struggle in New York came from the encouraging letters received from the many valued English friends who extended across the ocean the warm sympathy they had shown in London. At this time I employed the leisure hours of a young physician in giving lectures on the "Physical Education of Girls," and later gave a drawing-room course on the "Medical Education of Women." In 1854 my sister, Dr. Emily Blackwell, who had graduated with honour at the Medical College at Cleveland, Ohio, was pursuing her studies in Europe. There she gained invaluable surgical experience from having been generously received as assistant by Sir James Simpson in Edinburgh in his extensive practice in female diseases. In 1856 my working powers were more than doubled by the arrival of this sister, who became henceforth my partner and able co-worker. Dr. Maria E. Zackrzewska also joined us as soon as she had graduated at Cleveland, and became for a few years, before her removal to Boston, our active and valued assistant in the New York work. In 1857 the New York Infirmary for Women and Children was formally opened. The practice of the infirmary, both medical and surgical, was conducted entirely by women, but a board of consulting physicians, then of high standing in the profession, gave it the sanction of their names.

The first attempt to establish a hospital wholly under the care of women doctors met with much opposition, but it prospered through all, and is now a splendid success. Dr. Zackrzewska was the resident physician for some years, and then removed to Boston, where, with Mrs. E. D. Cheney and other allies, she founded the now famous and noble institution the New England Hospital for Women, also conducted entirely by women doctors, to which only this year a new building has been added, for surgical practice, fully equipped with all the latest scientific appliances.

In Philadelphia also a Hospital and Medical School for Women were established. No such school or hospital as yet existed in England, although enlightened public opinion was favourable, and Dr. Blackwell determined to visit her native country again on a sort of medical mission. She prepared a series of addresses showing what was being done in medicine by women in the United States. After a brief visit to the Continent, where she found allies in the Countess de Noailles, that generous sanitary reformer, and Dr. Trêlat, the head of the Salpêtrière, Dr. Blackwell delivered her lectures in London, Birmingham, Liverpool and Manchester. In the Marylebone Hall perhaps the most important listener was the bright intelligent young lady whose interest in the study of medicine was then aroused—Miss Elizabeth Garrett—who became the pioneer of the medical movement in England, and who, as Dr. Garrett Anderson, lives to see the great success of her difficult and brave work, and now presides over the well-established Hospital for Women in the Marylebone-road. During this visit to England an important technical step was taken, and Dr. Blackwell had the satisfaction of being enrolled a recognised physician in the Medical Directory of Jan. 1, 1859. Thus armed at all points our pioneer returned to New York, where an increasing private practice and the claims of the Women's Hospital fully occupied her. In 1861 the Civil War broke out, and all the energies of the women doctors were engrossed in providing trained nurses for the soldiers. The Ladies' Sanitary Association was formed, and worked efficiently.

In 1865, when Emancipation was proclaimed and peace restored, public and professional opinion had so far progressed that there was no difficulty in obtaining a charter for the college, which was now amply endowed as the New York Infirmary and College for Women. Dr. Blackwell occupied the Chair of Hygiene. One of her students was Dr. Sophia Jex Blake, from England, who has recently retired from a successful career as a physician and the founder of a Medical School for Women in Edinburgh.

In 1869 Dr. Blackwell returned to England to assist in the pioneer work here. When the London School of Medicine for Women was established she was appointed Professor of Gynæchology, and for a few years enjoyed a good practice as a physician in London. In the autumn of 1869 Dr. Blackwell attended the Social Science Congress in Bristol, where she met Miss Mary Carpenter, and at her earnest request entered, she says—

On that tremendous campaign against the

* "Pioneer Work in Opening the Medical Profession to Women." Autobiographical Sketches by Dr. Elizabeth Blackwell. Longmans, Green and Co. Price 4s. 6d.

unequal standard of sexual morality known as the repeal of the Contagious Diseases Acts, in which for the following seventeen years I was to take an active part. The study of the subject was a revelation to me. I had never fully realised its wide bearing on human life, and the inevitable social degradation produced by a double standard of morality. My eyes were now suddenly opened, never to be closed again, to that direful purchase of women which is really the great obstacle to the progress of the race.

In this connection Dr. Blackwell wrote her excellent work "The Moral Education of the Young." A little bibliography is given of her other published works, all valuable contributions to Medicine and Hygiene. R. MOORE.

THE BEST BOOK ON THE TEMPERANCE QUESTION.

MESSRS. ROWNTREE AND SHERWELL may be warmly congratulated upon the remarkable success of their book.* It deserved to succeed; but probably, even in their most sanguine moments, the authors did not expect it to reach its seventh edition within fourteen months. May we take this result, not only as a testimony to the excellence of their work, but also as a proof of a widening interest in the subject and a deepening determination to grapple with its difficulties in a broad-minded spirit? There can be little doubt that this is the explanation. At any rate, it is a characteristic of the authors that they look at their subject in a very large way. While supporting proposals which are already familiar as "practical politics" they offer a scheme which, as a whole, there is little hope of bringing into operation in England in less than fifty years. But this is what makes the book so valuable—it is for the future quite as much as for the present—it is as remarkable for its imagination as for its analytical power; it is a most practical romance; it is just the book that has been wanted to convince waverers that the temperance movement does not necessarily commit its advocates to a mere dream of ascetic enthusiasm, but that it has a social aim which is attainable and a social scheme which is workable.

The present edition contains a large amount of material which is either entirely new or has been recast. This statement applies to as many as 300 pages, and the consequence is that the book is larger than before by 160 pages. The principal additions consist of a detailed account of the working of Prohibition and Local Veto in the United States—the fruit of recent researches made by Mr. Sherwell on the spot. The facts are set forth in the most lucid and telling way, and they strongly support the authors' previous conclusions. Two examples will suffice. It is one of their contentions that Prohibition has totally failed in the larger towns. They now give a map of Portland, Maine, marking in red "the actual location of 176 places at which liquor was being sold in the summer of 1899." They say "a complete list of the names and addresses of the proprietors or managers of the saloons and other liquor places shown on the map is in the possession of the present writers." Moreover, "the list does not pretend to be exhaustive." Other towns are mapped in a similar way.

With regard to Local Option, they contend that though, like Prohibition, it succeeds in many rural districts, yet in towns it also (with one qualification) is a failure. The qualification is that, where there is a "safety valve," towns have found it possible to close public houses throughout the whole or parts of their area—the "safety valve" consisting of accessible towns, or parts of towns, where public houses are not closed. A map of the Boston district strikingly illustrates this point.

A special word of praise is due to the admirable series of new illustrations (nineteen in all) by which the authors make their statements and arguments appeal to the eye. This edition of their work brings powerful reinforcements to their plea that for a real solution of the temperance problem there must be some such constructive scheme as that proposed in their last chapter. H. RAWLINGS.

* "The Temperance Problem and Social Reform." By Joseph Rowntree and Arthur Sherwell. Seventh edition. Revised and enlarged. 6s.

AUSTRALIAN NOTES.

WE have glided through a wet, cold, and depressing autumn into midwinter without any very striking experiences, except those produced by war cables and the war fever, which we have had badly indeed. The "event" of these last few weeks has been the visit of the Rev. T. Lloyd Jones, who has been "doing" Australia. I was fortunately able to travel to Sydney with him, and so saw more of him than otherwise would have been possible, and had ample opportunity of talking about "home," as well as about the aspects of our Church life and work here. At Sydney and Melbourne, and again at Adelaide, our visitor received a very cordial welcome, and from his own observation will be able to report on our Churches out South. At my request he put himself to some inconvenience to visit Hobart Town, Tasmania, where he preached to a good congregation. Mr. Jones is now on his way back, and will, I doubt not, have something to say that will deserve and secure consideration, as he can now speak with the authority of knowledge.

Dr. Zillmann has left Sydney. The Church there is in a critical condition, but I found the people anxiously and hopefully awaiting the announcement that a minister had been appointed to the vacant pulpit. I have since learned from the INQUIRER that there is a difficulty in securing a man. I am not surprised at that, but cannot help regretting it. There is really a fine field of work in Sydney. The initial difficulties are formidable, but not insurmountable; hard as the work must be, no nobler could be undertaken by man. Fortunately Mr. T. R. Skemp happened to be on a visit for his health, and has been kind enough to conduct the services; but the state of his health will not permit of his assuming full pastoral duties, and at any time may compel him to retire.

I hear encouraging news from Auckland; Mr. Jellie has organised an orchestra and is getting together a good choir, and new members are being added to the church weekly, such as shall be saved. A building fund has been inaugurated, and one promise of £100 and several for smaller amounts have been handed in. The outlook appears to be full of promise.

One reads the reports of the churches, of the National Conference, and of the B. and F.U.A. with indescribable longing that something similar, however much smaller, were possible here on the outskirts of the Empire. But it is something to keep the flag flying in this Mafeking of the South. Some of us would like to do a great deal more, but are crippled by our utter lack of any kind of organisation. Political Federation is almost completed—large preparations are being made for its consummation towards the end of the year—but to federate our churches seems extremely difficult. Distance is our great obstacle. We are each five hundred miles apart, and Mr. Jellie is thirteen hundred miles from anywhere. Obviously it is not easy to co-operate effectively across these wide spaces. A suggestion has, however, been made to found an Association of Unitarians for Australasia, somewhat on the lines of the B. and F.U.A.; and if this can be carried through, a new departure will be possible. There are several thousands of Unitarians in Australia, but they are very widely dispersed, and most of them are quite out of touch with our church life. I reckon that if only 5 per cent. of these can be induced to join the proposed Association and to subscribe to its funds, there would be a yearly revenue sufficiently large to enable us to assist existing churches when needed and also to break new ground. By the generosity of our friend, Mr. H. G. Turner, a preliminary circular has been issued and is being sent out to the various colonies. The response so far has not been large, but is unanimously in favour of the proposal. But to realise the scheme we need an agent to devote some time to each of the several centres of population, to organise local committees and to press the matter upon the attention of our people. This, unfortunately, we are unable to accomplish, and must make the best of limited resources.

Church affairs in general are not very lively just now. The chief attention centres upon the evolutions of the Presbyterian church. There are vague rumours of coming storms which may or may not be true; but it now appears that the federation of that church is likely to be delayed by the action of the New South Wales Assembly, which has rejected Clause 4. This clause protected minorities of not less than one-fifth, and secured them their properties should they object to the proposed basis of union. It is said that New Zealand and Tasmania will follow the lead of New South Wales and not that of Victoria, which had adopted the clause. The issue is serious, but quite uncertain.

I should like to say a little about some other movements that are of more than local interest, but the Mail is due and these must wait until a more convenient season. R. H. LAMBLEY.

Melbourne, June 6.

Zoroaster. By Aristo. 2s. 6d. (Watts and Co.)

Max Hereford's Dream. By Edna Lyall. 5d. (Clarke and Co.)

Fate Mastered, Destiny Fulfilled. By W. J. Colville. 1s. (G. Bell and Sons.)

Contemporary, Bookman, Mind, Scribner's, English Historical Review.

OPENING OF THE MANCHESTER DISTRICT SUNDAY-SCHOOL HOLIDAY HOME.

GREAT HUCKLOW was *en fête* on Saturday week, when the new Holiday Home connected with the Manchester District Sunday-school Association was opened. Parties were present from two schools—namely, Pendleton and Lower Mosley-street—to take up their abode in the Home, and there was also a large gathering of friends from Manchester, Sheffield, and other places present to take part in the opening proceedings. The Home embraces a number of separate buildings, including three houses which are specially fitted up as dormitories, a large day-room, kitchen, pantry, &c. In the dormitories there are eighty single beds, and the day-room, which is fifty-two feet long by twenty-five wide, affords dining accommodation for one hundred persons. The day-room, kitchen, and pantry are new buildings, of corrugated iron, lined with wood. They stand in an elevated position on the side of a fine hill in a field which will serve as a playground, and commanding a magnificent view of the surrounding country. The cost of the erection of these latter buildings together with the furnishing of the dormitories will be about £500, and it will be met out of the Twentieth Century Fund which the Association is raising for this and other purposes. The Home is fully booked until the middle of September, parties representing about fifteen schools taking it in turn to spend a week there. Some of the parties will require the whole of the accommodation; in the case of others several small parties are grouped together. The Committee, however, desire to keep in view their ideal, which is the transference of the whole school, teachers and scholars, into the country for a week's family life together, and to promote this they encourage the sending of large parties rather than the grouping of small ones.

The visitors on their arrival for the opening found the various buildings constituting the new Home gay with flags, and the village friends generally turned out to give them a welcome and to join in the proceedings. The Revs. C. Peach, S. H. Street, Miss Darbishire and Mr. D. A. Little (members of the Home Committee), who had been spending several days in the village preparing the Home, met the visitors and conducted them through the various buildings, the neat and clean appearance of which evoked constant expressions of pleasure and surprise. After the tour of inspection a meeting was held in the field in front of the new day-room. Among those present were the Revs. S. A. Steinthal (President of the Association), C. Peach, S. H. Street, W. E. Atack, J. W. Bishop, W. Holmshaw, G. Street, W. H. Rose, and Messrs. W. H. Talbot, R. Nicholson, T. Robinson, J. Wigley, W. Green, G. W. Osborne, and a large number of ladies. The chair was taken by Mr. D. A. Little (Secretary of the Association), and the meeting opened with the singing of the hymn "Come Kingdom of our God," after which prayer was offered by the Rev. W. E. Atack. The Chairman referred to the great growth in the work of the Association. By the generosity of their late President, Mr. C. C. Grundy, they were in possession of an admirable little Convalescent Home at South Shore, Blackpool, and now they were launching this larger enterprise. All this went to prove the vitality of their northern Sunday-school life. The Rev. S. A. Steinthal before opening the new buildings spoke of the great pleasure it afforded him to take part in a movement which was calculated to bring happiness and health to hundreds of poor children. No better work could be done than to take the children out of the smoky streets of Manchester into the sunshine and pure air of the Derbyshire hills for a week's holiday. Nor could he imagine anything better for the teachers and scholars than this week together under one roof. It would be the grandest opportunity the teachers would ever have of influencing the lives of their scholars, and he was sure it would re-act upon the life and discipline of the schools. Having further expressed his great pleasure at the charming situation of the new Home and at the perfect adaptation of all the buildings to the purposes in view, Mr. Steinthal proceeded to unlock the door of the main building.

A vote of thanks to Mr. Steinthal was passed, on the motion of the Rev. C. PEACH, seconded by Mr. W. H. TALBOT, and supported by the Rev. S. H. STREET, and the meeting closed with the Benediction.

The whole company then entered the new building, where tea was provided. The afternoon was very fine, and the visit was very much enjoyed by those attending the proceedings.

Letters of apology were received from many who were unable to be present, including the Revs. L. Scott and D. Agate. Regret was also expressed during the proceedings that neither Mrs. Worthington, Mr. G. H. Leigh, Mr. Percy Leigh, or Miss Leigh could be present to see the completion of a scheme which their generous benefactions had done so much to forward.

MISSIONARY CONFERENCE.

THE annual meetings of the Missionary Conference were held at Memorial Hall, Manchester, July 5, under the presidency of the Rev. W. W. Robinson, of Gainsborough. A Communion service was conducted by the President at 10 A.M., and a religious service at 10.30 A.M. by the Rev. J. A. Pearson. At the business meeting the President, in his address, spoke upon the subject of individual enthusiasm and what it could achieve in the sphere of ministerial activities.

The report referred to fresh missionary effort successfully engaged in at Bolton, Blackpool (South Shore), Gateshead, and Burnley. The Rev. Charles Roper, B.A., was unanimously appointed President for the ensuing year; the Rev. J. C. Hirst and the Rev. W. R. Shanks were re-elected treasurer and secretary respectively; and the Revs. A. H. Dolphin, A. W. Fox, J. A. Pearson, A. E. Piggott, and J. Ruddle were elected members of Committee.

There was a paragraph in the report concerning the Unitarian outlook in the Isle of Man. The Secretary had recently paid a visit there with a view to ascertaining the desirability of holding services at one of the seaside resorts—the feeling being in favour of Ramsay. The Committee were instructed to take the matter further into consideration, and if possible to arrange, in conjunction with the trustees of the old Douglas Church, for a series of summer services.

The Rev. C. J. STREET, M.A., suggested that there was a suitable field for tentative missionary effort at Colwyn Bay. He pointed out that a great many members of our town churches go and seek rest and health there, and he thought that a series of summer services held there would be appreciated. A resolution was, after the question had been discussed, passed, empowering the Committee to make full inquiry, and to proceed with any effort there which it may deem desirable. There is a strong desire on the part of the Conference to do what it can in promoting the preaching of our gospel in places where we have no established congregations.

At the afternoon meeting the Rev. A. H. DOLPHIN read an able and interesting paper on "What can our Churches do for the Social Life of the People?" The Rev. Neander Anderton, B.A., opened the discussion, and the Revs. Jno. Howard, A. E. Parry, C. J. Street, J. Ruddle, J. C. Street and others also took part in it. Most of the members present stayed and had tea together, after which a pleasant evening was spent in proposing various toasts suitable for the occasion.

LONDON PERMANENT CHAPEL BUILDING FUND.

A MEETING of the Council of Ministers and delegates and subscribers to the Chapel Building Fund was held at Essex Hall on Wednesday evening, Dr. W. Blake Odgers, Q.C., in the chair. A statement was made as to the result of the bazaar, and the present position of the Fund, from which it appears that the treasurers now hold £13,035 13s. 10d., and there are still further proceeds to be looked for, from the sale of pictures and other goods left over from the bazaar. The total receipts from donations up to date, Mr. Frank Preston announced as £10,048 7s. 2d. Receipts from entertainments before and at the bazaar amounted to £316 17s. 9d., and on account of interest at the bank £97 6s. 7d. Thus £10,462 11s. 6d. had been received irrespective of actual proceeds of the bazaar itself, and these amounted to £3,142 3s. 3d., making gross receipts of £13,604 14s. 9d. The expenses amounted to £569 0s. 11d., leaving the net result as above stated. A considerable number of donations have been received since the last public acknowledgment, and we understand that a completed list will shortly be published.

In accordance with the original scheme, on the motion of Mr. HOWARD YOUNG, seconded by Mr. S. S. TAYLER, the meeting unanimously appointed the following gentlemen as the twelve trustees to administer the Fund:—Sir E. Durning Lawrence, Bart., M.P., Messrs. Hahnemann Epps, Sydney Martineau, Oswald Nettlefold, W. Blake Odgers, Frank Preston, J. Sudbery, Harold Wade and A. Wilson, and the Revs. W. Copeland Bowie, A. Farquharson, and W. G. Tarrant.

On the motion of the CHAIRMAN, seconded by Mr. DAVID MARTINEAU, it was agreed that subject to the consent of the London District Unitarian Society, £9,000 be appropriated to the Permanent Building Fund, and the remainder amounting to something over £4,000, but not exceeding a third of the whole

amount, according to the original scheme, be at the disposal of the London District Unitarian Society, for "paying off debts or charges on, or purchasing the freehold of some of our chapels or halls in or near London," this part of the scheme to be completed by Dec. 31, 1902, or any balance remaining to be added to the Permanent Building Fund.

The trustees were also directed to submit a scheme to the next meeting of the Council, to be held not later than November, for the establishment of the Fund on a permanent basis, whether by a trust deed, or by incorporation under the Companies Act of 1867, or in some other way.

The Chairman, alluding to the amount of £9,000 as forming in the first instance the Permanent Building Fund, pointed out that it was a direct incentive to some generous friend to add one more donation, to make the Fund up to £10,000. A vote of thanks to the chair concluded the proceedings.

OBITUARY.

MRS. WILLIAM BINNS.

The death of Mrs. Binns, which we recorded last week, called forth many expressions of very warm and genuine appreciation and sympathy, the Blackpool papers especially giving full notices of her life and work. To the memorial notice which we published last week it should be added that in addition to her many activities in connection with the Banks-street congregation, she threw herself into public work, as she had previously done at Birkenhead and at Plymouth, and is spoken of as the virtual founder of the Blackpool Literary and Scientific Society. Before that society during the last session she read a very able paper on "Robert Browning."

The funeral service at the Blackpool Cemetery, on Wednesday week, was conducted by the Rev. S. A. Steinthal, who, in the course of his address, spoke as follows:—

"The things which are seen are temporal, but the things which are not seen are eternal. And so, while we are gathered here with sorrowing hearts to pay our last earthly tribute of respect to her who has entered into peace, we thankfully acknowledge that those qualities which have made her so dear to us can never pass away, but remain with us for evermore. How rich is not the harvest which her spirit is now gathering from the unselfish deeds of love she wrought, and the blessed seeds of beneficent activity she sowed on every side. I can remember how I was impressed more than forty years ago by the bright intelligence with which she entered into the rich promise of good which the benevolent plans of Mary Carpenter held out to those who were prepared to sacrifice mere earthly interests and pleasures to the well-being of the needy and neglected, and how she readily and cheerfully consecrated her cultivated mind to the service of those who had not enjoyed the advantages which had been hers. And from those early days even to the end of her life, her course has been a never-changing one of helpfulness beyond the ordinary range; not always crowned with the success which her unceasing self-devotion seemed to merit, but accomplishing so much and earning so much thankful love that we cannot help offering our grateful praise to our Heavenly Father that He has permitted us to see so blessed an example, and to be assured that she has met Him with well-used talents to receive His welcome into the joy of her Lord, and to see of the travail of her soul and be satisfied. For her we have no reason to grieve; she has done His work faithfully and well; it is those who are left behind who suffer loss and must bear the sorrow which that loss inevitably brings. This very day the workers in the Sunday-school to which she gave so many years of precious service had hoped to give her some slight evidence of their thankful appreciation of her devotion to its welfare, but it has pleased God to open to her the door of the house not made with hands, eternal in the heavens, and welcome her into the mansions of His heavenly home, whither our blessings follow her. But not only has she done so much for the opening promise of the spiritual and intellectual life of children, you in this town have reason to honour her memory for the work she has done in promoting literary and scientific cultivation, and have felt the refining influence she has exercised on the social life of the community. It has been one of the features of the last half-century for which we are not yet sufficiently grateful that the self-devoted labours of cultivated women have raised the tone of social life, and brought an element of purity and grace into public life, the value of which will with growing years be ever more and more appreciated. I have had special opportunities of seeing the ennobling influence of this increasing share which women have taken in very varied branches of activity, educational, ethical, political and religious, and I thankfully remember to-day how earnestly Mrs. Binns has taken her part in this work, and has aided the coming of the day when the unwisdom which has hindered the helpful assiduity of women will give place to a recognition of its true worth. She has never feared to take her share of the obloquy and censure to which the defenders of women's rights have been exposed, and has helped to lay the foundation of a better form of social life for both men and women alike in days to come. Mine is not the intimate and close acquaintance which can do full justice to her rich worth, but I feel assured that if he who knew her best could tell, he would own the best work he ever did owed much to that communion of mind and heart which has made his life so blessed, and which, while he so deeply mourns its outward breach to-day, gives the promise of an even more blessed reunion in that world where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

MR. RICHARD EVE.

Many friends will have heard with regret of the death of Mr. Richard Eve, of Aldershot, who passed away at a Nursing Institute in London, on Friday, July 6, in his sixty-ninth year.

Mr. Eve was a native of Kidderminster, where his father, a Yorkshireman, had settled as a worsted spinner. He was articled to Mr. A. S. Field, solicitor of Leamington, and in 1861 settled at Aldershot, and there built up for himself a very wide and lucrative practice, shared for many years with Mr. Norman Clinton as partner, who survives him. In 1864 Mr. Eve was elected Vestry Clerk at Aldershot, and Clerk of the Burial Board. For many years he was a member of the Local Board, and afterwards a County Councillor of Hampshire. He was Lord of the Manor of Farnborough, and a prominent defender of Common rights. He gained much distinction by his able defence of Arabi Pashi in the trial of Cairo when impeached by the British Government. A man of much benevolence and public spirit, he was an enthusiastic mason, and held many honourable and responsible posts, having been for some years chairman of the managers of the Masonic Boys' School and Grand Treasurer of the Grand Lodge of England. In politics Mr. Eve was an ardent liberal, and made a second home of the National Liberal Club. He fought several contested elections, and twice as liberal candidate for his native borough, but unsuccessfully. A liberal in religion also, he had been for many years a member of the Council of the British and Foreign Unitarian Association, and by a regular attendance at meetings proved the sincerity of his interest. To the New Meeting of his native town he showed his good will by a bequest of £500, the interest to go towards augmenting the Minister's stipend.

The funeral, which took place at Aldershot cemetery on Thursday, July 12, showed in what high esteem Mr. Eve was held in the town of his adoption as in his native place and in the Masonic brotherhood. The service was conducted by the Rev. E. D. Priestley Evans, of Kidderminster.

MRS. WILLIAM TITFORD.

On Sunday last Mrs. William Titford, whose presence in the little meeting house at Newington-green has been so familiar for upwards of forty years, although of late growing infirmity kept her from her accustomed seat, completed her long, useful, and loving life; and, at the age of eighty-four, passed peacefully "behind the veil."

Mrs. Titford, the third daughter of Mr. William Wilkinson, of Coleman-street, was born in 1816, and married her cousin, William Titford, in 1836, whom she survived eighteen years. Eleven children were born to them, of whom nine are now living; to these, to her many grandchildren, and to the large circle of friends who had the privilege of knowing this "Mother in Israel," the sweetness of a beloved memory will ever remain.

The funeral service was held at Newington-green on Wednesday afternoon, conducted by the minister, the Rev. William Wooding, after which the interment took place in Abney Park Cemetery.

Habits are soon assumed, but when we strive
To strip them off, 'tis being flayed alive.
—*W. Cowper.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

Rooted and Grounded in Love.

DID you ever see a tree that had been blown down in a storm of wind? Then you saw how all the ground was torn up round about, where the great roots had stretched out on every side to get a firm hold of the ground, to keep the tree from falling as well as to get its food out of the earth. And very likely it was because some of the roots had got rotten and could not hold firmly enough, that when the storm came they snapped and the tree was blown down.

A well-grown tree is always beautiful, with the great trunk rising so straight out of the ground, and the branches stretching out on every side and reaching far up into the air, covered with beautiful leaves; and it is even more beautiful when one thinks of the roots that are out of sight, but are there all the time, going so deep down into the earth, holding it firmly grounded in its place.

In my old home there were two beech trees which stood side by side, and we boys used often in summer time to climb up into the highest branches. We could get so far up that we could look right over the top-most branches. There were all the other trees, and the roofs of the houses close by, and the neighbours' gardens, and far away, the hills were in sight. It was like a little bit of fairy land to get up there, and we loved those old trees. But we should not have dared to climb up there and swing about on those high branches, if we had not known that far below the strong roots were deep in the earth, making the trees strong and safe.

I have told you this, because I want you to think a little more of what roots are for, and what we mean when we say that our life ought to be "rooted and grounded in love." You sometimes see little children playing in the sand, digging on the sea-shore, or, perhaps, in country-places where they find a sand-heap, or have one made in their own garden. Then sometimes they arrange it all with borders of shells and make paths across; and they get some flowers and stick them in and say it is a garden. But the flowers soon wither, and of course they cannot grow, because they have no roots. Even the youngest children very soon learn that, and know that a plant must have roots if it is to grow. Not long ago our children brought home some acorns, which they had picked up under the oak-trees on a common where they had been spending the day, and we put them in a saucer with some water. Now the acorns have split in two, and at one end we can see the root growing down into the water, while at the other there is a tiny little trunk and some oak leaves on it. So the children can see how a root begins, and the trunk too. But of course an oak-tree cannot really grow up in a saucer, it must be rooted and grounded in the earth, and then it becomes a great tree and can live for hundreds of years.

I dare say, when you were quite little, if you had a garden you sometimes were impatient to see if things were growing. Perhaps you scratched up the seeds you had put in and saw the little roots beginning to form and the tiny shoots getting ready to press up through the soil and open out into leaves. But by disturbing them you spoilt their chance of growing up properly, and you learnt that for a healthy plant one of the things needed is good ground and a quiet place for the root to grow. The root must be undisturbed, for it has not only to get a firm hold of the ground to hold the plant upright and firmly in its place, but it has to get deep down into the ground, and often to spread out hundreds of little fibres in every direction, through which it drinks in moisture and nourishment from the ground, just as a baby drinks in milk and lives upon it, and grows bonny and strong.

Now think of your own life. You are not like a plant, rooted in one place, and you stand upright not by sending a root down into the ground, like those chessmen you stick into the board with a peg, to play in the train or on a tossing ship. You stand upright because your muscles are strong and you have learnt how to hold yourself together and keep from falling; and you walk wherever you want to go. And yet you must have one special place of your own—you must have a home; at least, if you have not, you are very much to be pitied. Think how it might have been if you had not had a home of your own, and if there had been no love to take care of you and teach and help you to grow up strong, and true, and brave. To have a true life you know that you had to be rooted and grounded in *home*; and because there is no real home without love you had to be rooted and grounded in love.

And there are other things in your life which, perhaps, you will understand better, if you keep this thought of the root in your mind, and the way in which it both holds fast and feeds the life. Love does make you strong and helps over many difficulties. I like that story of the little girl who was seen carrying a child almost as big as herself, and when some one said, "Isn't he too heavy for you?" she replied, "He isn't a bit heavy: he's my brother." Now, if she had been carrying a sack of potatoes or any other heavy load, and especially if she had been carrying it for a hard master, who had no kind word or look for his servants, she would have felt quite differently about it. But her life was rooted and grounded in love, and because she loved that little boy, she forgot all about his weight. And so, if you love your work, either at school or in being helpful at home, or when you are really old enough and go out to work, you will find it easy and pleasant; not because there is no difficulty in it, but because love makes you strong and brave to do it, and lifts you over all the hardest places.

Now think of all the things you can that go to make your life strong and true—the love of truth itself, the love of what is right, obedience at home, gladness in helping others, and admiration and reverence for great and holy men and women and wise teachers, and especially Jesus, the great and loving teacher, whom you are learning to follow. Your love goes out to all these, like the hidden roots of a plant, to take hold of them, to keep you firmly in the right place, and to feed your life from them. That is how we have to be rooted and grounded in love. Just as God makes the earth fruitful, so that the flowers and trees grow up beautifully in their season, so He gives us that good ground for our life, and, unless we choose what is wrong and evil, nothing can pull us up out of it, or keep us from growing up as true children of our Father in heaven.

THE INWARD LIFE.

From "Psalms of the West."

IN perfect loveliness her spirit dwelt among us, in the fulness of grace and beauty came joy to the sad of heart.

In the light of her pure soul it was heaven to rest, in the harmony of her clear voice all troubles melted away.

No bitter things arose in her presence; her gentle strength gave hope to the weary mind.

All her words were true and righteous, her thoughts were good and noble in every utterance.

Infinite was the joy of her kindness, and her sweet reasonableness transformed the partial judgment to equity.

Tender and strong in virtue, all the fashion of folly passed by her unregarded.

In her charity dwelt all beautiful thoughts; her songs breathed forth the sighing of hope in sadness, the sorrow of the divine immortal.

In the twilight a lamp beamed afar; from the dark city came one perplexed; across the dewy field came strains of a glorious hymn.

Thankfulness and praise went up in the still evening, as the stars shone down on peace.

O how blessed are the single-minded, and how joyous the quietness of the household of faith!

Truly to live is sweet, and to work honourably in the sight of God is the highest delight of man.

She doeth little kindnesses,
Which most leave undone, or despise:
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

Blessing she is: God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

J. R. LOWELL.

THE correspondent to whom we are indebted for our report of the South Wales Unitarian Association meetings, referring to a discussion which took place on the means of rendering the Welsh magazine *Ymofynydd* of greater service, adds on his own behalf the following suggestions as likely to be helpful:—"Let us have (1) more sympathy with the editor in the difficulties with which he has to contend; (2) a more generous appreciation of hard work done, with no pay; (3) a more numerous and faithful staff of contributors, to relieve somewhat the burden that now presses heavily on one or two; (4) a larger circulation, and (5) lastly, less fault-finding, especially on the part of those who neither read the *Ymofynydd* nor contribute anything on its behalf. Suppose every lover of the Unitarian cause were to try in future the effect of a word of commendation. It might be productive of good results."

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. B.; W. L. B.; T. H. G.; G. H.; E. W. S.; J. G. S.; L. T. S.; F. H. W.; J. R. W.

The Inquirer.

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LONDON, JULY 21, 1900.

LIFE BEYOND THE POWER OF DEATH.

THE simple service of commemoration in the Richmond Free Church last Saturday, when the tablet in memory of the late Countess RUSSELL was unveiled, touched many chords of sympathy in those who were gathered together for a common act of reverence and thankfulness. Such a life, so worthily spoken of in the addresses that were given and in the letters that were read, and remembered with such deep gratitude in many hearts, remains as an abiding possession long after the visible presence is removed, and the church in which such a memory is cherished is happy indeed in the possession of that which must uplift and purify from all unworthy thoughts and summon constantly to high endeavour.

Mr. FREDERIC HARRISON took part in the service on Saturday as a friend of long standing, and one eminently fitted by distinguished gifts, by intimate acquaintance and close sympathy with many of the noble enthusiasms of Lady RUSSELL'S life, to draw a faithful picture of her character and speak satisfying words concerning much that was most admirable and inspiring in her. And yet there is more to be said, and more to be cherished with unspeakable thankfulness, as, indeed, the whole service testified, beyond that which is compassed by Mr. FREDERIC HARRISON'S Religion of Humanity.

With perfect frankness, and touched by genuine feeling, Mr. HARRISON spoke of Lady RUSSELL as passing "into a world of greater permanence and of more spiritual meaning than our fleeting and too material world of sense and sight." But we confess that it is with a strange chill of disillusion that such words, even in their most beautiful expression in GEORGE ELIOT'S lines on "The Choir Invisible," affect us when we remember that in reality there is no permanence in the spiritual life of which they speak, and that Mr. HARRISON'S "Humanity" substituted for "the LORD" in his adoption of PAUL'S great words of faith, is simply an abstraction. If it is not then we are flung once more into the arms of the Eternal, as indeed we are, with great joy—finding our human life unmeaning without the living GOD, and knowing that "the world of the good and just men and women whose memory survives their mortal career, and whose inspiring influence works for good even in generations to come," is not simply a world in which their memory survives in other evanescent mortals, while they themselves have ceased to be, but a communion of living souls in which, by the grace of GOD, there abides, *on both sides of the veil*, a love that is stronger than death.

Every word that GEORGE ELIOT has used concerning "those immortal dead who live again"—

> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> Of miserable aims that end with self;

in that Choir Invisible, "whose music is the gladness of the world"—we can accept to the full, and yet be assured that the most precious meaning has gone out of them if we do not realise that there is a true unselfish immortality of abiding spiritual life, in which the children of GOD not only leave the pure influence of what they were, but remain themselves still active with growing power in the service of righteousness and love. There are lines in MATTHEW ARNOLD'S "Rugby Chapel," as it seems to us, nearer the truth in its completeness than what GEORGE ELIOT wrote :—

> O, strong soul, by what shore
> Tarriest thou now? For that force,
> Surely, has not been left vain!
> Somewhere, surely, afar,
> In the sounding labour-house vast
> Of being, is practised that strength,
> Zealous, beneficent, firm!
>
> . . . .
>
> Still thou performest the word
> Of the Spirit in whom thou dost live,
> Prompt, unwearied as here.

While, therefore, we are grateful for Mr. FREDERIC HARRISON'S memorial words concerning Lady RUSSELL, we are still more thankful to rest in the assurance of an unbroken communion, in which memory is enriched and lifted into the expectancy of undying hope and the consecration of a united service in the great Household of GOD.

THE mind and conduct mutually imprint
And stamp their image in each other's mint.—*W. Cowper.*

IN MEMORY OF THE LATE DOWAGER COUNTESS RUSSELL.

A SERVICE of commemoration was held in the Richmond Free Church on Saturday evening, July 14, on occasion of the unveiling of a memorial tablet to the late Countess Russell, who from the foundation of the church to the time of her death had been an earnest and loyal member of the congregation. The tablet, which is of beaten copper, beautifully worked, with simple decoration, bears the folowing inscription :—

"In memory of Frances Anna Maria, daughter of Gilbert, second Earl of Minto, and widow of Lord John Russell, who was born November 15, 1815, and died January 17, 1898. In gratitude to God for her noble life this tablet is placed by her fellow-worshippers."

The service, which included the anthem, "The Lord is mindful of His own," was conducted by the Rev. Silas Farrington, who, after the Lord's Prayer and general collect, offered the following special prayer of commemoration :—

"Especially do we thank Thee at this time for the life and influence of Thy servant, Frances Russell. We thank Thee for the simplicity and nobleness of her aims. We thank Thee for her entire fidelity to her convictions of truth and duty. We thank Thee for her broad and generous sympathies, for her openness of mind and of heart, for her clear judgment of right and wrong, for her sincerity and singleness of thought and will. We thank Thee for all she was—for all of encouragement and high stimulus she gave to family and friends, to all who came within her circle, and for all the good which overflowed from her beyond her circle into the world. We thank Thee for a life filled to the brim, and filled to the last, with the enthusiasm of humanity, with hope and with trust. And we pray that the memory of her may be so kept alive in our hearts that she may still influence us for good, still inspire us by her faithfulness, her courage, and her steadfast faith in goodness. So may she continue to live in us, as in Thee—here, as in the Beyond. Amen."

After the anthem, Mr. Farrington unveiled the tablet and read the inscription, and then also read the following passages from the letters of friends unable to be present.

From Dr. Drummond, Principal of Manchester College, Oxford :—

> It was not my privilege to know Lady Russell either very long or very intimately; but it was impossible to know her even a little without being impressed by the warmth and genuine kindness of her heart, her strong and intelligent interest in public affairs, the high tone of her careful and balanced judgment, and her enthusiasm for all that tended to further human good. It will be a consecration to your church to enshrine such a memory not only upon a tablet, but in the hearts of the worshippers, and to cherish the spirit, equally independent and devout, by which she was distinguished.

From Sir George Otto Trevelyan :—

> I am very sorry to say that I shall be in Northumberland all July, and shall be unable to accept your invitation to be present at the unveiling of the tablet in memory of the late Lady Russell. I had the honour and privilege of knowing her in the lifetime of her husband, in that home which was a conspicuous instance of the kindly simple life that is the true accom-

paniment of greatness. Since his death she has always been devoted to noble and humane causes, and she has left a shining and a winning example to all that were around her.

From Mr. Justin McCarthy :—

It would be, indeed, a melancholy pleasure to me to testify by my presence my love and reverence for that most noble woman. She was the ideal of womanhood. Nothing was too high or great for her intellect to comprehend; nothing was too lowly for her refined and penetrating sympathy. One who knew her, as I had the honour to know her, must feel that he has not lived in vain when he remembers that such a friendship was given to him. Her memory will for ever be an abiding influence with me.

From the Rev. J. Estlin Carpenter :—

I rejoice that your Church should thus express its reverence and affection for one who found in it—I think from the beginning—a true help in the maintenance of the spiritual life. Lady Russell had probably gone through large changes of opinion, but these had only strengthened her hold on what were to her the supreme realities of religion. Directness, simplicity, trust were the notes of her utterance in the occasional conversations which remain in my memory as among the privileges of my last year's residence in London. She seemed to me to pierce with clear insight through tangled issues straight to the inner core of disputed things, and there her judgment rested on the truth and right and love that did not change. Fearlessly she confronted great problems, knowing that there was a solution somewhere, though we might not see it here and now; but this courage was absolutely without display or self-assertion; it came from the faithfulness of her devotion to great ends, in which the cause of justice or of good claimed her whole being. The same strength of conviction which animated her in outward affairs dwelt also in her inner life, and lifted her above any dependence on external forms and the emotional aids which seem sometimes needful for souls less finely poised; the habit of her mind was worship, and communion with the Unseen gave her abiding joy. To her fellow-worshippers in your Free Church such a memory must be always precious. May the grace and purity and power of her spirit quicken those who remain, and give added strength alike to their public testimony and to their personal endeavours.

Mr. FARRINGTON then called upon the Rev. W. Copeland Bowie and Mr. Frederic Harrison in turn, to deliver Memorial addresses.

The Rev. W. COPELAND BOWIE said :—For several years, during her later life, I had various opportunities of meeting the late Countess Russell in the quiet of her own home, where the real mind and heart are revealed, perhaps more perfectly than in any other place. In attempting to focus the impression which her striking personality made upon me, I cannot better describe it than by saying that she impressed me most strongly by her fine spirit of sincerity and seriousness. It was this that led her to follow with such singleness of aim and earnestness of purpose the course which her convictions of justice and truth marked out for her. It was this spirit which compelled her to take what most people regarded as the unpopular side in politics, in education, and in religion. She spared herself no effort to arrive at just and true conceptions and conclusions; and, having reached them, she held by them frankly, firmly, fearlessly. In days when liberalism seemed in its decadence, and politicians were deserting the camp of liberty and progress, she never lost heart nor hope; in times of clerical reaction and sectarian exclusiveness, she remained steadfast to the principle of the public control and management of the nation's schools; amid the controversies of creed-makers and the pretensions of priests, she found comfort and inspiration in the simplicity of the Unitarian faith. She had travelled far from the Presbyterianism which she inherited, but the nobler side of her Scotch Puritanism remained with her to the end, and she was impatient of all ceremonial and ritual observances, for she feared they might rob religion of its inner beauty and spiritual power. Even this meeting-house in which we are assembled to-day was more pretentious than she cared for, and the humble upper-room in Friars-lane was evidently more to her liking.

Countess Russell possessed wonderful strength of character. There were times, I imagine, when nothing could move her from the path she had marked out for herself; but there was also a winning and gracious tenderness of disposition which gave beauty as well as strength to her character. The combination of these qualities gave a delightful charm to her personality. Dignity and simplicity, courage and graciousness—with sincerity always and everywhere present—these were the qualities that impressed me most.

Then, too, her remarkable vigour and hopefulness were a constant inspiration to all who were brought into contact with her. I saw her only a short time before her death; she was weak and ill, but her love of truth and right was keen and strong as ever. It was this characteristic which made her such a helpful influence in the world. So many men and women lose heart and hope before they reach middle-age that it was a joyous and inspiring experience to meet one who, after a long and full life, after passing through many a dark perplexity and enduring some bitter sorrows, clung to her faith in the ultimate triumph of truth and right with an eager, passionate, tireless enthusiasm. It is sometimes said that it is easy for the high-placed to be good and noble. I do not profess to know, but I believe that the struggle is hard enough for all wherever placed, and every station in life has its own peculiar temptations unknown to those who live outside.

I said that sincerity was the keynote of Lady Russell's character, but I think I am also right in saying that a simple reverence and a devout trust lay at the very roots of her being: her piety was to her an abiding joy and a perfect peace. Nor was her religion only a possession of the inner and deeper life of the soul; it expressed itself constantly in acts of thoughtful, kindly benevolence. Her heart went out in softest sympathy, her hand in most generous helpfulness to the poor, the sad, the suffering, and the lonely.

It is fitting that there should be a memorial of Countess Russell in this building. She was one of the first and chief founders of the movement which gave rise to the Church in Richmond. She was its warm friend and generous supporter in the days of its infancy, when its difficulties were greater, perhaps, than they are now. She was proud to own her connection with Unitarianism in a community that looked upon it as an evil and dreadful thing. The great principles and ideals of worship represented here week by week had her sincere and intelligent attachment. She believed in a Church that stood openly for faith, freedom, progress, brotherhood. She found—I might say fought—her way into this freer, larger faith, and it is wise and good that there should be erected here a simple memorial which will remind those who continue to worship in this place of a brave and noble lady, the memory of whose life will abide, and will deserve to abide, as an inspiration and a blessing to all seekers after truth, to all doers of right, to all lovers of goodness, to all pious, trustful souls.

Mr. FREDERIC HARRISON then spoke as follows :—Now that our gathering of to-day has given full scope to the loving sorrow and filial piety of the children, descendants and family of her whom we meet to commemorate and honour—now that the minister, whom she was accustomed to hear, and the worshippers, with whom she was wont to join in praise and prayer, have recorded their solemn union in the same sacred memory, I crave leave to offer my humble tribute of devotion as representing the general circle of her friends, and the far wider circle of the public to whom she was known only by her life, her character, her nobility of soul, and her benefactions.

I do not presume to speak of that beauty of nature which Frances Countess Russell showed in the sanctity of the family, in the close intimacy of her private friends. Others have done this far more truly, and will continue to bear witness to her life whilst this generation and the next shall survive. My only title to join my voice to-day with that of her children and of this congregation resides in the fact that my memory of her goes back over so long a period; that I have known her under circumstances, first, of the highest public activity, and then again, in a time of severe retirement and private simplicity; that I have seen her in days of happiness and in days of mourning; at the height of her influence and dignity in the eyes of our nation and of the nations about us, as well as in her days of grief and disappointment at the failure of her hopes, and the break up of the causes she had at heart. And I have known her always, in light or in gloom, in joy or in misery, the same brave, fearless, natural, and true heart—come fair or foul, come triumph or defeat.

Yes! it was my privilege to have known Lady Russell in the lifetime of the eminent statesman whose name she bore, and whose life of toil in the public service she inspired; I knew them five-and-thirty years ago when he was at the head of the State Government and immersed in public cares. And I am one of those who can bear witness to the simple dignity with which she adorned that high station and office, and the beautiful affection and quiet peace of the home-life she maintained, like a Roman matron when her husband was called to serve the State. And it so happened that I passed part of the last summer that she lived to see, here in Richmond, within a short walk of her house. There I saw her constantly and held many conversations with her upon public affairs; and perhaps those were amongst the last occasions on which her powerful sense and heroic spirit had full play before the fatal illness which supervened in that very autumn.

I do not hesitate to speak of her power,

ful sense and her heroic spirit, for she united the statesman-like insight into political problems with the unflinching courage to stand by the cause of truth, humanity, and justice. She was not impulsive at all, not hasty in forming her decisions, still less did she seek publicity or take pleasure in heading a movement. But, with the great experience of politicians and of political things which in her long life and her rare opportunities she had acquired, she saw straight to the heart of so many vexed problems of our day; and when once convinced of the truth, she held fast to it with a noble intrepidity of soul. In a life more or less conversant with public men now for forty years past, I have rarely known either man or woman who had a more sound judgment in great public questions. And I have known none who surpassed her in courage, in directness, and in fixity of purpose. No sense that she and her friends had to meet overwhelming odds would ever make her faint-hearted. No desertion by friends and old comrades ever caused her to waver. No despair ever touched that stalwart soul, however dark the outlook might appear; for it was her faith that no right or just cause was ever really lost, however for the time it were defeated and contemned.

Lady Frances Elliot, as she was before marriage, came of a race of soldiers, governors, and tried servants of the State, and she married into a race which has long stood in the front rank of the historic servants of the Crown and of the people. But neither the house of Elliot nor that of Russell in so many generations ever bred man or woman with a keener sense of public duty, a more generous nature, and a more magnanimous soul. In the annals of that famous house, whose traditions are part of the history of England, there has been no finer example of the old motto *noblesse oblige*, if we understand it to mean —those who have high places inherit with it heavy responsibilities. That idea was the breath of her life to Countess Russell, as assuredly it was also to her husband, and she whose memory we keep sacred to-day is worthy to take her place beside that Rachel Lady Russell of old, who, more than two centuries ago, suffered so deeply in the cause of freedom and of conscience; she whose blood runs in the veins of the children who to-day revere the memory of their mother.

The Italians call a man of heroic nature —a Garibaldi or a Manin—*uomo antico*— "one of the ancient type"—one whom we rarely see in our modern days of getting on in the world and following the popular cry. I have never heard the phrase applied to a lady, and, perhaps, *donna antica* might be held to bear a double sense. But we need some such phrase to describe the fine quality of the spirit which lit up the whole nature of Frances Countess Russell. She had within her that rare flame which we attribute to the martyrs of our sacred and secular histories —that power of inspiring those whom she impressed with the resolve to do the right, to seek the truth, to defend the oppressed at all cost, and against all odds.

It has been my privilege to have listened to many men and to some women who in various countries and in different causes have been held to have exerted great influence, and to have forced ideas, principles, and reforms on the men of their time. But I have listened to none in our country or abroad who seemed to me to inspire the spirit more purely with the desire to hold fast by the right, to thrust aside the wrong, to be just, faithful, considerate, and honourable, to feel for the fatherless and the poor, and not to despise the humble and the meek. I know that all my remaining term of life there will remain deeply engraven on my memory all that she said, all that she felt, in the last conversation I ever held with her at the very commencement of her last fatal illness. Weak and suffering as she was, unable to rise from her invalid chair, she asked me come and tell her what I knew, and to hear what she felt about the public crisis of that time (I speak of the end of 1897). The storm of South Africa was even then rising like a cloud no bigger than a man's hand out of the southern seas. I listened to her: and her deep and thrilling words of indignation shame, pity, and honour sank into my mind, as if they had been the last words of some pure and higher spirit that was about to leave us, but would not leave us without words of warning and exhortation to follow honour, to serve truth, to eschew evil and to do good, to seek peace and to ensue it. I well knew that I was listening to her for the last time; for her life was visibly ebbing away. But I listened to her as to one who was passing into a world of greater permanence and of more spiritual meaning than our fleeting and too material world of sense and sight. And for the rest of my life I shall continue to bear in my heart this message as it seemed to me of a nobler world and of a higher truth.

Yes! she has passed into a nobler world and to a higher truth—the world of the good and just men and women whose memory survives their mortal career, and whose inspiring influence works for good ever in generations to come. In this Free Church I can speak freely, for I too profoundly believe in a future life of every good and pure soul beyond the grave, in the perpetuity of every just and noble life in the sum of human progress and enlightenment. And in a sense that is quite as real as yours, even if it differ from your sense in form, I also make bold to say, this corruptible must put on incorruption, and this mortal must put on immortality—Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of Humanity, for as much as ye know that your labour is not in vain in Humanity.

Surely, we have before us a high example of what it is to be steadfast, unmovable, always abounding in good work, in the memory of Frances Elliot, Countess Russell, who united in herself principles typified in the historic mottoes of her own house and that of her husband's—who kept her high courage under all adversities and opposition, in the spirit of *che sarà sarà*, "stand fast come what may"—in the spirit of that other motto of the Elliot's, *suaviter et fortiter*, "with all a woman's sweetness and all the fortitude of a man."

After Mr. Harrison's address another hymn was sung, and the service concluded with the Benediction, pronounced by Mr. Farrington.

There was a large attendance at the service, not only of members of the Richmond congregation, but of other friends. Especially touching was the presence of a number of old servants of the family, and some humble village friends from Petersham. Among those present were the Hon. Rollo and Mrs. Russell, Lady Agatha Russell, Hon. Bertrand and Mrs. Russell, Hon. George Elliot, Mr. and Mrs. Horace Seymour, Dr. Anderson, Dr. Gardiner, Mr. and Mrs. Beach, Mr. Barralet, Alderman Thompson, Sir Roland and Lady Wilson, Mr. and Mrs. Wilkes Smith, Mrs. Carter, Mr. and Mrs. Hamilton, Mr. and Mrs. Wilfred Praeger, Prof. W. Graham, Mr. J. R. MacDonald (Secretary London Trades Council), Mr. Cobden Sanderson, Mr. Barkas, Mr. Barkby (Vice-Principal of Borough-road College, Isleworth), Mr. Williams (Assistant Secretary of British and Foreign School Society).

The Duke of Bedford, Lord Ribblesdale, the Right Hon. W. E. H. Lecky, M.P., and Mr. Blennerhassett had hoped to be present, but were unavoidably prevented.

OXFORD SUMMER SCHOOL FOR TEACHERS.

Nine days of college training for Sunday-school teachers—that is what our Summer School at Oxford essentially means. It may not seem much, measured by time, but those teachers who were fortunate enough to attend this year, and those who attended last year, now know how much can be done, even in nine days, for mind and heart and soul. Allowing for some who came this year a second time, at least 250 of the teachers in our Sunday-schools throughout the United Kingdom have, in these two sessions, come into contact, under the most favourable conditions, not only with one another, but with the best knowledge and the finest skill in relation to Sunday-schools, that perhaps it is possible for us to offer. The gain of this to our schools must be great. The effect upon individual teachers who have had the privilege of this Oxford session has been in some cases very marked.

In continuation of last week's report, a meeting on Tuesday evening should be noted, at which Mr. Ballantyne further explained to those specially interested the work of the Boys' Own Brigade; and he was requested to prepare a circular on the subject, to be laid before our Sunday-school Unions throughout the country.

On Wednesday morning the Rev. Thomas Robinson gave a lecture on "Nature's Lessons for the Sunday-school." Surely on Mr. Robinson has fallen the mantle of the late J. G. Wood! With his coloured chalks and the blackboard, with his wonderful skill at sketching the thing he is speaking of, with his full and accurate knowledge, the perfectly scientific humility with which he tells you that he "doesn't know" if he really doesn't, the clear unhurried style in which he conveys his lesson, the unforced little touches of humour which come out here and there, the unprimer-like livingness—Nature's own naturalness —with which he leads us into knowledge, and above all, the sense of reverent wonder, the consciousness of a Divine Power in and through and behind all things, which our lecturer aims at and succeeds in awakening within us—these characteristics all made of Mr. Robinson's

lecture a help indeed to Sunday-school teachers. Chiefly he spoke about "Gnats," and with such effect of word and black-board illustration that we all fell in love with gnats (as was perhaps natural)! and marvelled at the infinite care which a Higher Wisdom takes in the construction of these creatures of a day. Some talk about the moon we had all seen in such beauty on the previous night, and about the sticklebacks which the lecturer had seen some dirty little boys fishing for in dirty little mud pools as he came in the train, Mr. Robinson also gave us. These grimy boys, at any rate, he said, cared a *little* for Nature, and out of that little might be evolved a sense in them of Almighty God and the divinity of their own powers. The teacher who wishes to interest his scholars in Nature must himself be interested in Nature and not merely in a text book. To learn Nature we must be simple-minded, ask simple questions as ourselves a part of Nature. To teach children, for example, about tadpoles we must care almost as much for tadpoles as for children. Mr. Robinson, in conclusion, gave a short list of book's suitable to teachers who wished to give "Nature lessons."

Perhaps one of the very brightest meetings was that held on Wednesday evening, when a series of "Five Minute Sunday-school Addresses" for opening or closing school was given. All listeners for the time being became not simply good children but average boys and girls in a Sunday-school. The Rev. E. Ceredig Jones was made superintendent and admirably played his part. A hymn being sung as at the opening of a school, the superintendent told the scholars of two or three visitors who had called and would be kind enough to address them. He then introduced the Rev. J. J. Wright, who spoke for five minutes upon the word "Listen." This was followed by an address from Miss Brown, Leeds, on "God's Love for His own." Mr. Hillier, Oxford, then spoke on the words "Lest we forget." A suitable hymn was at this point suggested by one of the scholars and two verses of it were briskly sung. Mr. John Ballantyne, London, then addressed the boys and girls on "Striving and Helping Upward." Miss Upton, Oxford, followed with a talk upon the old saying, "The Master's Eye doeth much." Another hymn was here suggested and sung. Mr. Ion Pritchard spoke on "Making Pathways"; Mr. Thomson, London, on "Dante"; Mr. Haigh, Liverpool, on "Good-afternoon." Miss Pritchard gave the final five minutes' address on "The little things that tell." There was humour as well as seriousness during this imaginary school session. As for instance, when a boy appealed to the superintendent about another boy who was sticking a pin into him, and the superintendent not quite catching what he said, replied quite blandly, "Oh, well, that's all right!" Another hymn, and the Benediction, brought this happy and useful "Teachers in Council" meeting to a close.

On Thursday morning Miss MARIAN PRITCHARD gave her admirable address on "Hints gathered from a few American Schools."

Miss Pritchard began by saying that although she had only had the opportunity of seeing a very few of the Sunday-schools of America during her short happy visit, still she had gathered several hints that she thought might be useful to us.

At the outset it had to be remembered that whereas the majority of our schools dealt with scholars whose parents did not come to our churches, and who, as a rule, belonged more exclusively to the artisan classes, in America the greater number were attended by the children of the congregation, and belonged to the more cultured classes. The schools there may, indeed, be fitly regarded as the children's church. Naturally, therefore, the devotional service occupied a very prominent part (for sometimes they did not join the service in the church at all), and the lecturer wished that every superintendent, and every teacher could have heard the reverent and intelligent way in which the service was given at the Church of the Disciples at Boston. It had been compiled by Mr. Beattley, the superintendent, and consisted mainly of hymns and an explanation and illustrations of the five points of faith—

The Fatherhood of God.
The Brotherhood of man.
The Leadership of Jesus.
Salvation by character.
The progress of mankind, onward and upward for ever.

This little service Miss Pritchard then read, and it was so generally appreciated that, after the lecture, several teachers asked if they could have a copy to take back to their schools.

A visit to an infant class in a Universalist Church in Chicago was next described. The little ones sang a verse of welcome to their guests, a verse of welcome to some new school-fellows, and then a greeting to three "birthday" children. This was followed by a march past, the teacher who had a glass money-box in her hand, into which nearly everyone dropped a cent to go towards helping some poor destitute child. When all had returned to their seats, a little verse offering the gift in Jesus' name was sung, and then the teacher gave her lesson in a graphic and interesting manner, being careful to lead the children's minds to the subject by gradual steps.

The "intermediate classes" in the schools visited were made up of children between the ages of eight and fourteen, and each teacher gathered round her some eight to ten scholars. A lesson for us may be found in the general acceptance of the belief in the necessity for the teachers to gather together under the guidance of minister or superintendent, to study the subject to be taught. The "one topic" lesson was frequently used, and the Sunday School Society had brought out several books of these, suiting them to three grades—*i.e.*, junior, intermediate, and advanced.

Again, the method of using a six or seven years' course is advocated in many schools, but this plan is better adapted where the schools were composed of children of the congregation, than it would be in many of our cities where there is so much shifting of population.

Another hint was given from the school of the Church of the Disciples, where it is the custom to hold a sort of repetition exercise at the end of the session, when some pictures illustrating the course are thrown on the scene and various scholars recite a passage illustrating it, or a hymn is said, or a few verses from the Bible are given by all the school together. The dramatic force, the interesting manner in which these passages were delivered, afforded an excellent lesson of the way in which the Scriptures can and should be taught, instead of the humdrum fashion in which such passages are usually "reeled off"; their true beauty was brought out in a quite wonderful manner.

One feature which might well be introduced in some of our classes is that of giving the scholars scrap-books, and in these each week the children paste a picture illustrating the lesson given by the teacher and in some cases the lesson notes referring to it, so that, at the end the year, each scholar has a book which forms an excellent memento of the course.

On Friday morning the subject of the lecture by the Rev. J. J. Wright was "What the Average Teacher may do." Of this it is not for your present correspondent to say much.

[Mr. Wright's lecture we hope shortly to publish in full.—ED. INQ.]

Saturday morning brought us "Teachers in Council" again, on "Subjects that have been actually taken in class."

[Some interesting notes on this conference we must reserve till next week.]

At the conclusion of the meeting, over which Mr. Wright presided, the chairman asked all present to accord especially to Mr. Estlin Carpenter their warmest appreciation of the most able and helpful lectures on "The Bible in the Nineteenth Century," which he had delivered to them from day to day. This tribute of thankfulness to Mr. Carpenter was carried with great acclamation. To Miss Pritchard, Mr. Pritchard, the Chairman, and others thanks were given, and then with the hearty singing of an appropriate hymn and the benediction the work of the Summer School for the present year concluded.

Luncheon followed, and soon good-byes were being said, as those who had found such pleasure and profit in each other's company were separating to start for their several homes throughout the Kingdom. Happily a large photograph of the whole assembly was taken in the college garden during the week.

On Friday evening an impromptu concert was held, and a presentation of a silver teapot was made to Mr. and Mrs. J. H. Woods, in gratitude for their invaluable services in making all arrangements for the lodgings, the meetings, the excursions, &c., in connection with the gathering. The services of the steward of the college, Mr. Soundy, were also warmly spoken of and acknowledged. During the united singing of "Auld Lang Syne," all present joining hands, a daring nephew of Aunt Amy's ventured to pull her into the centre and start the singing, which was heartily joined in, "for she's a jolly good fellow." Need it be said that she's even more than that! To her and her brother and the Sunday School Association our Sunday-schools are again indebted for this second successful Summer School at Oxford.

J. J. WRIGHT.

EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meeting of this Union was held at Norwich on Tuesday, July 10, under the presidency of Mr. G. J. Nottcutt, of Ipswich. Mr. I. M. Wade and Mrs.

Mottram acted as joint hon. secretaries. The executive met in the morning, and after lunch the business meeting was held in the Octagon Chapel.

The President in opening the proceedings acknowledged the hospitable kindness of their Norwich friends, and moved a resolution of welcome to the Revs. C. D. Badland, of Yarmouth, and Alfred Hall, of Norwich, on their settlement in the district. This was seconded by the Rev. R. H. Fuller, and acknowledged.

Mr. I. M. Wade read the Report of the executive.

The report noted the ministerial changes of the past year, with Ipswich and Lynn still without ministers, and Halstead also dependent on supplies, since Mr. Fuller's removal to Braintree. There were, however, cheering signs that the congregations had held together, the numbers in the Sunday-schools had been maintained, and the work of other institutions had been steadily maintained. References followed to the death of Dr. Martineau, and among other members of the Union, Mr. Sydney Courtauld, of Bocking, Messrs. C. F. and Horace Stevens, of Norwich, and Mrs. Pearce, of Ipswich; and the Report continued:—

"The committee have long wished that the interchange of ministers and intercourse between the congregations of the Union could be more frequent than it is at present. The only thing that prevents this being done is the want of sufficient funds. Of course there are but two ways of meeting this and other like difficulties, and that is for the friends of the Union to bring in new members and increase their subscriptions, many of them being at present modestly small. Friends at a distance, but imperfectly acquainted with the difficulties to be contended with, and the awkward distances to be traversed, often think, and are not slow to say, that this eastern part of England is, as far as missionary work is concerned, very much asleep. But if the ministers we find it is so difficult to obtain are drawn away from us before they have even got well settled in their cures, and if funds are not at once forthcoming to enable your Union to compete with more highly favoured districts, the exercise of a little of that excellent gift of charity on the part of our critical friends may not be altogether out of date."

The Rev. C. D. Badland moved the adoption of the Report, and having remarked on the many changes in the district during the last year or so, bore warm testimony to the value of the services of Mr. I. M. Wade and Mrs. Mottram, who had undertaken together for a time the duties of the secretaryship. As a new-comer to the district he was greatly struck by the difficulties it presented to united action.

The motion, having been seconded by Mr. R. W. Ladell, was carried, and Mr. H. Blazeby, as treasurer, presented his accounts, showing a small balance in hand, and these, on the motion of the Rev. J. Dale, seconded by Mr. J. Cherry, were received.

The Rev. Alexander Gordon moved, and Mr. W. Finch seconded, a vote of thanks to the officers for their services during the past year, and also the appointment of the officers and committee for the coming year, with Mr. R. W. Ladell as president, Mr. H. E. Blazeby as treasurer, the Rev. Alfred Hall as secretary, and Miss S. S. Dowson secretary of the district Postal Mission.

The President-elect, having acknowledged his appointment, the rules of the Union were revised, and a brief address on Postal Mission work was given by Miss Tagart.

At the conclusion of the meeting a reception was given by Mr. R. W. Ladell, chairman of the Octagon congregation, to introduce the Rev. Alfred Hall to the ministers, delegates and other members of the Union.

Welcome to the Rev. Alfred Hall, M.A.

In the evening a service was held in the Octagon chapel for the induction of the Rev. Alfred Hall as minister, who since leaving Manchester College, Oxford, had been studying as a Hibbert Scholar at Berlin. Among the congregation were the Revs. J. Holden, W. H. Claxton and Herbert Kenward, ministers of other Nonconformist churches in Norwich, and the Rev. Edgar Daplyn, formerly of the Octagon.

The first part of the service was conducted by the Rev. W. C. Hall, M.A., and the anthem, "Lift up your heads," was sung.

The Rev. Dr. Drummond delivered the charge to the minister, taking as his text 2 Cor. iii. 6: "Who hath made us ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Addressing Mr. Hall, he said: You are this day dedicating yourself to what I know full well you regard as the very high and sacred duties of the Christian Ministry. You are henceforth to seek at the deepest fountains of Divine life power to touch and quicken the souls of your brethren. You will rely, not on any priestly functions, with which you might be supposed to be entrusted, but on a spiritual energy which makes itself felt within; and you will gladly confess that you cannot do the sincere work of Christ except so far as through the self-surrender of faith you become the instrument of the higher Will, as a revealer of the Divine Spirit. It is in the midst of momentous times that you undertake this great duty. Our free and spiritual gospel stands between two vast contending forces, and incurs the execration and derision of a traditional ecclesiasticism on the one hand, of a scientific and philosophical scepticism on the other; and it is for us to dissipate the groundless negations, and gather into a clear and burning focus the richest affirmations of both. It will not, therefore, be inappropriate to the present occasion, if, in contrast with more external systems, I remind you in broad outline of the interior basis of our Gospel, and point out at the same time that the spiritual freedom which is its immediate result is not, as is sometimes insinuated, the phantom offspring of modern vagueness, but a solid portion of our Christian inheritance, handed down to us from primæval times, hallowed by the testimony and sealed with the blood of the great Apostle of the Gentiles. In attempting to trace the idea on which Paul rested his claim to spiritual freedom we must not forget that though the same principles may be ranged in mutual antagonism, the forms of controversy change, and the questions under immediate discussion may vary from age to age. Paul's contention was with the exclusiveness and externality of Judaism on the one hand, with the corruptions of polytheism and the scepticism of philosophy on the other. In regard to the former, many problems demanded a solution. Was it necessary for the Gentiles to take upon themselves the yoke of the Levitical law? Was this minute obedience of an outward rule the highest elevation to which the human mind could ascend? Nay, was this external shaping of the life real righteousness, real religion, at all? Was not religion something inward, the surrender of the heart to God in faith, was not righteousness the submission of the thoughts, desires, affections, and purposes to the Divine Will revealed through the indwelling Spirit? But when once the soul was caught up into this higher communion it was saved from what was now felt to be the slavery of ritual and precept, and this Christ within had abolished for ever the oppressiveness of the law without. Against the Gentile world also this same Spirit bore witness, while, in the very act of abolishing the temporary forms, it confirmed the noblest and most spiritual elements of Judaism. This controversy, in the form in which it presented itself to Paul, soon came to an end, but the principle against which he contended soon reappeared in another guise. A huge wave of dogma and ritual gradually arose, which overshadowed with its unchangeable features the free play of individual life. Orthodoxy has been set up as a substitute for faith, and our religion has been made contemptible in the sight of all masculine understandings by squabbles about postures and vestments. Nor is the evil confined to the adherents of the several churches. Those who repudiate the claims of Christianity have grown up under the shade of dogmatism, and, in obedience to truth, abandoned the only gospel which they knew. To this extremity of conception we must oppose a religion of the Spirit, which seeks to bring the soul into its true relation towards God, and then leave it free to listen for itself to the inward voice, to work out in its own way the inner behests of duty. It would, however, be unjust, and nothing can be further from my intention than to deny that saintliness of character is often found in rare perfection within the pale of the most authoritative churches. Holiness must be always fascinating to one who has caught the peculiar life of Christianity, but wherever it may bloom he must still see in it a heavenly flower, planted by our Father to adorn with its beauty and scent with its fragrance the desolate and sinful ways of earth. Yet, if St. Paul be correct, subservience to the letter tends to deaden the spiritual life. None of our faculties attains its widest compass and intensest power except under a sense of freedom. Conscience, dethroned from its autocratic position, must forfeit its inner light. The spirit cannot be enlarged with the fulness of Christ, if it is tied down to forms of thought and ceremonial usages, and may not commit itself in trustful freedom to the leading of Him whose Spirit dwells within it, and bears witness that it is a child of God. The letter killeth also because it induces men to fix the essentials of religion in the wrong place. But a religion of the Spirit would not abrogate Christianity as an outward institution, for that which kills when regarded as an outward rule may give life when received into the soul as an inspirer and guide. When we escape from slavery to the letter, and allow our minds to sink into the spirit of the Gospel, a new ideal of life emerges, and thenceforth dwells within, an image

of light and beauty, lifting us towards the Father of our spirits, and bringing us into harmony with His righteous will. As for ourselves, there is little hope for mere reaction. Freedom alone will not give life. Freedom and life are the twin offspring, and till the Spirit of Christ captivate our hearts we have made no real advance. What we need in addition to well-grounded information is a prophet's faith by a prophet's voice to make the sacred writings throb and glow and burn with something of their old brilliance and power, and to bring home to the sleeping heart their mighty call to righteousness and God. Take up then, dear friend, with earnest faith and zeal the work to which you have been called. It may be that the hour is come, and now is, when men will hear the glad tidings of a universal Father and of the human brotherhood, and begin to make these mighty truths operative in the practical regulation of life. But should it be otherwise, should you fail to obtain a hearing from numbers of your countrymen whom you desire to elevate and bless, still faint not nor be weary in well-doing. It is not for us to choose our way, or court an ephemeral success, but to be true to our duty, and live with simple fidelity out of the inward force of a Divine life. Still let the Spirit shine in self-forgetting love and holy peace, and reverent trust; still plead with undiminished fervour for individual, social, and political righteousness, and the beauty of a heavenly life will fall in places which you know not, and those in whom slavery to the letter has not yet killed all spiritual discernment will be compelled to acknowledge that, though your ways are not their ways, God has made you an able minister of the New Testament—not of the letter, but of the spirit.

The Rev. A. Gordon, M.A., then delivered the charge to the congregation. They had, he said, in a Christian congregation a double association, the first being that Christ was their Master, and the second that their fellow Christians were their brothers and sisters. Many had the first association to begin with, and if it be real it must lead to the other. Others entered into the fellowship of the Church and the revival of the spirit of the Church, and were led little by little into a close and intimate attitude of discipleship of the one Master. The duty of the congregation consisted not only in the maintenance of what had been handed down to them, but of strengthening the foundation of the Church. He then proceeded to deal with the relations that should subsist between the pastor and the people.

The proceedings concluded with the chanting of the Lord's Prayer and "The Vesper."

SOUTH WALES UNITARIAN ASSOCIATION.

The 98th annual meeting of this society was held at the Old Meeting House, Aberdare, on Wednesday and Thursday, June 11 and 12. On Wednesday evening a service of communion was first held, conducted by the Rev. R. C. Jones, and afterwards a further service, conducted by the Rev. J. Hathren Davies, when sermons were preached by the Revs. T. J. Jenkins and Lewis Williams.

Early on Thursday morning a meeting of the committee was held, under the presidency of the Rev. Jenkyn Thomas, when the officers for the ensuing year were elected: President, Mr. Lewis N. Williams; vice-president, the Rev. W. James, B.A., J.P. The secretary and treasurer, Messrs. W. James and John Evans, were re-elected. It was agreed that the next annual meeting should be held at Llandyssul, the Rev. W. Tudor Jones to preach the Association sermon, and the next quarterly meeting at Dowlais at the end of September, the Rev. John Davies to preach. The Gospel of Luke was selected as the subject of study for the Sunday-schools during the forthcoming year, and a text-book is to be prepared at once. Mr. James expressed a wish that the Sunday-schools should have a society of their own, with separate officers to look after their interests and see to their publications. He thought the children should have the opportunity of contributing to the funds and have the benefit of being taught early—a virtue not at all too well known among Unitarians—the virtue of giving. They would be interested and benefited thereby. The suggestion was only agreed to so far that the Sunday-schools should be asked to make a collection for the funds of the society once a year. The question of a Welsh prayer-book, raised by Mrs. Jones, Gellifaharen, at the Ciliau meeting was brought up and, after some discussion, shelved; our churches, like most of the Nonconformist churches in Wales, are little inclined in this direction.

Other questions dealt with were the travelling expenses of ministers attending the meetings, a suitable commemoration of the new century, to be finally dealt with at the September meeting, when it is hoped that a scheme for the extinction of church debts may be carried through, and the making of the Welsh magazine *Ymofynydd* of greater service to the interests of Unitarianism in Wales.

At eleven o'clock an English service was held, conducted by the Rev. E. R. Hughes, and the Rev. W. J. Phillips preached from Luke viii. 33-35 on the need of openess of mind to truth from whatever quarter it might come, as divine inspiration, and the realising of God as a living God, for whose teaching and incoming the reverent mind must be prepared.

In the afternoon, after reading and prayer by the Rev. W. James, the President, the Rev. Jenkin Thomas delivered a very fine address in Welsh on "The Shadow and the Substance." At the close of the service printed copies of the address were offered for sale and found ready purchasers. At 7 p.m. the Rev. David Rees introduced and the Rev. W. Tudor Jones preached the Association sermon, from Hebrews iii. 7, "To-day, if ye will hear his voice, harden not your hearts." And a final sermon by the Rev. John Davies brought a successful series of meetings to a close.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Sunday-school Treats.

Summer Treats for the children are reported from Brighton on July 13, Chichester on July 12, Reading on July 11, West Ham-lane and Forest Gate, together, on July 14.

Belfast: All Souls' (Appointment).—The Rev. W. H. Drummond, B.A., of Warrington, has accepted a cordial invitation to the ministry of All Souls' Church, in succession to the Rev. E. I. Fripp, B.A. A peculiar interest attaches to Mr. Drummond's appointment, as in August, 1800, his grandfather, the Rev. W. Hamilton Drummond, D.D., afterwards of Dublin, was ordained minister of the same congregation, at that time the close neighbour of the First Presbyterian Church in Belfast.

Birkenhead.—The Secretary of the Unitarian Church, Mr. E. Wallace, 15, Reedville, Birkenhead, writes to say that there is an harmonium, no longer needed by the congregation, which may be useful to some other church or school. It is at the disposal of any such applicant who will arrange for its removal. The instrument is no longer new, and would need some repairs.

Birmingham: Small Heath (Resignation).—The Rev. H. H. Johnson, B.A., has resigned the pulpit of this church, and will conclude his ministry in September.

Blackpool: Banks-street.—The formal opening of the new schoolroom, which was to have taken place on Wednesday, July 11, has been postponed, owing to the death of Mrs. Binns, till Monday, July 23, when it is hoped the Rev. Wm. Binns will be able to perform the ceremony which had been assigned to Mrs. Binns. There will be a tea at five o'clock, and a public meeting afterwards. Mr. Thomas Holt, J.P., of Bury, will preside.

Chesterfield.—The Rev. Ambrose Bennett, having accepted a call to the pastorate of the Monton Church, Eccles, has resigned that of the Elder Yard Chapel, and will conclude his ministry on the last Sunday in October.

Chester (Appointment).—The Rev. H. E. Haycock, of Loughborough, has accepted a unanimous invitation to the pulpit of Matthew Henry's Chapel, in succession to the Rev. H. D. Roberts.

Chorlton-cum-Hardy.—Two foundation-stones of the new Unitarian church to be built in Wilbraham-road were laid on Saturday afternoon, July 14, by Mr. J. R. Beard and the Rev. C. J. Street. Service was conducted by the Rev. J. Ruddle, who has been in charge of the church since November, 1898, and the Rev. Dendy Agate, who, after the singing of the hymn, "God of our fathers," read from the Old and New Testaments and offered a prayer for the spiritual success of the building. Mr. R. C. Law, Chairman of the Church Committee, stated that the initiation of the building was due to the Rev. C. J. Street, and that the idea had assumed practical shape owing largely to the vigorous and intelligent efforts of Mr. Beard. It was for these reasons that they offered to these gentlemen the honour of laying foundation-stones. Mr. Beard, in declaring the first stone "well and truly laid," congratulated the Chorlton congregation on the near accomplishment of that which they had so long desired—the possession of a church of their own. He especially praised them for the tenacity with which they had carried out the scheme. They did not arrogate to themselves exclusive knowledge, but would open their doors freely to all that came. They would join in any work for the good of the community, or, if necessary, initiate such work. Mr. Beard also spoke of the tact, the devotion, and the high-minded conduct which had characterised their late minister, the Rev. Dendy Agate. The Rev. C. J. Street, who laid the second stone, expressed his satisfaction in helping to raise a temple for the worship of God and the service of man. That church would be the home of a religion of hope and trust and practical good-will. Faith and love were its foundation-stones, a reasonable faith and love grounded in God. It was not enough to give passive support to such a church, it must be the home of active workers, in which all were united in a common purpose, as helping to build "the universal church, lofty as is the love of God, and ample as the wants of man." The collection, including donations from friends who could not be present, amounted to £45 7s. Many friends expressed afterwards their enjoyment of the service and the satisfaction that the work had proceeded thus far. It was announced that the congregation hope to be in possession of their new house before the end of the year.

Clydach Vale, South Wales.—On Sunday last anniversary services were held, the officiating minister being the Rev. William James, B.A., J.P., Llandyssul, the services being held in the Co-operative Hall, Tonypandy, as the chapel would not have held the congregation which was expected, and actually assembled. The services were very helpful, and the collections satisfactory. Thanks are due to friends from the sister-church of Pentor and the Unitarian Mission of Tylorstown for their presence and help.

Dewsbury.—On July 15 the Sunday-school anniversary services at Unity Church were conducted by the Rev. E. Ceredig Jones, M.A., of Bradford, and after the serious crisis through which the church has been passing during the last fifteen months or so, it was pleasing to see such good congregations, there being 71 present in the morning, and about 150 in the evening. At the close of the evening service the preacher invited the congregation to remain for a short time to discuss the future welfare of the church, and all present responded to his call. Addresses were delivered by Messrs. J. Keighley, Sykes, T. Richards, J. Fell, Kershaw, Newsome, Ernest Thornton and Miss Howe, all of whom took a hopeful view of the situation. On the motion of Mr. J. Keighley, seconded by Mr. T. Sykes, it was unanimously resolved to ask the Yorkshire Unitarian Union to appoint a minister at the earliest possible date as the only means of saving the congregation from extinction. Mr. Ceredig Jones expressed his entire approval of this course, and undertook to visit all the families connected with the church with the view of securing their continued loyalty and support.

Flagg.—On Sunday last anniversary services were held in this Peak Chapel, known to many by the devoted service rendered by the late Mr. Charles Woollen, of Sheffield. The preacher on this occasion was the Rev. John Birks, F.G.S., of Derby, who was accompanied by members of the Derby choir. Tea was partaken of between the services in the chapel yard, and friends were present from Buxton, Manchester, and Sheffield.

Great Hucklow.—The annual sermons were preached in the Old Chapel on Sunday last. Additional interest in the sermons this year arose from the fact that the preacher was the Rev. R. Stuart Redfern, of Crewe, who ministered here and at Bradwell for nine years. Good congregations assembled at both services, especially in the evening, when the chapel was crowded, every available seat being occupied, and chairs and forms being placed in the aisles. Many of those present had travelled a considerable distance to attend the services. Mr. Arthur Maltby presided at the organ, and special hymns were sung by the choir and scholars of the Sunday-school.

Hull.—Park-street Church will be closed for the next two and perhaps three Sundays, for the installation of electric light and necessary cleaning and repairs. On July 25 the usual annual services will be held at Sutton-on-Hull.

Leeds: Mill Hill.—The prizes won by the Mill Hill scholars in the recent examinations under the auspices of the Yorkshire Unitarian Sunday-school Union were presented on Sunday afternoon last by Miss Matthews. The scholars, along with a few parents and friends, assembled in the Priestley Hall. The Rev. Chas. Hargrove, M.A., the president of the school, occupied the chair, and in formally introducing Miss Matthews, expressed his pleasure that, as the oldest superintendent of the school, and also representing one of the oldest families connected with the congregation, she had consented to present the prizes. It was an honour to which he knew of no one who had a greater claim. Her sense of duty in the performance of her good work had been so strong that numerous difficulties, including weather and distance, had been overcome, mainly, he felt convinced, because her heart was in her work. Miss Matthews having presented the prizes, Mr. Fred. Clayton (superintendent) proposed, Mr. Ferro seconded, and Miss Brown supported a cordial vote of thanks to Miss Matthews, which, having been warmly accorded, devotional exercises concluded the proceedings.

London: Brixton.—The Rev. F. W. Stanley, formerly of Bath, entered on his ministry at Effra-road, on Sunday, July 8, and on the following Friday evening a welcome meeting was held in the schoolroom and in the adjoining tennis ground, which was prettily illuminated with Chinese lanterns. In the course of the evening, which was chiefly spent in social intercourse, Mr. F. Nettlefold took the chair, and in the name of the congregation offered a very cordial welcome to Mr. and Mrs. Stanley. Mr. Martinelli, on behalf of the Sunday-school, and the Rev. W. G. Tarrant, on behalf of neighbouring congregations, and as President of the Provincial Assembly, joined in the welcome. Mr. Stanley, in responding, thanked them for the cordiality of their reception. In appointing a minister, he said, he took it for granted that they wanted one, and would support him. A sermon, though written by the minister, was preached by the congregation. If there was an inspiring congregation, the sermon was far more effective. They must work all together, not the minister alone, but minister and people, bound together by the highest bond. He trusted that the kindly feeling of that evening might never be marred, so long as they remained together. At the conclusion of Mr. Stanley's address, the chairman called upon Mr. J. Harrison, who said that their friend, Mr. Henry Eaton, after serving the congregation as secretary with exemplary faithfulness for 18 years, had felt obliged to retire, and as a token of their esteem and gratitude to him an illuminated address had been prepared. It bore upward of eighty signatures, and when completed and framed they should hand it over to Mr. Eaton. Mr. Harrison having read the address, Mr. Eaton acknowledged with much feeling that unexpected expression of their good will towards him. There was music both before and after the speaking, and a very pleasant evening was spent.

London: Little Portland-street.—The Congregational Society held their summer excursion on Saturday, July 14, going from Dorking Station to Westcott, where tea was enjoyed on the lawn of Mr. Rowland Lawford's garden, and a photograph was taken.

London: Stamford-street.—The annual excursion of the Band of Hope and Mercy took place on Saturday last, Mr. A. H. Biggs again generously defraying the whole of the members' travelling expenses. On Sunday last, at the close of afternoon school, Mr. S. T. Kirby was presented with several volumes of books, the gift of the teachers, in token of their appreciation of his earnest labours as teacher and superintendent for several years, he having resigned in consequence of his acceptance of an educational appointment at Watford. The presentation was made by the Rev. Frederic Allen, by whom the kind wishes of the givers were fittingly expressed.

Malton.—The first of five North Riding County Council Technical Scholarships, value £60, and tenable at the Yorkshire College, has been awarded to Cecil Spiegelhalter, grandson of the late Rev. W. Sutherland, who has also passed the Victoria University Entrance Examination in the first division.

Middleton (Appointment).—The Rev. John Harrison, of West Bromwich, has accepted the pulpit of the Old-road Chapel, and will enter on his ministry on the first Sunday in September.

Moneyrea.—The annual soirée was held on July 10, and was very enjoyable and successful. After tea in the school-room an excellent programme was gone through in the meeting-house. The chair was occupied by the Rev. R. Lyttle. Interesting speeches were delivered by the Revs. J. Kennedy (Larne), J. A. Kelly (Dunmurry), W. E. Mellone (Warrenpoint), and S. Pinkerton (Newry). Songs were sung by Miss Kerr (Belfast) and the Rev. R. M. King (Newtownards), and musical selections given by Messrs. E. Worth and S. Spence. On the motion of Mr. A. K. Stewart, seconded by Mr. T. S. White, a vote of thanks was passed to the speakers, singers and tea-makers. A pleasant and profitable meeting was brought to an end by a closing address and the pronouncement of the benediction by the Rev. J. Kennedy.

Monton (Appointment).—The Rev. Ambrose Bennett, M.A., of Chesterfield, has accepted a cordial invitation to the pulpit of Monton Church, in succession to the Rev. P. M. Higginson, M.A., and will enter on his duties at the end of October.

Newark.—The annual flower services were held in the Free Christian Church on Sunday week, the preacher being the Rev. G. W. Price, of Hinckley. Special hymns and an anthem were sung, and the church was decorated for the occasion.

Reading.—Anniversary services were held on July 15, the preacher being the Rev. J. Estlin Carpenter, of Oxford. The church was decorated with flowers, and the offertories were very good.

Shepton Mallett.—Sunday-school anniversary services were held in Cowl-street Chapel on July 8, the preacher being the Rev. Joseph Wain, of Trowbridge. Special hymns and anthems were rendered morning and evening, and at the afternoon service Mr. Wain gave an address to the children on "The Greatest Thing in the World is Love."

Stockton.—The annual choir excursion was made on July 12 to Hinderwell, and was much enjoyed.

Sunderland.—On Sunday, July 15, a flower service was held in the Unitarian Free Church, which had been artistically decorated with plants and cut flowers. The Rev. Francis Wood gave suitable addresses, morning and evening, to good congregations. A special Sunday-school service was held in the afternoon, when the scholars and friends were addressed by Mrs. Wood.

Tavistock.—A special interest attached to the Abbey Chapel school treat this year, which took place on Wednesday, July 11. The children were driven to Sampford Spiney, in the midst of the finest Dartmoor scenery, the place where Thomas Larkham, M.A., the first minister of the congregation, on Whit-Sunday, 1661, preached to his faithful followers on the day his successor took his place at Tavistock Parish Church.

Walthamstow.—The children's carnival flower show was held on Thursday week, when forty-four children returned plants for competition. A novel feature this year was the wild-flower competition, for which there were nearly thirty entries. Several prizes in the shape of books were given by Mr. Ginever for the best plants, and several certificates for those highly commended and for the best basket or vase of wild flowers. Mr. Toye distributed the prizes and certificates, and expressed the pleasure he felt in being present again. The band from Limehouse was also present, and played several selections. Over 100 plants were lent by friends, and they were very tastefully arranged. A great many of the children's parents were present, and altogether the show was a great success. Flower services were held on Sunday last, Mr. Galloway conducting in the morning and Mr. Ginever in the afternoon and evening.

Warrington (Resignation).—The Rev. W. H. Drummond, B.A., having accepted an invitation to All Souls' Church, Belfast, has resigned the pulpit of Cairo-street Chapel.

How the existence of an instinctive resentment against personal wrong, or in good men against wrong to others or moral depravity, can suspend the one all-comprehensive duty of love to men (including, of course, ourselves), is a question which will, perhaps, offer no difficulties to those philosophical moralists whose ethical system seems to consist in the mixture of a little truculent theology borrowed from primitive Judaism with a good deal of pure paganism; but which must, I think, be an embarrassing one to those Retributionists who profess any sympathy with Christian standards of Ethics. The most Christian of the Schoolmen (*e.g.*, Wycliffe) always maintained that God's punishments were, and man's should be, the expression of love.—*Hastings Rashdall.*

WANTED, post as COMPANION or LADY-HELP. Birmingham district preferred.—Apply, Miss McKEAN, The Dingle, Oldbury.

MOTHER'S HELP.—Wanted, at the end of July, a young lady, with some experience of young children, to help with a baby a year old and two older children; sewing and light household duties.—Apply, by letter, to Mrs. V. D. DAVIS, 6, Gorst-road, Wandsworth Common, London, S.W.

BIRTHS.

BURGESS—On the 16th July, at 37, Plymouth Grove, Manchester, to Walter H. and Beatrice Burgess, a son.

MARRIAGES.

DOWSON—BOURNE—On the 17th July, at the High Pavement Chapel, Nottingham, by the Rev. W. E. Addis, M.A., of Oxford, Hubert Arthur Dowson, second son of B. Dowson, Esq., The Park, Nottingham, to Lina Mary, third daughter of S. Bourne, Esq., J.P., The Park, Nottingham.

DEATHS.

ARMSTRONG—On the 12th July, at Clifton, aged 59 years, Frances Eliza Garnett, eldest surviving daughter of the late Rev. George Armstrong, A.B., T.C.D., formerly Minister of Lewin's Mead Meeting, Bristol, and sister of the Rev. R. A. Armstrong, of Liverpool.

LEE—On the 16th July, Miss Ellen Francis Lee, of Kinfare, Staffordshire, daughter of the late John Francis Lee, aged 83.

TITFORD—On the 15th July, at 35, Gloucester-road, Finsbury Park, Jane, widow of William Titford, of Highbury and 56, Leadenhall-street, in her 85th year.

OUR CALENDAR.

SUNDAY, July 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Civilisation and Brotherhood," and 7 P.M., "Prayer." Collections for Local Charity Organisation Society and the Nursing Association. Minister's Class for Children, 12.30.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. T. SUNDERLAND, M.A.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Nature and Human Nature." Evening, "A Happy Home."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. HILARY BYGRAVE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M, 3.15 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, and 7 P.M., Mr. FRANK TALBOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. E. C. SAPHIN, and 6.30 P.M., Mr. L. TAVENER

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Mr. J. COGAN CONWAY.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. E. ATACK.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. DE BEAUMONT KLEIN. Evening, "The Parable of the Good Samaritan and its full meaning."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE, F.G.S.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. M. CONNELL.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 22nd, at 11.15, W. GLANVILLE, "The Way to Truth." Concert at 7.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—July 22nd, at 11.15, Dr. WASHINGTON SULLIVAN, "Evolution and Immortality."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING at POOLE (Hill-street Church) NEXT WEDNESDAY, 25th inst. Luncheon 1 P.M. Business Meeting at 2. Religious Service 4 P.M., Preacher, Rev. W. E. ADDIS, M.A., Oxford. Tea at 5.30, and Public Meeting 6.30.

Visitors and Residents in the South are cordially invited to be present.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3031. NEW SERIES, No. 135.] LONDON, SATURDAY, JULY 28, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £2,057 3s. 1d.; Pendleton Unitarian Free Church, Manchester, £3 12s. 9d.; Raloo Congregation, £1 0s. 7d.; H. B., £2; Brookfield Church Sunday-schools, Gorton, £1 6s. 3d.; the Rev. James C. Street, 10s. 6d.; Some Little Children, 4s. 3d.; N. C. (Birkenhead), 2s.; Heaton Moor Unitarian Congregation, £1 10s.; Old Meeting Unitarian Chapel, Ilminster, £17 4s. 11d.; Capetown Free Protestant Church, £4 11s.; Capetown Sunday-school, 16s.; W., 5s.; J. A. B. (Devonport), £1 1s.; R. (Birmingham), £25; Miss Cicely Robinson, 5s.; Mrs. Chas. M. Holland, £3 3s.; Collected by Beatrice Wingfield, 7d.; Collected by Harry and Doris Lismer, 1s. 2d.; Collected by Walter Rhodes, 3s. 6d.; A. F. J., £1; Total, £2,125 15s. 7d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

ON July 11 a marble statue of Professor Hase, the church historian, was unveiled in the Fürstengraben at Jena, to commemorate the centenary of his birth, which falls on Aug. 25. Hase was for sixty years professor in the University of Jena, and was honoured not only as a liberal theologian, but a good citizen. As a young man of twenty-three he was sent to the fortress of Hohen-Asperg, suspected of revolutionary tendencies. Town and University took part in the celebrations. The first wreath to be laid at the foot of the statue after the unveiling was from the Grand Duke of Sachsen-Weimar. The chief memorial address was given by Dr. Nippold, who succeeded Hase in his professorship. In the evening a festive meal was held at the Black Bear, an historic Inn, with which the names of Luther and Bismarck are connected. It is ten years since Hase's death, but the recent celebration shows how warmly he is still remembered in Jena, while he holds a permanent place among Church historians.

THE Bishop of Lahore, we learn from the *Pioneer Mail* of June 22, has received from a number of earnest Mohammedans of the district an appeal to meet in public controversy Mirza Ghulam Ahmad Qadiani, the chief of Qadian, "who not only lays claim to the Promised Messiahship, but has made good that claim by strong and conclusive arguments, and has proved himself to be the Promised One whose appearance has been foretold in the holy Quran and the Bible." Their desire is that the Bishop and Mirza should respectively set forth the arguments for the truth of Christianity and Islam, that they may be convinced which is the living faith, and which of the prophets, Jesus or Mohammed, they ought to follow. What answer the Bishop gave to this appeal we have not yet heard, but one of the conditions laid down for the proposed controversy is specially worthy of note:—

Each party shall bring forward proof in support of his own prophet or book, and shall not be allowed to attack the book or the prophet of the opposite party. For such attacks are not conducive to any good and often injure the feelings of the party attacked. The public on a comparison would be able to know the strength or the weakness of the arguments brought forward by each party. Each party shall, however, have the right to refute attacks which could in all likelihood be made by the other.

HIS clerical enemies are rejoicing over the discomfiture of Don Miraglia, the heretic Bishop of the Oratorio di San Paolo at Piacenza, of whom we have heard from time to time from Signor Bracciforti, of Milan. During June Miraglia gave some lectures in Rome and other of the chief cities in Italy, which called a good deal of public attention to his work, and increased the clerical bitterness against him. But unfortunately he had been misled by the story of a young girl in his congregation as to the outrageous conduct of a priest in snatching a Bible out of her hands as a heretic book, and had written a vehement article of denunciation in his paper, the *Gerolamo Savonarola*. This led to an action for libel, and though Miraglia frankly acknowledged that he had been misled, and expressed regret for the mistake, he was condemned by the Court of Appeal at Rome to seventeen months' imprisonment. Rather than face this he escaped from Italy, and, according to an article in the *Semeur Vaudois*, reprinted in more than one French Protestant paper, is now at Geneva, ministering to the Italian workmen there and still superintending his Italian work.

THE *Lend a Hand Record* for July contains the address of the President, the Rev. Edward Everett Hale to the annual meeting, and also the annual report of Mrs. Whitman, the secretary of the Society. This latter tells of the preparations made by the Lend a Hand Clubs towards giving a hospitable welcome to the 1,450 teacher students from Cuba, who were coming to Cambridge for a Summer School meeting in July. It also contains the following record:—

At the last annual meeting we had all been stirred by the rousing appeal of the Tsar of Russia for a Conference of the Great Powers to further the maintenance of general peace. In answer to resolutions sent from the Lend a Hand Society our president received a letter of thanks from the Tsar through the Russian Minister, Count Cassini. (This letter we have had framed, and it is here for inspection.) We continued the Peace crusade each fortnight until the end of the Conference which had been called at The Hague. We also continued to distribute copies of the manifesto of the Tsar, and the best leaflets on peace. This necessitated extra help at the office. But ere long we were recognised, and are still, as the headquarters for literature and information on arbitration and permanent peace. Though the clouds seem to have settled on the nations since then, we are strong in our belief that the work will show results later, and the sun will break through the clouds, dispersing them for ever.

REFERRING to Mr. Fripp's sermon on the "The Revival of the Sense for Nature," in our issue of July 7, a correspondent, Mr. T. W. Cole, of Wandsworth, writes:—"With regard to the causes which gave rise to the general awakening of the more or less dormant poetical sense, at the close of the eighteenth century, a trenchant analysis made by Ruskin in "Modern Painters" applies very pointedly. He insists that the sensation of beauty is neither sensual nor intellectual in its origin, but depends on a *pure, right and open state of the heart.* These words, simple though they may seem, cut to the the very root of the matter. We need only glance at the eighteenth century to become aware of the arid intellectuality and gross sensuality which pervaded everything. Artificiality had corrupted all that was natural or spontaneous. As a consequence, all that depended upon an open state of heart was, of necessity, ousted out of existence. In this, then, lay the cause of that deplorable stagnation of feeling with regard to natural beauty which characterised the eigthteenth century, and against which such a revul-

MEADVILLE THEOLOGICAL SCHOOL

sion was felt at the uprising of Wordsworth and his school. Finally, this danger of artificiality, at least, is not yet absent from amongst us. Now, when it has become the fashion to assume rapturous admiration for natural beauty, it has assumed a new guise in the easy-fitting garb of insincerity."

BLACKPOOL: BANKS-STREET SUNDAY SCHOOL.

THE new school buildings, which were completed about a month ago, were opened on Monday by the Rev. William Binns, formerly minister of the congregation.

The opening ceremony was to have been performed on July 11 by Mrs. Binns, whose sudden death four days before that date so sadly compelled a postponement.

There was a very large attendance at the opening, Mr. T. Holt, J.P., of Bury, presiding, and among those present, in addition to the Revs. William Binns and D. Davis, the present minister, being the Revs. J. S. Balmer and B. Dutton, ministers of other Nonconformist congregations in the town, whose presence was cordially recognised.

The CHAIRMAN, in presenting the silver key with which to perform the opening ceremony to the Rev. W. Binns, referred sympathetically to the death of Mrs. Binns. The committee had been wise in wishing to confer the honour upon her. She had worked in the school as superintendent and teacher for several years, and by her goodness and kindness she had won the affection and esteem of all. The new school would redound to her honour. He hoped that as an institution it would be the means of training and guiding the minds of children in the right direction. He wanted the school to have a great influence on the inhabitants of the town. Mr. Binns was well known to them as an able and eloquent minister, and he was pleased that he had come forward in the place of Mrs. Binns.

The speaker then presented the key to Mr. Binns, who briefly thanked him for the gift. A procession was then formed to the schoolroom, where the door was opened by Mr. Binns, who, after a dedication hymn and prayer by the Rev. D. Davis, gave the following address:—

It was, he said, with a mixture of sorrow and of joy that he stood before them that afternoon. He was sorry, as human nature must be, at the separation which had temporarily taken place. But with that sorrow there was still an unspeakable joy that the mercy of God had saved her from a lingering death, which would have been her inevitable portion. Under other circumstances he would have preferred to give his own views upon Sunday schools, but as he represented his wife, he felt he could not do anything except give the address she had partly prepared for the event. The Saturday afternoon on which she died she had been preparing the rough outlines of what she should have said to them last Wednesday week, but as they knew, last Wednesday week, when she should have spoken, her body was interred in the Blackpool Cemetery, as a few days before her immortal soul ascended to her Father and her God. Looking over her various little memoranda he found a few scrappy and imperfect notes which no doubt she had intended to develop. The speaker then read the notes, which opened with thanks to the Church for the honour conferred upon her in asking her to open the new schoolroom, and for the handsome key given to her for her labour, which she would treasure as long as she had life. After referring to the increased accommodation, the notes said that the lines on which a Sunday-school might be organised were difficult to define, but it was to be remembered that things moral and religious in such a school were of the greatest importance in training young people towards a Christian style of life. The tendency of the present time was to worship the world and the things of the world, and there was but little care for public worship and Sunday-schools, whilst spiritual matters were left to the women. But in the end the men refused to grant the political power to women on the ground that they were inclined to be priest ridden, and were not to be trusted to think individually. This erroneous, mistaken, short-sighted view had a good deal to answer for; but, happily, it was passing away. Development and growth ought to be the law of Sunday-schools as of all institutions. Now that they had a larger and more commodious room let them hope that the scholars would have a larger sympathy, greater goodness, more tender conscience, livelier imaginations, beautiful and greater thoughts, and that they might learn more and more the reverence of the aspiring soul of religion. Here, said the speaker, she came to a sudden end, and so would he, and Mr. Binns took his seat, both the speaker and the audience being much affected.

The Rev. D. DAVIS moved a hearty vote of thanks to all their friends and visitors and to Mr. Binns. The Revs. J. S. BALMER and B. DUTTON and Mr. J. CHEW also spoke.

After tea a public meeting was held, when Mr. T. HOLT again presided, supported by the Revs. W. Binns, D. Davis, H. Enfield Dowson and H. B. Smith, Messrs. J. Chew, W. Healey, J.P. (ex Mayor of Heywood) and C. C. Grundy. Addresses were given by the Chairman, Mr. Dowson and Mr. Binns, and a capital programme of vocal and instrumental music was rendered. The total donations and offertories, with the receipts from a stall, amounted to £56.

THE KHASI HILLS UNITARIANS.

THE annual meetings of the Unitarians of the Khasi Hills were held at Jowai on April 21, 22, and 23. Throughout the week there were home prayer meetings, and on Saturday evening there was a welcome meeting of friends from abroad.

On Sunday morning there was a devotional service. There were two sermon meetings during the day. The preachers were U Kat Pohrmen and U Khylláw Padu, of Nongtalang, Babu Durga Singh and U Már Singh, of Shillong, and the Rev. David Edwards. The sermon, by the Rev. David Edwards, was on "The Misuse of Love," and was a very interesting and uplifting one, and listened to with rapt attention. At the close of each meeting collections were taken in aid of the Famine Relief Fund. The attendance was about 200.

In the afternoon there was a singing procession and open addresses through the village. At 5.30 P.M. there was a women's meeting.

At seven P.M. a meeting of the Board was held, and the report of the Executive Committee was read. Among other things the following was reported:—600 copies of the Funeral Service in Khasi, compiled from the English and American Unitarian Service Books, were printed for use of the Unitarians; they will be bound together with the new Hymn-book now under preparation. Five Unitarian children passed the Government L.P. Examination in 1900, three of whom obtained scholarships of Rs. 3 each; two of these were from the Methodists' schools, and three from the Unitarian day-school at Jowai.

Reports of the work done at Nongtalang, Jowai, Raliang, Laitlyngkot, and Shillong were read by the delegates. The accounts of the Mission and the Union's funds were read by the Treasurer, Mr. Kissor Singh, and passed by the Board.

The Permanent Mission Fund has amounted to Rs.242.

On Monday morning there was a business meeting, in which, among others, the following resolutions were passed:—Resolved to send greetings to the Unitarians of Great Britain and America. Resolved to send our greetings and feelings of gratitude to the Rev. J. T. Sunderland and to the Rev. S. Fletcher Williams. Resolved that this meeting of the Unitarians of the Khasi Hills do record its sense of loss at the death of Dr. James Martineau and its respectful sympathy with his family.

At 1 P.M. there was a lecture on "Organisation and Its Benefits," by the writer. At 7 P.M. another lecture was delivered by the Rev. David Edwards on "Why Should I Go to Church?"

After this there was a Board meeting, again in which appropriations of the mission fund were made for the year 1900-1901.

HAJOM KISSOR SINGH.

Khasi Hills, India.

FAITH.

SWEET faith, who art thou? stranger or friend?
We know not thy source, and we know not thy end;
We know not thy meaning, till death's veil shall rend—
Sweet faith, who art thou? stranger or friend?

Sweet faith, who art thou? God's face made clear?
Being of brightness from Christendom's sphere?
Being of loveliness, firm to the end,
Sweet faith, who art thou? stranger or friend?

Sweet faith, whence comest thou? heaven or earth?
Who was thy first-born? who gave thee birth?
Being of brightness, influence send,
Sweet faith, we know thee, God's truest friend.

HAROLD HINGSTON, aged 12.

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers,
Export Oilmen.

POETIC INFLUENCES IN ENGLAND DURING THE NINETEENTH CENTURY.*

III.—*The Discovery of Mediævalism.*

BY THE REV. EDGAR I. FRIPP, B.A.

"Things which we have heard and known, and such as our fathers have told us."—Psalm lxxviii. 3.

In previous sermons I have spoken of the Revival of the Sense for Nature and the Awakening to the Spiritual as among the leading poetic influences of the century. A third influence, closely connected with these, has been the Discovery of the Past—the discovery of the great men, the great cities, the great faith, the great thought and writing and painting and building and sculpture of the past, and in particular of the Middle Ages. Our eyes have been opening during the last hundred years to beliefs and achievements and heroes of old time, which have revealed to us our provincial and incomplete modern culture. One of the real signs of greatness in our midst has been, through the discovery of greatness in others, the growing consciousness that we are not great. It is a mark of Lowliness, and of that which is always lowly, though weak people do not see it, Strength.

Let us continue the comparison between this century and the eighteenth. I suppose England was never more self-satisfied and never less inspired than during the reigns of Queen Anne and the first two Georges. Take a leading writer and statesman of that period, a man of gifts and deserved fame, Joseph Addison. I have already referred to his artificial taste. He disliked the Alps. Mountains and precipices distressed him. He preferred, with the Dutch subjects of William III., a good flat plain, or, with Evelyn, a French garden.† He preferred also St. Paul's Cathedral to Westminster Abbey. The former was learned and classical and pompous, the latter Gothic and barbarous. Ladies and gentlemen of that time in powdered wigs and crinolines or silk suits were rather given to calling their fathers "barbarians." Cromwell, of course, was one. Milton had something to be said in his favour because he was a good classical scholar, but the Elizabethans were rude Goths. Of Edmund Spenser Addison wrote:—

"Warmed with poetic rage,
In antic tales [he] amused a barbarous age;
But now the mystic tale that pleased of yore
Can charm *an understanding age* no more."

Chaucer he condemns for his "unpolished strain," whilst English writers before him, such as Alfred and Bede, were dismissed by the polite ignorance of the period as little better than savages.

We have since learnt differently. No reading man can now suppose that English history begins with the Norman Conquest. He knows that some of our greatest rulers, statesmen, and Churchmen, some of the chief makers of England and her Constitution as they are to-day, lived before William I. Our ancestry, our language, our poetry, our religion, our very geography go back centuries earlier, and link us with a noble past. Our relationship extends to the Keltic fringes of these islands, and across the sea to Norway, Denmark, and the shores of Germany; and, in itself, this affinity is in a high degree poetic and stimulating. Then, coming down to the near end of our past, to the "understanding age" Addison speaks of, we know how completely it has been eclipsed by the Elizabethan and Puritan epochs. The giants have stepped forth, and the pigmies have shrunk into insignificance. Dryden, Addison, Pope, and other "Augustans" are very small company for Milton, Shakespeare, Spenser, and Sidney; and Walpole, Marlborough, and William III. appear little men beside Cromwell, Burleigh, and Queen Elizabeth. Cromwell, in the pages of Carlyle and Gardiner, stands out among the greatest, equalled only in our history by Alfred and the Conqueror. Consider what it has meant for us to have come to a knowledge of these three glorious kings! A hundred years ago they were almost unrecognised. In the days of Swift and Gay, and more recently, the name of king stood for vice and feebleness; and to the present day government is looked upon by very many people as little better than red-tapism, bribery, and inefficiency. These monarchs teach us a different lesson. If we would know what a really great ruler can do for a nation, and what a nation can accomplish under a really great leader, let us study the lives of these men. It will throw a new light for very many of us on our national history, and give us a far truer estimate of current affairs. I venture to say to any young man or woman who may hear me this evening, that he will learn more of his country, more of its genius, its capacities, its tendencies and possible destiny, from a careful study of Freeman's "Norman Conquest" and Carlyle's "Cromwell" than from ten years' reading of the daily newspaper—just as we may see more of a city, of its origin and environment, in one afternoon from a hill-top, than by driving through its crowded streets for a fortnight. Similarly, what a debt of gratitude we owe to Coleridge and other discoverers of Shakespeare! Our immortal poet is only just coming to his own, and it is incalculable what we are beginning to learn from him. What refreshment, what noble pleasure we derive, for instance, in Belfast from seeing half a dozen of his plays well acted during the year! How wise he is, how full of common-sense, how humorous, and how deep! To the English people as a whole, and to us in Belfast in particular, this is a real discovery. Think what it will be when Shakespeare is widely known and loved among us, when a play of Shakespeare is performed here, as already in some of the towns of Germany, once or twice a week throughout the year. Those who know Shakespeare's spirit know well that Belfast would then be a happier, kinder, wiser, and more religious city to dwell in.

But I want you specially to consider the change that has been effected by the discovery of that great middle region of history, literature, art, and faith, between the Old English and Elizabethan eras, called Mediævalism.

I am not sure that this discovery is not by far the most important of the present century. Do not smile at what you may suppose my fanaticism. I say deliberately that I believe it will do more for us than the discovery of steam locomotion, electricity, evolution, or bacteria.

Walter Scott began it. At the time when Wordsworth was writing "Lyrical Ballads," and Dove Cottage poems, Scott, stirred by reading German romances, collected "Border Minstrelsy," edited the mediæval story of "Sir Tristrem," and produced his own "Lay of the Last Minstrel." The last, it has been said, came like a breath of fresh air from the hills. The old wild border life, as sung in his free verse, delighted people wearied by dull convention. He became very popular. In the days just before and after Waterloo, when John Bull was in a swaggering mood mightily pleased with himself; when the British flag and constitution were employed to silence reformers, and English Society was conservative, churchy, and starchy, and contemporary life was so dull to men with poetry in their souls that Landor and Shelley fled to Italy, and Byron to Greece, and Keats turned away to dreams of classical beauty—in such days Scott fed the imagination of England with the "Waverley Novels." These were not revolutionary, and yet they were romantic. Tory and Whig alike took pleasure in the stories of Robin Hood and Richard Cœur de Lion, in tournament and chivalry, Highland chieftains, castles, abbots, and monasteries. Here was a new way of teaching history; Shakespeare's way come in again, though in prose instead of verse, combining wonder with information, antiquities and manners with delightfulness — a method, says Newman, who recognised Scott's influence on Tractarianism, which "stimulated the mental thirst and fed the hopes of the people, setting before them visions which when once seen are not easily forgotten, and silently indoctrinating them with nobler ideas which might afterwards be appealed to as first principles."

Newman's interest in the Middle Ages sprang from a similar source. He hated revolution and Liberalism. He was against O'Connell and the Irish Catholics, against Lord Grey and the Reform Bill, against Arnold and the Broad Churchmen. But he was not satisfied with England, least of all with the religion of England. He regarded with dismay her commercial spirit, and the "detestable" doctrines of her Evangelical Protestantism. He looked back with a great yearning. He preferred the vision of church spires to that of factory chimneys, and the sound of cathedral bells to the shriek of the steam-whistle. He would rather see a procession of monks and choir-boys through the streets on a saint's day, with chant and hymn, than a procession of Orangemen beating their drums on July 12. The symbols of the old Catholic Christianity had deeper significance for him than the party-cries of modern politicians, and the picturesque humanity of the mediæval market had a charm he could not feel in the silk-hatted, black-coated crowd of the modern Stock Exchange. The one thing left in England with the possibility of poetry in it was the Church; and to the Church—the Church of Hooker and Lancelot Andrewes, Sir Thomas More and John Fisher, of Grossteste and Anselm—

* A sermon preached at All Souls' Church, Belfast, in May, 1900.

† Evelyn says:—"We passed through a forest (of Fontainebleau) so prodigiously encompassed with hideous rocks, heaped in mountainous height, that I think the like is nowhere to be found more horrid and solitary"; but he is enthusiastic about Richelieu's villa, with its walks "so accurately kept and cultivated that nothing can be more agreeable," and "large and very rare grotto of shellwork in the shape of satyrs and other wild fancies."

he turned with passionate determination to do what he could to restore it to its ancient beauty, and to put life into its venerable forms. He welcomed Keble's "Christian Year," whose music at a time, he said, when "the general tone of religious literature was nerveless and impotent," gave new meaning to the old seasons and festivals; and he himself drew up a calendar of English saints preparatory to a series of their lives. In a preface to this projected series he expressed the hope that they would "make Englishmen love their country better, and on truer grounds; that they would teach them to invest her cities and villages, her hills and springs, with sacred associations; give them insight into her present historical position; instruct them in the capabilities of the English character, and open upon them new hopes and duties."

So wrote Newman in 1843. In that year appeared the first volume of the first great work of an even more devoted lover of Mediævalism than either Scott or Newman—the "Modern Painters" of John Ruskin. All students, before or since, of the Middle Ages must yield to Ruskin. He first, and he only, has realised their supreme genius. Before him it was generally believed that the Renaissance in Europe was an almost unmitigated blessing. He has disclosed that in many ways it was a curse, that it was a rebirth largely of heathen ideas and tastes—"a return," as he says, "to Pagan systems, not to adopt them and hallow them for Christianity, but to rank it under them as an imitator and pupil"; and he has shown that Raphael and Michel Angelo, instead of initiating a new era, were survivors of a great religious past, the last ripe fruit with the worm in it—their greatness consisting in their connection with the Gothic age, their weakness in their approximation to heathen ideals. He saw this truth throughout Italy—the home of the Renaissance—especially in Florence and Venice. A large part of his writings has been given to the eloquent and, I think, convincing demonstration that Florence and Venice rose with the faith of St. Francis and St. Dominic, and fell with its decline, and that their story is typical of most European cities. He has endeavoured to prove by his study of Art—which, because it springs more purely from feeling, is more sincere, and tells more truly than words or deeds the history of nations—that five or six hundred years ago there were cities in Italy, France, Germany, and England beautiful almost beyond our dreams, cities of which our castles and cathedrals are only a remnant and a reminder; that in spite of wars and plagues the artisan population of those cities were skilful, healthy, and happy in their work, and produced in richest variety and abundance, buildings, carvings, pictures, books, armour, and fabrics which modern industry, with all its mechanical appliances, cannot rival; that in those cities were kings, preachers, poets, artists, philanthropists and saints, beside whom our great men often seem little more than children; and that underneath all this glorious life, at the heart of it, and the secret of its glory, was a Faith in God and Immortality which, notwithstanding superstitious accompaniments, almost dwarfs our modern Catholic and Protestant religion.

Thus in different ways, with divergencies in thought and temperament, Scott, Newman, and Ruskin have spread a knowledge of and reverence for Mediævalism. Others have helped them. Robert Browning was ten years older than Ruskin and published "Paracelsus" and "Sordello" before the latter had begun to write. He loved Italy, and took his wife, Elizabeth Barrett, there in 1846, to make their home in Florence until her death in 1861. Their poetry often illustrates, or is illustrated, by Ruskin's prose. "Fra Lippo Lippi," "Andrea del Sarto," "The Tomb at St. Praxed's," and others depict with dramatic energy and impressiveness the decadent features of the Renaissance in Italy. Of "St. Praxed's" Ruskin himself said, "I know no other piece of modern English, prose or poetry, in which there is so much told as in these lines of the Renaissance spirit—its worldliness, inconsistency, pride, hypocrisy, ignorance of itself, love of art, of luxury, and of good Latin." On the other hand, "Old Pictures in Florence" and "Casa Guidi Windows" express something of Ruskin's enthusiasm for the contemporaries of Dante and Fra Angelico.

The "Præ-Raphaelite Brotherhood" arose independently of Ruskin, though it owed much to him. Holman Hunt, Millais, and Dante Gabriel Rossetti, who were the founders of the movement, sought to return to the simplicity and sincerity of art before Raphael. They maintained in their work that good art is more than clever painting of faces and limbs and drapery, or skill in perspective, light and shade, or mere skill of any sort. It must have a soul. There must be a spirit behind the execution. So they went back to the conscientious fidelity, the clear lines and pure colours, and the allegorical earnestness of such painters as the Lippis and Botticelli, the Bellinis and Carpaccio, putting again religious meaning into a picture, and the saint into the human countenance. Millais wrote in 1851: "The one thought of some day turning the minds of men to good reflections, and so heightening the profession as one of unworldly usefulness to mankind, this is our great object in painting"*; and he went on: "I shall endeavour in the picture I have in contemplation—'For as in the Days that were Before the Flood,' &c.—to affect those who may look on it with the awful uncertainty of life and the necessity of always being prepared for death."†

Millais later—though he never did anything that was not noble—fell away from this high ideal; but Holman Hunt has kept faithfully to it, going his own way, working out in his own manner his deeply serious conceptions.‡ Rossetti also followed his own bent, and drawing away from Hunt and Millais, formed a kindred and almost purely mythological school with Burne-Jones, whose work, in spite of affectation, is finely imaginative and steeped in Mediævalism. Another, and one of the greatest of this company, though somewhat apart from the rest, is Watts—a Præ-Raphaelite in originality and intensity of religious purpose, mediæval in love of allegory and spiritual expression, but extraordinarily modern in his brave unyielding Faith, with an obscurity sometimes that reminds us of Browning. Lastly, there is William Morris, a mediævalist both in literature and art. He has re-shaped some of the grandest stories of the Middle Ages, and as a poet has a place with Swinburne and the great singer of the "Idylls of the King." But his influence has been even wider as an artist, as a reviver of the old handicrafts, in his beautiful attempts to bring back the penmanship, the ironwork, the tapestry, and household decoration of the Gothic time. And not in vain has been his emphasis on the social conditions in which alone such glorious work can be produced.

I need not say more. It is sufficiently clear, I think, that the mediæval world has burst upon us with surprise and delight, and has saved us from becoming, as we were in danger of becoming, worshippers of machinery and speed. I will only draw your attention to one further fact. From the midst of this picturesque and romantic Gothic civilisation, which might not have existed for all we knew and cared in the last century, stand forth, above many great ones, the exalted figures of Dante Alighieri and St. Francis of Assisi.

If an Italian of the thirteenth century were to visit our modern Europe, and saw our railways and steamships, our bridges and tunnels, our telephones, and photography and Röntgen rays, he might think he had come upon the work of gods. But on closer examination, on hearing us speak, on learning what we love and live for, on finding out what we individually

* Compare the Preamble to the Statutes of the Painter's Guild of Siena, drawn up in the year 1355: "Since we are teachers to unlearned men, who know not how to read, of the marvels done by the power and strength of Holy Religion," &c.

† Those who believe in what they call "Art for Art's sake," should read the rest of the passage: "My intention is to lay the scene at the marriage feast. The bride, elated by her happiness, will be playfully showing her wedding-ring to a young girl, who will be in the act of plighting her troth to a man wholly engrossed in his love, the parents of each uniting in congratulation at the consummation of their own and their children's happiness. A drunkard will be railing boisterously at another less intoxicated, for his cowardice in being somewhat appalled at the view the open window presents—flats of glistening water, revealing but the summits of mountains and crests of poplars. The rain will be beating in the face of the terrified attendant who is holding out the shutter, wall-stained, and running down with the wet, but slightly as yet inundating the floor. There will also be the glutton quietly indulging in his weakness, unheeding the sagacity of his grateful dog, who, thrusting his head under his hands to attract attention, instinctively feels the coming ruin. Then a woman (typical of wordly vanity), apparelled in sumptuous attire, withholding her robes from the contamination of his dripping hide. In short, all deaf to the prophecy of the Deluge which is swelling before their eyes—all but one figure in their midst, who, upright with closed eyes, prays for mercy for those around her, a patient example of belief standing with, but far from them, placidly awaiting God's will." Did not Shakespeare map out a tragedy in this way?

‡ In 1867 Millais, working in his holiday month, was "making £100 a day." Holman Hunt wrote to him in May from Florence: "Of late I have been feeling very strongly indeed the responsibility which every man, and especially remarkable and successful men, are under to do the utmost that is possible with their talents. . . . In seriousness and importance of subject we are far behind where we should be, seeing that we have about eight or ten really great painters, among whom J. E. Millais has the highest powers of all. You must not be testy with me that I revert to this subject. Remember that lately I have had many reasons to think of the perennial interests of life. In a few days we shall both be lying in our dark bed under the growing flowers, and the naked soul of us will have no riches that we have not already laid up in Heaven. . . . You have really a faculty for painting, such as perhaps no other man ever had—certainly such as none since Titian ever possessed."

are, he might be tempted to ask "But where are the gods? I have met better men than you on the hills of Umbria and in the streets of Florence."

We are beginning to realise this. It is dawning upon us what men they were on those hills and in those streets. The giant mind of Dante is being revealed. We open the "Divine Comedy" to find indeed a godlike writing. Here, we say, was a living soul that could fight a stern warfare, that could see and feel the beautiful, and understand the just, and worship the Supreme. None ever had a deeper insight into the conscience and the spirit. We hear of the Protestant sense of sin. It is, for the most part, crude and shallow compared with Dante's. If we would know the meanings of remorse and shame, and self-hatred, and of divine mercy and forgiveness, we must go to the old Catholic poet who wrought his way from earth to Paradise. Beside his manly prayer the Evangelical plea that the penalty of sin has been borne by an innocent victim is cowardly and contemptible. How strong, how inspiring is the cry of the souls in "Purgatory"—"O God, spare me *not!* punish me, burn me, until I may be more fit to love and see Thee!" What a different world we shall have again when this cry is once more the prayer of Christendom!

And behind Dante there is the even holier and far lovelier presence of the poor friar—the preaching, begging brother, in a brown patched cloak, who gave his riches to the poor, and loved poverty, and, reversing every maxim of the worldly wisdom, created a new ideal of love and chivalry throughout feudal Europe. Over his grave at Assisi, among the thieves and harlots, rose up the first great Gothic church in Italy; and from his life, which was probably nearer to the life of Jesus Christ than that of any other human being, sprang the regenerating influences which changed the fierce northmen into some of the finest of Christian gentlemen.

Dante and St. Francis are centuries dead; but their spirit begins to live again. And, my friends, how we need it! We want it above everything. We need more knowledge, but far more we need Conscience. We want truth, but ten thousand times more we want Pity. Give us Conscience and Pity, and our modern world would be transformed.

THE NEW WORLD.*

THE June number of this valuable "Quarterly Review of Religion, Ethics and Theology" opens with a striking article by the Rev. K. C. Anderson, of Dundee, on "The Deeper Issues of the Ritualistic Controversy in the Church of England." The real battle, Mr. Anderson says, is between the Modern Spirit and Mediævalism. The latter survives in different forms in the Anglican party in the Church of England and in dogmatic Protestant orthodoxy. Both of these rest on external authority, in the one case the Church, in the other the Bible, and have their origin in the Latin Christianity of the system of Augustin, of which the radical defect is the antagonism it sets up between God and the world, the divine and the human. The Modern Spirit in religion, on the other hand, is akin to the profounder teaching of the Greek fathers, to whom God was immanent in the world, and human nature had essential affinity with the divine. Thus the Incarnation of God in Christ is regarded as an illustration and culmination of a process continuously seen in the history of man, and revelation is "not a mechanical communication of truth from without, guaranteed by miracle, but a living spiritual process of education."

The Broad Churchmen of our century—Schleiermacher, Bushnell, Maurice, Stanley; the poets who have been also prophets of a larger faith—Coleridge, Blake, Wordsworth, Tennyson, Browning; the philosophers who have done so much to give a new spirit to the modern world—Schelling, Hegel, Goethe—all have more affinity with the fathers of the early Greek Church, with Justin Martyr and Origen and Clement of Alexandria, than with the Fathers of the Western Church, with Tertullian and Augustine and Calvin, the theologian of the Protestant Reformation.

Mr. Anderson fully recognises the great part played by Latin Christianity and Calvinism in the past, and the benefits derived from them, but clearly shows how they can no longer serve the needs of the modern religious world.

The Rev. W. Kirkus's article "On Preaching" should be studied by all ministers. As to method, the great preachers, in his opinion, may use any; but the average man should *speak* and not read his sermon, after careful preparation and from sufficient notes—if for no other reason, because a speaker will as a rule be heard, while a reader will not. At the same time, the preacher should constantly *write*, only not sermons (or only very seldom) in order to keep his thinking exact.

Of some of our greatest preachers Mr. Kirkus writes:—

Butler's three "Sermons on Human Nature" are among the classics of Ethical Philosophy. Newman's "Parochial and Plain Sermons" are models of an almost Greek simplicity and felicity of diction. Maurice's "Lincoln's Inn Sermons" have the pensive mystic beauty and dreamy charm of a hazy English landscape. Who shall decide whether James Martineau's sermons are poetry or prose, philosophy or theology, mysticism or asceticism—or all in one?

The Rev. Charles A. Allen writes on "The Christian Ideal," insisting that the spirit of Christ is the essence of Christianity and reveals the real character of God, and that "love to God" and "love to man" may have only a shallow and unfruitful meaning, unless the full measure of self-sacrifice in the love of Christ is understood; and the deep sense of the worth of the individual soul, which sprang from it, bringing to light a new type of character. The following articles are on "Plutarch and his Age," "Religion and the larger Universe," and "The Greek Games." Most valuable of all is perhaps the Rev. F. G. Peabody's study of "The Teaching of Jesus concerning the Rich." This is followed by the usual full supply of Book reviews.

* Boston: Houghton, Mifflin and Co. London: Gay and Bird. To be had at Essex Hall. 3s. quarterly.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Miss Dora Lawrence, 5s.; Miss Aiken, 5s.

LITTLE PORTLAND-STREET CHAPEL, LONDON.

SIR,—I should like, with your permission, to draw the attention of your readers to the effort which is being made to thoroughly restore and repair Little Portland-street Chapel, some particulars about which appear in your "News of the Churches" column. Of the £1,000 which is required to complete the scheme, over £500 has been raised by the present congregation alone; and of the remaining £500, an old member has guaranteed half, provided the other half is collected from private donors, and another member has kindly made himself responsible for a further £50. There remains, therefore, to be raised from amongst the outside friends and old members of Little Portland-street Chapel the sum of £200, in order that the chapel may be re-opened in October next, free of debt.

I feel the less hesitation in appealing for help in raising this sum, because the present small congregation has so promptly and generously done its part; and also because, in a sense, the chapel is the common property of a much wider circle than those who now regularly worship within its walls. As the scene of Dr. Martineau's London ministry for fifteen years, it is widely known and loved. As the only surviving chapel in Central London where service is regularly conducted for Unitarians, it serves a useful purpose in the general economy of our church life, and will be extremely convenient, it is hoped, for central services and meetings, as soon as the repairs have been completed. The chapel, I may add, has no endowment and receives no grant; and its entire maintenance by a small band of enthusiastic and devoted members is not so common an experience amongst us that it need go unrecognised. The repairs and improvements are being carried out under the direction of Mr. Edward Martineau, architect, and every effort will be made to maintain the architectural harmony and individuality of the building. Subscriptions towards the remaining £200 which has to be raised will be gladly received by Miss H. Busk, Hon. Treasurer, 1, Gordon-square, W.C. An announcement with regard to the services during the next two months appears in your news columns.

HARRY S. PERRIS.

76, Albert-street, N.W.

THE GREAT MEETING, COVENTRY.

THE congregation of the Great Meeting in Smithford-street, Coventry, propose to celebrate the bi-centenary of their fine old chapel, which falls next year, by extensive improvements and renovation of the interior and the approaches from the street. The old high-back pews are to be cut down, and five of them near the pulpit are to be removed and a platform introduced to make better space for marriages and other special services. New floors are to be laid in the aisles, and the heating and lighting are to be improved. The cost is estimated at £400, towards which the trustees have made a contribution.

The Great Meeting represents the first Nonconformist congregation in Coventry, founded by Dr. Obadiah Grew, vicar of St. Michael's, Coventry; Dr. John Bryan, vicar of Holy Trinity; and Mr. Samuel Basnett, lecturer at both churches. These

three were ejected from their livings as a consequence of the Act of Uniformity in August, 1662; and Dr. Grew seems to have been particularly zealous in the continuance of his ministry, and consequently a sufferer from more than one imprisonment, once for six months "in a filthy chamber, though the best the gaol at Coventry afforded."

We are indebted for these particulars to an interesting article in the *Coventry Herald* of July 21, and from that article the following account is practically adopted:—

In 1672, taking advantage of the liberty granted by Charles II., Dr. Grew took out a licence and conducted public services, being received by his former people with great joy. The meetings were held in St. Nicholas' Hall, commonly called Leather Hall, on the south or left side of West Orchard, and for ten years he enjoyed this privilege, when he was forbidden to hold forth any more. He soon afterwards became blind through age, was imprisoned, and when set at liberty was forced to leave the city. Being blind, he employed an amanuensis, to whom he dictated a sermon every week, which was read to four or more shorthand writers, and by this means his messages were read at twenty different meetings. This practice he continued till the Revolution in 1688. Then he returned to the city, where he died in 1689, and was buried in St. Michael's chancel. Dr. Bryan, before coming to Coventry, held a living at Barford, near Warwick. He is described as a very learned divine, an energetic preacher, a holy man, and universally esteemed. He had three sons ejected ministers.

Following these divines, other ejected ministers came to the Hall. Rev. Samuel Wills, the next minister, was a native of Coventry. He formerly had a living at Birmingham, from which he was ejected. He was driven from Coventry by "some unquiet people" and died in Shropshire at the age of seventy-three. Afterwards came the Rev. Obadiah Musson, ejected from Church Langton in Leicestershire. "He retired to Coventry," says Dr. Calamy, "where he found God and good people kind to him till worn away by age." The congregation gradually increased until 1700 when—during the ministry of Dr. Josiah Oldfield and Mr. W. Tong—their meeting place was found to be too small, and it was determined to build a new and more commodious place of worship. This was the origin of the Great Meeting House, which, in the quaint language of the Trust Deed, "was erected with the permission and blessing of Almighty God."

On the removal of Dr. Oldfield to London, the Rev. John Warren became assistant to Mr. Tong, and for forty years retained the pastorate. He was a man peculiarly distinguished by the amiableness and kindness of his disposition, the gentleness and politeness of his manners, his liveliness and wit in conversation, his general intelligence, his Biblical knowledge, his piety as a Christian and his fidelity as a preacher and pastor. Such was the eulogy of his friend, the Rev. Joseph Carpenter, of Warwick, who preached the funeral sermon. Mr. Tong removed to London and his place was taken by the Rev. Joshua Merrel, who became co-pastor with Mr. Warren. When Mr. Merrel died in 1716 Mr. Warren became sole pastor, and continued so till his death.

It was during Mr. Warren's life that the Great Meeting House became markedly identified with that movement of thought out of which Unitarianism grew. On the removal of the Rev. R. Rogerson, from 1717 to 1723, assistant to Mr. Warren, several candidates were recommended for the vacancy. Among them was the Rev. Mr. Smith, who it was soon discovered was introducing in his candidature a more liberal type of theology than the congregation were accustomed to. The congregation resolved to resort to the ballot, and the majority was distinctly in favour of Mr. Smith. The minority were dissatisfied, left the Great Meeting House and founded Vicar-lane Chapel, which years afterwards, by the secession of a number of its members, brought about the erection of West Orchard Chapel. Warren died in 1742, from which date the ministers have been the Rev. Ebenezer Fletcher, 1742-63; the Rev. Robert Atkinson, 1744-56; the Rev. Thos. Jackson, 1756-85; the Rev. Postumous Lloyd, 1763-77; the Rev. Peter Emans, 1777-1810; the Rev. Timothy Davis, 1810-19; the Rev. J. Donoghue, 1820-23; the Rev. W. Bowen, M.A., 1823-29; the Rev. H. W. Gardner Wreford, 1830-39; the Rev. John Gordon, 1840-54; the Rev. Thomas Hunter, 1854-60; and the present minister, the Rev. G. Heaviside, B.A., F.R.G.S., who came to Coventry in 1860.

THE MESSAGE OF SUNSET.

At the meeting of the Young People's Religious Union held during the recent Unitarian anniversary week in Boston, the last speaker was to have been the Rev. Robert Collyer. In his unavoidable absence, the venerable Mary A. Livermore gave the following address on "The Unitarian Message of Sunset":—

"The day can never endure so long, but at length the evening cometh. And it is true that every day, no matter how glorious the promise of the morning, no matter how fervent the work of the noon, will have at last its sunset. Its close comes naturally. It is a precursor of the night which soon follows it, which also comes naturally. It is not a dread event, nor one that need excite apprehension or doubt. We need give ourselves no concern about it. It is a natural event. We used to be taught that the closing of the day of life—that incident of life which we call death—was a punishment, and that it came in consequence of our first great ancestor's breaking a law. But for the fact that Adam had eaten the forbidden apple, we were told, we should have lived on and on forever in this would. That *would* have been a punishment; and we ought to congratulate Adam and ourselves that he ate the apple, which saved us from living in this world forever.

"The evening, the sunset, is the time when we have done our work of the day. The strenuous devotion to duty, which we never can ignore, ends with the day, and brings us to a time of rest and retrospect. If we have wrought well, have not yielded to the temptation to take our ease, but have kept steadily to the task assigned us till it was completed, we shall be compensated with a sense of glad satisfaction. The evening hour will be grateful to us; and we can enjoy the gorgeous sunsets which defy the skill of the artist, and enable us almost to 'gaze through golden vista into heaven.' 'Whatsoever a man soweth, that shall he also reap.' And the old age of any person, man or woman, will be the result of the life he had led. What we are at fifty, sixty, or seventy, is what we have been previous to sixty or seventy. If, then, we would have a happy and lovely old age, we must prepare for it, as, whatever the old age may be, it is the certain result of a lifetime. There must be a physical preparation for it, for good health is a great prerequisite to happy and useful living. Sick people form a part of the waste and burden of daily life, and hold down the brakes on the progress of friends and kindred, and add to the weight of the millstone about their neck.

"To work and live only for one's self is a fruitful source of misery, which has caused many a joyless life to go out in bitterness, insanity, or suicide. Only work that is done wisely and lovingly for others is rewarded with perennial joy. And to live in love is to live in everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hill of life, he will find it up-hill all the way, into clearer air, where the vision reaches farther, where the sunsets are more golden and the twilight lasts the longer. We shall drop much that we have once valued, as we slowly climb the hill. For the passage of humanity from youth to old age is like the progress of an army on the march. It starts, burdened with its necessary equipments and much else that it proposes to take with it. But the day grows hot and dusty; and one thing after another is dropped on the march, till finally the men throw away their blankets, their knapsacks, and sometimes their guns. That is like life. For life is a series of gaining and losing, learning and unlearning, sinning and repenting, incompleteness and unrest.

"As our beloved who walk beside us drop into the silence, and we are forced to go on without them, the certainty grows clearer that they have not ceased to live, and that what is called death is but transition. In our rapt moments we are conscious of their viewless presence, and almost catch their voices across the handbredth of space between us and them. We have not lost them, and death is as natural an event as the night that ends the day. We are born to die. And so the message of Unitarianism, suggested to us by the sunset, is to trust in God, who brought us here, who had us in mind from the beginning, and, after unknown ages of evolution, has made us lords of the planet—the highest in the scale of created beings. We have been very costly to our God, and must be dear to Him, imperfect as we are, with much yet to be done for our proper fashioning. 'Death is not a blind alley,' says Victor Hugo: 'It is a thoroughfare through which all must walk.' Our trust in God shall carry us through death even; and, with the faith of Whittier, we will

> 'Dimly guess, from blessings seen,
> Of greater out of sight.'"

To Correspondents.—Letters, &c., received from the following:—E. S. A.; A. L. B.; E. S. L. B.; J. E. C.; R. C.; W. H. D.; L. B. L.; T. L. M.; G. St. C.; H. S. S.; L. T. S.; J. J. W. The Editor requests that during August all correspondence may be addressed to him at Essex Hall.

THE CHILDREN'S COLUMN.

A Pilgrimage to Oberammergau.—I.

I AM quite sure that most of you young folks who read "The Children's Column" in this paper will have heard of a place called Oberammergau, and of people who have either been there this year, or are going there to see the Passion Play. You, perhaps, have but a dim idea as to where Oberammergau is and what sort of a place it is, or what either a Passion Play, or this particular Passion Play is. It may be the good fortune of some of you to go there and see and know for yourself, but most of you probably will not have that pleasure. Now I should like to take all of you over sea and land to the play, for I am certain you could not but be the better for having seen it. It would help you to feel, in a way nothing else can, the beauty of the life of Christ—the Christ whom you are taught to love, whose example you strive to follow, and after whom you call yourselves little Christian men and women. But that I cannot do; there are too many of you, and the place is too far away; but I will try to do the next best thing—I will do my best to tell you about it, both what I have seen and what I have read, in the hope that when you hear any one talk about Oberammergau and its Passion Play these words may not be to you mere empty sounds, but may stand for what you know something about; and I should like, too, if it were possible, that you should understand some little of that depth of feeling with which the play itself fills the hearts of all who have the privilege of seeing it.

You will see from the title that this is to be an account of a Pilgrimage. In olden days, men and women, pious and not pious, for the good of their souls, undertook pilgrimages to holy places—the holy City of Jerusalem or the Shrine of some Saint. The pious went and came back more saintly, the sinners went and came back saints; and pilgrims and pilgrimages bring up in our minds weary journeys for duty's sake and not for pleasure. The Pilgrim, barefooted, staff in hand, wallet on back, and cockleshell in hat, going from place to place, making a long, toilsome journey to some holy spot, looking to the kindness of the faithful for food and lodging, is almost an unknown person nowadays. The modern pilgrim is not dressed differently from the ordinary mortal, and uses the ordinary means of getting about from place to place, and in the ordinary manner, bargains for his food and shelter. Still, his object is the same—to visit some spot made holy by sacred associations.

It is a modern pilgrimage, undertaken a month or two ago by a party of five pilgrims that I am going to talk to you about.

To get a clear idea where a town or a village or a river or a mountain is, there is no way so good as to find it out on a map. Keep a map of Europe before you while you are reading to the end of this "talk," and you will understand it better.

To the south of the German Empire you will find a country called Bavaria—the Kingdom of Bavaria—and again at the south of Bavaria, very near to the line dividing Germany from Austria, in a high valley surrounded on three sides by the Bavarian Alps, lies the small village of Oberammergau. You must be careful to bear in mind that the men and women, and boys and girls, who live in Bavaria do not speak English as you do, but a language called German, which has different sounds and different words from the sounds and words we use for the same things. You will have no difficulty in pronouncing the rather odd-looking name Oberammergau, if you learn that the last syllable "gau" is pronounced as it would be in English if it were written "gow"; and it will, perhaps, help you to make friends with the strange name to know that the syllable "Ober" means "over" (upper), that Ammer is the name of a river, and that "gau" answers to our syllable "ton" at the end of the name of a place. In that way "Oberammergau," when stripped of its mysterious German garment and put into plain English dress, appears as "Overammerton."

To this little village to see the Passion Play performed there, every tenth year, for more than 200 years pilgrims have flocked, first by hundreds and now by thousands from all parts of Europe and even from America.

Why every tenth year? Here is the story.

More than 250 years ago, in the year 1633, the towns and villages round about Oberammergau were afflicted by a terrible plague which killed a great many of the inhabitants. In one neighbouring village there had been so many deaths that only two married couples were left; in all the other households either the father or the mother had died and many houses were left deserted. Oberammergau being so far free from the awful pestilence, the authorities there had strict watch kept, and no person nor thing was allowed to come into the village from any place where the plague was rife. The watch was so carefully kept that for a long time the pestilence was warded off. The fatal day, however, came at last. Every year the village held a church festival, which was a holiday time when absent friends and relations came back to the old home. One of the villagers called Kaspar Schisler had gone to a village close by to work during the hay harvest, and not liking his banishment from home at the festival made up his mind, if possible, to spend that day with his wife and little ones at his cottage in Oberammergau. He crossed over the hills between the one village and the other, and taking advantage of the watchers being busy with preparations for the festival, he managed to get to his home which was a cottage just on the outskirts of the village. He must have had the plague at the time he left where he was working, for he got home on the Saturday, and by the Monday morning, the day after the festival, the poor man was dead. In a very short time after that fatal Monday six persons in the village died; the plague, which the village had taken so much trouble to ward off had gained an entrance. In their distress the heads of the little community met together to discover some ways and means of driving the enemy away, and believing that so terrible an infliction could only come through the wrath of God, they resolved to do something to please Him; and the form that something took was that they made a solemn agreement that every tenth year the villagers would perform the "Tragedy of the Sufferings and Death of Jesus Christ." The story says that from that time forth the plague ceased because the resolve was kept. We do know this; the tragedy which we call the Passion Play was performed in 1634, and since 1680 it has been played every tenth year uninterruptedly, with the melancholy exception that the war between France and Germany stopped the performance in 1870, because the actors had to join the Germany Army. And in this case the remainder of the performance was given in 1871.

It will give you a better idea as to the whereabouts of Oberammergau if I tell you how the five pilgrims went from London to the little Bavarian village. They did not all start on the same day, but going first by rail, then by boat, and then by rail again, they all met on a certain Saturday night at Cologne on the Rhine. They were not barefooted, nor had they peas in their shoes, nor did they look forward to long, weary, footsore marches. They had a bicycle apiece, and the only resemblance they bore to pilgrims of old was in the wallets of various size and shape which each pilgrim fastened to his cycle, and which contained his share of worldly goods. On the Sunday morning, one-half of the day they steamed up the Rhine to Coblenz, and from there cycled alongside the Rhine to Bingen. How lovely it was it is hard to tell you. First of all gliding up the river on a steamer full of bright holiday makers, between steep banks laden with vineyards on their sloping sides, and crowned here and there with ruined castles, passing by village after village nestling at the mouth of little valleys coming down to the river side; and then afterwards on the wheels in the afternoon and evening, watching the colours of sunset light up the water and hilltop, and passing through villages with their old gabled houses, and their men, women, and children all in Sunday attire greeting the strangers with the kindly welcome of "All Heil!"; till late at night, though divided on the way, the five met at Bingen to rest.

The Monday and Tuesday were long cycling days which brought us into the Rhine Plain, not far from Strassburg, after having halted at the little fashionable watering-place of Kreuznach, and for the night at the quiet village of Rockenhausen. Wednesday was spent in the train, crossing the Rhine plain and rushing through royal Stuttgart and Ulm, with its highest Cathedral spire in Europe, to Munich, the blue and white capital of Bavaria.

After a day's sightseeing at Munich, having travelled by rail, boat, and cycle from the flat country watered by the "Isar rolling rapidly" across the Starnberg Lake, nearer and nearer to, then deeper and deeper among the everlasting hills, pushing uphill and racing downhill, we arrived at the goal of our pilgrimage, the little Bavarian highland village of Oberammergau.

If you will take the trouble to find out all or some of the places I have named on a map, you will have a tolerably clear idea of where lies the sacred spot about which I am talking to you.

THOS. HODGETTS GORDON.

Tarporley.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

The Inquirer

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LONDON, JULY 28, 1900.

CHRISTIAN ENDEAVOUR.

THE growth of the Christian Endeavour movement, so strikingly brought before public attention last week, in the astonishing rapidity of its world-wide extension during the less than twenty years of its existence, is one more testimony, to be added to that of the Salvation Army and earlier movements, to the great fund of unused spiritual energies latent in our common human nature and requiring only a vivid appeal, to be called out into active service, for open witness to the things of GOD in the world, and for the uplifting of mankind.

The Salvation Army was first in the field, the Rev. WILLIAM BOOTH having begun his special missionary efforts in 1865, and the actual organisation of the Army dating from 1878. Three years later came the first humble beginning of a Christian Endeavour Society, and now both forms of devoted Christian service have circled the globe and count their enrolled workers by hundreds of thousands. The two organisations are very different in method and aim, but both sprang out of dissatisfaction with existing methods of Church work, the desire to break through the dulness of conventional habit and to make fresh channels for a vigorous spiritual life; and they bear witness to what may be done when once the imagination is fired and some fresh way of active beneficence is offered with the appeal from devoted leaders for whole-hearted surrender and the enthusiastic following of a high ideal.

Our conception of religious truth and of the meaning of salvation separates us widely from the Salvation Army. The Christian Endeavour Societies also are distinctly bound up with what is known as the Evangelical scheme of salvation, and no fellowship with Unitarians is allowed. But that cannot debar us from the sincerest admiration for unwearied and most self-sacrificing work in regions and by means which we cannot share, nor from genuine rejoicing over the beneficent influence thus exerted in many lands, even while it is blended with elements of teaching which we could earnestly wish were otherwise.

The example of the Christian Endeavour societies, as we noted last week, has been followed by our brethren across the Atlantic on vigorous lines of their own, and with most encouraging results, in their Young People's Religious Unions, while in this country also a beginning has been made in the formation of such societies. The advantage is felt, particularly in the appeal to young people, of some fresh method that may kindle the imagination; and it seems very evident that whatever particular form may be adopted, much benefit to the strength and activity of our churches will be derived from the gathering of our young people into societies of their own, in which an open profession of religious faith and aspiration would be asked of them, and the responsibility would be thrown upon them for special work of their own in the common cause. Thus it is hoped that the serious purpose, which rarely leaves a young life untouched on the threshold of manhood and womanhood, will find a ready means of expression, and will at once be taken up and trained in service of the highest ends, so that our young people will at once feel that they have a place of their own, that *they are wanted* in the completeness of our Church life, and that in this fellowship there is abundant scope for what they desire with growing joy and energy to give in self-forgetting labour for the benefit of their fellowmen.

But while we believe that there is a future of great promise for such Young People's Societies, it should not be forgotten that a "Christian Endeavour Society" for young and old alike already exists in every living Church, and where there may be no means or no desire for the formation of any fresh society there is yet always the opportunity for a full outpouring of spiritual energy and the utmost of self-sacrificing work in the Church itself as it already exists. One danger to be avoided in the formation of a new society is that it may further weaken our hold on the true ideal of the Church itself and the claim it ought to make upon the devotion and personal service of each one of its members.

Those, therefore, who thirst for a new spirit of life, a new kindling of enthusiasm in closer fellowship and more eager and strenuous activity in our Churches, must not forget that in the simple forms which already exist the truer life may always find its utterance, and must so find it, with or without the help of some fresh society. The great appeal for "Christian Endeavour" may come to all, and there may be any day a fresh stirring of life, in minister and people alike, in a new earnestness, in a simple and sincere participation in the offices of praise and prayer, stirred to new depth of feeling, bound to a new faithfulness in the sense of common life in which each one must do his own part, acknowledging the need and helping to minister to it, in communion with the Highest. And so with the new energy in every form of beneficent activity. Old methods may have seemed commonplace and conventional because we have ceased to put our life into them; but we can always begin to do that again, and where it is done together the joy of a new strength and confidence is not lacking in the Church.

Whether we are to have the stimulus of large numbers in the fellowship of our churches must not be with us the first question, nor should it trouble us over much. The chief strength and the gladness of a divine calling is always open to us through simple fidelity and utter surrender to GOD in the spirit of our worship, and at the same time a single-hearted service of humanity, in obedience to the true ideal of the Christian life, seeking in all things to minister to the common good.

"REJOICING IN THE LORD."

LIFE'S UPPERTONES.

(*With apologies to J. S. Pattinson.*)

WE do, and then we rejoice,
We say, and at once are glad,
For the deed is done
And the word has gone
To brighten the life of the sad.

A touch, and the hand grows warm,
A tone, and the heart grows light,
For hope is alive,
And wishes revive,
And morn replaces night.

A breath, a glance, or a smile,
And the soul looks up above,
And the golden gleam
Of the spirit's dream
Shines forth in eternal love.

OUR friend and correspondent, Professor George Boros, of Kolozsvar, who was the representative of the Unitarian Churches of Hungary at the recent anniversary meetings at Boston, has received from Harvard University the honorary degree of Doctor of Divinity. Bowdoin College, where Longfellow studied and was afterwards professor before his appointment at Harvard, has conferred a similar degree upon the Rev. Samuel A. Eliot, recently Secretary, now President, of the American Unitarian Association. To the same honourable company the Rev. J. H. Crooker, of Ann Arbor, Mich., is to be welcomed by grace of the St. Lawrence University.

WANTED, MEN AND WOMEN.*—I.

BY JAMES L. HAIGH.

SOME men are born to face problems all their lives; some men make problems for themselves; and some men have problems thrust upon them whether they want them or not. These problems present themselves at such unexpected times. You do not want them, for instance, when you are on a holiday; and yet you cannot escape them. My last one came to me in the Mediterranean. A fellow-passenger bought a copy of Tolstoy's "Resurrection" at Malta, and straightway handed it to me for my perusal. I had the holiday task given me of reading it, and of sending my opinion of the book after my fellow-passenger who was to leave the ship at Naples. I knew, of course, that I was in for something out of the common, but I never anticipated such a fierce revelation of the horrors of civilisation as we have there given to us.

In many ways a strong book, in some ways it is a decidedly dangerous book, and to me it is not quite satisfactory or convincing. Here and there it seems to writhe in agonies. It is "realism" in its most naked and crudest form. It is the most unnatural book I have ever read. You do not get large spaces: you unconsciously yearn for what is known as "idealism"—a touch of poetry to shine like a glory round the prose of life. You are compelled to meet the deformed, the twisted in mind and body. You will look in vain for a thoroughly good woman in this book. Even the picture of the hero's mother cannot be introduced without a suggestion of something base or mean; and when the author refers to the tenderest sacrament the seamy side of the "business" is immediately brought to your notice. The book lacks the dignity of reserve. There is such a thing as manly outspokenness; but a greater than this is manly reserve; and the strongest men I know are those who have a force of reserved strength, knowledge and affection, which in some way keeps their lives above the commonplace. And it is so in literature. I said all that and a great deal more in my little attempt at criticism.

But "Resurrection" left me one problem which perhaps came to me at first from its literary side. A girl, one of the principal characters in the book, is said to have grown up "like a potato in a cellar." This is a graphic but terribly sad touch, and remained with me. She is kept in a foul atmosphere all her life—physically and morally foul—until you want to cry out, "Oh for a clean woman with a touch of human charity to take her out of it." Does it do any good, I asked myself, to keep people like sickly plants in cellars in order to scrutinise their want of wholesomeness?

But a good friend on board the steamer took the problem out of my hand—made me put the microscope on one side for the time being—by giving me a simple every day task to do instead; and I do not think I shall ever forget the great lesson he unconsciously taught me.

He was the ship's doctor during the first cruise, and an ordinary passenger like myself during the second. He was one of the most charming men I have ever met,—simple as a schoolboy, although he had something like ten letters tacked on to the end of his name. These, I should think, had never altered him in the least degree. He was a medical missionary, engaged in noble work in one of the crowded districts of London. It would take too long to tell you all about this noble man—to me he is a volume of good sermons. I can only say here that we became very close companions ashore and at sea.

Now I must give you a short description of another passenger before you will be able to understand the drift of these Mediterranean reminiscences. This second passenger was one of the most curious characters I have ever met in fact or fiction. In real life I have come in contact with men on all the rungs of the social ladder—say from model lodgers up to millionaires; and in fiction, like most of you, I have mixed with almost everybody from Monte Christo to the Little Minister. In all that wide experience I never met this man's counterpart. I have only time to give you a rough sketch: a finished study would take too long for my present purpose. He was a young man of about 27, I should say; rather low set, with bent rounded shoulders, sunken chest, long arms, big shapeless hands, and heavy flat feet. His hair was of a reddish hue, rather closely cropped and inclined to curl. Now all that would have passed as a thing unworthy one's notice, if his eyes, which are so often the redeeming feature of the face, had not been possessed by the very incarnation of the spirit of restlessness. He took hasty, hungry, frightened looks at everything and everybody. He even smoked his pipe or cigar in the same nervous hurry, stealing furtive, restless glances to right and left as he did so. He was always on the alert as though he expected a calamity. He never dreamed by day, and star-gazing was an unknown luxury to him.

When you spoke to him, he uttered a hasty monosyllable in reply. Nothing ever seemed to fix his attention, and I never once saw him absorbed in a book or paper. He merely glanced at them. I watched him over and over again, and wondered what all this meant—what was the secret of it. It seemed to me something very different from that excessive self-consciousness which troubles many people at times, and of which they are ashamed. He never looked ashamed, and never seemed to be conscious of his self-consciousness—if it were that. I made up my mind that this young man must have suffered from sudden nervous shock at some time, or, that he had been brought up under a tyrant of whom he stood in constant dread. While I pitied him I could not help theorising about the reason of his great affliction. You must remember that I had the big "Resurrection" problem troubling me at the time, and so was ready with my quick hypothesis. Most of the passengers ignored him completely; and life on board ship is like life ashore—you are readily attracted to men of taste and temperament corresponding with your own. Cliques and groups soon form. But this was not the way the doctor treated this strange passenger. He would not leave the man to himself. He tried to make him talk: he made him play the ordinary deck-games, ship's quoits, bullboard, and so on. Sometimes I joined in these, or marked the score for the other two players: very often I simply watched them. The man played as though he were suffering agonies: his face twitched, his eyes shot quicker glances than ever, and his short jerky throws made it utterly impossible for him to approach anything near success. But this patient doctor persevered. He made room for the afflicted man at his table, and over the meals endeavoured to find out what he was most interested in, to make make him talk about it. But the good man failed completely, and he confessed his failure to me.

"He doesn't read anything," the doctor said. "He's no opinion about anything: he's not interested in anything, and he won't try to get interested. "I do not think God notices our failures if we only try our very best. But that man won't even try. The greatest sin in the world, I think, is not to try. God will not forgive that. Do help me to bring him out, he'll listen to you. You know how to talk to a man calmly and quietly," and so on.

That was the doctor's text or motto: "The greatest sin in the world is not to try!" I did not want to commit the greatest sin in the world just then—and so I tried to help the doctor. I became his disciple, and would have done a great deal more for the simple good-hearted fellow. The encouragement I received as a reward for my little efforts was most touching:—"I saw you talking to —— this morning. I think we'll bring him out yet." I once spent a whole day ashore with the poor fellow, and honestly I do not think I got more than a dozen words out of him the whole of that time. But the doctor thought I had done splendidly. And so it went on. I do not know whether I did —— any good or not: I only know the doctor did me a lot of good. That was the doctor's strong point: he not only took an interest in the weak and the afflicted, he wanted to try and do something for them, and make others do something for them. He pulled me together. I was too busy just then studying the why and wherefore of Tolstoy's last book, but this good man gave me the practical task of trying to steady the restless hungry eyes of my fellow-passenger. He brought me down from a troublesome piece of fiction to the duty of a living fact. One was a problem—perhaps only a literary problem—the other was a little bit straight out of the heart and mind of the Man who went about doing good.

It is a curious thing to notice how many men pride themselves on their platform work, or their pulpit eloquence—they think their real strength lies there; when, if they only knew it, they are doing more real good by coming into close contact with a single individual than by all their mighty efforts, laboured and confounded up on high. I stood on a shaky metaphysical sort of platform, weaving theories and trying to make a fine discriminating analysis of character, and wondering whether I was correct or not when I pointed out for the edification of my friend that the key-note to Tolstoy's "Resurrection" lay in the sentence: "She grew up like a potato in a cellar"; but the doctor practically said, "Come down, sir; here is a little bit of work for you to do. See if you can do this man any good."

Now I should like to step down from my pulpit and platform and say to all good men and women:—Here is a little bit of good work for you to do in our

* An Address delivered at the Summer School for Teachers, in Manchester College, Oxford, July 9.

Sunday-schools. Come into close touch with these boys and girls around us. You see them with the restless eyes, the misshapen moral characters standing at the street corners? Unhappy degenerates—and why? Often and often because they have not been fortunate enough to come into immediate contact with a wholesome-hearted man or woman. They need a moral physician as their friend. You may have learning, you may have fine literary taste, you may take a keen delight in art, you may revel in the luxury of philosophical disquisitions, and be ready to walk ten miles to hear a preacher like Stopford Brooke (and so would I); but a pleasure exceeding all these, and to which these will be added with greater delight, is the pleasure of coming face to face with young struggling souls. Come down to them. Come down to them in your manly simplicity, in your happy abandonment, in your noble self-forgetfulness, and great will be your reward. Talk to them in a spirit of calm persuasiveness; yea, and in red hot passion if need be.

What is it boys admire the most in a man? They admire his genuineness, his manliness, his directness, his generosity, his true nobility. His worldly position, his wealth, his learning are quite secondary with them. His character is the thing that tells. They do not analyse all this, and there is no need for them to do so. But they are drawn by that subtle magnetism of sterling character unto every true man, and held there; and they revel in their bondage. He goes out to them to win them. His sympathy gives him insight, and makes him quick to note and seize the appropriate occasion.

Again, what do you admire the most in a boy? You admire his transparency, his simplicity, his innocence, sometimes even his impudence—but always his honesty. That impudence can be disciplined into confidence with fine restraint, and that exuberance of vitality be made to flow in the right channel. And *you* can do it, helped by the grace of God. It is not an impossible task for the *genuine* man to undertake. You and the boy meet on common ground, for instance, if you are fond of humour. Healthy men of Shakespeare's land should hold it as a priceless gift. Do not be afraid of it. It is a great purifier, and tests sometimes with the swiftness and intensity of the fires of God. Cant very often shrivels up at its approach, and sickly sentimentality cannot stand the heat thereof.

You may have a soul-seaching indignation against the wrongs and follies of the world. But see to it that it be *soul*-searching. A righteous indignation is a whip with the keenest sting in the hands of an honest man. Let it go against rottenness and meanness and falsehood in high and low places. You may be

Dowered with the hate of hate, the scorn of scorn,
The love of love.

You may have the instinct of hero worship. A small man in a small place when you weigh yourself up with all modesty—but with a great reverence for the strong sons of God the wide world through and in all spheres of influence. I dare to call upon you in the name of God to make use of these rich endowments. You have the will, here is the way; you have the best of all material, the method will shape itself.

And added to these you may have pity: Pity for the weak and oppressed, for the sad and lonely, for the fatherless and the afflicted, for the neglected and down-trodden. If you feel the pull at your heart-strings, if you have experienced the rush of bitter sweet tears scalding your eyes at some tale of woe and desolation, let not this be forgotten as an idle dream: be not ashamed of it, rejoice in it: push back the tears to their source, and go forth nerved and thrilled to redress all wrong, to soothe all sadness, so far as in you lies. For this is an indication that you are alive—that you are a man, gifted with a man's strength made sublime by tenderness.

What sad *waste* there is in the world—not only waste of our substance, but waste of our talents, our noble spiritual powers.

Dare we let these lie idle any longer?

If after this, the weak stereotyped question, which is almost an anti-climax, is put to me, "What can we teach?" what can I say except exclaim, Teach! Teach what you have and are: your genuineness, your sense of humour, your manliness, your large generosity, your charity, your true nobility; teach them in every way, in all ways: through your scorn of scorn, your love of love, your hate of hate, your hero-worship, your sympathy. You have all this ready *now*—and more, you have the manliness of Christ to help you; you have the glorious gospel of the living God as an inspiration. This will enlarge you and edify you; this will lift you out of the valley of despondency, and set your feet upon the hills of holy exultation. Thank God that you are alive, that you have the power of showing to others how beautiful a thing it is to be alive. If we need more passion in our preaching, we need more life in our teaching. Everywhere the cry is for life, life—not for death. We serve the living God. Believe me, this is true for ever, "A man never knows what freedom is until he becomes bond-servant unto God." Rejoice in your strength, rejoice in your life, in your holy freedom, and again I say rejoice.

(To be continued.)

NOTES FROM DARJEELING.—III.

Darjeeling, May 30, 1900.

The third class of people one meets with in Darjeeling are the Nepaulese, from the Western Mountains. They are a pushing, thriving race, very prolific, and great colonisers. Many have settled as crofters and cultivators, and make excellent agriculturists. They excel, also, as carpenters, blacksmiths, and tailors. Others are engaged in the numerous tea-gardens in the district, where they make the best hands. Still others are good table servants, bearers, cooks, syces, &c. In feature they are far less Mongolian than the other races mentioned. In physique they are wiry, light, agile, short, and slim, wonderfully active and hardy, warlike and brave. They wear close-fitting coats, curious trousers—very free above the knee and very tight below—and small, tight-fitting caps. With few exceptions they carry in their girdle their national "khukri," or curved knife, a well-balanced but deadly-looking instrument, which they know full well how to use with great effect. Fortunately, however, they are not a quarrelsome race, or it would be used in warfare. It is generally used for domestic purposes. They have a heavier one for slaughtering buffaloes, and they have been known to sever a buffalo's neck at a single blow with such a knife.

The Nepaulese women are easily recognised by the smart jackets they wear, and a full-pleated petticoat, which, together with a gaudy handkerchief, forms their clothing. They use only Indian ornaments of silver and gold; flowers decorate their hair; and strings of coin worn round the neck indicate the absence of poverty among them. Like the Bhutian women they carry their babes in small baskets on their backs; and are easily distinguished from other hill races, not only by their dress, as I have said, but also by having their heads covered with cloth, often of bright and rich texture.

The Nepaulese will live in the same village with the Lepchas, but they occupy a separate quarter to themselves. They are divided into almost innumerable tribes or clans. The ruling clan are the Ghoorkas, who make soldiers second to none all the world over. The British Ghoorka regiments are one of the great elements of strength in the Native Army. They have given noteworthy instances of their pluck and general hardiness in several expeditions, notably in the march to Kandahar, in the last expedition to Afghanistan, and more recently in Chitral.

The religion of the Nepaulese is a strange mixture of Buddhism, Hinduism, and Brahminism, with traces of Paganism pure and simple. They have Brahman priests, and for meat eat only the flesh of goats. They do not intermarry with the Buddhist races, but are allowed to marry several wives. These wives, however, are not kept locked up, like their Hindu sisters of the plains. At Darjeeling the Nepaulese worship in the Hindu temple in the bazar, or in the one on the grounds of the Rajah of Burdwan.

It is a universal habit among the men, women and children of the Lepchas, Bhutians, and Nepaulese, even among the very young children from two to three years of age, to smoke cigarettes.

The Thibetans proper come into Darjeeling only in the cold season, and therefore I am not able to speak of them, as of the other races, from personal observation. I am indebted to the authors of Guide Books for descriptions of them. They come into Darjeeling to trade, bringing with them ponies, yaks, sheep, goats, rock-salt, musk, and other commodities. They take back with them tobacco, broadcloth, piece-goods and other articles. When in the district they usually camp out in small light tents on the Lebong Spur, 1,000 feet below Darjeeling. They are polyandrous. It is not uncommon to find one woman occupying a tent with six or seven men. Their features are Mongolian. The men are an uncouth, wild-looking lot, middle-sized, squarely built, and evidently strong and hardy. They do not wear beard, whiskers, or moustache, removing every hair from their faces by means of tweezers. The men wear their hair either in pigtails or flowing, as fancy dictates. Their dress consists of a long, thick blanket robe, fastened round their waists by a leathern belt. In this belt they stick their iron or brass pipes, and to it they suspend their long knives, chop-sticks, tobacco-pouch, tweezers, tinder-box, wooden cup, and a miscellaneous

assortment of other useful articles. They are distinguished by their boots. The boots, with thick soles and stockings, are made of some woollen material, very similar to what Chinamen wear. The head-gear is also rather of the Chinese build, and is made of felt; and caps like these were made centuries before Europe knew anything about felt.

The dress of the women is somewhat similar to that of the men, but they wear in addition a short sleeveless coat over the robe, drawn round the waist by a girdle of brass or silver links. Their hair is braided into two tails, and they have a peculiar habit, when travelling, of smearing their faces with a black, sticky mass of coal-tar consistency.

This pigment of grease, say Mr. Edmund Mitchell and Mr. T. Hutton Taylor, is not intended to conceal their charms, as some travellers have supposed, but to protect the skin against the biting mountain winds. Both sexes wear silver rings and ear-rings, set with turquoises, and square amulets on their necks and arms, which are boxes of gold and silver, containing small idols, or the nail-parings, teeth, or other reliques of some sainted Lama, accompanied with musk, written prayers, and charms. The Thibetan method of salute, say the authors just mentioned, is to loll out the tongue, grin, nod, and scratch the ear; but this procedure entails so much ridicule in the low countries that they do not practise it to strangers.

The Lepchas, Bhutias, Nepaulese, and Thibetans do not exhaust the hill tribes to be met with in Darjeeling; but they constitute the chief and most important portion of the heterogeneous population of the town. I pass over the minor races without mention. Writing on the mixed nature of the community, Dr. Hooker remarks:—"That six or seven different tribes, without any feudal system or coercive head, with different languages and customs, should dwell in close proximity and in peace and unity within the confined territory of Sikkim, even for a limited period, is an anomaly; the more so especially when it is considered that, with the exception of a tincture of the Buddhist religion among some few of the people, they are all but savages, as low in the scale of intellect as the New Zealander or the Thibetan, and beneath those races in ingenuity and skill as craftsmen. Wars have been waged among them, but they have been neither sanguinary nor destructive, and the fact remains no less remarkable that at the period of our occupying Darjeeling (1835) friendship and unanimity reigned amongst all these tribes, from the Thibetan at 14,000 feet to the Mechi of the plains, under a sovereign whose temporal power was wholly unsupported by even the semblance of arms, and whose spiritual supremacy was acknowledged by very few."

It will thus be seen that Darjeeling is one of the most polyglot places on the face of the earth. The vernaculars spoken are Lepcha, Bhutia, Nepauli, Thibetan, Hindi, Bengali, and Hindustani. There is further a hill *patois*, called Pahari, written in Hindi or Devanagri ("Language of the Gods"), and used in all official police reports. Sanscrit is also understood and written by the Lamas.

Before passing away from the subject of these hill people, I may mention that the time and place to see these, and the other races of natives that inhabit the district, is on Sunday, about midday, in the market-place at Darjeeling. It is then that the hillmen from considerable distances and labourers from the surrounding plantations come in in large numbers. The scene on these occasions is varied, curious—almost unique. There will be seen Lepchas, Limboos, Bhutians, and Nepaulese, mixed up with Hindoo, Mahomedan, and Eurasian servants of European gentlemen. Every conceivable article is on sale from praying-wheels and local curios down to much-advertised English hair-dyes and soothing syrups for infants. Sheep, goats, pigs, poultry, eggs, butter, vegetables, and tea, together with European pickles, jams, sardines, tinned meats, and other stores, are the chief edible constituents of the heterogeneous assortment of articles offered for purchase.

The vending and purchasing proceed amidst much noise, the light-hearted hil people, men and women, laughing, singing, shouting, playing practical jokes on each other, every broad face shining with good temper and mirth. The rosy-cheeked women, some of them with handsome faces, are quite unlike their Hindoo sisters in the plains: they enjoy the most perfect freedom, and laugh and romp about like veritable children. Many of them have their youngest born, little yellow chubby morsels of humanity, strapped to their back in the inevitable bamboo basket. Altogether, this bright and merry Sunday scene affords one of the most interesting and curious sights which a visitor to Darjeeling can see there.

S. FLETCHER WILLIAMS.

OXFORD NOTES.

WARS and rumours of war have had less effect on Manchester College and her activities than on much of the College and University life this memorable year; her students have continued to equip themselves for the peaceful battle against evil to which they are to devote their future lives; but except for a courageous voice now and then lifted up in the pulpit on behalf of what seemed to make for peace and justice, the walls have heard but little of the turmoil which has so stirred the country. Lectures, coaching, and essay-writing have taken their usual course. Mr. Carpenter has taken his hearers far a-field during the two terms of his lectures on the History of Religion in India — Early Brahmanism and Buddhism; the professor of philosophy has had a devoted following; Professor Gilman, of Meadville, U.S.A., interested his hearers on the subject of "Social Psychology"; and the Principal and his staff have pursued their labours undisturbed by the loss of any of their flock except one, an American brother who desired to travel—but not to the seat of war. The Martineau Club, the debating and other societies, met as usual, and the men gratefully discussed their tennis and their tea in the hospitable garden thrown open to them by one of the professors. One of the chief events, perhaps, is that the library has been enriched by two large and valuable gifts of books from the collections of the late Dr. Martineau and of his son Mr. Russell Martineau, works chiefly bearing on philosophy and on the Oriental languages; the library is the recipient of many valuable donations it is true, but these naturally stand out on account of the honoured names of those who gathered together these materials for their labours, and companions of thought.

The college has, too, its lighter moments; all is not gravity; the meetings of the Social Union, for bringing together congregation, students, and friends, are well attended, and this year were even rounded off by an enjoyable water-picnic; while "eights" week was marked by a charming dance given by Mrs. Carpenter to her friends, and the annual reception held by the Principal and Mrs. Drummond in the closing week of the session was the last festivity of a pleasant term.

The effects of the war have made themselves felt more perhaps in Oxford University than in Cambridge; the expenses attending the raising a large body of University (home) volunteers, with its cycling corps, to be seen out on regular practice, and the withdrawal of numerous undergraduates as commissioned officers for South Africa—to say nothing of due feeling—determined the authorities, as was fitting, to reduce opportunities for unnecessary expenditure. Oxford hardly knew itself without the ceremonies in the Sheldonian, the attendant festivities and college balls and fêtes of commemoration week, and Encænia itself (the Creweian oration) passed off quietly in the Old Divinity school. The new degrees to be conferred in Science and Literature have, after much discussion, and the shaping of gowns that should not interfere with those already worn (the "outward visible sign") by holders of other degrees, been established, another worthy goal for students in subjects which Oxford cannot longer neglect to acknowledge. It is pleasant to think that the first of these honours to be conferred was upon an American, Professor J. M. Baldwin, of Princeton, receiving the degree of Science at the same time that Professor C. E. Norton, late of Harvard, was presented with the D.C.L.

Several eminent men have given Oxford the privilege of public utterances during the early summer. Mr. Beerbohm Tree's address at the Union seems to have attracted more discussion on his views as to the right way of presenting Shakespeare's plays on the stage than Mr. Herkomer's well-appreciated lecture on "England, lovable, and paintable"; the art of this gentleman is sometimes adversely criticised, but none could have heard this fine and poetical expression of feeling for the best English ideals without knowing that he has the root of the matter in him, and without being grateful to the talented artist who has so thoroughly made himself one with his adopted country. The Romanes lecture on June 29, by Dr. J. A. H. Murray, on "The Evolution of English Lexicography," is accounted to have been one of the best since the foundation of this lectureship; dry as the title may sound, it was a very interesting history, enlivened with sallies of humour amidst much learning. And among others must not be forgotten the Rev. Stopford Brooke's address to students at Manchester College at the end of the term—an address of rare distinction (notwithstanding his satirical remarks upon old age), combining kindly adjuration with ripe wisdom that sank into the hearts of his hearers.

These notes may be closed with a tri-

butory word to one of no common order recently passed away. Miss Mary Kingsley, who lectured in Manchester College on June 5, 1897, for the Hibbert Trustees, on "African Religion and Law," and again at Somerville College in May, 1899, died in the pursuit of duty to her country, at the Palace Hospital, Simons Town (Cape Town), of enteric fever, taken while nursing sick Boers, which, seizing upon a system overtaxed by her strong energy, cut off a most valuable life in its thirty-eighth year. Her explorations and studies of native life, related in her delightful books, are well known; what are not so well known were her womanly and tender heart, her fidelity and unselfishness; it was these which enabled her to put forth her genius for insight, and her extraordinary abilities on behalf of the right and of suffering humanity wherever she saw need. The deep sea, her beloved, received her earthly remains; her calm resignation at the last is a lesson needed to be learned by the grieving friends to whom she endeared herself far and wide.

THE OXFORD SUMMER SCHOOL FOR TEACHERS.

A RETROSPECT.

"Is it practical?" was the question asked by one of our *most* practical of Sunday-school teachers when the suggestion to hold a short summer school at Oxford was first mooted, and it is good to record that, after due consideration, he answered his own question in a hearty affirmative. And the event has justified his verdict. Now that the meeting has been held for the second time, we may perhaps be allowed, not only to generalise a little about it, but also to express the belief that the success which has hitherto attended our efforts may be expected to be maintained in these ventures in the future.

If I were asked to say to what the undeniable charm of the Summer Session has been due, I should not hesitate to ascribe it to the presence, in equal proportions, of *joyousness* and of *earnestness* among those who gathered each day within the walls of Manchester College. Everybody seemed to have come provided with a determination to be pleased and a determination to learn as much as possible; and this being so, the leaders had a comparatively easy task before them.

It is not my province to give a report of the lectures; that has been done by others; but in taking a retrospective glance over the ten days, my thoughts naturally go first of all to the splendid series of eight lectures by Mr. J. Estlin Carpenter, on the great development in the thought and ideas concerning the Bible, which has taken place during the century. It was, indeed, a privilege to hear something of the history of this eventful period in respect to the attitude of scholars to the Book of Books; and we are glad to know that arrangements will probably be made to repeat these lectures in London, for everyone interested in this subject will find inspiration as well as instruction from Mr. Carpenter's words.

One evening the subject of a Young People's Religious Union was discussed, the teachers on that occasion changing their rôle and speaking as members of the churches. Although there was a general desire expressed that some means might be found for cultivating the higher life, and for helping the "undergraduates" of our churches to learn to give a reason for the faith they profess, yet the organisation so successful at Sheffield, was not felt to be quite fitted to the needs of the country at large, and it was decided not to take any definite action for the present. Of the bright and suggestive evening when the teachers again changed their places and became for the time "average Sunday-school children," listening to five minutes' addresses from various school visitors, with the Rev. Ceredig Jones as superintendent, every one present will retain a delightful memory, and I shall not soon forget the triumphant look of one superintendent who exclaimed afterwards, "I was able to get suggestions from everyone of the addresses; see, I have notes of them all here."

But it was not only with lectures and discussions that we were concerned at Oxford; we, too, did our best to complete the all roundness of the members, by appealing to the physical and social side of human nature; boating parties were fitted in, both in early morning and late evening; excursions were made, colleges were visited; and thanks to the kindness of the Principal and Mrs. Drummond, Mr. and the Misses Upton, and Miss Davenport Hill the whole party were invited to various At Homes. Mr. and Mrs. J. H. Woods again won the grateful thanks of all for their excellent overseering, and untiring efforts in making the local arrangements, while Mr. and Mrs. Soundy catered for the common midday meal in a way that was warmly appreciated by all who partook of it each day.

In a word the whole session was marked by the spirit of true optimism, that spirit which seems the only possible one for those of us who believe that this world is under the control of a wise, loving, and good Power, and that, therefore, "all is well" if only we do our best; and that, as Mr. Haigh told us in his inspiring lecture, "the worst sin is not to try." Curiously enough, I heard the following anecdote which bears on this point, just after my return home. There were once two frogs, one an optimist, the other a pessimist; and one day they both fell into a bowl of cream. The pessimist frog, feeling the hopelessness of the position, sank to the bottom and died; but the little optimist frog struggled and battled and, buoyed up with hope, struck out with hind legs and front legs until—behold, she found herself supported on a firm pat of butter which her efforts had converted out of the cream. And someone—reading a second parable into the first—added that, in the centre of the pat of butter, was the little dead frog!

MARIAN PRITCHARD.

HINTS FOR TEACHERS.

AT the recent Summer School for Teachers at Oxford, a conference was held on "Subject that have been actually taken in Class," the Rev. J. J. Wright in the chair. The following are notes of the Conference.

Miss Lawrence (London) told how she had taken the chairman's booklet "The Story of the Sunday School," and interested and instructed two or three classes combined. She found it a good thing to vary her subjects, and also to ask the class from time to time if there was any subject they would like her to take. When a subject was suggested she would, of course, prepare for it and deal with it on some succeeding Sunday. She found it well sometimes to prepare a list of subjects, read this to her scholars and ask them to select a subject from the list. She found biographical subjects nearly always acceptable, and spoke highly of Miss Cooke's "Dorothea Dix" and "Whittier."

Mr. Hillier (Oxford) believed in taking any current event, such as "A Lifeboat Procession," and use that to interest the boys or girls in the heroes of lifeboat work. Just now he intended to take Gordon's work in China as a subject. Generally he could find something in the newspapers which would arouse the interests of the boys at once.

Miss Brown (Leeds) also had found biography very useful. Texts and moral maxims by themselves were too abstract. They needed embodying in real lives. This you get in biographical teaching. She spoke highly of the life of Mrs. Fry and the life of George Smith, of Colevillc. She also spoke of the wonderful power of the Bible, if reverently used.

Mr. Ballantyne told how the boys in his class had been interested in a series of lessons on "The Breakfast Table," taking each thing, such as bread, tea, sugar, &c., as the separate topic of a lesson from Sunday to Sunday.

Miss Youngerman (Birmingham), after considerable experience as a teacher, and more recently as a visitor of Sunday-schools, gave it as her opinion that nothing was so interesting to her scholars or had so much influence on their minds and lives as incidents or stories about real men and women. It was good to ask the girls what woman must we talk about or the boys what man must we talk about. The speaker also pleaded for more systematic teaching in our Sunday-schools, if only for part of the year. She had made this plea to some practical effect in a few of the schools she visited, and found on visiting them again the greater good done by a little more continuity in the lessons given.

Mr. Thompson (London) explained how he had made the travels of St. Paul growingly interesting to his class of boys. Instead of beginning with a complete map he began with a large blank sheet of paper. On this he and the boys made their map as they went along and filled in important details with coloured crayons. The knowledge of the boys grew as their map grew.

Mr. J. Ellis Mace (Tenterden) said a good word for the little book "Do the Right," recently published (6d.) by the S.S.A. He also spoke of the *Christian Freeman* as being a storehouse of good things, and mentioned that in the summer time a lesson on grasses might be given.

Mr. Ion Pritchard (London) told how a class of young men had been deeply interested in Miss Cooke's "Dorothea Dix," and had written essays upon the subject, which had been sent to the authoress. More particularly, Mr. Pritchard told about Mr. John Dendy's book for young men, entitled "Successful Life." His class had greatly benefited by the study of this book, and he, the speaker, had never come across a better book for the young men in our Sunday-schools.

Miss Piper (Evesham) thought she herself had had most success in Bible

lessons, which, however, she always made short, and so had time to give a second lesson which was generally biographical. Lloyd Garrison she had found a capital subject; the "Story of Religion in England," in its earlier parts, her scholars had been interested in. She had also interested them in "Philo-Christus," but in using such a book great care must be taken on the part of the teacher. "Pilgrim's Progress" she had also taken, and that linked itself on very well to the Bible lesson. Poetry, also, she had found the scholars interested in if the poetry was not too imaginative. "Evangeline" had proved a success.

Mr. Embury (Birkenhead) spoke highly of the chart of graduated lessons which Dr. Klein, Mr. Armstrong, and others had prepared for the schools in the Liverpool Sunday School Society, and which might be had from the S.S.A., London.

Miss Patterson (Belfast) told how she had taken "Baxter's Second Innings," by the late Professor Drummond, and Miss Andrews (Cumber, co. Down) also said a word or two about the teaching in the Irish Sunday-schools.

Miss Pritchard showed how by asking a class of young men each to write down his own account of a tea-party at which all had been present, and then by comparing these accounts together, which might agree in the main, but differed greatly in detail, taught them a lesson as to how the Bible grew.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Atherton (Chowbent).—The eight Nonconformist Sunday-schools, of which the Unitarian in this place happens to be the oldest and largest, had their annual united procession through the township on Saturday afternoon last. Five bands and the various school banners accompanied the processionists, who numbered nearly 4,000. The younger children rode in gayly decorated vehicles. After the procession each contingent went for tea and recreation to its own school and field. Fine weather prevailed the whole of the afternoon and evening.

Blackley (Stone-laying).—On Saturday, July 21, foundation stones of the new Sunday-school at Blackley were laid by Mrs. Simister, Mr. Charles Eckersley, and Mr. Thomas Knott. At 3.15 P.M. a procession of scholars and friends, headed by the Salford Silver Band, and the school banner flying, marched round the village, arriving on the site about four o'clock. A goodly number of people were present. The Rev. W. Holmshaw was chairman of the proceedings, and the Rev. Charles Roper conducted the short devotional service which preceded the stone-laying. Just as the prayer commenced a perfect deluge of rain came down suddenly, and drove everybody into the church, which, happily, is adjoining, and there the service was completed. The Chairman made a brief statement of their aims, and the progress made in securing funds. He said that only half of the necessary money had yet been received; but the new premises were so essential that operations had to be commenced. Mr. Newton Smith presented the mallets and trowels with a felicitous little speech. He said that Mrs. Simister was one of the most staunch supporters they had had; she had taught their scholars in the Mechanics' Institute before the old school was built. Mr. Eckersley's father had, together with the late Mr. Bennett, done much in founding the old school, and Mr. Charles Eckersley himself had been connected with the place for some years. Mr. Knott for many years had been an earnest and persistent worker in all that pertained to the welfare of both church and school. Mr. Smith stated that the cases containing the trowels were made of oak which was in the old chapel, and which was, therefore, at least 200 years old. The recipients having suitably expressed their acknowledgments, the assembly which quite filled the chapel again went to the site—the rain meantime having ceased—and the actual stone-laying was proceeded with, the stones being declared to be "well and truly laid." It is hoped that the structure will be completed by October, and it is then intended to hold a bazaar in it in November, to raise whatever sum may still be lacking. Mr. Tom Cook is the architect of the building. It is to stand upon the site of the old school, with a portion of the parsonage garden added.

Bolton: Bank-street.—On Wednesday evening, 18th inst., the members of the school choir, with their honorary teacher, Miss Ethel Haselden, met at the school by invitation of Mr. and Mrs. John Harwood. The Rev. C. J. Street was called to the chair. Mr. Harwood explained that Mrs. Harwood and he desired to mark their sense of the great progress which had been made by the school choir under the able tuition of Miss Haselden, as particularly evidenced in the fact that the Silver Challenge Shield, given by himself to the Bolton Sunday Schools' League, had been won three years in succession. Mrs. Harwood then gave as a memento to each of the girls a gold brooch, and to each of the boys a gold pin. Two members of the choir suitably acknowledged the gifts in the name of all the recipients.

Dean-row.—Through the kindness of Mr. Thos. Worthington, chairman of the Chapel Committee, and Mrs. Worthington, the members of the congregation were afforded the opportunity of meeting and welcoming at a garden party at Broomfield, Alderley Edge, on Saturday last, their new minister, the Rev. E. L. H. Thomas, B.A., and Mrs. Thomas, late of Scarborough. Notwithstanding a thundery atmosphere and heavy rain in the early afternoon, a majority of the members were present, and spent an hour or two in pleasant social intercourse.

Horsham.—By the kind invitation of Mr. A. P. Busch, several of the members of the Museum Society met at South Grove on Thursday week, and had a very pleasant reunion. During the afternoon and evening readings from *Romeo and Juliet* were given on the lawn. At the close a hearty vote of thanks was accorded to the host, whose beautiful garden and grounds had been so thoroughly enjoyed.

Ilminster.—At the Old Meeting House, on Sunday, July 15, sermons were preached and collections taken in aid of the Indian Famine Fund. In the afternoon a floral service was held, and a collection taken for the same object, the offerings of flowers being sent to the Bristol Mission. The total amount raised and sent, without deduction, to the Brahmo Somaj Famine Fund was £17 4s. 11d.

Leeds: Holbeck.—On Monday, July 16, a meeting was held in the schoolroom of the Domestic-street Chapel, to welcome the Rev. Charles Harvey Cook (formerly Congregational minister in Dorsetshire) on his appointment as minister. After tea the meeting was most successful and enthusiastic. A large and influential body of Unitarian ministers and friends were present on the platform, while in the body of the hall a large number of members and friends of the church were present. The following were the resolutions passed:—(1) Proposed by Mr. W. Westerman, seconded by Mr. W. Holgate, and supported by Mr. J. S. Kitchen and others, "That the members of the Holbeck Unitarian Chapel congregation here assembled, assure the Rev. Charles Harvey Cook of a most hearty welcome to their pulpit and brotherhood, and trust that, with God's help and blessing, and the earnest co-operation of the congregation, his ministry may for many years to come be a healthy, happy, and successful one amongst them." (2) Proposed by the Rev. Charles Hargrove, M.A., seconded by the Rev. E. C. Jones, M.A., supported by the Revs. Andrew Chalmers, J. G. Slater, John Fox, and others, "That the ministers of the Yorkshire Unitarian Union give the Rev. Charles Harvey Cook a most hearty reception into their ministry, and pray that, with the blessing of God, he may be spared for many years to preach the Gospel of Christ, the Fatherhood of God, and the brotherhood of man."

London: Bermondsey.—The teachers offer cordial thanks to the friends who so liberally responded to the appeal for funds towards the combined Bermondsey and Deptford Sunday-schools' excursion, which was successfully carried out on July 18, to Cheam Park.

London: George's-row.—The annual flower show was held at this Mission on the 18th inst. Mrs. Freeston gave away the prizes. Mr. F. Nettlefold kindly allowed his head gardener to act as judge and also presented the Mission with about 100 plants for distribution to those who obtained honourable mention. A decided improvement was disclosed as to the quality of the plants in competition, and 430 plants were sent in by the competitors. The evening meeting was well attended, Mr. H. Chatfeild Clarke, who took the chair, being supported by the Rev. F. K. Freeston and Mr. Alfred Preston, whilst Mrs. Sargent and Mrs. Savage Cooper enlivened the proceedings with music and singing. At the conclusion of the proceedings the Rev. F. Summers thanked all who had assisted in the arrangements.

London: Highgate.—At the morning service last Sunday, the following resolution was passed by the congregation:—"That the members of the Highgate congregation, assembled on the last Sunday prior to his departure for America, record their feelings of heartfelt personal gratitude to the Rev. J. T. Sunderland, and their warm appreciation of the earnest Christian spirit that has characterised his brief ministry among them. They desire also to express their sincere sympathy with him in the anxious time through which he has lately passed, and their earnest hope for Mrs. Sunderland's speedy and complete restoration to health. The congregation request him to convey to Mrs. Sunderland their affectionate greetings, and their assurance of the hearty welcome which awaits them, alike from the congregation and from London Unitarians generally, should they find themselves able to accept the invitation, which has already been offered, to return to the permanent pastorate of the church." Mr. Sunderland had preached that morning on "Hope," and towards the close of his sermon referred to his departure for America, and the uncertainty whether he would be able to return. He gratefully acknowledged the kindness with which he had been received at Highgate, and expressed his sense of the fine equipment and the great opportunity of the church for a faithful ministry and growing work of public usefulness. He should be very thankful if it were permitted to him to return to undertake that work. He thought that nowhere else in the world was the responsibility of individual Unitarians or of Unitarian churches quite so great as in London, because that was the most influential and conspicuous city in the world. If the cause of Unitarianism was weak there, not only all England but all the world felt the weakness; if it were strong, all England and all the world was strengthened. London Unitarians should bear that in mind. He concluded with the prayer that divine blessing might rest upon that church, and that it might be truly as a city set on a hill, whose light could not be hid.

London: Little Portland-street.—At a meeting of the congregation on Sunday, July 22, a scheme for repairing and redecorating the building, which has for some time past occupied the attention of the committee, was adopted. The improvements include the installation of the electric light and the provision of new seats in the body of the chapel, in addition to necessary repairs to roof, skylight, and windows, and repainting the walls both internally and externally, and when carried out will render the chapel worthy of its unique position as the only Unitarian place of worship in Central London. Towards the necessary expenses, the congregation has already contributed a sum of over £500, which is rather more than half the total required. An anonymous subscriber has generously offered to make good half the further expenses, on condition that the other half is collected from private donors. With their task thus lightened, the congregation hope to reopen their chapel in the autumn free from debt, believing, as they do, that its maintenance affects the needs of a wider public than that which regularly worships within it. Morning services will be held at University Hall, Gordon-square, on Aug. 26 and Sept. 2; and at the Portland Schools, Little Titchfield-street, W., on Sept. 9 and 16.

London: Stoke Newington.—At the June examination for honours of candidates for admission on the roll of solicitors of the Supreme Court, Mr. Russell Asquith Wooding, LL.B. (London), eldest son of the Rev. W. Wooding, B.A., was placed in the second class.

Rhondda Valley.—A number of successful meetings for open-air preaching have recently been held, with audiences ranging from 80 to 200, and a considerable amount of literature, both English and Welsh, has been distributed. Sometimes the addresses were heard in silence, but at other times were followed by a considerable amount of questioning. On June 22, at Penygraig, Mr. D. Rees spoke in English, and Dr. Griffiths in Welsh. When the meeting was half over, orders were received from the police to move on. On July 10, at Treherbert-square, and again on July 17, when many questions in English and Welsh were asked. On July 13, at Penygraig, a number of Dr. Griffiths's Welsh pamphlet on "Modern Views of the Old Testament" were sold; again on July 20, Mr. Rees spoke on "The Fall and the Ascent of Man," and Dr. Griffiths, in Welsh, on "Universal Truths of Unitarian Christianity."

Stockport.—On Thursday, July 5, a very successful garden party was held at Bramall Grange,

in connection with the Ladies' Auxiliary, by the invitation of Mr. and Mrs. Sydney Hollins. Nearly a hundred friends sat down to tea, and all were delighted with the genial and hospitable reception given by the host and hostess. On Thursday, July 12, the annual congregational picnic was held, when friends went by wagonettes to Gawsworth. Unfortunately the weather turned out to be very wet, and spoilt what would have been a very enjoyable outing. On Sunday afternoon, July 15, a special flower service was held in the church, which had been tastefully decorated for the occasion. The service was conducted by the Rev. B. C. Constable, but twelve little girls took part in it by reciting prose pieces appropriate to flowers and fruit. The training of the young people had been undertaken by Mr. G. L. Halsall, a teacher in the Sunday-school, and it was generally felt that the service had been an interesting and successful one. A collection amounting to £1 15s. 6d. was made for the Blackpool Convalescent Home. On Thursday, July 19, the monthly social meeting was held, but instead of having it in the schoolroom, the friends went by wagonette to Middlewood, and had tea in the open air. Including friends and children, fifty-five persons were present, and the outing was much enjoyed.

Whitby.—The Charity Commissioners have sealed an order authorising the sale of the landed estate of "Leonard Wilde's Charity for the Minister of Flowergate Old Chapel." The estate, which was originally purchased for less than £500, has now realised £5,000, which will be invested in guaranteed railway stock. The Rev. F. Haydn Williams commenced last Sunday, on the Abbey Plain, a series of open-air services, with a congregation of 250. The services are to be continued in his large flagged yard on the harbour. As Mr. Williams lives right in the midst of the poorest part of the town, his neighbours come to him for advice in all sorts of troubles, and thus will attend his services on ground familiar to them, but will not cross the bridge and enter the chapel.

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OUR CALENDAR.

SUNDAY, July 29.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6 30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Higher Utility." Evening, "An Old Proverb."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. HILARY BYGRAVE.

Little Portland-street Chapel, near Oxford-circus. Closed for repairs.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. HAROLD RYLETT.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. ROWLAND HILL.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 6.30 P.M., Rev. SILAS FARRINGTON.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Mr. EBENEZER HOWARD.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. ISAAC WRIGLEY, B.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. DE BEAUMONT KLEIN. Evening, "Work and Play, or the Ethics of Amusement."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. H. S. SOLLY, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. M. CONNELL.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

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WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—July 29th, at 11.15, HERBERT BURROWS, "The Limits of Authority." Concert at 7.

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BIRTHS.

BARNARD—On the 22nd July, at 147, Westbourne-avenue, Hull, to A. Sedgwick and Muriel Barnard, a son.

ROSCOE—On the 20th July, at 28, Denning-road, Hampstead, the wife of Philip Roscoe, of a son.

MARRIAGES.

WORSLEY—SMITH—On the 25th July, at the Church of the Messiah, Birmingham, by the Rev. L. P. Jacks, M.A., Philip John, elder son of Philip J. Worsley, Esq., of Rodney Lodge, Clifton, to Muriel, younger daughter of Howard S. Smith, Esq., of Oakfield, Edgbaston.

DEATHS.

HARROP—On the 18th July, in his 77th year, the Rev. James Harrop, late of the Domestic Mission, Renshaw-street, Manchester. Interred by the Rev. S. A. Steinthal on Saturday, the 21st July, at the Brooklands Cemetery.

THORNELY—On the 20th July, at his residence, Holly Bank, Woodley, near Stockport, Frank Thornely, Esq., J.P., aged 60 years.

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Clerk—Edwin W. Marshall, 38, Barton Arcade, Manchester.

WILLASTON SCHOOL is on the Estate bequeathed by the Founder, consisting of about 24 acres. It is one mile from Nantwich Station. There are frequent trains between Nantwich and Crewe (G. W. R. and L. N. W. R.), and the School is, therefore, readily accessible from all parts of England. It is quite in the country.

The situation is healthy, and there is good water supply.

The drainage has been carried out by Messrs. William Bailey and Co., Sanitary Engineers, and has been inspected and approved by the North Eastern Sanitary Association.

The sub-soil upon which the School stands is gravel and sand.

The Buildings comprise :—

I.—The School-house, including the Head Master's house, four class rooms, a dining hall, three dormitories (for twenty, ten, and ten boys respectively), a library and reading room, and studies for the senior boys.

II.—Two fives courts and a gymnasium.

III.—A Sanatorium for infectious cases of illness detached from the buildings, and on the opposite side of the road. The sick room in the School is right away from the dormitories, and adjoins the Head Master's house.

Dormitory accommodation has been provided at the outset for 40 boys. In other respects the buildings are sufficient for 50 or more, and by utilising additional dormitory space, which at first will not be called into requisition, ample room can be provided for the larger number. For increase beyond the number of 50 a second house will be built in a separate portion of the School grounds. The dormitories are without cubicles.

The School is planned on the system of residence in separate houses, and will not, therefore, be in any sense a hostel.

The lady matron is Miss E. F. Wicksteed. The household arrangements are in her hands, under the supervision of the Head Master.

Willaston School provides a liberal education on public school lines. Provision made for teaching:—Religious Knowledge, Classics, Modern Languages, History and Geography, English Language and Literature, Mathematics, Natural Science, Music and Drawing.

There is daily Morning Prayer, and a Religious Service in the School on Sunday.

The aim of the Religious teaching is to instil a simple Christian faith and personal religion. The history of Religious liberty and rational faith will receive attention. This instruction will be in the hands of teachers free from tests of religious belief.

The Upper School is divided into :—

I.—A Classical Side.—The subjects are Religious Knowledge, English Language and Literature, History, Geography, Latin, Greek, French, German, and Mathematics. Boys are prepared for the Universities and a Professional career.

II.—A Modern Side.—The subjects are Religious Knowledge, English Language and Literature, History, Geography, Latin, German, French, Mathematics, Physical Science. Boys are prepared for Professional or Commercial life.

In the Lower Forms the course of instruction is the same for all, and in these Elementary Science will be taught chiefly by object and diagram lessons, dealing with chemistry, physics, and natural history, and illustrated in daily life by familiar objects. Boys who at an early age show under this training a taste for observation and experiment may, with advantage, pursue scientific study on the modern side.

Special attention is attached to the teaching of History, and of Geography, Physical, Political, and Commercial.

In the English Literature Classes the principles of literary criticism are kept before the boys. The books in the School Library are selected with the utmost care, due consideration being given to literary worth. The pupils are carefully advised and helped in their reading, and an honest and systematic effort is made to cultivate an appreciation of what is good, and a sound literary judgment.

Careful and individual attention is given to the physical training and development of the boys.

The whole system of school recreation is compulsory. The playing fields surround the School buildings, and offer ample space for Cricket and Football.

The changing rooms are on the ground floor, and include shower baths (hot and cold water).

The gymnasium is 50 feet long and 32 feet broad. An instructor is in attendance.

The single fives court is 16 feet by 32. The double court is 18 feet by 32. The courts are roofed, lighted from above, and have a spectators' gallery. They are available in all states of the weather.

Boys are encouraged to bring bicycles to the School—the county offering great facilities for riding. A cycle house, for the proper accommodation of machines, is provided.

A kitchen and fruit and flower garden, left in admirable order by the Founder of the School, has been retained. There is also some glass and a vinery. Boys are taught practical gardening, in the grounds, under the School head gardener. This forms a regular part of the School course for all, and is supplemented by instruction in botany, including plant life and classification.

Until a separate building is completed as a workshop, Carpenter's benches are placed in the gymnasium, for manual instruction.

Photography is encouraged. A properly-equipped dark room is at the disposal of the boys.

Examinations will take place at Christmas and Midsummer. The latter will be conducted by an examiner appointed by the Oxford and Cambridge Board, who will inspect the School and report upon its work.

Parents will be furnished with reports of the progress and conduct of the boys three times a year.

FEES.

For Boarders - - -	£100 per annum (inclusive)* or £33 6s. 8d. a term (inclusive)*
For Day Boys - - -	£12 12s. per term.

* This does not include the teaching of instrumental music.

FOUNDATIONERS.

In accordance with the wishes of the Founder, provision will be made for a certain number of boys as Foundationers, for whom the fees will only be one-half the full fees. These Founder's Exhibitions are available in the case of a boy whose parent or guardian was, at the time of the boy's admission to the School, a minister or a member of some congregation in England statedly assembling for the public worship of God, and imposing no obligation upon any member thereof (whether minister, member, or otherwise) to subscribe or assent to any articles or article of religious belief or to submit to any test of religious doctrine. But the Governing Body in all cases to have power to decide, in their absolute and uncontrollable discretion, whether any parent or guardian was or was not a member of any such congregation as aforesaid; with power also to admit the sons or wards of persons who might be personally in full sympathy with, although they respectively might not actually be members for the time being of any such congregation as aforesaid.

Tenure.—The Foundation Exhibitions are granted from year to year, but are renewable as long as the Foundationer's conduct and progress are satisfactory, until the end of the Summer Term which shall be nearest to his 19th birthday.

Further particulars may be obtained from :—

Guy Lewis (Head Master), Willaston School, Nantwich, Cheshire.

A. H. Worthington (Secretary), 1, St. James's Square, Manchester.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—The Rev. S. Fletcher Williams writes from Calcutta on July 5:—"On Tuesday evening at a meeting of the joint Brahmo Committee, Professor B. N. Sen, the hon. secretary, read a detailed report of the work done with the Famine Relief Fund, from the beginning of the operations in April to June 26. He was requested to send a summary of the report to the Brahmo papers and to Mr. Pritchard. There can be no doubt that the fund is being most wisely and usefully administered by the Brahmo workers." Mr. Ion Pritchard acknowledges receipt of the following donations :—Amount already acknowledged, £2,125 15s. 7d.; E. G., 3s.; W., £5; Miss E. Hibbert (second donation), 10s.; Larne Old Presbyterian Congregation, £10; Dr. Courtney Kenny, £25; Northgate End Chapel Sunday-school, Halifax, £5; From Padiham, £20; Mr. U. Pritchard, £2 2s.; Newhall Hill Church, Birmingham (second donation), 10s.; Mrs. Thorpe, 10s.; Miss C. Smith, 10s.; Total, £2,195 0s. 7d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

A FORTNIGHT ago there seemed no longer any ground for hope that any of the Europeans besieged in the buildings of the British Legation at Peking had escaped massacre, and many papers published circumstantial accounts of the horrible catastrophe; but during the last few days messages have been received, which show that although the besieged had been hard pressed and there had been considerable loss, the women and children at least were safe, and since July 17 the firing had ceased. Anxiety must still be very acute, and yet the worst fear is relieved. Whatever may be the course of events in the near future, it is to be hoped that the action of the Great Powers of civilised and Christian Europe may not be dominated by the spirit which found such extraordinary utterance in the speech of the Emperor of Germany to some of his troops on their leaving for service in China.

WITH the more hopeful news from China the week has brought the shock of the assassination of the King of Italy at Monza on Sunday evening, and to our Queen the sorrow of the death on the following evening of her second son, Prince Alfred, Duke of Edinburgh, and since 1893 Duke of Saxe-Coburg and Gotha. It was at the castle of Rosenau, near Coburg, where his father, Prince Albert, was born, that the Duke passed away, suddenly and without pain, happily spared from the increasing sufferings of a fatal malady. In the case of King Humbert there is no such alleviating thought. In the prime of life he has fallen a victim to the mad passion of the anarchist, leaving to his people the memory of a brave and conscientious ruler, with strong popular sympathies, notably shown during the terrible visitation of cholera at Naples in 1884. "A man," as Lord Salisbury said, "who loved his people above all things, and spent his life for them; a man whose family had given themselves to the fostering of the Italian nationality with a hearty and devoted continuance which led to constant success."

THE Wesleyan Conference, meeting this year at Burslem, under the presidency of the Rev. Dr. Thomas Allen, received on Tuesday a report as to the position of the Twentieth Century Million Guineas Fund. Mr. R. W. Perks, M.P., who moved the adoption of the report, expressed his belief that when the Conference met next year at Newcastle-on-Tyne, they would be able to rejoice over the accomplishment of their undertaking. Up to that time 769,000 guineas had been promised, and 317,500 guineas paid. Further large gifts were announced at the meeting, and at its close the Fund stood at 771,500 guineas.

THE Rev. C. M. Sheldon, author of "In His Steps," who has been in this country taking part in the recent Christian Endeavour Convention, sailed for home by the White Star s.s. *Teutonic* on Wednesday. On the previous evening a reception was held at Pembroke Chapel, Liverpool, on the invitation of the Rev. C. F. Aked and his deacons, at which Mr. Sheldon made an interesting speech, giving his impressions of Church life in this country. He said, as reported in the *Christian World*, that he found here more formality in the relations between minister and people than in America. The position of the pulpit seemed to remove the minister to a great distance from his people, and often after service he disappeared into the vestry and went away without speaking to any of his hearers. He himself was not accustomed to that, but liked to be close to his people to know them all intimately, and to be able to speak to them individually both before and after service. English ministers, he thought, preached too much. People generally knew what was right, but they wanted to be trained to do it. It was of the utmost importance that Churches should work in the slums of great cities. If the Churches, forgetting their differences, would so work together in the worst quarters of their cities, it was difficult to picture the great effect that would be produced.

To the August *Cornhill* Mr. Frederic Harrison contributes an article in review of Mr. Charles Firth's "Oliver Cromwell and the Rule of the Puritans in England," of which he speaks as an excellent, a fascinating, a decisive book.

He tells the life-history of our mighty Puritan hero with all the fulness and accuracy which so many years of original research have made the privilege of the writer. It tells the story with a lucid vigour which must hold the interest of every reader, and it will pass with historians as the final estimate of the character and achievements of the Protector. It is a book to study, a book to enjoy, a book to live.

Mr. Firth contributed the articles on Cromwell and other Civil War leaders and notables to the "Dictionary of National Biography," and is known as the editor of historical documents for the Camden Society, and the Royal Historical Society. He has now proved that he can also write an admirable popular history. "Mr. Firth's Oliver," says Mr. Harrison, "is by no means the divinely inspired hero who can do no wrong, and whose commands mere men are bound to obey without reasoning or delay, as he appears to Carlyle and some Puritan zealots in England and America. Mr. Firth shows us the defects of the Protector's great qualities, his inevitable limitations, his slow enlargement of purpose, and his anxious hesitations and changes of mind. On the other hand, he proves Oliver to have been a consummate soldier, a profoundly conscientious spirit, and a born statesman above all statesmen of his age, if not in our English history."

ON Tuesday the second annual Fine Art Exhibition was opened at Sayes Court Hall, Deptford, under the presidency of Mr. A. H. A. Morton, M.P. Sir William Richmond, K.C.B., R.A., delivered an admirable address on Art.

MEADVILLE THEOLOGICAL SCHOOL

The exhibits are numerous, and the success of the exhibition was attributed by most of the speakers to the labours of the hon. secretary, Mr. J. G. King, who is also the esteemed secretary of the old Deptford Chapel, of which the Rev. A. J. Marchant is minister.

An illustrated history of "Matthew Henry and his Chapel" is announced by the Rev. H. D. Roberts, who is just relinquishing his ministry at Chester to undertake work for the Liverpool District Missionary Association. His book will appeal to all who are interested in the history of our churches, and will include in the record of more than two hundred years of Nonconformity the reprint of some quaint old documents.

THE GREAT HUCKLOW HOLIDAY HOME.

The Holiday Home was last week occupied by a mixed party, composed chiefly of teachers and scholars from the Hindley and Swinton Sunday-schools, with small detachments also from Horwich and Stalybridge, numbering altogether about eighty. That they thoroughly enjoyed themselves will be seen from the fact that they have only one serious complaint to make against the M.D.S.S.A., which is that it allows only seven days to the week, and those days remarkably short ones. To the members of the party whom last year's holiday has made familiar with the landscape, a new feature presented itself in the palatial structure of corrugated iron recently erected for the day accommodation of young holiday-makers. To complete the scheme of the association there are still two dormitories to be built on the adjacent land when the necessary funds are forthcoming. And our week's experience has shown us that the sooner this is done the better for the comfort and convenience of all concerned, and especially of those on whom falls the burden of management.

The directors of the Home have, with an acuteness characteristic of Manchester men, seized upon the best possible site in the neighbourhood for their buildings, with a splendidly open view of green fields and rolling hills. There is a good playing field; but, not satisfied with this, with true British instinct our cricketers promptly annexed another.

The week was full of activity, in spite of its tropical weather. There was an afternoon's visit to Eyam, with its pathetic reminiscences of the Great Plague. There were full-day excursions to Castleton, Monsal Dale, and Buxton, under the leadership of our "experts in botany, geology, and natural history." Then one fine morning was taken up with an exciting cricket match between Swinton and the combined forces of Hindley and Horwich. Our modesty prevents us from recording the result. And so with rambles and games out-of-doors, and songs and dances indoors, the week flew swiftly by. The presence of a venerable and genial secretary of the Association ensured decorum, and imparted a tone of respectability to all the proceedings. He knows a short cut to Castleton. We do not regard a charge of 6s. 6d. (5s. for juniors) for twenty-eight meals as in any way extortionate.

Swintonian.

A WEEK-END IN PARIS.

I have just returned from Paris and its wonderful exhibition, after a short five days' visit. I suppose not many Sunday-school teachers have had the experience and pleasure of taking a class of young men on such an expedition, and so some account of it may be interesting.

Three or four months ago the proposal was made, and an invitation given to the class to accompany me to Paris, with a strong recommendation that in the meantime the young men should learn up as much of the language as possible and about the sights they would probably see, and this advice, I may say, they have certainly followed. Our party of eight started on Thursday morning, July 19, from London Bridge, just comfortably filling a compartment of the carriage, and travelled on through Newhaven and Dieppe to Paris. Nine hours most enjoyable travel, the sea passage being the pleasantest, and our destination was reached. We were not encumbered with much luggage, indeed this mainly consisted of a few extra collars, so that the walk of about three miles to our lodgings, a small boarding house near the Luxembourg gardens, was easily accomplished. A splendid walk it is too, past the grand opera house, through the Louvre, and by the river Seine, a wonderful series of sights at all times, but more especially when seen for the first time. As we came along, my companions were greatly surprised at seeing the people seated at tables all over the pavement, and said that the police and County Council were very remiss to allow the way to be so blocked up. Before the end of the next day, however, they had got used to this open air custom, and themselves had joined the trespassers on the pathway.

We had a comfortable little flat all to ourselves, joining for meals with the other boarders, four of whom were Chinamen sent by their Government to learn the language. French only was spoken at meal times, my young companions being silent and impressed by the vivacity and loudness of tone of three students who kept the conversation mainly to themselves. They were rather out in the cold at first, but the gestures and facial expressions of the speakers amused them, especially after I had assured them that in spite of the loud speech and occasional fierce looks nothing very serious was being discussed.

We had four whole days to spend in Paris, two of which were reserved for the exhibition. A bath in the Seine was one of the treats promised, and this proved so attractive that every morning we went for a swim in the bath where the river was clearest. It meant a longer walk, but it was worth it. The days were fully filled up with sightseeing — the Pantheon, churches, the Louvre, Zoological Gardens, Boulevards, Palais Royal, the Arc de Triomphe and Bois de Boulogne. The sight, however, which, after the exhibition, made the deepest impression was Napoleon's Tomb, its grandeur and the wonderful lighting effects, and many were the questions put as to the man in whose honour so splendid a monument had been raised. A further effect was created when, in the midst of almost a dead silence, drums began to beat, filling the whole place with resounding echoes. It was the signal for closing, and at once in obedience to the sound the crowd turned towards the drummers and followed them as they marched out of the building and through the long passages of the Invalides into the street. Never have I seen a more orderly and effective means of clearing. One of my companions suggested that something of the kind should be used for closing school on a Sunday afternoon to secure an orderly dismissal. He is to bring the proposal forward at the next teacher's meeting.

I am not going to describe the exhibition and will only say that I have seen nothing in its way so magnificent, that all who can should visit it, and certainly not miss the illumination of the whole of the buildings at night. As sight succeeded sight, the marvellous creations of men's brains and hands, England's work and productions among the rest, the impression gradually grew upon us that our country's place was not the all-important and overshadowing one that we had learnt to believe, but that other countries were quite as capable of doing excellent work, and, indeed, in some ways were ahead of us. A question or two from my companions would show me what was passing in their mind, and it was sometimes almost pathetic to note their wonder at the setting back of the Englishman to his place in line with the other nations. The young men did some shopping on their own account, showing me their purchases and change on their return, and I am bound to say that I never found they had made any mistake, even when they had received change out of English money.

As to expense, £4 was the cost for each of us, going with no organised party and getting the advantage of no reduced fare. Knowledge of the language and of the city on the part of the leader are, of course, necessary to obtain such a result. The excursion arrangements I found were all for night travelling, and as I looked upon the journey itself as one of the main features of the trip, we went by day service to see all we could. The sea passage alone, when midway between England and France, and with nothing but the wide expanse of water in view, was a revelation in itself.

We all of us enjoyed the trip from beginning to end, in spite of the great heat, and nothing happened in any way to spoil the happiness of the party. To my knowledge not a word was spoken by our French hosts showing ill-will or unpleasantness; on the contrary, we were treated with every courtesy, and on several occasions met with exceptionally good-natured treatment.

Ion Pritchard.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mrs. Frank Freeston, 5s.; Mrs. Charles Freeston, 5s.; Miss Mary Shannon, 5s.; Mrs. Barker, £1 1s.; Miss M. Martineau, £2; Mr. H. Kemp, 10s. 6d.; Mr. William Colfox, £10.

True bliss, if man may reach it, is composed
Of hearts in union mutually disclosed.
—*Cowper.*

POETIC INFLUENCES IN ENGLAND DURING THE NINETEENTH CENTURY.*

IV.—*The New Sense of Citizenship.*

BY THE REV. EDGAR I. FRIPP, B.A.

"He showed me that Great City, the New Jerusalem, descending out of Heaven from God."—Rev. xxi. 10.

I have spoken of the Revival of the Sense for Nature, of the Awakening to the Spiritual in the Universe and in the Soul, and of the Discovery of the Greatness of the Middle Ages. My subject to-night is a fourth influence which deserves to be called Poetic, very intimately connected with these, and the outcome, in different ways, of each of them—namely, the New Sense of Citizenship.

It is quite as marked as the others, and very inspiring.

Let us go back once more to Addison. As I have said, Addison deserves our respect. He was a man of fine literary gifts. The choice English and quiet humour of his papers in the *Spectator* give him a permanent place in English literature. His hymns, too, will be remembered. But he had the Queen Anne limitations. He had no feeling for mountains nor for wild scenery of any sort, none for Gothic architecture nor for Chaucer. And though he liked our old ballads, and dared to say on their behalf that he had found some Virgilian and Horatian beauties in them, he looked down, with all the polite people of his time, on the Elizabethans. His one exception was the classical Milton, in whose defence he had to withstand an army of hostile critics.

His ideas on Citizenship were similarly restricted.

Take his immortal sketch of "Sir Roger de Coverley." It is a humorous and, of course, exaggerated picture of an old-fashioned Tory. We see in the old knight the principles and prejudices on which Addison as a Whig threw his kindly satire. He is a typical representative of the landed-interest—whose memory still lingers in some of our remote country-towns and villages. He is an old squire, devoted to the Stuarts, proud of his family and estate, fatherly and condescending to his tenants, fond of his old retainers and servants and horses—and of his parson also, if he does not know too much Latin and will read a sermon of his patron's choosing! Beyond an affable interest in his labourers and farmers, courtesy to neighbours, due regard for the drowsy pieties of the Established Church, and attendance on the magisterial bench, he has no sense of public duty. He dislikes London—except for an occasional visit—and denounces its whiggery and commercial uppishness. He does not doubt that the landed gentleman is the basis of the State and the safeguard of property, nor that without him the people would starve and the nation go to the dogs. It could never enter his head that others besides himself had a right to their native soil, or that the country might dispense with his valuable services. Such notions, if hinted to him, would be in his eyes sheer treason and Atheism.

Now Addison, as an Hanoverian and a Londoner, laughs good-humouredly at this Stuart country gentleman. Yet it is obvious that his own ideal as a citizen is not very much higher. He belonged to the party of reform, was a leading public man, was a recognised censor of manners and morals. But he strikes us as painfully wanting in public spirit. He accepts the world about him—which was a very corrupt world—as an established fact, and is content with a gentle, satirical persuasion. He did good in certain circles of society without one spark of what we are accustomed to call reformer's zeal. He is the embodiment of discretion. His great virtue in the eyes of himself and his contemporaries is that he can hold his tongue and keep out of scrapes. It is amusing how anxious he is to disassociate himself from Milton's republicanism, and painful to hear him speak of his outspoken friend, Steele, as "poor Dick." He himself never spoke out, never gave offence, always stood well with the majority, never lost a penny for principle, and died "the great Mister Addison." Such was the Court whiggery which resisted the landed party in politics by means of Government offices and moneys and bribes.

But let us pass over some seventy or eighty years. We find now a very different state of things. London is a great merchant city, and not the only great city. Manufactures have sprung up or developed in many parts of the country. Dissent flourishes. And the old landed gentry are confronted by a sturdy, trading, non-conforming middle-class, who are not content that the legislation shall be in the hands of and for the interest only of the agricultural nobility. The House of Commons has changed its complexion. Business has grown respectable. Literature, voiced by Dr. Johnson, has defied the lordly patron and thrown itself on middle-class support. A middle-class journalism also gives employment to independent thinkers. And the rights of the trader are emphatically asserted in Adam Smith's "Wealth of Nations." Benjamin Franklin lives in a different age from Addison's. We see in him a new liberality, a new plainness of speech, a new vigour of thought, a new sense of citizenship.

Yet in such a man as Franklin we meet with limitations as marked in their way as Sir Roger de Coverley's. He is the city man as opposed to the landowner, and is as convinced of his indispensableness to the State as Sir Roger was of his. He regards the manufacturing and Dissenting interests as the mainstay of national prosperity and liberty. Without them the towns could make no progress, and the country would fall back into feudalism. Nor has he the least suspicion of his right to his profits—as Sir Roger had none of his right to his rents. That the nation might become its own employer would have seemed to him and the leading men of that time as foolish or wicked speculation.

But let us move on again, some forty or fifty years. What is now the condition of England? We are in a corn-law agitation. The trader has got the upper hand of the landed gentleman. He obtains free trade for his goods, and cheap corn and bread for his employés, and pushes railways through the parks of the nobles. What is known as the Manchester School of politicians demands freedom of contract between masters and men, non-interference in private business and foreign affairs, and, in the interest of commerce, international peace and the abolition of armaments. And, though an essentially middle-class movement, it recognises the working class as a necessity, and as to be benefited for its own sake as well as in the interest of the employer. John Bright, for instance, who always took a middle-class point of view, was not content, with Benjamin Franklin, to be "a considerate master." He advocated peace, and free trade, and freedom of contract on behalf of the working man himself.

Once more, pass over a series of years. Come down to the eighties and nineties. Two movements have sprung from the Manchester School—one in opposition, the other as a development out of it. These are Imperialism and Socialism. I use both words in a wide sense, and not necessarily in an antagonistic sense. As Lord Salisbury said the other day, Imperialism has succeeded to and triumphed over the Manchester Liberalism. It was a protest against non-interference in foreign affairs, and against "peace at any price," while England was growing into a Greater England all over the world. Our Government, trade, capital, and fellow-countrymen abroad must be protected by active vigilance at home and by military and naval efficiency. Disraeli was alive to this. He kept an eye on Russia, bought the Suez Canal, and made the Queen Empress of India. And since his death his Imperialistic policy has steadily gained favour, until of late years it has carried everything before it. It has bolstered up Turkey and China against the Northern Bear, defeated Home Rule for Ireland, federalised, to some extent, the Colonies, and wrested independence from Soudanese and Dutch in bringing closer English North and South Africa. Imperialism is the distinguishing feature of our politics and literature at the present moment. Lord Salisbury, Lord Rosebery, Mr. Chamberlain, Mr. Rhodes, and Mr. Kipling are our representative Englishmen; and, to judge from appearances, they are likely to be so for a long time to come.

Nevertheless, even these gentlemen have their limitations—as John Bright, Benjamin Franklin, Addison, and Sir Roger de Coverley had theirs. When the Imperialist speaks of freedom and justice he means such as we now enjoy under the English flag—that is, such as our landed gentlemen have wrung from the Crown, and our trading classes from the landed gentlemen, and our working people from the trading classes. It does not seem to occur to him that possibly a more civilised world might even dispense with the English flag; or that the working men and women of the different nations may join hands in obtaining from their rulers such a measure of freedom and justice as the English constitution at present may have no room for.

I am not going to indulge in useless prognostications. I only ask you to go back with me a little, and to note certain phenomena which may not be without their influence in the future. Let us return for a moment to the French Revolution. As you know, that great upheaval was looked upon with horror by the respectable people of England. You are aware how Burke shrieked against it. But its ideas were welcomed by the poets. Burns threw up his cap and sent a cannon to help the revolutionists. Cowper rejoiced, and Blake rejoiced, and Wordsworth and Coleridge thought they saw a

* A sermon preached at All Souls' Church, Belfast, in May, 1900.

new era dawn for humanity. Without the least sympathy for bloodshed—though they recognised that brutal excess was inevitable in the revolt of an outraged and maddened people — Wordsworth and Coleridge welcomed the Republican principles. These principles were—I quote Mr. Stopford Brooke—as follows:—"Man was one. What was true for one man was true for all. What was right for one was right for all. There were no class distinctions, no privileges. There were no national divisions, no national enmities. There was only one class—the class of man. There was only one nation—the nation of mankind. All men had equal rights—I wish they had said that all men had equal duties. All men were equally free. All men were brothers." These conceptions were seized upon by the few, including, as I have said, the poets—who in our history especially have been the prophets—and some radicals like Price and Priestley. Priestley, to his honour—and it should redeem him much in our eyes: I think it was by far the best thing about him—suffered for his Republicanism: had his house burnt down in Birmingham and then was compelled to go to America. Unconsciously a great change came over English thought and feeling. A new republican pity entered into our national culture—pity for children, for the poor, for the over-worked, for the suffering, and for the lower animals. We feel it in Burns' poems, in Cowper's verse and letters, in Blake's "Songs of Innocence" and his frontispieces, in Coleridge's "Ancient Mariner," in Reynolds' paintings of children, in the homely themes of Gainsborough and the English landscapists, and, above all, in Wordsworth's poems—particularly in the "Prelude." The "Prelude" was not published until many years later, but it was written at the beginning of the century and sprang directly out of the hopes and disappointments of the Revolution. Read the "Prelude," my friends. It is one of the noblest books in the English tongue. Read it, every bit of it, many times. I could not ask you, in my last sermon, to read anything nobler in this present connection. It came to me as a revelation, and so I believe it would to some of you. It leads up, from first to last, to this grand, democratic hope, in the poet's own words, "What one is, why may not millions be?"

Yes, the millions — the mass of the population in any country, are the problem. For them, not for a privileged few, the world exists. For them the sun shines and the earth yields its increase. For them the Church of God was founded. For them Government legislates. For them are reform, education, culture, and religion. For *all*, not for *some*. This is the new thought, the new light which has dawned on men's souls never to set.

There have been years, whole decades, when it has been hid. It was so in the days of Waterloo. There was then much boasting of the English arms, the English constitution, the English Church, the English nobility; and the millions were content to be uneducated, drunken, voteless, and to cry "Down with the French." In such days poets fled from England, or wrote of the past. But in the thirties and forties the new dream reappeared and stirred noble energy. The millions began to ask for bread, for the franchise, for education, for newspapers, for railways, for education, for temperance, and for religion.

Shelley, whose gentle, wayward spirit had been outraged by English narrowness, was honoured after his death, and his poems were sung at Chartist meetings. Dickens opened the eyes of the reading public to the condition of the poor in "Oliver Twist." He always wrote for the millions. He himself was of the people, and he worked for the people. In all his novels he strikes hard at middle-class corruption—at middle-class indifference and ignorance and affectation and selfishness and bumbledom. And to promote reform he started the *Daily News* and *Household Words*. Then there were the two men whose names are connected in so many ways with what is really and deeply poetic among us—Carlyle and Ruskin. Impressed by the evil in all classes, and avoiding party names and cries, they spoke in prophetic language which very many still cannot understand. Carlyle's "Past and Present," and Ruskin's "Unto this last," for instance, are radical beyond any party radicalism, and conservative in a manner dumbfounding to the ordinary Tory. They contrast our modern civilisation with Mediævalism, denouncing aristocratic privileges, the self-interest Individualism of the Manchester political economists, and the greed of democratic agitators. Carlyle said, "With our present system of individual Mammonism and Government by *Laissez faire*, this nation cannot live. The problem of the whole future in Government is the Organising of Labour; how to deal with the actual labouring millions of England is the imperatively pressing problem of the present, pressing with a truly fearful intensity and imminence in these very years and days. No Government can longer neglect it." Ruskin spoke in the same way against the current theory of Wealth. Let us not be misled, he urged, by income tax statistics. The accumulation of things which fetch money is not growing richer. Drink, racehorses, opium, slaves, harlots, command a terrible price, but their increase is not increase of wealth. On the other hand, the most precious things in the world—sunshine, the air, life, and immortality—are God's free gifts to all. There is no wealth but well-being, and well-being is life—life, including all its powers of love and joy and admiration. "That country is richest which nourishes the greatest number of noble and happy human beings; and that man is richest who having perfected the functions of his own life to the utmost has also the widest, helpful influence, both personal and by means of his possessions, over the lives of others." With passionate contempt he denounced the idea, which is still accepted by very many, that "self-interest is the soul of business." Quoting Adam Smith that "It is the fear of losing his employment which restrains the worker's frauds and corrects his negligence," Ruskin said "Let any Christian reader think within himself what an entirely damned state of soul any human creature must have got into who could read with acceptance such a sentence as this." From his knowledge of Art, and through Art of History, he was able to bring forth overwhelming evidence that pictures, buildings, sculptures, and all works of beauty, were the works of love in proportion as they were beautiful, and that mere self-interest never produced a single work of art worth possessing. Belief in God, love for Christ and Mary, delight in Nature, patriotism, friendship and honour—not desire for gold nor fear of losing employment—have been the motives that raised cathedrals and city halls, and covered them with carving, mosaic or fresco, shaped iron and bronze, and painted the Word of God in undying colours. "And woe," he cried, "on all labour whatsoever that is done in greed or fear! Woe to the nations where such work is done! Let it beware of the fate of Sodom and Gomorrah!"

Carlyle and Ruskin complained that they stood alone, and were merely a pair of voices crying in the wilderness. Yet their influence has been very great. Nearly all the startling conclusions of such writers as William Morris, Karl Marx, and Henry George are to be found in their works, and such Socialistic efforts and measures as land nationalisation, State mines and railways and telegraphs, municipalisation of tramways, water, gas, and electricity, and the taxation of ground values are only the application of principles which they have laid down. The outcome of Ruskin's teaching was plainly indicated by the uproar excited by "Unto this Last" when it began to appear in the *Cornhill Magazine*. Such pressure was brought to bear on Thackeray, who was then editor, that he stopped its continuance.

"Socialism" has still an ugly sound. It means for most people mob-rule, stump oratory, strikes, and burning of hayricks. But the Socialism I am speaking of is not far, it seems to me, from the Sermon on the Mount, and is destined to outlast and supersede Imperialism. As John Morley said recently, the coming issue will be between these two forces—between the ideal of an English Empire based on militarism and of an International Federation based on labour and fellowship. I do not wish, as I have said, to indulge in wild conjectures. I am content to believe that though Imperialism is now everywhere triumphant, Socialism, in its higher sense, has only to work and wait to have its turn. And I will, in conclusion, just draw your attention to one significant sign of it—the change, I mean, gradually coming over the word "gentleman." We have had our landed gentleman, our Court gentleman, our merchant gentleman, our national, patriotic gentleman. We are feeling, I think, after a higher type of gentleman, whose characteristics are somewhat as follows:—

First, he judges himself not by what he has, nor by what he knows, but by what he does and what he is.

Second, he estimates others not by their clothes, their possessions, nor their education, but by their character.

Third, he is ashamed to have leisure when so many are over-worked; he is ashamed to be rich when so many are poor; he is ashamed of prosperity which may involve hardship to others; he cannot enjoy culture which is not shared by his fellow-men. Leisure, riches, success, literature, art, knowledge and religion have no attraction for him as the exclusive property of the few.

Lastly, he believes in Jesus Christ. He does not accept the widespread opinion among Christians that Christianity is impracticable, and that the Sermon on the Mount is to be taken *cum grano salis*. He has absolute faith in Love. He believes

that Love, when men trust it sufficiently, is stronger than money, stronger than brains, and stronger than guns. He believes that Love, when it is deep enough, has power to overcome everything in the world that is accursed.

Ruskin says, at the close of his great treatise, "Modern Painters":—"So far as you desire to possess rather than to give, so far as you look for power to command instead of to bless, so far as your own prosperity seems to you to issue out of contest or rivalry of any kind with other men or other nations, so long as the hope before you is for supremacy instead of love, and your desire is to be greatest instead of least—so long you are serving the Lord of all that is last and least, the last enemy that shall be destroyed—Death; and you shall have Death's crown with the worm coiled in it, and Death's wages with the worm feeding on them; kindred of the earth shall you yourself become, saying to the grave 'Thou art my Father,' and to the worm 'Thou art my mother and my sister.'" And then he adds, what shall be my last words to you as your minister, "I leave you to choose between these wages and the gift of the Morning Star, this obedience and the doing of the Will which shall enable you to claim another kindred than of the earth, and to hear another voice than that of the grave, saying 'My brother and sister and mother.'"

LITERATURE.

"THE LIFE OF LIVES."*

After more than a quarter of a century of active labour, the venerable Dean of Canterbury takes up again the theme of his best known work, "The Life of Christ," first published in 1874. The present bulky volume, containing forty-three chapters in 563 pages, is written from the same general point of view, and marked by the same characteristics. The Preface explains that it has a different object; "it deals with questions of high importance, and aims at deepening the faith and brightening the hope in Christ of all who read it honestly." The curious implication that its predecessor did not deal with questions of high importance need not be pressed; the statement is of the loose and rhetorical kind to which readers of Dr. Farrar's books grow painfully accustomed. As he has "seen no reason to correct a single conclusion of the smallest vital importance," it may be inferred that the critical labours of the last twenty-five years have made no impression on him. This is plain from the statement that the result of close and hostile criticism shows the Gospels "to be of unassailable veracity" (p. 6), or, again, that the genuineness of St. John's Gospel "may be regarded as finally established by modern criticism" (p. 429). In this airy fashion is the whole army of recent students waved off the field. How different is the cautious treatment of Professor Sanday in his suggestive article in Hastings' "Dictionary of the Bible." The Dean of Canterbury disdains to mention such trifles as the inconsistencies in the narratives of the Virgin-birth. The miracle is proved by "our *conviction* that He whom we worship . . . came not into the world by the ordinary processes of human birth," &c. (p. 22). Historical questions are thus to be decided by emotion. When this method of assurance is applied to the Ascension, even the Dean is a little uncomfortable, but to that we will return. It is more natural that the sinlessness of Jesus should be defended on this ground; but when we are told that this was "an *achieved* sinlessness" (p. 74) and in the next sentence are informed that he was "truly God," we seem to have a theological counterpart to the paradox so oddly stated thus by a recent writer: "Freedom of will is only a particular instance of a general truth—namely, that all bodies whatever, under certain conditions, are free to act in certain ways and within certain limits, but not in others, and *are not only free to act, but are compelled to do so!*"* The man who was also "truly God" was surely under very strong direction not to sin. In other words, the sinlessness of Jesus cannot have been at the same time both natural and supernatural. Yet that is precisely what our author affirms.

The chief note of the book is thus its exaggeration. This is betrayed in the style; there is at least one sentence two whole pages long, pp. 402-404; *cf.* another, pp. 538-540. Dr. Farrar's extraordinary abundance of quotation is known to all readers: he has a fancy for those of similar quality to his own copiousness: what can be more objectionable than this description of John the Baptist, "His work was to preach the 'pure, unsophisticated, dephlegmated, defæcated' moral law" (p. 234)! The colours, therefore, are laid on very thick: the condition of the heathen world is depicted in the utmost gloom: and though the writer can easily justify each single statement (and the student may find his references here, and elsewhere, useful), the total omission to present anything on the other side produces an unjustifiable impression. It is the same with Dean Farrar's estimates of the Law and the Pharisees. Everything is judged at its worst, to set off Christianity in heightened splendour by contrast. Here and there (see the citations on pp. 358, 374, 379) a glimpse is offered into some fairer judgment, but the author soon relapses again, and paints everything around Jesus in the darkest hues. Of a writer who stands just where he did five-and-twenty years ago, it is needless to say that one of the main problems of modern gospel-study—their eschatology—does not enter into his view. The chapter on the "Messianic Hope" is exceedingly inadequate, and the writer glides over the great discourse on the Mount of Olives without a hint of its difficulties (p. 471). In his interpretations the Dean is refreshingly anti-sacerdotalist; he leans a good deal theologically on Bishop Westcott; and he is manfully true to his own teachings on the "Eternal Hope" in the suggestion that even Judas, after he had "gone to his own place," may "have been reached by the Divine tenderness and pardoning compassion of his Lord" (p. 434).

Dean Farrar appears, however, sometimes really unable to face the facts. Oddly enough, the Transfiguration is not discussed in the volume. But the Ascension receives an entire chapter. The language of the New Testament is, of course, founded on the well-known Jewish view that there was a series of heavens one above another through which Jesus passed. That necessarily implies that he was carried up through the visible sky. Dean Farrar, however, converts the plural "heavens" (*e.g.*, Eph. iv. 10, Hebr. iv. 14) into the singular "heaven," and then remarks that the language is necessarily "anthropomorphic," because heaven is a state, not a locality: "When we speak, therefore, of Christ's Ascension, we mean primarily that He withdrew Himself from physical manifestations to His servants on earth, in order to bestow on them that nearer, more intense, more spiritual presence," &c. (p. 545). This is, however, no ascension at all; and the author is driven to concede that "besides *this* belief in the Ascension, it is regarded, by many, as the termination of Christ's ministry by the visible rising from earth upwards through the air in the presence of His disciples." This belief is held "by many," of whom Dean Farrar plainly is not one, though the band includes the writers of the apostolic age. The evidence of the New Testament must, however, be faced. In the account in Luke xxiv. 51, the phrase "and was carried up into heaven" is shown by textual criticism to be an early insertion. In the Epistles, as the Dean justly remarks, "the actual rising heavenwards is nowhere narrated," but he does not see that the use of the plural "heavens" is really decisive. There remains the account at the opening of the Acts, "he was taken up, and a cloud received him out of their sight." "If we interpret the first word in the general sense," says Dr. Farrar, "and combine it with the 'stood apart from them' of the Gospel, we might suppose that Christ simply vanished from the present of His loved ones into an overshadowing and shining cloud." But this interpretation—the thin end (very thin) of the rationalist wedge—is really rendered impossible by the language of the "two men in white apparel," who ask the disciples "Why stand ye looking up into the sky? This Jesus, which was received up from you into the sky, shall so come in like manner as ye beheld him going into the sky." These words are final, why are they not quoted? The best illustration of them is found in the language of Paul which describes the corresponding Descension of the Lord himself from Heaven with a shout, where he adds the significant words, "then we that are alive, and are left, shall together with them be caught up in the clouds, to meet the Lord in the air." This was, of course, written before a line of the Gospels or of the Book of Acts. It is decisive as to the meaning attached to the story in the early Church. The simple fact is that no study of the life of Jesus can hope to succeed until the atmosphere of belief and expectation in which the Gospels took their rise has been thoroughly realised. There is no trace in this book of any serious effort for this end. Those who start from the author's premises will naturally not miss it. But this method of treating the greatest of historical inquiries will only satisfy those who are convinced already.

J. Estlin Carpenter.

* "The Life of Lives." By F. W. Farrar, D.D. Cassell and Co., London, 1900. 15s.

* Gore, "Scientific Basis of Morality," 1899.

The mind is everything—what you think you become.—*Gautama.*

CHRISTIAN MYSTICISM.*

"Les verités mystiques ne peuvent ni vieillir ni mourir. . . . Une œuvre ne vieillit qu'en proportion de son anti-mysticisme."—Maeterlinck.

Few of the long line of Bampton lecturers have had a more interesting or attractive subject than Mr. Inge. In choosing to write upon Christian Mysticism he was evidently following the bent of his own mind, but he has also shown a true instinct for seizing upon a special need and opportunity. There is on the one hand a close relation of sympathy between Christian mysticism regarded as an intellectual movement and the spiritual philosophy which has given new meaning and a modern setting to the Greek doctrine of the *anima mundi*. On the other hand there is a brilliant group of historical scholars, Harnack, Hermann, and others of the neo-Ritschlian school who have done their best to pour scorn upon the whole subject of mysticism as an aberration of Christian piety, an abandonment of secure historical foundations for the quicksands of self-delusion. In these circumstances a special importance attaches to a survey of the whole subject like the one before us, full as it is of fine criticism and delicate religious sympathy.

Perhaps the central fact which emerges most clearly from Mr. Inge's pages is the continuity of the mystical movement in Christian history. St. John, Origen, Meister Eckhart, Ruysbroek, the Cambridge Platonists, and Wordsworth are shown to have a deep affinity of intellectual attitude. They are the unwavering opponents of every legalist interpretation of Christianity, whether it take the form of high sacerdotal doctrine or of deistic rationalism; and they combine to teach the immanence of God in the human soul and the world as the central truth of their theology.

Many attempts have been made to classify mystics according to the particular form assumed by the rapture of thought or emotion. Mr. Inge is content with one broad and very suggestive division. On the one side are those who regard the whole world of sensible objects as a barrier placed between the soul and God. The way of perfection consists in escaping from all images and sensible forms till the impassioned soul in its upward flight loses itself in the formless and viewless light of God. The secrets of such a life are all within. The beauty of Nature has no ministry for it, and it regards the witness of the Church and its daily multiplied grace with the indifference of those who have other bread to eat. It is the feeling which Coleridge has put into the following lines:—

It were a vain endeavour,
Though I should gaze for ever
On that green light that lingers in the West;
I may not hope from outward forms to win
The passion and the life whose fountains are within.

Mr. Inge has some good and discriminating criticism of this attitude of mind. He is aware of its grave dangers. He shows how it encouraged what is known as the *via negativa* in mystical speculation, leaving the mind with a thought of God which is simply the negation of all positive meaning, void, passionless, uncreated. He makes the suggestive observation that "nearly all that repels us in mediæval religious life — its 'other-worldliness' and passive hostility to civilisation, the emptiness of its ideal life, its maltreatment of the body, its disparagement of family life, the respect which it paid to indolent contemplation—springs from this one root." But then, with the perception of a true critic, he proceeds to point out that the negative road is not all pure error. "There is a negative side in religion, both in thought and practice. We are first impelled to seek the Infinite by the limitations of the finite, which appear to the soul as bonds and prison walls. It is natural, first, to think of the Infinite as that in which these barriers are done away. And in practice we must die daily, if our inward man is to be daily renewed."

The class of mystics to which we have just referred have often received an almost exclusive attention from students of the subject, and we are glad to find that Mr. Inge devotes so much space to the other great school, who may be aptly described as symbolists. It is they who bear such an extraordinary likeness to the great poets and spiritual thinkers of our own time. In their thought the whole world of material forms is a translucent veil through which the Divine is revealed to the pure spirit. It is not Wordsworth, or T. H. Green, but John the Scot who tells us that "every visible and invisible creature is a theophany or appearance of God." The author's own sympathy with this attitude of mind gives special interest to the two closing lectures on Nature-Mysticism and Symbolism. Like Mr. Illingworth, in his recent book on Divine Immanence, he seeks to combine his love for the sacramental system of the Church with his Platonic idealism; but in doing so he seems to us to come dangerously near to re-introducing some of the ideas of Deism, of special and limited channels of grace, of external and legal relations between the soul and God, which are abhorrent to the thought of the true mystic. The truth is that the mystic of whatever school, even when he is a strict conformist to ecclesiastical rule, is little influenced by history or historical revelation. He is the extreme instance of the individualist in religion. He can tell us what he has felt of the everlasting reality of God, but his witness is only valid for other men in so far as they feel the same. This forms but an uncertain foundation for a common loyalty, or even for the fellowship of common worship. "Mystics," it has been finely said, "arise in every church and form none." We accordingly agree with Mr. Inge when he says that "every religion must have an institutional, as well as a mystical, element." The neo-Ritschlian with his contempt for the mystic is self-exiled from one of the great sources of religious renewal; but the teacher who relies entirely on the intuitions of the solitary soul may be in no less danger of mistaking the part for the whole. Christianity needs the entire range of human need and experience in the life of the individual and the church for its manifestation of the perfect Son of God.

Perhaps, after all, the chief contribution of the mystic to our common Christianity has been not what he has discovered, but the way in which he has discovered it. It has been his part to brace the mind for severe thought and high contemplation, and by the discipline of restraint to give depth and inwardness to the affections. He may not be able to make us sharers of his vision, but he can at least teach us the method and spirit in which every divine quest must be undertaken. The writings of the mystics in all their central and most durable parts have aimed at showing how the single eye and the pure heart, "the vision and the faculty divine," may be won. It is their peculiar office to recall us to the practice of holiness, without which no man shall see the Lord.

W. H. Drummond.

* "Christian Mysticism, being the Bampton Lectures for 1899," by W. R. Inge. London: Methuen and Co., pp. XV. 379. 10s. 6d.

OBITUARY.

THE REV. JAMES HARROP.

For more than thirty years a faithful minister to the poor in Manchester, Mr. Harrop had retired in 1893 from active service, and on Wednesday, July 18, entered into his final rest. A native of Macclesfield, he was born March 15, 1824, and was educated for the ministry at the Home Missionary Board, entering in 1859 upon his life work in Manchester. A Domestic Mission had already been established in that city for more than twenty years, and Mr. Harrop established a second centre of activity, which, in 1868, found a home in Embden-street, and fifteen years later removed to the present Mission buildings in Renshaw-street. The record of Mr. Harrop's devoted ministry is in the lives of the people among whom he laboured for so many years. Only failure of powers led to his relinquishment of that work, the memory of which is still warmly cherished by many friends.

THE INWARD LIFE.

From the Imitation of Christ.

Regard not much who is for thee, or against thee; but mind what thou art about, and take care that God may be with thee in everything thou doest.

Have a good conscience, and God will well defend thee. For whom God will help no man's perverseness shall be able to hurt.

If thou canst be silent and suffer, without doubt thou shalt see that the Lord will help thee. He knoweth the time and manner how to deliver thee, and therefore thou oughtest to resign thyself to Him. It belongs to God to help and deliver from all confusion.

It is often very profitable, to keep us more humble, that others know and rebuke our faults. When a man humbleth himself for his failings, then he easily pacifieth others and quickly satisfieth those that are offended with him.

God protecteth the humble and delivereth him; the humble He loveth and comforteth; unto the humble man He inclineth Himself; unto the humble He giveth great grace; and after his humiliation He raiseth him to glory. Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself.

The humble person, though he suffer confusion, is yet tolerably well in peace; for that he resteth on God, and not on the world.

Be careful to avoid with great diligence

those things in thyself which do commonly displease thee in others.

Gather some profit to thy soul whereso-ever thou art, so as if thou seest or hearest of any good examples stir up thy-self to the imitation thereof. But if thou observe anything worthy of reproof beware thou do not the same. And if at any time thou hast done it, labour quickly to amend thyself. As thine eye observeth others so art thou also noted again by others.

O how sweet and pleasant a thing it is to see brethren fervent and devout, well-mannered and well-disciplined! And on the contrary, how sad and grievous a thing it is to see them live in a dissolute and disordered sort, not applying themselves to that for which they are called! How hurtful a thing it is when they neglect the good purposes of their voca-tion, and busy themselves in that which is not committed to their care!

Remember always thy end, and how that time lost never returns. Without care and diligence thou shalt never get virtue. If thou begin to wax lukewarm, it will begin to be evil with thee. But if thou give thyself to fervour, thou shalt find much peace, and feel less labour, through the assistance of God's grace and the love of virtue. The fervent and diligent man is prepared for all things.

The wearing of a monk's habit, and shaving of the crown, do little profit; but change of manners and perfect mortifica-tion of passions make a true religious man.

Thou camest to serve, not to rule. Know that thou wast called to suffer and to labour, not to be idle or to spend thy time in talk.

Here, therefore, men are proved as gold in the furnace. Here no man can stand, unless he humble himself with his whole heart for the love of God.

THE CHILDREN'S COLUMN.

A Pilgrimage to Oberammergau.—II.

We left our five pilgrims last week just in sight of the village of Oberammergau. Imagine that you have joined the party, and that you have climbed up from the lower valley in which the small village of Oberau—which we may call "Overton"—lies. A stiff climb up it is, but we are amply rewarded for the trouble by the magnificent view that bursts on our sight. We pass from a narrow ravine into a broad expanse of valley, with high walls of mountains on each side of us, and in front, at the end of the plain, dim distant hills. To our left stands out erect and steep, crowned with a metal-covered cross, the pointed rock of the Kofel, like a sentinel keeping watch and ward over the village of Oberammergau, whose church tower, surmounted by a chocolate-coloured spire, for all the world like a huge onion bulb, soon comes into view. We cross the clear noisy stream of the Ammer, which rushes along its stony bed behind the village street, and are at once in the village itself.

The sun is shining brightly, and the pure white walls of the houses would be quite dazzling were it not for the green shutters thrown back on each side of the windows, and the paintings on the walls themselves. Most picturesque is the appearance of the village street, so different from what we see in an English village. The houses are large compared with English cottages, the sides or gable ends are to the front, and very often they are built askew, not on a line with the street. The patches of pure whitewash on the walls are filled in with brightly coloured pictures of scenes from the Old and New Testaments, or from lives of saints, and the cleanliness is wonderful. It is along a street of such houses—most quaint and beautiful—that we pass in search of that which is to be our house of shelter. These large houses, looking more like town houses than village cottages, often shelter several homes, and in order to give board and bed to the thousands of visitors who come each week-end to see the play, every cottager and house-owner puts at the disposal of the village autho-rities all the available space he has.

As we pass along we cannot help notic-ing that the boys and men, in large numbers, wear their hair long, falling down to their shoulders; that means that the owners of the flowing locks either are or hope to be some time or other players in the Passion Play. That is the great ambition of all—men, women, and children—some time in their lives to take a part in the wonderful performance. I do not think we were much struck by the beauty of the faces of the little children, but there was an earnestness in the tanned features and blue eyes which was very pleasant to look upon, and the long hair of all shades of brown gave an unusually tender and gentle expression to the little boys.

The play takes place during only six months of every tenth year, and another six months are taken up in preparation for it, and the rest of the nine years the actors who are all taken altogether from the villagers go on with their ordinary work. They have field work to do, in which both men and women join; but the chief work in the village is wood-carving, and for this they are famous. Wood-carving of all sorts is to be seen in the shop windows, from the elaborate wood work for churches and public buildings to the ornamental match-boxes and little crucifixes. And to keep up the beauty and skill of the village work there is a very excellent drawing and pattern-making school. It is not a village of rich people; they have few wants, and the ways in which they can spend their money are few too.

I said just now that the Passion Play was played entirely by the villagers them-selves; no grand town actors are brought in; and there is hardly a household to-day but has either a member engaged in the play in some part or other, or can speak of what they or their fathers have done in the plays of former years.

Only every tenth year is the play per-formed. What changes must take place in the interval between one performance and another! What gaps and changes in the last list of performers would there not be if the roll-call were read over after a ten years' interval! And what changes in these who answered to their names! Those who had been acting as little children would then be young men and young women!

As soon as the year's Passion Play is over the villagers go back to their ordi-nary work, but the boys and men still keep their long hair, so as to be able to take part again at the end of the next ten years, and the little children all grow up with the next performance in view, hoping they may have their hearts' desire fulfilled of taking their part some day or other.

About 400 actors are wanted altogether; 200 of these are children, and selection has to be made out of the 2,000 inhabit-ants. The day when their selection is made is a most important day in the life of the village. A village committee is appointed to take the matter into con-sideration and settle the fitness of each person for his part. On a day in December the final selection is made—after the com-mittee have attended service in the parish church. The decision come to brings joy or disappointment to many a household. The disappointment is soon forgotten, how-ever, or at any rate is not allowed to spoil the willingness to help, and the whole village works together to make the play the best offering of thanks they can for the salvation of the village from the awful plague. When the parts are chosen, working for the play occupies the atten-tion of the whole village. The parts have to be learned, rehearsal after rehearsal of both actors and music is held, and the new dresses are cut out and then taken home to be made up in the winter evenings. Everything must be ready and perfect by Whitsunday, when the first performance takes place. The perfection to which everything is brought, even the acting of the little children in the crowds, shows what care and attention were given by all to the rehearsals.

We found our way along the long street, and through the open space in front of the Post Office, which seems to be the centre of Oberammergau life, to our shelter, which was in the house of one whom the next day we saw on the stage in the character of a Merchant in the Temple. But before settling in for the night we will look round the little village. We see over the shops names of those who are to take part in the play; and through the window of a shop full of wood-carving, which has the name "Peter Rendl" over it, we recognise the fine-cut, thoughtful features of to-morrow's "John."

About half a mile from the village, on rising ground overlooking it, is a large life-sized marble group of the Crucifixion: an object of deep veneration to all the faithful who come to Oberammergau, as well as to the villagers. It is a lovely piece of sculpture—Christ on the Cross, with his beloved disciple John on one side, and his mother on the other; and beneath the foot of the Cross are, in German words, the two sentences which are known to us as: "Woman, behold thy Son," "Son, behold thy mother."

With hearts made serious by the beauty of the evening, the loveliness of the landscape, and the tenderness which the Crucifixion threw over us and all around us, we go back to the village and see the little unpretentious out-of-the-way Bava-rian hamlet, with its street and little open squares, full of folk from all parts of the world, as various in look and dress as in language, all excited by the fulfilled joy of being there, and looking forward, full of wondering hope, to the early wakening on the morrow and the Play that is to be.

Thos. Hodgetts Gordon.

Tarporley.

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FIRST AS CURATE.

THE interest both of ministers and congregations is closely concerned with the question as to the way by which a young man dedicated to the ministry of religion may best enter upon the practical work of his life. The usual way at present, not because it is clearly recognised as best, but because of necessity it has become the custom, is for a young man, on the completion of his college course, to be invited to the charge of a congregation as sole responsible minister. On the other hand, it has often been urged that it would be far better for a young man, and for any congregation to which he is to minister, that he should first have some practical training, in addition to the theoretical instruction received at college, before he is left with so grave a responsibility on his hands.

To secure this advantage more than one method has been occasionally adopted, when circumstances have been specially favourable, in our religious community. The most obvious is the method of the Church of England, by which curates share in the work of a parish under the guidance of their vicar. The late JOHN JAMES TAYLER was, we believe, strongly of opinion that this should, as far as possible, be the practice among our churches, and it has occasionally been followed with the happiest results, as most recently at Bank-street Chapel, Bolton, where at present a second Manchester College student has entered upon a share of the growing work of that congregation as assistant to the Rev. C. J. STREET. The understanding is that there shall be successive appointments, and only for a short, definite period, at the end of which the young minister will be ready, with fuller equipment, to enter upon the sole charge of a church. Thus the congregation is enabled to render completer service, while a great benefit is conferred upon the young man who has such an opportunity of completer training.

In this connection it should be noted that the idea is not to afford support to the failing powers of an aged minister, to fill up the measure of work which by degrees he is obliged to leave undone, although the appointment of an assistant or second minister under such circumstances is fully justified, and may lead to very happy relations between the senior and junior ministers, and with most fruitful results; but the idea of the curacy for men coming from college is not to supply what is lacking through the inevitable waning of strength in the senior; it is rather to add to the full strength of a man in his prime additional energies by which the work of the Church may be extended and more be accomplished than is possible for one man by himself, while the added energies are used under the direction of his riper experience and with his sympathetic encouragement.

A somewhat different plan, though of similar advantages, is that which has been advocated by Mr. WILLIAM RATHBONE, and by his generosity more than once put into practice. By this plan a student coming from college is appointed to work in connection with an established city congregation, and at the same time at one of the Domestic Missions. Thus he has the advantage of being brought at once face to face with the fundamental social problems of our day and with Christian ministry in its most primitive form, while at the same time he gains experience of the work of a large and fully-organised congregation under the guidance of his senior.

As a third variety of method it has also been suggested that an appointment simply at a Domestic Mission is the best introduction to the work of the ministry; but unless the appointment was as assistant to an elder minister of ripe experience, it would hardly meet the difficulty which is so widely felt, and for which a remedy is sought.

We have been led to take this question up by the letter of a correspondent who does not wish to speak personally in these columns, but from the layman's point of view is strongly impressed with the importance of the subject. Our correspondent advocates the curate system, and for the following reasons :—

That a young man before entering on the full responsibilities of his office should have come in contact with some of its duties under the direction of a chief who has already experience to guide him, and who in the full vigour of his powers has initiative and judgment sufficient to cover a large field of work, must surely be favourable to the natural and steady development of the young man's capacities; while the probable surroundings to be found in a large town would give some opportunities of gaining a wider knowledge of men and life.

Then as to the effect of the plan on the congregation adopting it: the amount and range of work the minister of experience could accomplish, if assisted by one or two trained lieutenants, would, in many places, be immensely increased; much digging and preparing of the ground, as well as the sowing of good seed is required, and one pair of hands can scarcely do both fully, in an important congregation.

The greater number of our ministers being without curates may be withheld by a feeling of delicacy from publicly advocating their introduction, though admitting in private their advisability. We shall be specially indebted to the few having curates, and therefore free to speak, and who moreover can speak from experience, if they will give in detail their views on the matter.

To laymen I would appeal to consider the question in the light of analogy. Is there any other important calling on the full responsibilities of which a man enters straight from college?

We have heard much lately of the reluctance of well-to-do fathers and mothers to allow their sons to enter the ministry. A portion of this reluctance may be due to a consciousness of what a young man who has entered the ministry must generally face for the first few years, including as it does the strain of a serious and sole responsibility, and an isolation of an extreme kind, which added to the difficulties of inexperience must, for the average man, make the risk of discouragement and failure great.

We shall be glad if these suggestions lead to some further discussion of the subject. When, in one or two instances, it is seen what can be thus accomplished of better and completer service, it may well be that other of our stronger churches will grasp their opportunity, not only of extending their own operations, but of conferring a very real benefit upon our whole community by furnishing the means required, so that every student leaving college may have the way opened to him for such an entrance upon the practical work of ministry. A complete system of curacies is, of course, not to be thought of at present; there must be a gradual development with the growing life of our community, which will bring, not only the will to serve, but more abundant means to sustain the work. But as the advantage becomes more and more apparent in those churches where it is at once practicable, there can be little doubt that the fire of fresh zeal thus kindled will find material in an ever-widening field.

WE prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character.—*George Eliot.*

WANTED, MEN AND WOMEN.*—II.

BY JAMES L. HAIGH.

We are constantly making one great mistake, as it seems to me. We are too fond of speaking of the glory of the past and the wretchedness of the present. The giants lived in olden times, the dwarfs are with us now. We are caught in a mesh of commercialism, and there is no escape, we are told. Mighty science has the masterhood, and everything is held by bold utility with brazen hand. Our old-fashioned towns and villages have almost passed away. We have cycles and motor-cars, railways and electric trams, huge advertisements, and ugliness on every hand. We are too fond of tennis and football; we indulge in too much laziness in our leisure, and too much utter foolishness in our pleasure, and there is no health in us or about us. So the indictment runs. But worse than this. We have no great poets, no great preachers, no great prophets now. They are dead and gone, and we are left to grope along in the twilight of our poor mediocrity. The children are not quite the same as we were in the days of our innocency: the boys and girls are too precocious: youths and maidens become men and women long before their time. And, saddest thing of all, we have no reverence left: our chivalry has gone: our moral tone and temper have departed. If I believed all this I would say at once: "Then it's about time we were all buried; for we are dead." But I don't believe it. This age is the best we have personally known, and when *we* are alive it is full of beauty, interest, and divine possibility. The men who have influenced me most are men like the ship's doctor—men who have given themselves up to the doing of some little bit of good; men who have not simply attempted to look big upon the platform of pessimism, but men who have said, "Act, act in the living present, Heart within and God o'erhead." We have these now: God will provide the genius in His own good time. To these pessimists I would say: you yourselves do not show enough reverence for the times in which you live, for the possibilities of God wrapped in the commonplace swaddling clothes of the present. Where will the next poet or prophet come from, think you? The next prophet may be that pale-faced boy in your infant class, and you have not even spoken to him yet: the next Nazareth, this ugly city in which you are compelled to pass your heavy days. Our earnest expectation and hope is ever with the young, and they are always with us.

My practical plea, therefore, is this: we want living men for teachers—young fellows who can play cricket and football and who hate deceit as they hate poison. And big, tender-hearted men with that indefinable delicacy which adds so much to true dignity. And we want to keep them faithful to the work. The biggest and the best men I ever came across are the ones who can do anything without looking clumsy. They are the ones who can even carry a baby without making it cry, and enjoy a game of rounders in such a way as to win the approval of the youngsters. The weakest men I ever came across are those who scorn cricket, look with contempt upon football, and turn the point of every pin the wrong way to the discomfort of the baby when they attempt to carry it. They sometimes try to quote Herbert Spencer. They like to make you think that they love to meander in a mazy motion through the groves of mediæval philosophy, and talk about the idiosyncracies of the psychological temperament, much to their own mystification and the muddlement of the man in the street. These may be more or less ornamental in a meeting of degenerates; but to find salvation they must step down from that platform. They can never make successful Sunday-school teachers in that mood, and they certainly never find the Sunday-school the ideal nursery ground for the spread of their "philosophy."

Sunday-school is the place for sterling, sanctified commonsense, and the humanities. Integrity always finds itself at home there. The reward is in the work itself. I never came across an earnest Sunday-school teacher yet who could be called a fool in the worldly sense, and never one who was sorry for the time he had spent in the place. In the spiritual sense his gain is a gain to the glory of God: in that there is always gladness.

Sunday-school teachers are ever kept in a state of sanity and clearness of vision. Why? Because their scholars force them to hold closely to the simplicities of life—and in these are salvation. The ten commandants are not dead—we need them every day—and the two great commandments have had such life poured into them that they must live for ever. Pity, humour, honesty, trust in God are always edifying. Rectitude and right-mindedness are always wanted in the Sunday-school—and these ever make daily duty a pleasure, and even put a halo round the head of common drudgery.

"Is this work worth doing?" some who have never attempted it may ask. I answer "Yes, it's the best possible work any man or woman could undertake." You hesitate about trying it. Remember what the doctor said: "The greatest sin in the world is not to try." There are so many of these little ones—ay, and youths and maidens—growing up like "potatoes in a cellar." The good strong men and women of the Sunday-school want to bring them out of darkness into light, and make them like trees planted by the streams of water. But we need more help, more practical sympathy. We want more comrades to work with us shoulder to shoulder. Nearly all our Sunday-schools are hungering and thirsting for the life and inspiration of healthy men and women. We cry for the fresh breeze of new vigour and energy, the delight of self-sacrifice, the courage of sanity, the simplicity of straightforwardness. We want the steady hand of the strong man to be pressed in loving kindness upon the shoulder of the restless city lad, to make him look with steadfast eyes towards the man he ought to be and can be with the help of God. There is nothing in the wide world that touches me more than a sight like that—because there is nothing holier than the holiness of helpfulness.

Men and women belonging to the Church of Humanity, the Church of the Divine Love, must take to heart that cry of the good doctor, "The greatest sin in the world is not to try." The world needs constant personal help, devoted service in all efforts for the redemption of mankind, Yes, and I would say the salvation of England needs it. Tolstoy may expose the wretchedness of Russian society: some stern prophets would say we are no better in this happy land of ours. But we have one way of salvation—and I know none better. It goes to the root of the question. Our Sunday-school, if properly equipped and worked, if made to hum with the fire of human enthusiasm, the radiance of the heart red-hot with the passion of high sincerity and true devotion—our Sunday-school, if the noble men and women of England would but give themselves up mind and soul to the duties awaiting them, would prove one of the chief means of our salvation to the end of time. Platform patriotism is cheap and lasts but for a day; God's patriotism lasts for ever, founded on eternal love. Are the members—the living men and women, the gentlemen and gentlewomen of our churches, doing their duty—doing all that *their own clear consciences demand*—in this great question of the welfare of our Sunday-schools? Can our schools fare well when so many life-giving men and women remain religiously outside their portals?

Does it not sometimes happen that we are impressed with the thought—which we cannot, even with the help of all our charity, quite shake off—that too many of our churches are simply taken up with the infatuation of their own salvation or position? What is a successful church? Here is the picture of one given to me a few weeks ago. We were on the bank of a noble river in the north. Between the trees of a pretty park we saw the stream in all its summer glory shining in the sunlight. Across the river, beneath a heavy cloud of smoke, lies a huge city ugly as sin. Near to the largest chimney, perpetual in its vomiting of all things foul, is a spot I know too well—a dark, unwholesome spot, crowded with narrow courts and back streets, cellars, garrets and hovels hideous to behold, among which to dwell would be a hell on earth for most of us. A sluggish canal crawls along its wretched way parallel with the main thoroughfare, into which huge sugar refineries, distilleries and chemical works pour their surplus steam and waste water, in which the boys delight to bathe—if the policeman on the beat is only lazy enough to leave them alone. Even the novelty of disturbance is something in this stagnant land and may lead to an adventure. But generally the young people are left severely alone—to work out their own salvation, or fall deeper into damnation, at their own sweet will and pleasure. The place is always as heavy as lead; the lives of the people dull as ditch-water. Now the gentleman who accompanied me that day enthusiastically pointed out the many improvements on his side of the river: the new magnificent promenade, the pretty wayside park, the peeps between the trees, the noble stream, the great ocean-going steamers turning with the tide, and all the beauty of the summer sky. But my gaze rested chiefly on that heavy cloud of smoke. Why should there be such a contrast between the two banks? Why? why?

And then my companion spoke of his church, a handsome new building of which all the members were very proud; and I thought of a miserable mission more like a disused mill or warehouse than

* An Address delivered at the Summer School for Teachers, in Manchester College, Oxford, July 9.

anything else. The members were highly intelligent, they appreciated the careful, eloquent, learned sermons they received from their minister week after week. They were not over-rich, but highly respectable shopkeepers, bankers and business men, with here and there a man of ampler means among them who thereby raised the happy average and made them blessed. They were delighted with their respectability. The fates had looked upon them with most favouring eyes. They enjoyed the pleasures of each other's society, they helped to establish one another in good ways, by many pleasant occasions of social intercourse among themselves, particularly during the long winter months. He drew the picture with a clear, firm touch, and made me see how thoroughly enjoyable such a life ought to be. It was almost idealistic in its beauty, a dream of what a successful church might do and be, a church of a certain character. Not *my* church, not yours perhaps, but still the church of the accomplished fact. It answered its purpose: God keep it clean in its respectability! But across the stream there rests the heavy cloud by night and day, and I for one had to ferry myself back from Paradise to Hades to dwell with the shades and never lose heart of hope. The song of the obscure missionary must be a glad one even in the night of his blackest despair:

Come, Kingdom of our God!
Sweet reign of light and love!
Shed peace, and hope, and joy abroad,
And wisdom from above.

Light, love, peace, hope, joy, wisdom, for whom? If for anybody, then for these poor brothers and sisters, who dwell in the dark grimy places of this Christian land, in which they cannot enjoy any social intercourse of helpfulness, surrounded as they are by the hell of ugliness and sin. And so, while my companion spoke of the beauty of the effort that entranced his thought, I remained grimly silent. Alas! we differ so widely in our ideals, and some of us are never satisfied. The members of my ideal church are not the ones who rest content upon the bright beautiful bank of the stream of their own salvation, nor are they the ones who are always finding fault with our flatness, our dulness, our deadness. They are men and women whose souls are often filled to overflowing with the bitterness of divine discontent—a medicine given for the healing of the nations—until all the dark places are open to the light of day and the sunshine of innocent gladness. Their song is "Come, labour on." Can the ideal church ever forget the children, the youths and maidens of the "slums"—who are crying for they know not what, and with no language but a cry? We *know* their need. They are struggling like potatoes in a cellar, struggling toward the light, the air, the sunshine. We want these good men and women to cross the river and help us—to come down from their platform of respectability and use the healing touch of brotherhood. Ought any suburban church to be allowed to sleep secure in its own happiness when a great restless city lies so near with its dens of infamy, its neglected masses, its waifs and strays, flotsam and jetsam of society waiting to be redeemed?

We don't want to be hypocrites; but most of us here do honestly say this: We have no ambition to be either a member or a minister of a suburban church bent simply on its own salvation. How can we persuade these shopkeepers, bankers, business men to come over and help us? We want them. They are good-hearted men on the whole; their wives and sisters are clothed in sweet womanliness. What made them? They are not entirely "self-made." Had they no friend to help them in their days of struggle—no good teacher to give them counsel; to take their hand, to steady their nerves—perhaps even to lift them out of the cellar in which they were groping for the light, into the green pastures of prosperity and the knowledge of the Lord? If they had, then by the memory of their great devoted friend, now dead and gone, we call upon them for their help and sympathy, their manhood and womanhood, their strength and sweetness.

Isn't it an inspiring sight to see a good man among a band of happy boys—to see a good woman on the seashore with a crowd of city urchins pressing round her? That sight always grips us; we are constrained to watch, and make a song of thanksgiving to ourselves in praise of the goodness of the human heart. Everybody stops before that altar and offers worship there. I've overheard the roughest seaman on the sand say to himself "God bless her!", while he chuckled at the original antics of the youngsters. Every woman is sacred as she stands in the centre of a ring of children; every man is dignified when he makes himself one with a band of boys.

We talk about our true democracy; how can we get it unless we make ourselves one with the weakest and the poorest—unless we are eager to take them into the atmosphere of the best and brightest that we have in our possession? "He grew up like a potato in a cellar" is one of the keenest reproaches against our so-called Christianity. That will be made impossible immediately we see our duty and do it.

Oh that these good men and women, members of our successful churches, could be made to see their duty, and forego the pleasure of their Sunday afternoon slumbers, concerts and promenades, for the sake of our common cause. Subscriptions are good; to take the chair at a concert, or open a bazaar, is a pleasant function, and happy is the man who can do it with a big result. But is that all? We think not. We want these men themselves; we want them to come into personal contact with the most important part of our labours, the many institutions connected with our Sunday-school—our cricket clubs, ramblers' clubs, social gatherings of all sorts—and chiefly with the Sunday-school itself. We talk about our elder scholars feeding the church: good, I haven't a word to say against it; but who is going to see that the Sunday-school is properly nourished? True life, if it means anything, means quick and large reciprocity—big, generous wholesome sympathy. Let the shopkeepers, bankers, business men, be eager and willing to come and have a chat with our elder lads, take a class when wanted, occupy the superintendent's place occasionally—or always, would be better—go with the scholars on their excursions and Saturday rambles, and there would be no need for the minister to urge the members of his senior class to join the church. Boys are very quick in their judgments—too quick sometimes, we think. When they say "Mr. So-and-so is the *right* sort of man," they give all their votes in his favour—they plump for him at once. His church is their church, and the minister is a happy man.

The superintendent of every Sunday-school should be in the proud position not only of having a working staff of teachers, he should have a reserve force on whom he can call at any moment: men and women who are ready to step off the platform of their theories, their respectability, their philosophies, from the pulpit of their beautiful platitude and poetical commonplace, their socialism and Homerism—step down into the arena of simple things, and do them willingly and graciously for the children's sake. Men and women are needed in order to transplant these struggling lives into a fairer atmosphere, to protect and nourish them by the power of human fellowship. Boys and girls, youths and maidens want to be taught how to grow up clean in thought and word and deed; and to do this they must be brought into the large, cheerful presence of honest, whole-hearted men and women who know life and enjoy it in all its fulness and beauty. There they are, these little ones, sick, hungry, thirsty, in the prison-house of ignorance; their restless eyes need the steadying power of a glad, earnest will to fill them with interest, and make them dream of high and holy things. To those who strive in any way to do this noble work there comes at some time or other their large recompense in the old sweet words: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

UNITARIAN AND TRINITARIAN.

Sir,—I read with much interest the Rev. R. A. Armstrong's sermon for Trinity Sunday in your issue of June 16, in which he replies to my Eirenicon. With a view to further understanding, I should like to point out where Mr. Armstrong has failed to interpret me rightly, and where, on the other hand, real differences would seem to exist.

(1.) In the first place, in my essay I was avowedly treating a question theologically. For my own part I clearly distinguish theology and religion. Therefore, Mr. Armstrong's protest that "Religion is not a matter of balancing ones and threes; it is a matter of touch of the human soul with the living God," true enough in itself, is, I submit, not relevant. I can understand a man wishing to abolish theology from the domain of Christianity, but I distinctly invited discussion of a question in theology; I regret, therefore, the rhetorical outburst, in which Mr. Armstrong indulges, as unsuited to the subject matter.

(2.) I do not allow that my exposition of the doctrine of the Trinity "is a mere attempt to pour the new wine of present-day religion into the old wine skins of the Trinitarian formula." On the other hand, my interpretation is, I believe, the meaning and clear teaching of Athanasius and other early Greek fathers. Orthodoxy is not always the same as the popular understanding of orthodoxy. Let me add that I do not stand by the Nicene Creed because it was decreed by a Church Council, but because it has served, and, in

my opinion, yet serves. To quote the words of Dr. T. K. Cheyne to me: "As a theologian I cannot, indeed, assert that I am willing to pledge myself to the 'Greek theology.' That theology came, it is clear, from the pre-critical period. But it has the germ of the theology which will one day arise and will satisfy alike the historical critic, the speculative philosopher, and the practical lay-member of the greater Christian Church."

(3.) A statement on which Mr. Armstrong bases the greater part of his instruction is "the only attribute which distinguishes the First Person is that of Maker of all things." There is here a serious misunderstanding, which I regret because it has led Mr. Armstrong off on a wrong line. The statement is a quotation. But it is evident that Dr. Martineau was referring to the Apostles' Creed. The statement is correct so far as the Apostles' Creed is concerned, and I could not but assent to the statement; but it would be a grave mistake to suppose that I acquiesced in that statement as fully representing the Christian faith. I had pointed out that the Apostles' or Western Creed was compatible with any form of Arianism, and had drawn a wide distinction. The orthodox doctrine of the Trinity is contained in the Nicene or Greek Creed. In the statement of this Creed the "Father" connotes much more. He is no longer the Maker of all things only, the remote inaccessible element of God. Here the "Father" has meaning only in relation to the "Son." They are correlative terms and ideas. The declaration is that in the one God is embraced all that is contained in the symbols Father, Son, and Holy Spirit.

(4.) Another serious misunderstanding follows. I said, "When Christ is followed as a teacher, and God is worshipped," &c. The whole purport of the remark is that Christians cannot worship God apart from Christ, that one must include the Son together with the Father and the Holy Spirit in one's worship of the one God. I may illustrate my meaning by the teaching of Dr. Martineau, quoted by the Rev. Edwin Odgers in your issue of the same date in his address, "Dr. Martineau and Unitarian Christianity":—"To regard Christ as Moral Ideal *may be* to relapse, ethically, into Arianism. Conceive a being imposed as a pattern by God, which may be in the last resort only *an economy* for teaching us morals; made to set a copy for man, but perchance neither human nor divine." It is from such Arianism, and possible relapse into polytheism, that the Athanasian doctrine saved, I believe, the Christian world.

What Mr. Armstrong would call the pure Religion of Jesus in his teaching respecting his heavenly Father, I should be disposed to distinguish rather as the theology of the Synoptics. Mr. Armstrong may think to separate the pure religion of Jesus from theology, but he cannot, I think, and does not, so it would seem, separate the true knowledge of God from the personality of Christ. The symbol of "Father" does not by itself indicate the contents of the Christian faith. Romans, Greeks, Egyptians, have all believed in an Omnipotent Father. The Father is distinguished with us as the Father of our Lord Jesus Christ. The Father is known only in the Son, and the symbol has no meaning except in relation to the Son. "Neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." Thus Dr. Martineau taught that "The Supreme revelation is not in the precept, but in the mind of Christ; we know God through him, not from what he tells us so much as from what he was." We know the Father in the Son. And so it seems to me that what Dr. Martineau said is true—namely, that the object of the worship of Unitarians is above all the Son, though they worship him under the symbol of Father; and that to them the Father is, as Starr King called God, "an infinite Christ." Thus Unitarians cannot afford, it seems to me, to deny the value of the formula of the orthodox creed, which simply guards this great truth—that Father, Son, and Holy Spirit are necessary to complete the idea of God revealed in Christ, and that the Holy Spirit with the Father and the Son must be at one and the same time worshipped in our worship of the one only true God.

What Mr. Armstrong seems to me to fail sufficiently to note is that "Father" is, after all, only a symbol, and is as inadequate as any other symbol of God. We have but to ask ourselves a few simple questions to perceive at once the symbolical character of our language. God is Father; but why Father alone and not Mother? and if God has a Son, why a Son and not a daughter? The orthodox formula of the worship of the One God under the symbols of Father, Son, and Holy Spirit, presents to the mind of Christendom a more complete and truer idea of the object of Christian worship than the symbol of "Father" alone. Is it not the fact, in the history of the Christian Church, that when the Athanasian doctrine was hidden beneath a superinduced Latinism, the Father, separated from the Son in Christian thought and worship, was relegated to a distant throne, and the Son became the Saviour of men from the wrath of the Father? is it not true that, in a former age, Unitarianism itself has degenerated into Deism, and men really abandoned the worship of God, and came to worship Christ apart from God, acquiescing practically in the later verdict of J. S. Mill, that the Christ of the Gospels is an infinitely higher and nobler being than the author of Creation?

There is a real difference between us, but it is not, I think, so much in the substance of our Creed. It is rather a difference as to the place of theology in the Christian Church, and the value of the traditional formula. (1) Mr. Armstrong appears to me to be impatient of theology altogether. To me, on the other hand, it seems that, estimated at its lowest function, and recognised always as symbolical and relative only, theology fulfils a providential part in our spiritual education. (2) Mr. Armstrong throws scorn on the formula, because he thinks he has reached a serene height, where he can dispense with the earthly symbol. To me the ancient formula always deserves some respect, just because it has served so long the life of Christian people. Evolution, not Revolution, is the secret. We want the patience of God. We must carry the people along with us. The influence of Unitarians extends, I know, far beyond the limits of their denomination. But, cut off from the tradition of the larger Christian fellowship, they have failed confessedly to take the people along with them. The large number of Christians continue to think under the formula of the Trinity and will, in my belief, continue to do so, because they feel that, after all, it represents a fuller, more comprehensive, and more adequate interpretation of the common faith, as it is unfolded within the pages of the whole New Testament Scriptures. CHARLES E. BEEBY.

Yardley Wood, July 21.

THE ENTHUSIASM OF PREACHING.

THE Rev. Charles E. St. John, the newly-appointed Secretary of the American Unitarian Association, has published in the *Christian Register* of July 5, a very earnest address to his "Comrades in a Noble Work," of which the following are the concluding passages:—

"By faith we know that, in so far as the Unitarian cause incorporates helpful truth, it will thrive under the guidance of God; but by hope we see our own responsibility in so great a cause, and understand that God's work waits for our willing aid. Though our cause succeed, though liberal and great religious conviction go sweeping over the land, softening the iron creeds, and bringing many souls to the tenderer thoughts of God and the braver ideals of life, all this will be nothing personal to us unless we personally help.

"It is, therefore, in no narrowness of spirit that we add the hope of personal service to the faith in God's achievements upon men. We rejoice, and shall more and more nobly rejoice, to hear our doctrines and ideals resounding under other names throughout the world. But we still have our peculiar opportunities, our especial strength, our own ways, methods, words, and light; and there need be no limit to our hopes of usefulness. We bid God-speed to all sincere endeavour, and at the same time we keep the field in the service of the Christian motive and the Christian life.

"The real aim of the Christian Church is the upbuilding of noble character, and there are none who state this aim as distinctly as ourselves. Yet there are many who succeed in it as well as we do. Often we are surpassed in this service of helpfulness by those whose equipment for it is far inferior to ours. When this is the case, it is because we are deficient in zeal. A splendid preaching enthusiasm is absolutely essential for the success of any church. One denomination takes a creed which seems to us heartless, and makes it a widely influential power of righteousness. Another proclaims a philosophy of life, of health and disease, which we see to be inadequate as philosophy, but which we also see to be productive of sound character in renovated bodies. The secret of it all is enthusiasm in preaching and working for the faith, No matter how poor, how illogical, how short-lived the faith, if it is magnificently proclaimed, that white heat of its advocate's moral earnestness will make of it a force that does good to many souls.

"How vast, then, the uplift of moral energy that will bless the world when at last the whole truth, the glowing truth, the intelligible theology, and heart-satisfying religion of our 'Fatherhood of God, brotherhood of man, leadership of Jesus, salvation by character, and eternal progress of all souls,' are presented to man-

kind with a preaching zeal that is commensurate with their possibilities of helpfulness! The better, tenderer, more reasonable a religion, the more power of moral guidance it contains, provided it has a more vital expression than the merely being printed in a book. A book is a weak thing, beside a man. There are few that read serious books, as compared with the multitude that throng to hear every intensely earnest preacher. So, while we bid God-speed to our scholars, as they search after new truth, and while we shall eagerly accept all that they find, our chief concern as a Christian Church is to uplift the present generation of men by the power of the truth we already possess. For this urgent work we need more men in whom the knowledge of truth has burst out with the flame of apostolic preaching. Bigotry and superficiality are not so inseparably yoked with zeal that it must cease when they are outgrown. On the contrary, zeal is one of the permanent elements of human power; and, in all reason, it should wax more intense as men find nobler conceptions which can be used in the higher service of the race. The enthusiasm of preaching deepens steadily in all ministers that are mastered by any vital truth. Comrades, a new era of the preacher's power, the prophet's leadership, is ours, if we are competent to enter upon it; and I believe that we are. We have truth, we have ability, we have boundless opportunity. There needs only a tidal wave of zeal to make of us what we desire to be—a body of workers who are in the world not to be ministered unto, but to minister."

OBERAMMERGAU AND THE PASSION PLAY.

I have lately had the privilege of witnessing that remarkable spectacle, the Passion Play of Oberammergau, and I have been asked to record my impressions for the benefit of the readers of The Inquirer. It is a most interesting survival of mediævalism, and yet in its present form it comes down not from the Middle Ages, but only from the seventeenth century. Its origin is traced to the pious vow of the inhabitants on the occasion of a plague in 1633. The mediæval miracle plays were too often grossly irreverent and grotesque, but everything of that kind has been carefully removed, and there is now nothing whatever in the performance which can be objected to by the most fastidious. Half-a-century ago a visit to Oberammergau must have been an undertaking of considerable difficulty, for it was then a remote and inaccessible place among the mountains. Roads were bad, and railways did not exist. In 1890 the railway was opened to Oberau, six miles from Oberammergau, and a splendid new road was made at considerable expense, winding up the mountain side from the station. Now this has been superseded by the opening of a new branch railway direct to Oberammergau, which lands passengers within a few yards of the theatre. This is much more convenient, of course, but the result inevitably is to spoil the charm of the village, which lay in its primitive simplicity. The romance evaporates, the place is vulgarised. The road between the railway station and the theatre is lined with wooden stalls, hastily fitted up for the sale of photographs, picture postcards and wood carvings, or tobacco and refreshments.

It is too much like a fair or like Hampstead Heath on a Bank Holiday. The older houses are quaint and picturesque, some of them elaborately decorated with fresco paintings, but the stream of visitors continually increases from decade to decade, so that in order to provide for their accommodation many new houses have been erected which look very spick and span with their white walls and green shutters. The play begins so early in the morning that it is necessary for visitors to spend at least one night in the village; moreover, it is a rule that no ticket for the play shall be issued to any one who does not stay two nights there, or, at any rate, pay for two nights' lodgings. So on the Saturday we saw crowds pouring into the village. Train after train emptied its load at the railway-station. Some travelled by carriage, some came on bicycles, while many country people from neighbouring villages arrived in waggons. Many Roman Catholic priests were there from various countries, and a fair sprinkling of Anglican parsons. What a polyglot place it was! At the railway booking office there were notices to the effect that English, French, and Italian were spoken. Overhearing scraps of conversation one became aware by peculiarities of accent that among the English-speaking visitors some were from Ireland and some from America, while those who occupied adjacent seats to ours in the theatre were studying books of the play in Dutch. One of the things that strikes a stranger on his first arrival is to see the number of men with long hair falling down their shoulders. All the performers wear their hair long, for the use of wigs is not permitted. The population of the village is about 1,400, more than half of whom take part in the performance. We have to rise early on Sunday morning; we are awakened by the firing of guns and the ringing of bells. The villagers flock to the parish church for mass, and some of our party, who are devout Anglicans, attend an early celebration of the Holy Communion at 6 a.m. We think it suffices to get up in time for breakfast at seven. The play begins at eight o'clock and lasts until five, with an interval of an hour and a half for dinner in the middle of the day. We accept the view of the inhabitants, that the Passion Play is not a mere dramatic entertainment, but an act of worship—it is *Gottesdienst*, so that it is appropriate that the performances should take place on Sundays and Saints' days. The theatre was formerly open to the sky, but it is now roofed over to shelter the spectators from sun or rain. But the stage is left uncovered; it is still an open air performance; birds fly across the stage; we feel the fresh air, and the garments of the actors flutter in the breeze. The theatre is more like a railway station than anything else. The roof is supported on curved iron girders; we might fancy ourselves in St. Pancras station, with the stage at the open end, but we look out on a background of green hills and blue sky. There are no galleries, but the floor slopes down towards the stage, and the seats are arranged across the building in straight rows. The theatre holds 4,000 persons, and every seat is occupied. There is a slight buzz of conversation before the play begins, and there is some bustle and confusion when late comers take their places. There was not much to complain of in the behaviour of the audience; but there was not the absolute stillness one would like, on the assumption that the performance is a religious service. There ought to have been the same quietness and reverence as in church. There was, of course, no applause; but the audience, though more reverent than that of an ordinary theatre, was not so perfectly quiet as that of a church. Then, as in theatres everywhere, there was the great hat trouble. Many of the ladies, and most of the gentlemen, removed their hats, or wore close-fitting caps, but not all did so. Many a time when I wanted to get a clear view of some striking scene, and raised my opera-glass to my eyes, I could see nothing whatever. My view of the stage was completely blocked by the broad-brimmed hat of the lady in front. When will ladies learn to leave such hats at home or else to take them off?

After the overture by the band, the chorus, consisting of between thirty and forty men and women, march on to the stage, half coming from one side and half from the other. They all wear coronets and gorgeous robes of varied hue; it is a most artistic blending of bright colours. The leader recites a prologue, describing the scene which is to follow; then the curtains are drawn apart, revealing a tableau of some Old Testament subject, supposed to illustrate the scene from the life of Christ which comes afterwards, though the connection is not always apparent. While the tableau is on view the chorus sing, and before the scene begins they retire to their respective sides and pass out; then, as soon as the scene is over, they return once more. There is thus no pause, no waiting between the acts; all the time is filled up, which is a good thing, since there are no fewer than eighteen acts altogether. The first act represents the triumphal entry into Jerusalem, and the driving of the traders out of the temple, and the story ends with the crucifixion, resurrection and ascension. In one respect I must confess to a slight feeling of disappointment. I had heard so often that it was not like an ordinary stage play, but was a religious service; it was not acting, but reality. Perhaps I had raised my anticipations too high, but it was certainly more theatrical and less affecting than I had expected. It was acting, but it was marvellous acting. It was acting such as one might see at the best London theatres. Not only in the case of the principal characters, but in the smallest details; the grouping of the crowds, the arrangement of the tableaux, the general stage management, would do credit to the Lyceum itself. And the remarkable thing is that the actors are not professionals, they are all amateurs. They are peasants, they are wood-carvers, painters, potters, bakers, carpenters, and masons. They are all inhabitants of the little country village, no outsider being allowed to take part. The stage manager was the burgomaster or mayor of the little community, who unhappily died a few days before our visit. The actor who impersonated Judas Iscariot did his part splendidly, he was generally acknowledged to be the finest actor of all. It is to be hoped that he does not attempt to live up to his character in real life as it is said the others do. And this is one of the beautiful features of the whole play, the simple and noble lives of these poor peasants;

they seem to be elevated and refined by their participation in this performance. And if it is theatrical, it is so with a very considerable difference. We do not have the late hours and the hot stifling atmosphere too frequently connected with theatrical performances. The theatre is open to the fresh air; it is cool, too cool it may be sometimes, even chilly. There is no gas, and there are no limelight effects; it all takes place in broad daylight. There is no paint and powder, no make-up of faces, no wigs or false beards and moustaches; all the performers wear their own hair. In the tableaux they all remain perfectly motionless for quite a long time. Even a dog which appears in one of them is so still that Mr. Stead in his book suggests that it was stuffed. It proved that it was alive, however, by once turning its head and yawning.

Many of the performers are new this year, among them Anton Lang, who takes the part of Christ. Josef Mayer, who took that part on the last three occasions, is now too old, and appears as speaker of the prologue. Tall, dignified and fine-looking, he makes a splendid leader of the chorus, but his long grey hair and white beard give him quite a patriarchal appearance which would not be in keeping with the part of the Christ, and so a younger man has been chosen. Anton Lang has a sweeter and more refined face than Mayer, but, perhaps, he may be wanting in strength of character, and his manner is slightly monotonous. A little more vigour in driving the traders out of the temple would have been an improvement. But further than this I cannot compare the two, not having seen Mayer's representation of the part of Christ. Of course one is familiar with the incidents and knows what is coming; otherwise, so far as the spoken words are concerned, it might have been a dumb show to me. All is said in German, and, unfortunately, my acquaintance with that language is very imperfect. But having before one the book of the words, in German and English, one can follow the play without difficulty, and even as a spectacle it is very impressive. One can realise the course of events better when seeing it represented before our eyes; it is much more vivid and lifelike.

We see Jesus driven from pillar to post, brought successively before Caiaphas, before Annas, before Herod and before Pilate. We have all the incidents in the trial duly represented, the insults heaped upon the gentle sufferer, the cruel mockery, the scourging, and the final agony of crucifixion, and it is surely a powerful moral and religious lesson. Many of the scenes are exact reproductions of well-known pictures; thus we have the Last Supper according to Leonardo da Vinci, and similarly in the case of the Crucifixion and the Descent from the Cross. It is, I think, a great advantage to have the Christ brought before us as a real living man, not like a conventional figure in a stained-glass window, with a halo round his head, but walking about like other men. In one of the tableaux Moses is represented with horns in a very conventional fashion, but the Christ has no such materialised "glory." His manner is dignified and impressive; he shows the nobility of his character, but he is purely human. And it is just the most human incidents in the story which are the most pathetic and the most moving.

They are chiefly those in which the women appear. Who can fail to be touched by the scene of the parting of Jesus and his mother? or by the scene at Bethany where Jesus is anointed by Mary? Strangely enough Mary of Bethany, the sister of Martha and Lazarus, is identified with Mary Magdalene, and appears under the latter designation in the list of persons represented. As far as I am aware, there is not the slightest evidence for this identification. The Last Supper is an impressive scene; remembering that the performers are all Roman Catholics, one cannot help contrasting this simple ceremony with the Roman Catholic version of it in the service of the Mass. The Crucifixion is terribly realistic and harrowing; it is a very lengthy scene, and forms the real conclusion to the drama. The Resurrection and Ascension are not elaborated; they are not much more than tableaux, being briefly indicated rather than acted.

After the performance was over, there was a hasty exodus and a general rush to the railway station. We were glad to escape from the crowd and think over the events of the day during the peaceful drive home in the calm and beautiful midsummer evening, for, though the morning was wet, it had cleared up and was fine for the rest of the day. Pondering the whole matter carefully, the general impression left upon my mind is that of the humanity of Christ, which seems to be specially emphasised. I am more than ever strengthened in my conviction of the Unitarian view of our Lord as a man filled with the Spirit of God, rather than as a God walking the earth in human form. Edgar Solly Anthony.

NOTES FROM DARJEELING.—IV.

Darjeeling, June 6, 1900.

Darjeeling is by no means poor in pleasant walks. The Mall, 7,000 feet high, is considered the centre. The southern portion of it, called the Chowrasta, or "meeting of four roads," is the chief promenade. There every variety of fashion and of no fashion, European and native, may be seen; and there may be heard the remarks of the promenaders on one another, not generally tinctured with the milk of human kindness. To the north of the Chowrasta is Birch Hill Park, a place for picnics and lovers, with little nooks and comfortable seats, and occasional glimpses of the snows. Beyond this is North Point, generally considered the end of Darjeeling town. If we continue our ramble we shall pass along the eastern flank of the Park, a little lower down the spur, and eventually return to the Mall by Birch Hill-road. We shall have travelled four miles round, a pleasant walk, as the vegetation is really pretty, magnificent views of the snows are to be obtained on a clear day, and the valleys dotted over with tea plantations are to be seen with advantage.

The tea-gardens are within easy access, and a visit to one of them is interesting for two reasons: first, it enables you to see the tea in all its stages; second, it affords an opportunity for the study of the picturesque hill-people. The Nepaulese coolies are a happy-go-lucky lot. In spite of a liberal coating of dirt, they are not bad-looking. They are considered superior to the labourers from Bengal. That they are better off in the tea-gardens than in their own country is proved by their immigrating in large numbers, bringing their wives and children, and settling permanently in British territory. In a tea-garden the stunted bushes are laid out, acre beyond acre, in a regular and unromantic fashion. Still it is not devoid of picturesqueness. The planter's bungalows are almost invariably charmingly situated on some spur from the hillside, and the stranger, even without any letter of introduction, is sure of that hospitable welcome which has come to be associated with the name of planter. Every day around Darjeeling you cannot fail to observe the long strings of sturdy Bhutia coolies carrying to the railway the heavy chests of tea, supported on their backs in their peculiar manner, tough grass-bands crossing their foreheads. The immense weight these coolies—both men and women—can carry in this manner is wonderful.

One of the most pleasant spots in Darjeeling is Lloyd's Botanical Garden, the site being the gift of the proprietor of Lloyd's Bank. It stands on a slope below the Bazar. It covers an area of about 14 acres, and is very tastefully laid out. The trees and shrubs are mostly indigenous, but several Australian acacias, eucalypti, and pittosporums have found a suitable home there. English annuals thrive well, and as these are grown plentifully, and are at their best in April, May, and June, I have seen the garden in its most gaudy attire.

The Cemetery is finely laid out on a hillside in several terraces with steps communicating. Many of the gravestones are of great interest. The grave of "Rachel Preston, aged nine months," probably the infant of one of the earliest settlers, bears the date 1840—only four years after the foundation of Darjeeling. General Lloyd, to whom this hill-station owes its origin as a sanatorium for the Bengal Government, is himself resting here. Many monuments of interest show the last resting-place of Government officials, distinguished soldiers and explorers. Several of these latter are of foreign nationality. There is a tablet erected by the Asiatic Society of Bengal to the memory of H. J. Alexander Csoma de Korosie (Korös), a native of Hungary, and an eminent philologist. He compiled a Thibetan Grammar and Dictionary, and died at Darjeeling in 1842 on his way to Lhassa. Those who have "loved and lost" will leave this spot impressed with Tennyson's sadly-beautiful lines found on a newly-erected grave:—

"God gives us love. Something to love
He lends us; but, when love is grown
To ripeness, that on which it throve
Falls off and Love is left alone."

Observatory Hill is the most prominent height in Darjeeling. The hill, it may be mentioned, is no longer an observatory station, this having been transferred to St. Paul's School, the observations being taken under the supervision of the Headmaster. It is the site of the Thibetan Lamaseng, which was formerly destroyed by the Ghoorkas. Though rebuilt afterwards, it was subsequently removed lower down by the Commissioner on the pretext that the Lamas had harboured some criminals, but the real reason probably was that the monastery was a nuisance to the Europeans residing near by. There

are numerous tombs on Observatory Hill, and the presence in the early morning of Lamas who have come to make offerings at the shrine of their departed saint, shows that the spot is still held sacred. There is also a goodly display of votive rags hung on trees to conciliate evil spirits.

Observatory Hill is the easiest and best place from which to see the line of everlasting snows which are the glory of Darjeeling. It is not always that at this time of year their grandeur is exposed during the day. They are often veiled in mists and clouds. It is seldom that they are seen of an evening lit up by the setting sun into various tints of the most beautiful red, crimson and pink. Still more rarely are they seen on a clear night, lit up by the moon. This summer, however, in the month of May, in the day and in the evening, this magnificent sight has several times presented itself to the spectator; and the scene has been entrancing beyond description. The whole range is laid out like a map from north to east. The high peaks, towering into the sky, majestic, cold, silent and grand beyond expression, present a scene the strangeness and awfulness of which can hardly be surpassed by anything in the world. As we stand in the early morning, in silent wonder, we see the shady valleys below, showing forth their cultivations and forests in different hues of green; the dark blue outlines of the nearer hills around become more distinct, and, with the increasing brightness of the advancing day, the snows seem to come nearer and nearer, till we fancy we stand within easy distance of the peaks on whose snow-clad summits no human foot may ever tread.

The elevation of Observatory Hill is 7,168 feet, and more than 24 peaks, ranging from 10,000 to 28,000 feet high, are visible, not counting the smaller mountains. The height or which snow begins to exist is on an average at an elevation of 15,000 feet, so that every mountain over that height is covered with snow. There are 18 of these snowy peaks to be seen from the hill. They seem to form one unbroken line, but they are really at great distances from each other; it is owing to their dazzling whiteness that the perspective is not noticed. The double-pointed Kangchenjunga, easily recognised, as being the highest (28,156ft.), 45 miles from Darjeeling, is over 8 miles behind the two which are on each side of it. Chumioms, about the fifth peak farther eastward, is over 35 miles behind those with which it seems to be in line. Others will be found still farther away. Our eyes are deceived. There is really no snowy range before us. There is a jagged line of dazzling white; but it is impossible, by written description, to localise the position of each individual peak. It is when tinged by the rays of the rising or setting sun that the snowy range is seen in its grandest aspect; and then the delicate tints of pink, amber, and gold baffle description. I do not attempt to convey any adequate idea of the majestic grandeur of the "cloud-capped towers, the gorgeous palaces" that stand forth against the horizon, calm, cold, stately, sublime in their immutability, awe-inspiring in their loneliness. It is impossible to express in words the impressions and sensations produced by the contemplation of these stupendous mountains. The most eloquent descriptions, even those of Dr. Hooker, who has pictured as graphically as words can picture this display of Nature, fail to convey to the mind's eye the magnificence of the panorama. It must be gazed upon to be appreciated. Once witnessed, the scene will remain for ever ineffaceable from the memory.

S. Fletcher Williams.

SOUTHERN UNITARIAN ASSOCIATION.

The annual meeting of this Association was held at Poole on Wednesday, July 25. After lunch at the Temperance Hall, under the presidency of Councillor C. Carter, J.P., the business meeting was held in the chapel, the President, Mr. J. Cogan Conway, in the chair.

Mr. H. Blessley, hon. secretary, read the Committee's Report.

The Report noted that the past year had been exceptionally encouraging, owing to the success of the Twentieth Century Fund, suggested at the last annual meeting, and for which over £1,000 had been raised. The chapel property at Dorchester had been disposed of, and a fund established which would produce an income of £36 for the use of the Association. Services had been continued at Weymouth, but without a settled minister. The report concluded with references to the death of Dr. Martineau and Mr. Charles Pinnock, ex-Mayor of Newport.

Miss Spencer presented the treasurer's accounts, showing an income of £222, and a balance in hand of £14 7s. 2½d.

The Rev. C. C. Coe presented the report of the Twentieth Century Fund, showing £1,031 11s. promised, and £1,003 paid.

On the motion of the President, seconded by Mr. G. Pinnock, the reports were adopted. Mr. W. Carter read reports of the different churches, and the officers were elected, the president and treasurer and the advisory committee being re-elected, and Mr. H. Blessley's name being added to the vice-presidents. Mr. Blessley desired, on account of increasing age, to be relieved of the office of secretary, and on the motion of Mrs. Osler, a cordial vote of thanks was passed to him for his eighteen years' service. On Mr. Blessley's motion Mr. Fred. Pinnock was elected secretary.

At the close of the business meeting, service was held in the chapel, conducted by the Rev. C. E. Pike, the lessons being read by the Rev. E. S. Anthony, and the sermon was preached by the Rev. W. E. Addis, of Manchester College, Oxford.

After tea a public meeting was held in the chapel.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Sunday-school Treats.

Successful summer treats are reported from Godalming, July 25; Guildford, July 25; London (Brixton), July 27 and 30.

Accrington.—On Sunday, July 15, the annual flower festival was held. The preacher for the day was the Rev. Arthur W. Fox, of Todmorden. Practical, helpful sermons, attentive congregations, tasteful decorations, good singing, marked the services.

Cirencester.—The annual Sunday-school sermons were preached, on July 15, by the minister, the Rev. H. Austin. In the morning the subject was "Jesus and Little Children"; in the evening, "The Transmission of the Influence of Jesus through the Sunday School." A number of strangers attended, and the services were brightened by the special anthems of choir and children. On 19th the children's picnic took place in the fields at Stratton, and, apart from the intense heat, the time was pleasantly spent.

Doncaster.—The Sunday-school anniversary and flower services were held on 22nd ult. The Rev. H. Thomas preached afternoon and evening. For the afternoon service the children brought offerings of flowers, which were received during the singing of an appropriate hymn immediately preceding the sermon. These flowers, together with those used for the decoration of the church, were afterwards sent to sick friends of the congregation, and the remainder to the Workhouse.

Godalming.—Anniversary services were held at Meadrow Chapel on Sunday, July 29, the preacher in the morning being the Rev. Hubert Clarke, in the afternoon and evening the Rev. V. D. Davis. At the latter services the string band, organised by the minister, took a leading part, playing, in addition to the hymn tunes, several selections from Handel, Mendelssohn, and Schumann. The stormy weather no doubt was responsible for an attendance not so large as usual, but visitors from Guildford and Horsham and elsewhere were present. Tea was served in the schoolroom for the visitors between afternoon and evening service.

Gorton.—The new school buildings in connection with the Brookfield Church were opened on Saturday, July 28. The building has been erected upon land adjoining the grounds of the church, and has cost about £6,000, the whole of which has been raised. The school is a handsome stone building, lofty, airy, and well lighted. It contains a large central hall and numerous classrooms, and will afford accommodation for 800 scholars and teachers. Saturday's proceedings commenced with a service in the church, conducted by the Revs. George Evans and Dendy Agate. Afterwards there was a procession to the school grounds, and the door of the new building was opened by Mrs. G. P. Dawson with a gold key which was presented to her for the purpose by her brother, Mr. F. W. Peacock. Within the building a public meeting was held. The chair was occupied by the Rev. S. A. Steinthal (president of the Manchester District Sunday School Association), who, in the course of a short address, said that the good work done in the Gorton school had been looked upon with pride and pleasure by other schools, and they had been gratified to note its growing strength. It was satisfactory to know that as the school had grown it had become self-dependent, and that it was now able to carry on its work with efficiency and completeness. It must not be forgotten that Sunday-school work was becoming increasingly important as education took more and more hold of the people. The elementary questions which used to occupy the attention of Sunday-schools were now dealt with on week-days, and Sunday-schools, as a consequence, were left free to pursue the spiritual work, which was so necessary. That work was far higher than any mere intellectual training such as used to be given within walls such as those. Satisfactory reports were submitted by Mr. S. Rider (treasurer) and Mr. Thomas Grundy (school secretary), the latter stating that the scholars now numbered 470 and the teachers 36. Afterwards Mrs. Dawson made a few appropriate remarks, and Mr. Peacock was presented by Miss Henshall with a duplicate gold key. The choir of the church rendered a couple of glees during the proceedings. A vote of thanks was accorded to Mrs. Dawson, on the motion of the Rev. George Evans, seconded by Mr. Charles Broadhurst, and the chairman was also thanked for his services, on the proposition of the Rev. Dendy Agate. Subsequently there was a garden party, at which music was provided by the Wilton-street band.

Guildford.—On Sunday, July 22, in the absence of the minister, who was preaching at Croydon, the services were conducted in the morning by Mr. Edwin Ellis, J.P., C.C., and in the evening by Mr. U. J. Roberton. Mr. Ellis spoke of the influence of Nature, and particularly floral nature, in religious revelation, and of the part which should always be taken by flowers and floral decoration in our religious observances and in the adornment of our services. Mr. Roberton dwelt upon one of those Oriental themes with which study and travel have made him so familiar. During the year Science Sermons have been delivered in the Ward-street Church by Mr. Edward A Martin, F.G.S., of Croydon, and have been followed with keen appreciation.

London Domestic Mission (Appointment).—The committee have appointed Mr. William Wilson of Glasgow, as Missionary at Rhyl-street, Kentish

Town, in succession to the Rev. Joseph Pollard. Mr. Wilson will enter upon his duties on Sept. 9.

Poole.—On Sunday, July 22, anniversary and flower services were held, when eloquent sermons were preached to good congregations by the Rev. Professor Addis, M.A. The collections were the largest taken for some years past.

Rhondda Valley.—The open-air meetings were continued on July 24, at Treherbert. Mr. D. Rees spoke in English on "Christ's Condition of Salvation," followed by Dr. Griffiths on the "Larger Faith of Unitarianism." The crowd numbered about 120. Many questions were asked. An official of a local colliery insisted upon haranguing the crowd. He recited old Welsh hymns, and told the people that they would lose all those dear old hymns if they embraced Unitarianism, and in a final histrionic outburst, he implored his hearers not to abandon the religion of their ancestors. The final result of the meeting was: a few score leaflets distributed, a dozen Welsh pamphlets sold, a challenge to Mr. Rees by a Christiadelphian to a public debate on the infallibility of the Bible, and it is to be hoped a few seeds of the truth sown. July 29, at Penygraig, Mr. Rees addressed a crowd of about 200 on "The Human Christ and His Humanitarian Religion." Copies of the Welsh edition of "Unitarian Christianity," by Samuel Sharpe, were distributed. A number of copies of Welsh pamphlets were sold. There were considerable interruptions and again many questions were asked.

Saffron Walden.—The eighty-first anniversary of the Sunday-school was commemorated on July 29. In the morning special hymns were sung, and the Rev. J. A. Brinkworth preached from the words—"Thou shalt be like a watered garden." Isaiah lviii. 11. In the evening a special floral service, entitled "The King's Garden," obtained from America for the occasion, was rendered by the scholars and friends with much efficiency. The chapel was very full. Collections were in advance of last year. After the benediction the congregation sang "God Save the Queen."

Stockton-on-Tees.—The annual flower service was held on Sunday afternoon, July 29, when a service of song, entitled "Summer Roses," was rendered by the teachers and scholars, and a short address was given by the Rev. W. H. Lambelle. On Wednesday, Aug. 1, the teachers, scholars, and friends spent a very pleasant day at Redcar-by-the-Sea.

HOME FOR HEALTH CULTURE,
THE FIRS, BROMYARD, HEREFORDSHIRE.

This HOME provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special Treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to the Principal, Miss JESSIE BAKER (Trained by Mme. Bergman, Osterberg).

MARRIAGES.

AUDRADE—MATHERS—On the 2nd Aug., at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., assisted by the Rev. John S. Mathers, M.A. (brother of the bride), Samuel da Costa Audrade, B.A., B.Sc., to Daisy, youngest daughter of the late John Shackleton Mathers, Esq., J.P., of Leeds. (No cards).

KING—HIND—On the 26th July, at St. Mary's, Brookfield, by the Rev. Beresfield S. Lombard, M.A., Vicar of All Hallows, N. St. Pancras, Richard Henry, eldest son of the late Thomas King, of Fiennes, Maidenhead, to Mildred Huish, daughter of the late Charles Hind, J.P., of 25, Dartmouth Park-hill, N.W.

DEATHS.

LEWIN—On the 25th July, at West Derby, near Liverpool, suddenly, from heart failure, Harriet Alice, third daughter of the late Mr. S. Lewin, of Seacombe, Cheshire.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, August 5.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church Chatham-place 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill Unitarian Christian Church, 11 A.M., Mr. MOZOOMDAR, and 7 P.M.

Islington Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Transfiguration." Evening, "The Earth is the Lord's."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, near Oxford-circus. Closed for repairs.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Mr. C. F. SMITH.

Richmond, Free Church, Ormond-road, 11.1 A.M. and 7 P.M., and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER, "Religion at the Royal Academy, 1900."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. ELLIOT, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE; OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. F. H. VAUGHAN, B.A.

BEDFORD, Library (side room), 6.30 P.M.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. GEORGE ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. DE BEAUMONT KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. H. S. SOLLY, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. G. R. SMITH.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. H. J. LAWSON.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

MR. PHILIP ROSCOE writes as Treasurer of the London Domestic Mission :—"May I announce through you that the fund collected for the purchase of an annuity for the Rev. Joseph Pollard on his retirement from Rhyl-street Mission is now closed? The appeal made in THE INQUIRER a few weeks ago for subscriptions has been most successful, and the sum of £529 18s. 6d. having been received the committee do not wish to ask for more. We shall be able to buy Mr. Pollard an annuity of £50 a year."

THE *Athenæum* of August 4 contains a review of "The Hexateuch according to the Revised Version. Arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford. Edited, with Introduction, Notes, Marginal References and Synoptical Tables, by J. Estlin Carpenter and G. Harford Battersby." Having pointed out the reasonableness of the main positions taken up by the "higher criticism" and added a demurrer to the exactness of the parallel drawn in the Introduction between such criticism and the science of geology, the review adds :—

But having said thus much with regard to the more minute details of the literary analysis which forms the subject of the present work, we cannot praise too highly the great care and acumen with which the problem as a whole has been treated. It would, we believe, be difficult to find in any language a clearer and fuller exposition of the critical theory on the Hexateuch than is contained in the sixteen chapters of the Introduction printed in vol. i.; nor could the English reader desire a more convenient arrangement of the documents themselves than the one displayed in vol. ii. The editors treat the whole subject from an enlightened and unimpassioned point of view. They seem to leave nothing unsaid that should be said. The introductory chapters include a complete history of Biblical criticism, beginning with a Spanish rabbi of the eleventh century, and ending with practically the latest important contribution on the subject. Of archæology, too, is taken as much notice as its present state will allow. Chap. xv., contributed by Professor Cheyne, supplies an admirably clear and temporately written account of the relations at present existing between criticism and archæology.

Of this masterly work, which is published in two volumes by Messrs. Longmans (price 36s. net), we hope shortly to have a full notice from the pen of the Rev. P. H. Wicksteed.

A FORTNIGHT ago we made note of a challenge offered by some Mohammedan gentlemen to the Bishop of Lahore, to meet in debate Mirza Ghulam Ahmad of Qadian, who claims to be the Messiah, and who was willing to submit the respective claims of Mohammed and Jesus, as supreme prophet, to the result of such a public controversy. The Bishop, we now learn from the *Pioneer Mail*, July 6, declined the invitation for reasons set forth in a lengthy letter. He cannot pretend to be in such friendly relationship to one who disputes the messianic claim with Jesus and who has repeatedly used irritating language respecting Christianity and the Gospels; and while the Episcopal office renders the Bishop a representative of the Christian community in the diocese, Mirza, who is rejected by the bulk of Mohammedans, holds no such position. But the chief reason for declining the offered debate is that the Bishop does not "consider it possible to ascertain the path of true religion and prove conclusively the superiority of one religion over another by purely intellectual controversy." "I believe," says the Bishop, "that this view is fundamentally wrong and contrary to the teaching of God's Holy Word; and that its prevalence in the minds of many in this country is doing enormous injury." He proceeds to refer to the sayings like "Blessed are the pure in heart, for they shall see God," and "If any man willeth to do His will he shall know of the doctrine." It is the lowly and penitent, he believes, who arrive at a living knowledge of the true God before the "men of acute intellect who are best able to sustain well a part in religious controversy." At the same time he is glad when by studying each other's literature Mohammedans and Christians get to understand each other better.

IN the *Christian Register* for July 19, an account is given of the origin of a hymn which, apparently, has given rise to some adverse comment in that journal. There is certainly a tone in the opening lines which is alien to a robust religiousness abounding in health and vigour—"Oh, to be nothing, nothing, Helpless to lie at thy feet." But here again, as often, to know all is something more than to pardon all. It appears that the author was a Miss Taylor, who, fired by the example of Florence Nightingale, became a hospital nurse—it is said through Dr. Martineau's recommendation. In the course of a severe operation, at which the patient, who was but imperfectly anæsthetised, struggled violently, the poor nurse was thrown upon the surgeon's knife and her spinal column was severed. She lingered for two days, and it was in the last period of her consciousness that she dictated the four verses which make the "hymn." Their beauty under these pathetic circumstances is evident; but their appropriateness as part of a public service is quite another thing, and it cannot be a useful piety, we should think, that, in the absence of any special affliction such as came upon this poor creature, nourishes itself much in private with poetry of the kind.

THE holiday month ought to prove useful in regard to mental and spiritual refreshing as well as bodily recreation; and not merely by way of general uplift and healthier tone, though that is much, but by the change of religious atmosphere which it is possible to enjoy just now. Those who travel find themselves at unaccustomed places of worship, and those who stay at home have, as a rule, a change of preachers to listen to. In each case, we should add, these things are so if neither the travellers nor the stay-at-homes use their "liberty as an occasion to the flesh," but dutifully testify their faith and aspiration by attendance at public worship whatever the surroundings may be. On the whole, no doubt, the good Unitarian will be glad by-and-by to return to his own church, but he will learn much and effectively if he is not too unfortunate in visiting other religious communities. No doubt, too, those who hold the fort at home may very much desire the return of the familiar face into the pulpit, at least it is a poor case where some degree of this feeling does not exist; and yet the "supply" preacher is also a man, and has his message to give, and his help to render in that common worship which is, when really and heartily joined in, one of the most glorious hours of life. Wider horizons and ampler air are the programme everywhere; let them be sought in theology as well as elsewhere, and welcomed in every stimulating change of experience.

IN the August issue of the *Mill Hill Pulpit*, the Rev. C. Hargrove's sermon on

MEADVILLE THEOLOGICAL SCHOOL

"The Ruin of an Empire" is given. The "Empire" referred to is Spain, but, as would be expected, the preacher has our own Empire in his mind. He asks whether our nation is abiding by the old ideals of right and liberty, and concludes as follows:—

We hear, indeed, much now, and from the highest authorities, of the perils by which England is beset, and many remedies are urged upon us—the increase of our Army and our Fleet, the stricter organisation of the Militia, the improvement of the Volunteer Forces, the establishment of Rifle Clubs in every school and village, and even conscription is not obscurely suggested. I have no remarks to offer upon these and such like precautions, nor do I doubt for a moment that even the severest form of conscription would be right if the country were really in danger from a foreign foe. But of this I am convinced, that not any nor all of these measures will avail to save our empire from ultimate dissolution. The only lasting strength of ours or any rule is in justice and in mercy. The sovereignty whose foundations are laid firm therein need not fear rebellion or invasion, it is strong by the very nature of things. The power of God is on its side. What the heathen philosopher says of the king in relation to his subjects is true of every form of government, republican or imperial. "Security," he writes, "is obtained only by making others feel secure. There is no need for building tall towers, or cutting the sides of mountains, or enclosing oneself within wall upon wall. Goodness will guarantee the king's safety on the open plain. One fortress is there which cannot be overthrown, it is the love of his subjects." (Seneca. Epistle to Nero Cæsar.) So if we can win the esteem of foreign nations by our courtesy and goodwill, if we can make sure of the loyalty of the many races subject to our sway by considerateness of their feelings and care for their welfare, then will our empire be at peace within and unassailable from without.

MENE, TEKEL, PERES. The sentence is over England too, but on us it depends how soon it be executed, or how long deferred. "Numbered," doubtless, are the years of our Empire, but not by decree of a blind fate, but by the measure of our faults: for we are "weighed" in the balances of divine justice, which do not swerve with the gusts of the day's enthusiasm or rage; and "divided" shall we too be, and our greatness, like that of Spain, be only in the Records of the Past. "Except ye repent, ye shall all likewise perish" is the warning of God in the history of our race; it is only by taking heed thereto, by putting from us the passions which have been the ruin of so many fair states, by exalting God and his law supreme in our hearts and in our councils, that England can be saved.

Not by increasing the number of our troops, and building ever new and mightier ironclads, and adding millions to millions on our war budget, but by Justice and Mercy shall we escape the doom of Spain, and multiply our days upon the earth.

THE *Athenæum* says that the Rev. G. A. Payne, of Knutsford, will shortly publish, through Messrs. Clarkson and Griffiths, of Manchester, a small volume entitled "Mrs. Gaskell and Knutsford," in which will be given a good deal of information respecting that interesting Cheshire town, as well as all accessible information about Mrs. Gaskell. The illustrations will include the Richmond portrait of the author of "Cranford." An introduction will be contributed by "Edna Lyall."

THEY whom truth and wisdom lead
Can gather honey from a weed.—*Cowper.*

JOHN BURGESS'S DIARY AND CORRESPONDENCE.—I.

AMONGST other things that were borne in upon the mind of George Fox was this: "That being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ," hence amongst the Friends, men and women of different trades and professions exercised the gift of ministry. But it was not only the Friends who acted upon this principle, the General Baptists also were accustomed to appoint from their own members one or two reliable persons to serve in the ministerial office. They were ordained elders over the Society that chose them, but at the same time they continued to pursue their ordinary business for a livelihood. This plan saved a good deal of anxiety about financial matters which often press hardly upon country congregations. Others, without being ordained to the eldership, gave help as preachers. Such a preacher amongst the General Baptists was John Burgess, of Ditchling. He was a glover and a leather breeches maker by trade, but also dealt in wool and hides, and could turn his hand to harvesting, haying, digging of graves, and other "'od jobs," as occasion demanded. He has left a "Jernel," covering the years 1785-1790, which is full of interesting details, and there are several letters of his in existence sent from America, to which country he emigrated in 1794. He tells us he "never was taught to whright," and it is manifest he never was taught to spell. He was born about 1751; his father was a farmer. In 1766 he was put to business with a Mr. Gosling, of Waldron, whom he served seven years. He joined the General Baptist Society at Waldron, and began at an early date to assist in ministerial work probably at the Heathfield Meeting, as he is spoken of as being settled at "horsmoncesex—" that is, Hurstmonceux—not far from Heathfield. In 1782 he removed to Ditchling, and was admitted a member of the church there by letter of commendation from Waldron. Up till April, 1788, he appears to have lived in the house adjoining the meeting house at Ditchling, and to have had some oversight of the graveyard, for there is frequent mention of digging graves and opening vaults. On April 2, 1788, however, he enters "Mooving Houseel Goods from hear to Hallots," and on the next day "Removed from the Meeting House up to Mr. Halletts Seting up beds, &c., all day." The entry in the Diary for the following Sunday runs as follows: "Went to Meeting the first Sunday after my Leaving the House, Smith p."—*i.e.*, preached. I imagine the demand for leather breeches must have been on the wane, for in 1789 John Burgess extended his operations by opening a harness-making shop. This did not prove a brilliant success, and in 1794 he emigrated to America which he described as "a Land of Liberty and plenty." The conditions of business were against him in England, for it was then needful to take out licences to sell gloves and to dress hides. He had to pay duty upon the skins and hides he dressed and could not move his packs of wool to Lewes without going to "Brighthelmstone for a let pass." From America he wrote home: "In this Country we have no Licence to pay Nor duty of any kind if we Can Bye a Hide we can dress it as we please without Consulting the Divil or any of his Imps about it." Almost every Sunday in the years covered by his Diary John Burgess was engaged in preaching. A few extracts will show how the day was spent.

May 1, 1785.—"Was at Home preached both parts of ye day Acts 26—28, 29. Rom. 1—16. A few people stopd to consider of a few things relating to the Church Meeting &c Mr. Billinghurst stopd hear tea"

May 8.—"Was at home it was our full meeting day Mr. Evershed was hear Receivd in 2 members Namely Geering and Judge we had a disceplen meeting after service &c went to Mr. Brownes to tea. Smokd a pipe with several of our frends, then went up to Curtgardens to supper and smokd a pipe with Mr. Evershed, and Mr. Sanders, and Mr. Pannet, and Mr. Chatfield got home about 10 o'clock, about 52 communicants."

May 15.—"Went to Waldron Meeting. Father Edwards went with me p upon psalms 107—31 Stopd at Plumpton-Green supper, and smokd a pipe."

May 22.—"Went to Heathfield Meeting &c."

May 29.—"Went to Barkham (Barcombe) Meeting after Service went to Mr. Syflets to diner Smokd a pipe or to came home pr. both parts of ye day I. Sam. 12, 24, Mat. 28—18, 19."

June 5.—"Went to ye Purchert Meeting &c P. Rom. 14—17, 18, 19."

Saturday, June 18.—"Was diging of a grave for Wm. Billinghurst Junier who departed this Life last Wensday at Brighthelmstone Agates preachd sermon upon psalms 119—1, 2, in the evening was at Mr. Agates with Richard Burgess Smokd a pipe or too &c."

Almost every entry in the Journal ends with "*&c.*" The "Purchert" meeting seems to have been held in the large farm kitchen of the farm known as "The Purchase," the meeting there was held with great regularity, and sometimes over fifty persons were present.

It is doubtful whether there was a proper meeting-house at Barcombe, probably the meeting was held there also in a farmhouse. On Sunday, Dec. 25, 1785, the entry runs:—"Went to Barkham meeting But we had no sermon by reason there was but 2 or 3 people and very late, it being very bad weather. mr. Drawbridge was there and Brought a New Desk with him to fix to ye table for the use of ye minister, &c."

The entries for the Christmastide of the following year are interesting:—Sunday, Dec. 24, 1786: "Was at Home Mr. Evershed was hear it was our communion day there was 2 yung women receivd into ye Church By Baptism 2 of mas peters dauters in the evening I went to Mr. Chatfield's at ye Rookery to tea Mr. Evershed and several other frends was there we stopd till about 9 o'clock." Monday 25th: "Was at Home all day, Mr. Evershed preachd hear to-day, Luke 2—10 and 11, in the evening at 6 o'clock mr. Drowly preached here upon Luke 2 and 14 before a great number of people."

Besides the subsidiary "meetings" that were kept up in connection with the Ditchling meeting-house, conferences for reading and expounding the Scripture were held from time to time, either at the meeting-house or at friends' houses. These "conferances" were held on week evenings in the winter and are mentioned

as taking place at Mr. Agate's, Mr. Pannett's, and at Mr. Brumpfield's, of Plumpton. A fresh line was struck out in May, 1787. The entry for Monday, the 7th, runs as follows:—"Work in ye shop in ye forenoon, afternoon went to Mr. Drawbridge's Linfield to meet some Frends in order to Forme a Frendly Socity to Meet onc a month at his house for the improvement of our minds in useful knowledge, &c." Accordingly on June 11 they met; the record stands thus:—"In the afternoon went to Mr. Drawbridge's to spend 3 or 4 hours with some frends in conversation upon moral and religious subjects the inquiery was the most easy and natural evidences of ye existence and atributes of ye Supream Being—in discussing upon the subject we was nearly agreed and propose meeting again every first monday after the fool moon, to meet at 4 o'clock, up at 8, &c."

John Burgess represented the Ditchling congregation at the General Assembly of General Baptist Churches, both in 1784 and 1785, the latter occasion falls within the period covered by the Diary and it is thus described, May, 1785:—

"*Tu.* 17.—Got up about 3 o'clock, set off with Mr. and Mrs. Drawbridge to London to ye Assembly as was apointed last Church meeting, we stopd at Godstone and baited at Mrs. Days, Mrs. Drawbridge Mother, set of from there about 11 o'clock got to London about 4 eat my supper at the Spur and then went to the Talbot in to sleep, there was several of our frends sleepd there. *We.* 18.—Went meeting, as was apointed last year, Mr. Fenn preached upon Isai. 62, 6 and 7 (66 of us went to dinner at the coffy house Hukson Square were went last year we finished our assembly Business by Candle Light I pad for 6 Letters at 2 each slept at the Talbot as before &c.; the 0: 10: 0 I card. for ye Book fun I paid to Mr. Dobell for him to pay to Doctor Lowdal. *Th.* 19.—Came out of Town about 11 o'clock, got to Craydon about 2 wen it be gan to rain a little. About 3 it wet very fast. I had the uppertunity to ride in a cart over the hill to Godstone it being tilted I got no wet, stopd at Godstone all night at the Bell at Mr. Huggets &c. *Fr.* 20.—Came away from Godstone about 5 o'clock got to New Chappel about 7 eat my breakfast there had tea and glas of peppermint which cost me 8d. &c. then came to Grinstead &c. then to Dane Hill to Mr. Tamplings, stopd there 3 hours Eat my dinner there &c. got home about 6 in ye evening." It was no small undertaking to journey to London in those days as a delegate to May Meetings. Hukson-square no doubt stands for Hoxton-square. The letters for which 2d. was paid were probably copies of the annual circular letter to the churches from the Messenger of the Assembly.

In other articles I hope to be able to give a few more details about the places at which John Burgess preached, and also some account of his religious opinions.

W. H. B.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mr. W. Grisbrook, 10s.; R., £2. Correction from last week—Mrs. Barker should have been Mrs. Barber.

THE MEANING OF PAIN.

"He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more."

"He that overcometh shall inherit these things."—Revelation xxi. 4, 7.

Such is the Christian's word of faith concerning pain. It is a condition of trial in our present life, something to be endured and overcome; but in the perfected life of the spirit it will cease to be—*there* will be only strength and joy and heavenly peace.

This faith answers to our natural feeling concerning pain. Instinctively we shrink from it, and look upon it as an evil thing to be combated at every point, and if possible driven out of our life.

And yet we must not be too ready to assume that perfect happiness would be gained by the banishment from our life, either here or hereafter, of all possibility of pain. As far as bodily suffering is concerned it may seem a very simple thing to be divested of this burdened flesh and clothed in a new spiritual body incapable of pain. But in using such language we are speaking in an image, and how it actually will be we cannot say. Our deepest conviction is that there is working in our life a purpose of unchanging good, which must prevail at last; but we must wait for the great revealing before we can know what the actual conditions of our life after death will be.

It is *he that overcometh* to whom the perfected spiritual life is promised, he that has been made perfect through suffering, who has gained the wisdom and the strength of pure, self-forgetting love—even the wisdom and the strength of Christ, who suffered for his brethren's sake. And when we call to mind the glory of martyrdom in a noble cause, all that we feel even here of that triumph of the spirit over pain, it may suggest to us that possibly the blessedness of heaven itself will not be found in the removal of all occasions of trial and endurance and opportunities of self-sacrificing service, but rather in the perfecting of the strength that shall make such endurance in unselfish service the purest joy.

And if that is so, we may be led also to think differently of the presence of pain in our earthly life, and may find that we cannot really wish to be freed from all possibility of suffering, since it is not altogether the enemy of our peace. We may desire rather the wisdom and strength to bear inevitable pain, and the true spirit by which to gain the victory over it.

In the actual conditions of our present life pain and pleasure are closely linked together in the very structure of our being. We cannot think of one without some experience and the constant possibility of the other, and pain has many salutary offices to fulfil for us. It comes in with necessary warning when any need of the body is too long left unsatisfied, and it is constantly a danger signal warning us to avoid what otherwise would quickly make an end of our life. And then at last come the warnings of failing strength, the pains of bodily decay and parting breath, not so terrible in fact as we often picture them, yet full of pathos, and bidding us look further afield and rest in those treasures and that strength which nothing of the earth can destroy. Such is the price we pay, by virtue of our sensitive nature, for our present life, rich in possibilities of vivid happiness.

It used to be said that pain was sent into the world as a penalty for sin. But we know now that the laws of physical pain and pleasure and of animal decay and death were written in Nature, and had been in operation for countless ages on our earth before man appeared and there was any possibility of sin. We inherit them from earlier races, and share them with the rest of the animal creation. The possibilities both of pleasure and pain are simply the conditions of our progressive life and our moral discipline—not more for the punishment of sin than for the glory of martyrdom and the nurture of the noblest manhood.

We have therefore to face pain with a good courage, and learn the lessons it has to teach.

But it is a true instinct, which bids us avoid all needless pain, and where we have received a warning use every effort that honour permits to keep from further suffering.

The self-inflicted pains of the ascetic have no justification in reason or piety, beyond the healthy rigour of self-discipline, which makes for clearer faculties and a better strength for service in the world—in keeping with that plain living and high thinking which we feel to be the best. As an offering supposed to be in itself well-pleasing to God, it can no longer be tolerated. A savage tyrant might be thought to enjoy such a sacrifice, but not the Father in Heaven. And as penalty for wrong-doing we may not wrest His judgments to ourselves. He lays His own penalties on sinful men, and we have only to be submissive to His will. Often we know that bodily suffering and painful incapacity do follow wrong-doing, particularly in the case of vicious self-indulgence. That is one of the salutary, if terrible, uses of pain in our life, as warning and discipline, to keep us in the right way. But that is for God, not for us to inflict. It is a false and dangerous superstition which supposes that through self-torture we can add something to the price paid for sin, or to our own chances of forgiveness.

Not self-destruction, but self-surrender, is our true aim; and the divine law of life and health is for our obedience, except where some higher duty demands their sacrifice.

As we think of the ideal life hereafter, so we have to strive here for the perfecting of every faculty and the harmonious development of the body fitted for the best service and the most vivid joy. It is a duty too much neglected for our whole people, to declare and to obey the laws of health, and to care for the grace and fitness of the body. It is dreadful to think how much needless suffering there is in the world, due to ignorance and neglect of these. Whatever is possible must be done to resist and guard against pain in this direction. It is part of the true ideal of service in the kingdom of God on earth. And it goes without saying that every form of cruelty inflicted by the tyranny or brutality of selfish men is to be resisted to the utmost, and as speedily as possible made an end of.

But even if all these should be perfectly accomplished there would still be pain in the world, as a condition of our life, for our true discipline. There would be hardship to endure, and accidents with

many painful consequences, and the great catastrophes of Nature; while for all at last there would remain the inevitable shadows. And for many ages yet to come, very likely through the whole history of man upon this earth, there will be many other forms of imperfection and consequent suffering. All these are a part of the discipline of our life. And altogether, in judging of the presence of pain, we ought never to forget this larger scope of our life.

It is sometimes urged that pain is contrary to the goodness of God, that its presence in the world ought to destroy the faith we have in Him. But in many ways it is clear that it serves a beneficent purpose, and that without it human life could not have come to be what it is, or to hold the promise, which it does hold, of further growth in true manhood, while beyond the range of the present scene it sets no limit to the fulness of our joy.

It is fruitless to deny the heavy burden, which the thought of pain often lays upon the sensitive heart and conscience, and there remains much that we cannot understand. But then we cry with Job, "Shall we receive good at the hand of God, and shall we not receive evil"—or what appears to us to be evil. For our stronghold is in God, and in what He has shown us to be good. No shadows of our life can destroy the beauty and the clear shining of the heavenly light. What we know of the power of goodness and its victorious progress in the world, must compel us to a better hope, and to trust for what we cannot see and understand.

Thus all the dreary passages of human history become the shadows out of which stand the noblest lives to prophesy to us of God and his unfailing providence—and the shadow of the cross becomes a radiance of heavenly hope, the emblem of a victorious spirit. And when we are crushed down by the thought of some dreadful agony laid on an innocent sufferer, we remember how little we know of the depths of the Divine counsels, and the Infinite compassion—and how small a portion of this one human life is known to us in these earthly years. And further, we are met by this strange fact, that often it is those who have the most terrible things to bear, even in years of a long martyrdom, with no apparent reason for their pain, who are the most firmly convinced of the tenderness and unchanging love of God. It must make us at least humble in our judgment and reticent before the mysteries of life.

We cannot choose pain for ourselves—indeed, we have to use every honest effort to avoid it. But if it come to us, we *can* accept it from God; and what is far harder, we can learn to accept it even for others whom we love, as they teach us by their meek and patient spirit.

But on many sensitive hearts the heaviest burden of all is laid by the thought of the sufferings of other animals—not because their pain is more or keener than ours, but because, so far as we can tell, they have no deeper spiritual life in which to rise superior to their pain, and no future that might reveal to them a new meaning in it and heal the wounds of their pathetic past.

We are thankful to know that the horror of what is called the struggle for existence in the animal creation has been greatly over-drawn, and painted in too lurid colours, and to be assured that the law of prey furnishes what is perhaps the most merciful method by which the life of a sensitive creature can be swiftly ended. And we must guard ourselves against adding to the pains of other creatures our own vivid and sensitive imagination, which looks before and after and forms so large a part of what we have to endure.

As a whole, we are allowed to think of the animal world as full of eager activity and happy life, in which the sum of the enjoyment immeasurably outweighs the suffering. And yet there remains a heavy weight of pain, with no office of higher discipline as in our life, and the dreadful fact that a large part of it is inflicted on dumb and helpless creatures by the cruelty of man.

For my own part, I confess that I do not know what to say to this—except in so far as it appeals to us to keep ourselves unstained by such cruelty, and to use every effort to raise the standard of duty in regard to this most trying question of humanity towards dumb creatures.

So far as I can see, it must remain an unanswered question in regard to the good providence of God towards the other animals. *We* may suffer for our cruelty—but that will not help those who have been destroyed, if they can receive nothing after their intolerable pain.

But with this, as with the rest of the darker riddles of our life, I say that *the light must prevail.* We cannot understand. We do not see the whole range of the Divine purpose. But we have received of the Eternal Goodness, we have had some vision of the light; and in patient and silent hope we must dare to trust, and wait for the revealing of the perfect day.

A GOSSIP ABOUT SERMONS.

A philosophical history of preaching has yet to be written. The sermon, if not distinctively Christian in origin, has always had a more important place in the economy of Christianity than of any other religion. The Hebrew Prophets in their denunciation of wrong-doing and their calls to repentance and righteousness are the predecessors of the order of preachers. The Prophets were not priests, and it is still perhaps an open question whether laymen may, or may not, be allowed to preach in the consecrated buildings of the Anglican Communion. In the early Church preaching was specially the duty of the Bishop; but there were exceptions, for Origen was thus called upon even before he was ordained. This, however, led to trouble. The members of the congregation in the earlier ages of Christianity expressed their approval by clapping their hands, stamping their feet and exclamations of "Orthodox," and no doubt expressed their disapprobation when they smelt heresy. The Montanists in the second century appear to have had women preachers, as the Quakers and some few other denominations have in our own day. The sermons in the early Church appear to have been brief, sometimes not exceeding five minutes in delivery, and several were preached in succession to the same assembly. Those of Philoxenus, Bishop of Hierapolis, at the end of the fifth and the beginning of the sixth century are longer; one of his discourses contains over 16,000 words. Newman's sermon on the usurpation of reason has about 6,000. To neither of these would Dodsley's words apply:—

If pastors more than thrice five minutes preach
Their sleepy folks begin to yawn and stretch.

The heroic age of preaching was, however, in the Puritan period. Thomas Jollie once preached for four hours, and on the same occasion Oliver Heywood prayed for two hours. Gregory Strigenicius preached 100 sermons on the "Flood," and these were published in 1613 in a folio of 1,480 pages. St. Basil's eighty-six sermons on the "Song of Solomon" end with the first verse of the third chapter. Johann Wecker's funeral sermon for "Frau Martha von Gemmingen," published in 1611, fills ninety-six pages, and includes quotations from Herodotus, Aelian, Herodian, and others to prove that the ancient heathen sorrowed for their dead.

The fulsome character of the praise bestowed upon the dead has often been remarked, but much adulation has been offered from the pulpit to the living also. Father Gaichès, in a discourse to the Soissons Academy, had the courage to speak against the compliments from the preachers that were so common in his day, but he made an exception in favour of the King!

Origen was an adept in the futile art of allegorical interpretation, but he did not stand alone. Thus St. Augustine tells us that the Pool of Bethesda, with its five porches, is the Jewish people shut in by the five books of Moses. The law only brought forth the sick, it could not heal them. Christ by his teaching which troubles the sinner, troubles the water. To descend into the water means to believe in the Lord's death. That only one was healed signifies unity; those who came after were not healed because he who is outside unity cannot be healed. Christ found in the impotent man's age the number of infirmity. The number forty is consecrated by a kind of perfection. Why should we wonder that he was weak and sick whose years fell short of forty by two? Finding the man thus lacking, Christ gave him two precepts—ordered him to do two things, "Take up thy bed, and walk"—thus filling up that which was lacking in the perfect number. From this it will be seen that forced and fanciful analogies are not novelties.

The foundation of the preaching orders was coincident with a great extension of the influence of the pulpit. The friars and monks, in order to reach the people, adopted a freer style of oratory, and interlarded their discourses with fables, apologues, and stories, some of which would not now be considered edifying, for the embellishment of their sermons. There are great collections such as the "Gesta Romanorum" and Bromyard's "Summa Predicantium," in which are preserved the matter of many sermons. Jacques de Cessoles preached several discourses on the game of chess, and these were so popular that he wrote them down in a book, which had an immense popularity all over Europe, and was translated by Caxton in "The Game and Playe of Chesse," a treatise which throws very little light on the methods of the game, but is full of anecdotes, historical and fabulous, all intended for the ethical improvement of the age.

Amongst the legends of the Middle

Ages are those which represent St. Francis of Assisi as preaching to the birds, and St. Anthony of Padua as preaching to the fishes. It is easy to see how the overflowing love of St. Francis which made him see the golden thread of brotherhood in all things in the universe may have given rise to such a story.

If Cessoles preached on Chess, another favourite pastime furnished a theme to Latimer, whose "Sermons on the Card" were preached at Cambridge in 1529. "And whereas ye are wont to celebrate Christmas in playing at cards, I intend, by God's Grace, to deal unto you Christ's Cards, wherein ye shall perceive Christ's rule." It is noteworthy that Latimer expresses no disapprobation of "carding," but uses the trump card in triumph, and the rules of the game of primero, for the purpose of enforcing the doctrines of the Gospel. Latimer uses plenty of homely illustrations. Thus in his famous sermon on the "Plough," he says:—

> What ado was there made in London at a certain man, because he said, and indeed at that time, on a just cause, "Burgesses!" quoth he, "nay Butterflies." Lord, what ado there was for that word! And yet would God that they were no worse than butterflies! Butterflies do but their nature; the butterfly is not covetous, is not greedy of other men's goods; is not full of envy and hatred, is not malicious, is not cruel, is not merciless. The butterfly glorieth not in her own deeds, nor preferreth the traditions of men before God's words; it committeth not idolatry, nor worshippeth false gods. But London cannot abide to be rebuked, such is the nature of man.

At the Church of St. Katherine Cree, in Leadenhall-street, London, there is annually preached on Oct. 16 what is known as "The Lion Sermon." Sir John Gayor, an English merchant, travelling in Arabia, one night lost sight of his human companions, and in their place encountered a lion. Contrary to his expectation the king of beasts left him uninjured, and instead of his bones whitening the desert he died at home and bequeathed £200 for the foundation of a yearly thanksgiving sermon.

The Puritans were fond of striking titles. "The Black Devil," "The Spiritual Navigator bound for the Holy Land," "The White Devil," "The Devil's Banket,"* are the names given to some of his sermons by Thomas Adams, whilst Samuel Ward, of Ipswich, wrote "A Coal from the Altar to kindle the Holy Fire of Zeal," "Jethro's Justice of the Peace," and "Woe to Drunkards." John Wall was the author of a sermon entitled "Evangelical Spices, or the Incense of the Gospel," which was printed in 1627. John Williams, who was successively Bishop of Lincoln, and Archbishop of York preached a funeral sermon for James I., as "Great Britain's Solomon," and whilst the British Solomon was still living he preached before the King and the Prince at Theobalds a "Sermon of Apparell," based on Matt. xi. 8. Paul Bayne, preached a "Caveat for Cold Christians" and a "Counterbane against Earthly Carefulness" (1618). Charles Fitz-Jeffrey was the author of "The Curse of Corne-horders; with the blessing of seasonable selling" (1631). John Day, B.D., who was one of the twenty-six children of Day, the printer, was a quaint preacher of the seventeenth century, as may be supposed from the punning titles of "Day's Descent," "Day's Dyall," and and "Day's Festivals." Amongst Gataker's sermons are "A Spark towards the kindling of sorrow for Zion," and "The Spiritual Watch." Thomas Thompson, who wrote "A Diet for a Drunkard," was also the preacher of "A Friendly Farewell from a Faithful Flocke." William Loe preached before James I. "The King's Shoe made and ordained to trample on and to tread down Edomites" (Psalm lx. 8). Archibald Simson wrote "Samson's seaven locks of hair allegorically expounded and compared to the seven spirituall virtues whereby we are able to overcome all spirituall Philistines" (1621). A parishioner of St. Swithin's by London Stone having been adjudged in 1629 to do public penance, the occasion was "improved" by the minister, Richard Cooke, in a sermon entitled "The White Sheet."

The Puritans had no monopoly of odd subjects. Marten Bohemus, of Lauben, preached twenty-three sermons, which fill 455 pages, on the "Human Body" ("Von des Menschen Leib"). In these discourses, the hair, head, flesh, bones, fingers, &c., are systematically dwelt upon. Andreas Schopp in 1605 preached on "Hair," (1) its origin and nature, (2) its right use, (3) of the warnings, admonitions, and consolations which may be derived from it, (4) how to manage and use it in a Christian fashion. Carpzov devoted a whole year's sermons to the consideration of Christ as a workman. In these Jesus was pourtrayed as the best cloth weaver, lantern maker, &c. Dr. Joseph Wolff mentions hearing at Vienna "a very pathetic sermon on the utility of cultivating potatoes." This would at all events be practical divinity. And so is Dr. de Witt Talmage's discourse on the "High Crime of not Insuring," which has had an extensive circulation in the United States and has been reprinted in this country. The antipodes of the practical is afforded by Theophile Raynaud, a learned Jesuit of the seventeenth century, who preached seven sermons on the letter O—the initial of the seven anthems sung before Christmas, and we are told that "in the sterility of the subject found an infinity of beautiful things." Boulanger—"Le Petit Père André" as he was generally called—has left a reputation for pulpit jocularity. He compared the Four Great Fathers of the Latin Church to the kings of the four suits of playing cards. When a thunderbolt fell on a Carmelite monastery, André observed "God has been merciful to these fathers in only sacrificing their library, in which there was not a single monk. If the lightning had fallen upon their kitchen they must all have been in danger of perishing." One day preaching against intrigues he said he had intended to publicly name a guilty lady who was present, but on second thoughts would only throw his skull cap in the direction where she sat. As he took off his cap, says the scandalous chronicler, every woman bobbed her head down. But this false and uncharitable story has been told of others. Little Father André was a man of education, but felt that it was necessary to speak to unlearned people in a language that they would understand. He was a man of austere life, and his pulpit jocularity was not mere buffoonery, but an attempt to gain the attention and to mend the morals of his hearers. He died in 1675. "Orator" Henley adopted various eccentric tricks simply to call attention to himself. "Preacher at once and Zany of thy age," says Pope, and the phrase is not ill-applied to a divine who on one occasion devoted his discourse to the laudation of the butcher's art, and on another promised the sons of St. Crispin a new and speedy way of making shoes. They assembled in great numbers in his congregation, and were doubtless edified at being told that the novel and expeditious way of making shoes was to cut off the tops of the boots! The world would have none of Henley when he was serious and sensible, but ran after him when he made a fool of himself—and of his hearers. François Schilling, in a sermon printed at Vienna, declared that Adam was not born but taken out of the side of Eve. This curious slip escaped the notice of the censor, who, as Bayle records, gave the usual testimony that the discourse contained nothing contrary to faith or morals.

The present age has not been without curious sermons. James Wells, when minister of the Surrey Tabernacle, had detractors, one of whom observed "How can he know anything? I saw him the other day wheeling a wheelbarrow." This came to the ears of the preacher, who thereupon delivered a discourse, wherein he showed, as he puts it, "How I could know something of the Gospel, though employed in so mean an occupation; and also showed what my wheelbarrow preached to me." Its lessons were sevenfold—(1) the wheel reminded him of eternity, as it had neither beginning nor end; (2) the two sides put him "in mind of the two natures of the dear God-man"; (3) the head of the barrow "as fixed in the body to it" reminded him "of the great head and husband of the Church"; (4) the bottom of the barrow brought to his remembrance "the bottom of Solomon's Chariot" (Song iii. 10); (5) the handles of the barrow put him in mind of the Gospel promises, "these might be called handles for the believer's faith and hope"; (6) the legs made him think "of the Almighty Love, and Almighty Power of Christ: these are the legs on which he stood and fulfilled his covenant engagements," &c. (7) "I was wheeling rubbish away to make room for the erection of a new edifice, which put me in mind of my work as a labourer in the Lord's house; wheeling the rubbish of Arminianism away, to make room for the rising of the living stones in Zion." Such is an outline of the strongly Calvinistic sermon, "A Wheelbarrow Spiritualised," of which the fourth edition appeared in 1832.

A volume of sermons has been made up of passages from Shakespeare, wrenched, of course, from the context, but patched together with much ingenuity. "The Poet-Priest," by J. F. Timmins (4th Edit., Bristol, 1890), contains five sermons addressed respectively to men of business, young men, women, the clergy, and journalists. Mr. Timmins quotes the opinion of George Dawson that "there has been no sweeter preacher of the religion of Jesus Christ since Christ died than William Shakespeare." It must be confessed that these centos have a more orderly and connected appearance than might have been thought possible.

"The Bible Story of an Iron Bedstead" has an odd sound as the title of a

* An old and better spelling of banquet.

sermon. The discourse so-called, by the Rev. W. A. Presland (London: J. Speirs, 1884) is an attempt to show a spiritual significance or symbolism in that passage of Deuteronomy (iii. 11), which describes the measurement of the arched couch on which Og, King of Bashan, was accustomed to slumber. All this is allegorised. "It is perfectly plain," we are told, "that this giant's bed represents some false and dangerous doctrine, some unsound conviction upon which pride, or greed, or hatred, or any other evil love may rest secure, but on which no good king or subject can possibly find rest."

However much judgments may vary as to his position as a theologian, few will fail to recognise the late Mr. C. H. Spurgeon as one of the first preachers of the age. In an address to the students at Stockwell College, he laid stress upon the value of illustrations, but the objection was raised that they are difficult to obtain in any great abundance. "Yes," said Mr. Spurgeon, "if you do not wake up, but go through the world asleep, you cannot see illustrations; but if your minds were thoroughly aroused, and yet you could see nothing else in the world but a single tallow candle, you might find illustrations in that luminary to last you for six months." The final result of this sally was his "Sermons in Candles" (London: Passmore and Alabaster, 1890), in which candles and candlesticks are used to point many morals. It is a book from which preachers and speakers may learn much. As a sample we may quote his last illustration:—

Here are many candles uniting their brilliance; they all hang upon one support, and shine by the same light. May they not represent the Church of Christ in its multiplicity, variety and unity? These candles are all supported upon one stem, they are all giving forth the same light, and yet they are all sorts, sizes and colours. A great way off they would seem to be but one light. They are many and yet one. I happened to say one evening that nobody could tell which was the "U. P." and which was the Free Church, or which was the Wesleyan or the Primitive, or the Salvation Army or the Baptist, and so on; but one strong old Baptist assured me that the "Dips" gave the best light. Another said that the Presbyterians were on the whole cast in the best mould; and a third thought that the Church of England was made of the truest wax. I told them that some of the Baptists would be better if they had another baptism. The Free Churches might be none the worse for being more established in the faith; and even the Methodists might improve their methods. The main question is the possession of the one light and fire of God, the flame of Divine truth. Those who shine by Divine grace are all one in Christ Jesus. What a glory will be there in the one Church when all her members shine and all are one. May such a day come quickly.

A curious department of sermon literature is that which contains what may perhaps be regarded as parodies of the genuine article. Thus under the title of "Les Homélies de Voltaire" M. Victor Poupin has published a selection from the "Philosophical Dictionary" of the sage of Ferney. The discourses of Orator Henley might find a place here, as well as the "Devil's Pulpit" of the Rev. Robert Taylor. The last contained attacks on Christianity by a clergyman who had turned Freethinker. He was imprisoned and the book suppressed, but it has several times been reprinted. In another vein of parody is the sermon on the nursery rhyme of "Old Mother Hubbard," which has not been without imitators.

The soporific effect of sermons is a commonplace both to the witty and the would be witty, and it is only to be expected that there should be a companion picture to the sleeping congregation in that of a sleeping preacher.* A boy of sixteen named Joseph Payne, who was resident at Reading in 1760, "fell into fits," in which he would deliver "a very pertinent and regular discourse," lasting for half an hour. On recovering consciousness he had no remembrance of what had happened. There was a similar case in the county of Bucks, Pennsylvania, where a young man named Job Cooper preached and prayed whilst asleep. More attention was directed to the experiences of Rachel Baker, of Marcellus, New York, whose "Remarkable Sermons delivered during sleep" were printed in 1815. These were cases of idiopathic sleep, and there is nothing remarkable about the sermons except the fact of the preacher's unconsciousness.

But we must not in our gossip about preachers imitate the long-windedness that has so often been the mark for the shaft of the satirist. That there should be curious sermons is not surprising, if we remember the amazing number of discourses that are preached in the course of a single year in churches, mission halls, and even cottages. Whatever other diversities there may be, every Christian congregation, whether for edification or propaganda, makes use, more or less of the sermon. Let us hope that our preachers will be more and more like Chaucer's parson, rich of holy thought and work, so that of each one of them we may say:—

He waited after no pompe, ne reverence
Ne maked him no spiced conscience,
But Cristes lore, and His Apostles twelve,
He taught, but first he followed it himselve.

William E. A. Axon.

We are informed that Mr. Robert Cuddeford, of "Thornwood," Tedburn St. Mary, Devon, has recently gone through an operation for cataract on the eye at the Surgical Home, Croydon; the operation was a most successful one, bravely borne by the patient, who has passed his eightieth birthday.

The Atonement in Modern Religious Thought: A Theological Symposium. 6s. (Clarke and Co.)

Christianity and Mythology. By J. M. Robertson. 8s. 6d. (Watts and Co.)

Contemporary, Strand, Sunday Strand, Travellers, Wide World, Captain, Woman at Home, Review of Reviews, Good Words, Sunday Magazine, Harper's, English Illustrated, Nineteenth Century, Expositor.

* Edwin Waugh's "Goblin Parson" deals with this subject:—

"Well, James," said he, "I'm fain to see,
Your pew so weel attended,
But then, yo shouldn't fo' asleep
Afore my sarmon's ended.
To dreaming ears 'tis useless quite
To scatter holy teychin',
Why don't you bring a bit o' snuff
And tak it while I'm preychin'?"
"Weel, weel," said aw, "there's mony a way
O 'keepin' e'en from closin',
A needle would keep the body wake
And the soul might still be dozin',
But this receipt would set it reet,
If th' mixture wur a warm un,
Yo get some stingin' Gospel snuff
An' put it into th' sarmon."

OBITUARY.

MISS LEEK, OF BRADFORD.

On July 31, Miss Leek, the first Matron of the Bradford Eye and Ear Hospital, passed into the higher life after several weeks of intense suffering, borne with great fortitude. She was interred the following Friday at the Scholemoor Cemetery, the Rev. E. Ceredig Jones officiating. At the conclusion of his discourse on Sunday morning on "A Nation's Sorrow," in which reference was made to the assassination of the King of Italy, and the death of the Duke of Coburg, Mr. Ceredig Jones said: To come nearer home, there has passed away from our midst a few days ago a saintly soul, whose whole life had been one scene of self-sacrifice. I mean the late Miss Leek who, while she was able, worshipped within these walls. In her girlhood she was greatly influenced by the example of the Unitarian heroine, Florence Nightingale, who may be said to have been the real founder of the profession of sick nursing as it is now understood. In those early Crimean days Eliza Leek resolved to follow in the steps of her heroine, and was one of the first women in England to undergo thorough training for that purpose. Her first labours were among the poor in the most squalid parts of Manchester. There she was, indeed, a ministering angel in many a poverty-stricken home; and there are those living to-day who can bear grateful testimony to her self-sacrificing devotion to her work.

She gave her all—her health, strength, and means—to the service of those whom she considered less fortunate than herself. When the Bradford Eye and Ear Hospital was opened through the instrumentality of an honoured member of this congregation, the late Dr. E. Bronner, Miss Leek was appointed matron, which office she filled with a devotion that was truly Christ-like, until her retirement a few years ago. There was no task too menial, no duty too hard for her to perform, so long as she felt that it added to the comfort of a fellow-creature. For some years previous to her retirement she spent her spare moments on Sundays reading the best religious books that she could find to those of the inmates who had been temporarily deprived of their sight. There are many men and women in this district who owe her a debt of undying gratitude for the conscientious manner in which she aided their recovery of sight or hearing. By the intelligent way in which she supplemented the surgeon's skill, she saved many from a life of utter misery. Those of us who knew her will always retain happy recollections of her cheerful spirit, her deep love of humanity, and her implicit trust in God. As I stood beside her grave on Friday the words of the Master whose example she followed, persisted in coming into my mind: "Inasmuch as ye have done it into one of the least of these my brethren, ye have done it unto me." Our faith bids us believe that she has already been *so* greeted in a fairer world than this.

To Correspondents.—Letters, &c., received from the following:—R. C.; J. J. G.; A. H.; C. H.; W. C. H.; H. R.; J. L. T.

THE CHILDREN'S COLUMN.

A Pilgrimage to Oberammergau.—III.

We woke up on a glorious Sunday morning to the lively notes of the village band. At five o'clock Oberammergau was very active; in an hour the village church would be filled with the Passion Players, who begin the day's religious service by hearing mass, as all good Catholics should. We Protestant pilgrims were not so devout and turned over to doze while the noises in the street became more and more wakeful. There must be no over-sleeping however, for we have to be in our seats in the theatre before eight o'clock, at which time, punctually, the Play begins.

It is not difficult to find our way to the theatre. The streams of pilgrims in various parts of the village are sufficiently dense, and all are making for the same point, which is just on the outskirts. Our quarters are, perhaps, two minutes' walk from the theatre, which we find to be a large plain wooden structure: a semi-circular roof, like the roof of a railway station, standing on three walls. We take our seats inside. The body of the theatre slopes down from the back to the stage and is covered overhead as far as the seats go; it is closed at the back, but open in front towards the stage, which, being uncovered, is exposed to rain, wind and sunshine.

I suppose you have been to a theatre and know what an ordinary stage is like: a small enclosed space in front called the orchestra where the band plays; a curtain which is drawn up and down as the various scenes begin and come to an end; the scenery which is moved about and changed for the various acts or divisions of the play. Here, however, we see no orchestra, for the band is under the front part of the stage; the whole width of the stage is open to the sky and there is no front curtain. The chief scenery does not change; on each side of the stage there is a verandah, reached by a short flight of steps; joining the verandah is the front of a house, the door of which is at the top of a longer flight of steps; next to this is a representation of an Eastern street, and these streets run on each side between the houses and a central building, which is really a stage upon a stage. This central stage is provided with a curtain and has movable scenery, such as we are accustomed to see in our theatres. The house on the left is Pilate's house; on the right is the house of Annas, the high priest. In the central building the living pictures or tableaux are arranged, and the scenes representing the inside of buildings—such as the inside of the Temple, the meeting of the Sanhedrim, the Last Supper—are shown; and on the rest of the stage the out-of-door scenes are played.

Now, while we are waiting patiently for the beginning of the performance, let us consider for a moment what it is that we are going to see. We are about to see some 400 Oberammergau villagers—men, women and children—represent by speech and action the scenes of suffering through which Christ passed, from his joyful entry into Jerusalem until his crucifixion and resurrection—the passion or suffering (for that is what the word "passion" means) of Christ. The players will be dressed as it is supposed Christ and his disciples and the people about him were actually dressed; but they will all talk their own native German language. It will do you no harm before reading through this talk if you would take the trouble to read the account of the Passion as it is written in the New Testament.

Now the cannon has given the signal for the play to begin, and with the blue sky above the stage and all bathed in shifting sunshine, both of which gave a feeling of intense reality, we are carried back in imagination some 1,867 years, and this is what passes before us:—

As soon as the echo of the cannon's one note, taken up by the mountains close by, had died away, from the doors on the verandah on each side, one half from one side and the other half from the other, the chorus steps with wonderful grace and dignity and arrange themselves in a semicircle across the front of the stage, with their leader and the speaker in the centre. The chorus number thirty-four; each is dressed in a white tunic, with a gilt band round the waist, and a long coloured cloak hanging from the shoulder; and there is the same order of colours on either side of the two central figures.

The chorus enters at the beginning of every scene, and by song or speech explains the subject of the coming scene, and then retires, and before most of the scenes the curtain on the central stage is drawn aside, and we see a living picture or tableau, taken from Old Testament stories, having some special bearing on which will immediately follow.

As soon as the chorus has passed out of sight through the verandah, we hear sounds of rejoicing, across the back of the stage and down towards us along the side streets on to the front of the stage passes a crowd of rejoicing folk, with a plentiful sprinkling of children, whose shrill voices sound out in their song of "Hosanna to the Son of David," and in the midst appears Christ on an ass, which is led by the beloved disciple John. This day of the entry of Christ into Jerusalem and the passing along her streets is full of brightness and joy, and the little children taking part crowd with loving eagerness round the Master with the tender earnest face and dignified steps.

The procession comes to the Temple; the money changers are there; the merchants, the buyers and sellers of doves—all at work on the very Temple court itself. Christ has seen them; the indignant words, "My house should be a house of Prayer for all folks, but you have made it a den of thieves," escape his lips; the lash is raised; the tables overturned; the doves let loose; the buyers and sellers driven out; and the seeds of bitter hate begin to sprout and grow. The merchants are full of wrath, their trade is hindered. "By what power doest thou this?" The priests are angered too. "How canst thou forbid what our holy council allows?" So the common cause—the downfall of Christ—brings the two folk, for reasons so different, together: they join hands for the overthrow of their enemy.

The priests call the people together, and soon rouse their bad and narrow feelings. The same crowd which just now cries "Hosanna" is now shouting "Away with this Prophet." No, not quite the same crowd; there are few women in it and no children; these had sympathy with the tenderness of Christ, which left room for no bigotry.

The High Council holds a sitting and schemes for the life of Christ, and a reward is offered for information as to where he can be found.

While so much ill-feeling is roused against him, Christ goes to Bethany, and we see the supper at the house of Simon, and Mary anointing the feet of Christ, and hear Judas grumble at the waste of precious ointment which could have been sold to help fill the emptiness of the common purse.

At Bethany Christ bids farewell to his beloved friends, Lazarus, Mary, and Martha before he goes to Jerusalem for the last time, One more and still sadder farewell before the journey can be taken, and that is to his mother. "Mother! Mother! For the tender love and motherly care which you have given me in the three-and-thirty years of my life receive the thanks of thy Son."

The disciples Peter and John are sent to Jerusalem to secure an upper room for the eating together with the twelve disciples of the Easter lamb.

The anxiety of Judas about the money affairs of himself and the disciples should Christ leave them, makes the temptation of the merchants to betray Christ for a sum of money too strong, and before the High Council Judas accepts and takes the bribe.

All is ready at Mark's house, and the Master desirous of doing something for those he loved, before a final parting passes from one to the other of the disciples and washes their feet. They join in a last meal together. A sad meeting for all of them, and one which we bring into remembrance now as often as we join in what we call the Lord's Supper.

The bread is broken and blessed and placed by Christ's loving hand into the mouth of each disciple; the cup is filled and blessed and offered by him to each disciple; and the sign given to the betrayer that Christ knew how he had fallen into temptation—all this we see before us.

The agony in the breast of Judas when repentance comes, but too late; the agony of Christ in the Garden when Christ felt the weight of the sacrifice he was making—the giving up of a young life; the kiss of betrayal, followed by the quiet surrender of Christ to the bitter shouting rabble, is shown with a depth of dignity which moves to tears.

Now let us stop and pause.

Four thousand of us have sat for over four hours as still as mice, looking and listening with hearts always, and eyes sometimes full, while these simple-lived peasants have shown us in word and picture those few days in the life of Christ. And at this point there is an interval which we use by having a hurried meal. Thos. Hodgetts Gordon.

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LONDON, AUGUST 11, 1900.

AGAINST OVERWORK.

THERE is no passage in the address delivered by Mr. STOPFORD BROOKE at the close of the session at Manchester College last June that went more directly home than that in which he warned his hearers against the lamentable results of overwork. "I have observed," said Mr. BROOKE, "that many men exhaust their vitality too soon."

I have seen, both in the Church and in Nonconformity, a number of men who, at the age of thirty-five or forty, seem cut off from progress. They will go on doing their duty to the end of life, but they will not advance further. They have lost joy and animation. Life for them is set into grey uniformity. The things to be done day after day are done with grim conscientiousness, but they will never do any more. There is no originality; they are tired out. I know few things which disturb me with so much sorrow.

It was not, he proceeded to say, that these men had worked too hard and drained themselves dry, though that was sometimes the case; it was that they had worked in one monotonous groove, and had no variety in their life; and he pleaded that every man who is to be a minister—and this we may take for all, and not merely for a particular class—should see to it that he has interests beyond his special work, and should live as far as possible in the whole.

It is unhappily the fact that never before in the world's history has the danger been so great of the manifold evils which result from overwork; never before has there been such stress and strain, and so much of the weary monotony due to excessive specialisation in various occupations. Thus for the preservation of sanity, both in mental and moral life, there has never been so much need for serious and persistent efforts to secure the relief of variety of interest and occupation and seasons of quietness and rest.

In this summer time our thoughts turn naturally to one great resource, which to some extent, at least, is open to all. If we are to seek variety of interest and occupation, and of the most restful kind, to get away from self and out of the grooves of our special work, there is surely no more wholesome or delightful refuge than in the open country and in the quiet ways of Nature. And if we are bidden as far as possible to "live in the whole," we certainly must not neglect any opportunity of growing familiar with the land in which we live, its wealth of beauty and all the wonders of its manifold life.

If we speak here of ministers, as Mr. BROOKE did in his address, it is because we have one or two special things to say in regard to their work and opportunities; but the main lines of thought are applicable to all workers alike.

Summer is the special season for rest in the open country, but the true companionship with Nature is for every season, and happy indeed are they who know how to secure for themselves that constant refreshment and refuge from the cares, the monotony, and the strain of daily life. He who has a garden of his own and enjoys the constant care of it has an unfailing resource. There is not only the restful delight in beautiful things, the daily greeting of the flowers throughout the greater part of the year, but there is the quiet study of the laws of growth, friendly interests in the vicissitudes of every plant, and the linking of this little miniature world with the whole marvellous order of living things. The old legend says that EVE was first tempted in a garden, but certain it is that many evil spirits are driven out of a man who goes to dig in his garden and forgets himself in the love of his flowers. But for those dwellers in towns to whom a garden of their own is not possible, there are still the public gardens and the parks, and best of all the open country, where, if not the same active participation in the quiet life of nature, a large measure of the same intimate companionship may be enjoyed. Especially in the open country, in the search for flowers and the study of the character of a district, with the wider outlook not possible in a town, there is endless refreshment for tired and self-centred lives. There are, no doubt, many people who would say they do not care for flowers, and find little pleasure in the solitary country; but the sense of beauty can be trained, and the interest in all living things. A man may begin the study of some field of Nature simply from a sense of duty, to compel himself to different thoughts; but it will go very hard with him if it is long before the interest deepens and becomes in his life a fountain of pure joy.

Where Nature is sadly impoverished in unlovely manufacturing districts Art may bring some relief; but there are surely very few towns from which it is not possible to reach some genuine piece of open country, where quietness may be found and the secret of peace at the heart of Nature. Of recent years there has been an immense gain in this respect through the greater range put within reach of many thousands of our people by means of the bicycle. Hard things are sometimes said of it, and it is doubtless open to abuse, like every other new measure of liberty achieved by man; but, in all seriousness, we would say that in countless lives the bicycle has been a very real regenerating force. Its easy flight across the country comes as a new sense, with delightful exhilarating motion; it carries its possessor swiftly by beautiful ways out of himself and far from worry and distraction and depression, giving new thoughts, fresh interests, and a great wealth of larger vision. Freedom and power and the rest and refreshment of a new delightful exercise are what it gives: better than many medicines it has been for the health—physical, mental, and moral—of our young people, and many of their elders. A thoughtful congregation has not infrequently seen to it that the minister's library is sufficiently furnished, for his sake and their own. A benefit, hardly, if at all, less essential, would be secured, if in every case where it was practicable, this new gift, for healthier and more vigorous and cheerful life, were placed within reach of the minister and his wife.

The bicycle, like a garden, is for all seasons, if not exactly for all weathers; but now, at the height of summer, comes the further thought of the need of a proper holiday. They are not wise who persuade themselves that it does not matter. Those congregations are more than unwise who do not see to it that their ministers are set absolutely free for a season of genuine rest. What Nature has to give to secure us in the possession of sane and thoroughly effective powers may belong to the happy companionship of daily life, and yet for those whose work lies in town something more is needed, and the best gift of all is gained by those who are able for a time to leave the scenes of their habitual work and find some quiet place where they can be absolutely given up to the restfulness and joy of companionship with Nature in beautiful country. This is not a surrender of the nobility of human effort, the heroism of victory in moral strife, which makes the greatness of our humanity; it is simply a thankful acceptance of the gift of divine peace, for a completer living *in the Whole*, that out of rest and joy a better strength and clearer wisdom may be gained. It is for the salvation of our life, not to be neglected without grievous loss.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.]*

UNITARIAN AND TRINITARIAN.

Sir,—I have read with interest Mr. Beeby's friendly rejoinder to my comments on his previous communication to you, and I will endeavour, as concisely as I can, to notice the principal points that he makes.

I may pass over his first three paragraphs, leaving the reader to form his own judgment between Mr. Beeby and myself. In his fourth paragraph he complains that I have misunderstood the sentence in which he spoke so disparagingly—as it seemed to me—of following Christ as a teacher, and he explains that "the whole purport of the remark is that Christians cannot worship God apart from Christ, that one must include the Son together with the Father and the Holy Spirit in one's worship of the one God." But the explanation does not, in my view, make Mr. Beeby's case any better. I hold that the Christian can, and that many Christians do, worship God apart from Christ, and that in simple and direct prayer to God the inclusion of a Trinity of persons is to many most Christian minds utterly impossible. And I maintain that this view is in absolute accord with the teaching of Jesus, who gives us what we call "The Lord's Prayer" as a type of the purest worship of God, wherein we can discover no reference either to his own person or to any Trinity, but are sent direct to the Father. And at the risk of being rebuked for the preference, I am bound to say that, with a very real respect for Athanasius, I still rank Jesus above him as a teacher both of religion and of theology.

Then Mr. Beeby tells us that what I call the religion of Jesus is rather the theology of the Synoptics. "Religion" and "theology" are words attaching respectively to the emotional and the intellectual aspects of the same supreme truths, and the distinction between them at this point is not, perhaps, quite relevant. But if Mr. Beeby wishes us to distinguish between the teaching of the Synoptics and the original teaching of Jesus I am willing to do so, only I shall seek the differentiation of the teaching of Jesus from that of the Synoptics, not in the direction of a more scholastic theology, or even a more Pauline or Johannine theology, but in a still simpler, intenser, and more unadulterated sense of the communion of the human soul with God and the perfect and blessed fatherhood of God. Nor do I know of any documents in which Mr. Beeby can show us a more authentic version of the teaching of Jesus than the Synoptic Gospels.

But Mr. Beeby declares that "the symbol of 'Father' does not by itself indicate the contents of the Christian faith," and that this symbol "is as inadequate as any other symbol of God." The first contention he supports by reminding us that "Romans, Greeks, Egyptians, have all believed in an Omnipotent Father." Yes, but the Father revealed by Jesus is not only omnipotent; he is tender, sympathetic, ready to enter into closest communion with his children; and the relation of the children to the Father set forth by Jesus is something immeasurably more beautiful and holy than that of the philosophies and theologies Mr. Beeby enumerates. Hence it seems to me extraordinary that Mr. Beeby should think this symbol, as used by Jesus, "as inadequate as any other symbol of God." To me it appears to be a marvellous solvent of the problems of theology and religion, a key to unlock many mysteries, a revelation unique for its comparative adequacy—adequacy not indeed for a full account of God, but for presenting Him in His relation to us, which is the only aspect in which we can possibly know Him. Mr. Beeby's criticism on this symbol does not cut very deep. Why not "Mother" too, he asks. Simply because in the environment of Jesus the conception of motherhood had not yet reached its proper beauty and exaltation, and the mingled relation of supreme wisdom and authority with tenderness and sympathy found most natural expression in the name of the male parent. Why not daughters as well as sons? Mr. Beeby further asks. Why not indeed? I am not aware that Jesus any where draws a line excluding women from the fatherhood of God. I understand him to teach that we are all God's children, the sisters no less than the brothers.

And so when Mr. Beeby says that "the Father is distinguished with us as the Father of our Lord Jesus Christ," and that "the symbol has no meaning except in relation to the Son," I think that in the first statement he is using language which can only be accepted if we attach to it no exclusive meaning, and that in the second he is missing the whole tenor of the religion of Jesus and the whole purport of the Christian gospel.

When Mr. Beeby tells us that Unitarians "cannot afford to deny the value of the formula of the orthodox creed" because it "guards" the "great truth" of the Trinity, he will hardly expect the ordinary Unitarian, who does not believe the doctrine of the Trinity to be a truth, to concur with him.

Mr. Beeby points out that Unitarianism has at some periods of its history degenerated into Deism; which is, perhaps, true. But Trinitarianism also has frequently degenerated into very gross forms; and we must not judge great theologies by their degenerations. Unitarianism has in our time shown a capacity to rise into an idealism of a profoundly spiritual type, and to discover the harmony between the Gospel of Christ and the highest scientific and philosophical thought of our time, which it does not seem to some of us that the orthodox theology has attained.

Finally, let me assure Mr. Beeby that I am not "impatient of theology altogether." On the contrary, it is to me the most profoundly interesting of all studies. It is only of certain theological methods that I am impatient. The material for theology appears to me to lie in the facts of human nature and the experience of the soul in its search for God; and I enter my respectful protest against the method which seeks it chiefly in the writings of men who lived before the days of critical philosophy, and who certainly had much unscientific prepossession.

It will probably be unnecessary that I should further continue this correspondence. My only wish has been that the case between our respective theologies should not go by default; and I have now stated my reasons for dissenting from Mr. Beeby as clearly as I can. The upshot is that he is a Trinitarian while I am a Unitarian, and that the two positions are by no means identical. But I can assure him of my hearty respect and goodwill. For my part I prefer to seek reconciliation and fellowship in a spirit of tolerance and sympathy rather than in any attempt to make out that two widely different lines of thought really mean the same thing.

Richard A. Armstrong.

Liverpool, Aug. 7.

MEDIÆVALISM.

Sir,—If I refer to Mr. Fripp's recent sermons as magnificent, I probably do but echo many of your readers' sentiments. They have been some of the most stimulating writings I have met with for a long time; and it is not easy, following where and how he leads, to allow one's own critical faculty to come into play. But *was* Mediævalism all that he claims it to have been? With Newman and Ruskin and Morris we may well view with dismay "the sordid commercialism of the present day"; but we need not run down railways with their capability of transferring tired city workers to scenes of natural beauty, nor is there any necessity for crediting "the worldliness, inconsistency, pride," &c., of the present age to the Renaissance. If this latter was not an unmitigated blessing (what things, however good in themselves, are?), was it not one of the greatest blessings that could befall Europe at that time? Was not thought fettered in all directions save in that of unprofitable and foolish scholasticism? Were not the peoples of Europe crushed down under a sacerdotal superstition of Pagan origin that kept them in dense ignorance and mental bondage?

Is it true that artisans were healthy and happy in their work? Skilful they were without doubt; happy in a sense they might have been—if men can be happy without freedom of thought or speech; but healthy! Who has not read of the terrible pestilences that repeatedly more than decimated those countries where "were cities beautiful almost beyond our dreams"? Nor must we think that the artisan class was either so large or important a one as is implied; its members must have been but a small proportion of the whole, and what were the lives of the larger labouring class? In those days villenage and serfdom was their lot—conditions scarcely contributive to happiness.

And if we are reminded of the "kings, preachers, poets and saints, beside whom our great men often seem little more than children," let us also remember that only the names of a few—and those the heroes—have come down to us; and, further, that very often what makes them heroes is not so much their own greatness, as the littleness that was the characteristic of their contemporaries.

Whether a faith in God and in immortality was at the heart of this heroism, at least in its higher sense, may also be questioned. The belief in God was a belief in One that had doomed to endless future woe the bulk of mankind; and the belief in immortality was confined to the wearing of golden crowns (see Signorelli's

picture at Orvieto, and the various representations of Paradise by Beato Angelico, Giotto and others) by a few—and this within sight of Hell and its tortures. Of course I know this was not Dante's view, but Dante had "to eat the salt of others"; neither he nor his views were tolerated by those in authority in those "Golden days!"

And if a Savonarola arose, what was his fate? Savonarola drew no such rosy pictures of Florence, then at the full zenith of its fame. And what was the life of Francis but a protest against the iniquities of his time?

The Renaissance re-revealed to the world the classic glories of Greece; it made the Reformation possible, and laid the foundation for the grander and nobler views of the universe of later times. Do not let us charge *it* with the follies and hypocrisies of the present.

W. A. Leonard.

BRAHMO SOMAJ INDIAN FAMINE RELIEF FUND.

Sir,—I have to acknowledge receipt of the following sums:—Amount already acknowledged £2,195 0s. 7d.; J. W. (Manchester), 3s.; Shrewsbury Free Christian Church, £5 12s. 4d.; ditto Sunday School, 11s. 6d.; T. D. S., 10s.; Members of Comber Unitarian Church, £3; Kidderminster (New Meeting) Sunday School, 15s. 7d.; W. D. Fritchley, 5s.; A. R. K. (additional), £1; A. Adams, 5s.; W. J. Hands (additional), £1 1s., making altogether £2,208 4s. received, of which £2,150 has been remitted to India. The question has arisen as to whether the time has come for the closing of the Relief Fund; but after reading the following letter and report from India, I feel averse to taking this step for the present. The need is so great and likely to continue that financial help will be required for some time to come. Contributions may be sent to me as usual to Essex Hall.

Ion Pritchard.

By the last mail Mr. A. M. Bose writes from Calcutta, after acknowledging receipt in all of £1,900, and a cheque for Rs. 200, as follows:—"I send a brief report of the work done directly under the Brahmo Somaj Committee in the two centres at Khandwa and Mortakka, and through the agency of Brahmo volunteers who have proceeded from Bengal to devote themselves to this work of Famine Relief.

Since the date of the report, which comes down to June 26 last, a further sum of Rs. 6,000 has been assigned for the work in and about Mortakka (Central Provinces). It will also be of interest to you to know that a certain amount has been collected here by the Sadharan Brahmo Somaj, and two Brahmo workers have been sent by that Somaj to Ajmere to open a new centre for Famine Relief at that place. Should the need continue, we have received promise of personal help for the work from two prominent Brahmo gentlemen of Lahore, in Punjab, who are prepared to open another centre from the beginning of next month, and to devote themselves to the work of relief. Everything now depends on the monsoon, and all India is waiting with deep anxiety its course and progress. Should, indeed, the rains be deficient, then God help poor India! In any case, and under the most favourable circumstances, much help will yet be needed to set the unhappy people of the famine-stricken tracts on their legs again, and give them seed-corn, cattle, implements of agriculture, and the barest necessaries of life, until the earth and the seasons in their bounty supply once more those necessaries. This work of even the most meagre restitution will, indeed, be a gigantic one, and it is to be hoped the Government and private charity will not fail in this dark hour of need.

One amongst the many legacies of the Famine will be the number of orphans left behind. Several of these are being fed and supported by our workers in the Central Provinces. But it seems many of these miserable waifs of humanity will be left on our hands when the famine has passed away, and we have to look forward to this contingency. Some correspondence is, in fact, already passing on this subject between our workers, and the Deputy Commissioners or the chief Government official of the district in which they are working, and inquiries are being made in respect of the matter."

Report of the Brahmo Somaj Committee's Famine Relief operations, from the last week of April to the last week of June, 1900:—It was on April 15 last that the Brahmo Somaj Committee, on receiving the first remittance from England (Rs. 7,470.13.1) for purposes of famine relief in India, decided that out of this amount Rs. 1,000 be sent to the Honourable Mr. Justice Ranade, of Bombay, Rs. 500 to Lahore (if necessary), and Rs. 6,000 be appropriated for the purpose of opening a relief centre in the Central Provinces with Brahmo workers whose services might be available. More remittances came in; later on and within the period under review Rs. 2,000 was sent to Bombay, and Rs. 7,700 was appropriated for the work in the Central Provinces. No money was sent to Lahore, as there seemed to be no immediate necessity.

For the Central Provinces work Khandwa was chosen as the centre, as being just on the borders of Rajputana and the C. P.; it would serve as a good base of operations for places in both where the distress was reported to be the severest. Babus Lalit Mohon Das, M.A., Sudhir Chunder Banerjee, B.A., and Indu Bhusan Roy, started for Khandwa on the April 21, and Babu Haralal Roy on the 22nd, and these were joined by Babu Brojogopal Neogi on the way to Bankipur. The workers arrived at Khandwa on the 26th, and work was commenced on the 27th. Later on the work was divided between Khandwa and Mortakka (only a few miles from the former), the latter being a very good base for giving relief to the famished people of the Holkar State. In the first week of June Babus Lalit Mohon Das, Sudhir Chandra Banerjee, and Indu Bhusan Roy came back, and Babus Kashi Chuder Gupta and Akhoy Kumar Lodh from Chittagong went to Mortakka to take their place. On June 21 Babu Brojogopal Neogi left Mortakka for Bankipur, and after a short interval returned to Mortakka on July 4.

The following are the methods of relief adopted during the period under review:—

At Khandwa—

(1) Distributing pice.
(2) Distributing grains.
(3) Distributing cloth.
(4) Giving regular family help.
(5) Supplying drinking water.

At Mortakka—

In addition to all the above,

(6) A free "kitchen" for daily feeding people with khichuri.
(7) Attending patients and distributing homœopathic medicines.
(8) Taking charge of a number of orphans.
(9) Disposing of dead bodies.

The total amount appropriated out of the fund for this period was Rs. 7,700, of which about Rs. 6,300 was actually spent, leaving a balance of about Rs. 1,400.

Number of people relieved at Khandwa and Mortakka, April 27 to June 26.

Received khichuri*	... ...	33,322
,,	milk	1,920
,,	cloth	493
,,	alms in pice	5,104
,,	doles of grain	17,771
,,	family help in kind ...	7,527
,,	family help in money ...	12,554
	Total	78,691

Benoyendra Nath Sen,
Sec., B. S. Committee, Calcutta.

LITERATURE.

A FAITH FOR TO-DAY.†

All who have any knowledge of the Rev. R. J. Campbell's work at Brighton will gladly welcome this book of sermons. They were preached in his own church before he started on that South African tour which resulted in so severe and dangerous an illness, and they are sent out just when his many friends are rejoicing at his recovery. The very events of the past five years' history of Union-square Chapel would give an interest to this volume. That Mr. Campbell should have come to a nearly empty meeting-house in a narrow lane; that within so short a time his congregation should have felt it necessary to take over a much larger church; that Sunday after Sunday every available sitting should have been regularly occupied, and large numbers of visitors regretfully turned away; that the congregation have now decided to erect a Nonconformist Cathedral, at a cost of about twenty thousand pounds; that such things should be the outcome of a successful five years of preaching, would of itself give an attraction to this book. But it were wise not to approach these sermons with the bias that expects the fireworks of a Talmage, or the literary charm of a Newman or a Stopford Brooke. Mr. Campbell is nearer in line with his great predecessor of Trinity Chapel; there is the earnestness, though not quite the same rich sympathy, that gave Robertson his power, and the almost complete absence of regard for the finish of style.

These sermons are called "A Faith for To-day," with the sub-title, "Suggestions towards a System of Christian Belief." The young preacher recognises in the laity—at least, in the more thoughtful of them—a genuine desire to know more clearly the elements of religion. Ordinary pulpit ministrations are not always sufficiently definite; too much is taken as known, and the hearers are often left rather with vague feelings than with well-directed thoughts upon religion. So, to remedy this among his own people, Mr. Campbell determines upon a course of instruction in a series of discourses that aim at mental strengthening, convincing, building-up. So he has given mainly a book of deliberate affirmations that often read with a vigour that suggests their birth in the speaker's immediate experience, and have little of the odour of mediæval incense about them. Though, now and again, there is what almost amounts to a pedantic toying with discarded dogma or

* A mixture of rice and pulse.

† "A Faith for To-Day." By the Rev. R. J. Campbell, B.A. J. Clarke and Co. 6s.

bits of ecclesiastical history, the main body of the sermons goes to express reasoned grounds for a few religious certainties. Anything that appears doubtful, or that lacks the support of our inward witness, may be safely neglected. A man's concern to-day can only be with things that really appear true, and that promise to help him. "Our theology must be in harmony with the rest of our knowledge," he says. And elsewhere, "Some persons seem to think of Christianity as a sort of supernatural revealed system, worthy of acceptation whether the human mind can grasp it and appropriate it or not." With such people he has no sympathy. Seek the true, and teach it, is his ideal; and he certainly knows how to teach. His earlier training has not been thrown away; in the far more difficult field of religion he shows himself a masterly instructor. His sermons are, each of them, admirable pieces of construction, with those useful heads and brief outlines, and wise recapitulations, that make an instructional sermon easy to remember. A congregation so led will not complain of "doctrinal sermons" for a season; they find it a healthy intellectual, as well as spiritual, exercise to follow their pastor through his well-arranged garden of teachings.

While keeping far away from any attempt at literary effect (probably because he is an extempore preacher), and making no effort at softening the short blunt sentences, or at giving a smooth connection of ideas, Mr. Campbell nevertheless is in close touch with things literary by his habit of quotation. He shows his wide and careful reading in the number of lines and verses that light up his pages, and that range over a wide field, from Omar Khayyam to Browning, from Clement of Alexandria to Miss Cobbe, and that include such varied types as Tennyson and Anselm, Theodore Parker and Canon Gore, Harnack and Spurgeon, Martineau and John Stuart Mill. And always the passages enter so naturally, not forced, or huddled out pell-mell, as in the patchwork of a preacher who lives with a commonplace book in his hand. One of the uses of these quotations is especially noticeable, and that is the page of detached sayings that precedes each sermon. These extracts go home with rare point, giving an exact outline of what is to follow, and serving as a good reminder on referring again to some particular sermon.

One weakness, incidental to all extempore preaching, is the temptation to the epigrammatic. A phrase may sometimes nail your purpose in the memory, as when Mr. Campbell says, "The proper attitude for a Christian is a solemn optimism," or "Not that God is, but what He is, is the all-important question." But one is, at first, confused by, say, "Christ is our window; self-consciousness is the eye of the soul," and simply worried by such a sentence as "Mind without morals is monstrosity," or the pseudo-Jacobean "No God, no religion."

Probably the chief readers of the book will be ministers, and for them one great recommendation of it is that it answers to Emerson's description of a true book—one that puts us in a working mood. While the reader may frequently differ from Mr. Campbell's conclusions, he finds thought stirred into activity; it is almost like a personal conference with the speaker, and the abundance of material gives the mind food to reject or to digest. Indeed, in this, Mr. Campbell is as prodigal as was another of the Union-square ministers, the well-known Paxton Hood, of whom it was said that one of his discourses gave enough material for a dozen by many other preachers. Probably it would be a good thing for many ministers if they were to take one of these sermons, say the one on the problem of Pain, and, acting on a very old practice, make a careful summary. It might surprise them to find how little padding, and what a body of matter, these clear-cut paragraphs contain.

The book and its method are one; definite and practical, both in form and essence, attempting to provide tangible ground for a modern believer in religion; not to bolster up exploded dogmas by sheer assumption, as Canon Mason does in his "The Faith of the Gospel"; nor to be narrowed to pure humanitarianism; nor to indulge in the thin phrases of a vague emotionalism or of a pietistic sentimentality. Here we have a young preacher of independent judgment, capable of making timid deacons shiver, telling out frankly what he thinks may be truthfully said on the chief points that are left for faith to-day. In the thirteen sermons he treats of the paramount reality of religion, of God, of Jesus the man, and Jesus the Saviour, of moral evil, of pain, of prayer, of the Holy Spirit, and of immortality. In all of these he has kept himself in touch with what has been held in the past, but he treats them in an entirely free and helpful fashion. He will not be bound in his thoughts either by Church or Bible. "Instead of the voice external," he says, "we now trust the voice internal, and all ideas that reach us through the medium of Church, or country, or literature, or science, or personal testimony are, if they are to be accepted as authoritative, tested by that mysterious power which we carry within ourselves, and which is a witness for the divine sacredness of human nature." Even the Bible is no longer unchallenged. It, too, must be tested by that inner power of ours. "We have to bring something to the Bible; it presumes a certain antecedent religious experience."

With as free a mind as possible, then, the preacher attacks these great questions. For the enduring reality of religion he finds not only its continuance in the race speaking for it, but the very constitution of man feels after it, seeks union with God, asserts some creed that is finally ratified, not by Bible or Church, but by the spirit in man. The idea of God he finds rather Traditional than Intuitional, and in its highest known form coming to us from the revelation in Christ. "God's nature is essentially like that of the historical Christ." Then we enter upon the problems of moral evil and pain. Here it is interesting to find how surely the conception of the Fall of Man, as an event in Time, has passed away from really living orthodoxy. Mr. Campbell has no better solution than has long been given for these mysteries of moral evil and pain: he can but find in them the needful experiences for the attainment of good, the "O felix culpa" of the Roman hymn that looks to the redemption; but he grasps the nettle boldly when he says, "Sin is the consequence of a God-ordained bias," and calls the theory Neo-Calvinism. The four sermons on the historical Christ, the Incarnation-idea, and Redemption, will be to most of us the weakest and least convincing of the series. Their main basis, that so depended on by Professor Gardner in "Exploratio Evangelica," the test of *experience*, is apt to be misleading, for surely like experiences have been realised by members of other faiths than the Christian—and they have usually assigned them directly to God, not to Jesus of Nazareth. The old thought of God's "loneliness" if no Trinity exists still satisfies Mr. Campbell. But in the remaining sermons, even in the major part of that on the Holy Spirit, we breathe the open air again. Throughout the book there is a sweet tenderness and deep reverence for the person of Jesus that recalls the fascinating mysticism of "Rutherford's Letters." Altogether "A Faith for To-day" is a refreshing appeal to the "average Englishman" (Mr. Campbell's pet phrase). Sometimes the daring questioning is carried to the point of danger by this man who has but reason and a reasoned faith behind him, and not that powerful Church which is at the back of the Jesuit who loves to practise such things. It reminds one of Cudworth, whose arguments for Atheism are so frankly stated in "The Intellectual System of the Universe" that he hardly disproves them afterwards. But, as with so many liberals of the "orthodox" bodies, we find some curious inconsistency. In Mr. Campbell it takes the form of a belief in "development of doctrine." For an Independent this seems so strange. It seems as though it ought to have landed him, as it did Newman, in the Catholic Church. For example, he acknowledges that "the doctrine of the Trinity does not come first in the order of experience," and fully recognises its slow growth in history, as when he says: "Far rather would I try to reproduce something of the experience of the simple Galileans who first knew and loved Jesus than begin with fourth-century propositions about the Eternal Son of the Eternal Father." Yet he accepts these conciliar decrees—with a reserve of Sabellianism, perhaps—and acknowledges that the doctrine was unknown to the Apostles. One wonders why he stopped short here and did not continue to accept the Councils right up to the Vatican. An evolutionist, even in doctrine, should be thorough. But we are all inconsistent somewhere.

So we put down the book, glad to have met with one who has the ears of the crowd and still largely thinks for himself; one, too, who will not weaken his word by obeying Dr. Horton's advice in "Verbum Dei" and leaving all learning out of the pulpit. Himself delighting in the philosophy of things, Mr. Campbell never fears to give his congregations out of his intellectual and spiritual best, and we part from his book with our sense and hope of the power of the pulpit increased, and our wish that the preacher may speedily be restored to his flock, leading them on through such high thoughts as this with which we close:—

In the hour of sorrow it is the spiritual man who is the strong man; in hours of difficulty and danger it is the man of faith who stands firm. There is something possible to saintship which is impossible to stoicism. The stoic may defy the untoward and calamitous in life, but to do so and remain tender and gentle is the achievement of the saint. It is faith in the living God that

works the greatest marvels in human history.

EDGAR DAPLYN.

SOME REMINISCENCES.

ON looking through "Memories,"* by C. Kegan Paul, I find several passages that bring to me some interesting reminiscences. Mr. Kegan Paul, it may be necessary to remind the younger generation, was formally Vicar of Sturminster Marshall, in Dorsetshire. He was then a Broad Churchman, but becoming first a crypto-Unitarian and afterwards an Agnostic and Positivist, he resigned his living, and entered into partnership with the late eminent publisher, Mr. King, and subsequently with Mr. Trench, a younger son of the late Archbishop Trench. By a not unusual form of reaction, Mr. Kegan Paul, not many years ago, became a Roman Catholic though of the more liberal English school.

The older readers of THE INQUIRER will remember the attempt to establish a "Free Christian Union," of which Dr. Martineau was the prime mover, and Mr. Clayden and the late Mr. Edward Enfield the secretaries. It was intended to take up a work for which it was assumed that a doctrinal society like the British and Foriegn Unitarian Association was unfitted—the representation of congregations founded on perfectly free and open Trusts—although it seems still to be an open question whether there can possibly be a free and open *religious* Trust which at least recognises God, Immortality, Worship, and Conscience. The initial and fundamental mistake in this laudable attempt to realise a real Catholic society was that it originated almost exclusively with well-known Unitarians, and those more or less in avowed sympathy with them, and, therefore, as the event soon showed, could unite nobody but those who were already in more or less theological agreement with each other. It was also weighted with an elaborate prospectus or statement of principles, very eloquent, very characteristic of Dr. Martineau, and, so far as I remember, bristling with disputed propositions. I cannot here attempt to give a history of this well-intentioned but entirely premature movement. The surviving secretary, Mr. Clayden, would confer a favour upon many of the readers of THE INQUIRER, if from the documents in his possession he gave an account of the short-lived Society in the formation of which he took a prominent part. The following passage from Mr. Kegan Paul's work gives at least the main outlines of a movement which at first was thought to threaten almost the existence of the British and Foreign Unitarian Association, but which after publishing its first annual report, came to an end, just one year after its formation :—

The Free Christian Union.

About the year 1870, while retaining my liking for ornate services and a great deal of music in church, my opinions had become practically Unitarian. I had for some time been a pretty constant contributor to the *Theological Review*—an extinct quarterly, then edited by the Rev. Charles Beard. I was quite prepared to join a society, which was, in fact, Unitarian, called the Free Christian Union. The intention was to promote, if possible, a general union of all persons holding Unitarian theology within the various orthodox churches and sects. It was joined by a very few clergy of the Church of England, a few French Protestant pastors, among whom the most important was the Rev. Athanase Coquerel, *fils*, and a few Congregational ministers. We were all extremely in earnest, and unable to see that there was a comic side to the whole movement. . . . The Free Christian Union began and ended its operations by a service in London, at which two sermons were preached, one by Athanase Coquerel, the other by myself. To say that my sermon was one that I had preached at Eton long before I went to Sturminster, with the smallest possible alterations, is simply to say that an Unitarian theology had long been practically mine.

I well remember being present at this meeting, which was held at the Freemason's Hall, and being struck with the unreality—I will not say the insincerity—of the whole thing. A private preliminary meeting, held at University Hall, and attended by few but Unitarians and "advanced thinkers," was characterised chiefly by a vigorous discussion as to whether the new society should be called a Free *Christian* or a Free *Religious* Union, some of the promoters advocating the widest Theistic basis, while the only logical conclusion of their principles seemed to be a basis wide as humanity itself. I remember that it was chiefly Dr. Martineau, always faithful to the *Christian* idea in its broadest form, that settled the new society on the Christian basis.

The society lingered for one short year, gained but a very small amount of pecuniary support, voted a grant of £5 to one country congregation—King's Lynn—supposed to be established upon a perfectly open trust, and then as if exhausted by that effort gave up the ghost, and remains only in the memory of a few veterans like myself, as a well-intentioned, but premature, and as many at the time thought entirely mistaken effort to realise Catholic union on the vaguest possible principles. The threatened British and Foreign Unitarian Association in the meantime went on its way rejoicing, acquiring every year increased strength and vitality. I may add that one cause of the decease of the Free Christian Union was its publication of a pamphlet by Mr. Henry Sidgwick, advocating insincere Conformity, that is Conformity without any real belief.

There are many other pages of considerable interest in Mr. Kegan Paul's "Memories," but I must limit myself to one or two. Here is an interesting reference to a party which, if not extinct, has lost its chief leaders :—

The Broad Church Party.

I may here say that in my opinion the whole theology of the almost extinct Broad Church party is simply Unitarian. Of course when a distinction had to be made, it was possible to make it by quoting creeds and devotions which had been retained by the Church of England from the old Catholic worship. But what I mean is that the sermons preached in Broad Churches might have been delivered in any Unitarian pulpits, and that Broad Churchmen ignored as far as possible the Catholic side of the teaching of the Church of England. Unitarianism is, however, inconsistent and illogical; the true contradictory of Catholicism is Positivism, though I did not then see it.

Mr. Kegan Paul is no doubt familiar with the phrase "the falsehood of extremes," and it seems to me that more truth is often to be found in the *via media* than in either of the so-called logical alternatives, and that religion has a deeper root than logic and abstract argumentation, more in the "pure reason" than in reasoning.

The last extract I shall make is of a more personal character, and requires scarcely a word of introduction, as the names mentioned below still linger in the memories of many readers of this article.

Mr. and Mrs. Pike.

Another family with whom I became very intimate were Mr. and Mrs. William Pike, of Wareham. They were Unitarians and strong Liberals, and therefore quite out of the county and clerical society in which we were supposed to live; but they were clever and well-read people, and Mrs. Pike became one of my greatest friends, while I had a cordial regard for her husband. He was engaged in large clay works in the neighbourhood, paying a royalty on the china clay found near Wareham, with a little private railway from the clay pits to Poole harbour, whence it was taken to the potteries. Mr. and Mrs. Pike were friends of Miss Mulock, afterwards Mrs. Craik, the novelist, who drew them in her work "Agatha's Husband."

Mrs. Pike was daughter of an old friend of mine, the Rev. Lewis Lewis, a contemporary of the Revs. William Hincks, Dr. Hutton, Robert Wallace, and Mr. H. E. Howse, at Manchester College, York. After a ministry at Dorchester and other places in the West of England, and finally at Gateacre, near Liverpool, he retired and spent the closing years of his life in a north-western suburb of London. Mr. Pike was a very interesting character with all sorts of amiable eccentricities, and is painted to the life in Miss Mulock's book, which, by the way, is a plea for legalising marriage with a deceased wife's sister—one of Matthew Arnold's favourite aversions. But the great Matthew, although the ablest of literary critics, had his limitations, and was not quite so infallible as he believed himself to be.

T. L. MARSHALL.

* "Memories." By C. Kegan Paul. London: Kegan Paul and Co., 1899. 7s. 6d.

BOOKS FOR NATURE LESSONS.

IN sending you this list of books, useful in preparation of Nature lessons for Sunday-school, I want to say that they are helps in supplementing and directing, *but not in replacing*, the teacher's own observations :—A. B. Buckley: 1. "Life and her Children," 6s.; 2. "Winners in Life's Race," 8s. 6d.; 3. "Fairy-land of Science," 6s.; 4. "Through Magic Glasses," 6s.; 5. "Moral Teachings of Science," 3s. All published by Edward Stanford, Charing-cross, and subject to usual discount. May be bought second-hand often. No. 1 is perhaps the best to begin with; 2 is a sequel to 1, and deals with the development of back-boned animals; 3 and 4 are physical rather than biological; 5 is an excellent book for adult classes and (in your ear!) for parsons.

Prof. L. C. Miall, F.R.S.: Object-lessons from Nature I., 1s. 6d.; do. II., 1s. 6d. (Cassell and Co.) Excellent cheap handbooks dealing with familiar subjects which, however, need to be better known—*e.g.* (I.), rabbit, eggs and chickens, primrose, dandelion, common shrimp, insects, &c. Part II.—Air, clouds, water, a river, how plants feed, &c. I strongly recommend these two books as written by one who knows how to teach accurately

and fulfils the ideal of a teacher in loving his subject and his pupils equally well. For those who desire to enter into the true spirit of Nature-study I would also recommend — by the same author—1. "Round the Year, a Series of Short Nature Studies," 5s.; 2. "Natural History of Aquatic Insects," 6s.; both published by Macmillan and Co.

For loving appreciation of Nature, and especially of plant life, I know no books more delightful and inspiring than the following two by Eleanor Hughes Gibb: 1. "How Plants Live and Work," 2s. 6d.; 2. "The Making of a Daisy," 2s. 6d. (C. Griffin and Co.) I marvel that these two books are not more generally known and used in our schools.

Many of the books published by the S.P.C.K. are excellent—those especially in their "Romance of Science Series," of which I name Prof. George Henslow's "Making of Flowers," 2s. 6d.; Prof. J. Perry's "Spinning-tops," 2s. 6d.; Prof. C. V. Boys' "Soap-bubbles," 2s. 6d. With regard to these books I would say that teachers using them should be quite familiar with their contents and *talk* the matter to the children. They are perhaps better suited for week-night classes, with experiments.

In the "Library of Useful Stories," published by George Newnes, Limited, are three I will mention as excellent, though not to the exclusion of many others of the series equally good: 1. Grant Allen's "Story of the Plants"; 2. Sydney J. Hickson's "Story of Life in the Seas"; 3. W. P. Pycraft's "Story of Bird Life." The cheapness of books in this series (9d. net) is an additional recommendation.

Fearing to trespass too much on your space, I will only add a few more which I have found useful with no further note on them. M. C. Cooke's "Toilers in the Sea," 6s.; "Freaks and Marvels of Plant Life," 6s.; "Ponds and Ditches," 2s. 6d.; P. H. Gosse's "Evenings at the Microscope," 4s. (S.P.C.K.); J. E. Taylor's "Geological Stories," 4s. (Hardwicke); J. A. Thomson's "Study of Animal Life," 5s. (Murray); J. E. Taylor's "Half-hours in the Green Lanes" (W. H. Allen and Co.); "Playtime Naturalist," 5s. (Chatto and Windus); "Half-hours at the Seaside," 6s. (Hardwicke).

Probably this list, which is similar to the one I gave at Oxford, will suffice for the present. Many of the books may be bought second-hand, and nearly all are subject to usual discount off published prices. If I can be of any further service to teachers by additional lists or notes on books I will gladly avail myself, as now I do, of your courtesy in publishing them.

Thomas Robinson.

AN OLD CHAPEL ENDOWMENT.

The Vicar of Atherton Church v. The Minister and Trustees of Chowbent Chapel.

An Unsuccessful Attempt to Capture an Old Chapel Endowment.

The clerical action in this case, and the recent decision of the Charity Commissioners in favour of the chapel attacked, suggest that publicity may serve the useful purposes of warning other clerics similarly tempted, and of giving information to representatives of other chapels who may ever be called upon to defend their just rights. Even apart from these useful purposes, the case is somewhat interesting in itself. In brief it is this: The Vicar of Atherton in March last laid claim to a small endowment which the Unitarians and their "Presbyterian" or "Protestant Dissenting" predecessors have been in the enjoyment of from its origin, nearly 200 years ago. He appealed to the Charity Commissioners. The main ground upon which the Vicar based his claim was that his present church (the third building on the same site) now stands upon the site of the older Presbyterian chapel of 1645, and that therefore he (the Vicar) was the true successor of the Presbyterian minister to whom this little endowment of £20 was left in 1721 or earlier. In reply to the Vicar's claim, the minister and trustees of the present chapel, erected (*not* on the old site) in 1721, stated their case historically, legally, and equitably to the Charity Commissioners, with the result that the Commissioners, after full consideration, gave their strong, straight decision that the Vicar had no claim whatever.

For the easier understanding of the interesting documents which follow, it may be as well to explain:—1. That for all practical purposes the words Atherton and Chowbent are interchangeable terms. That is to say, Chowbent is Atherton, and Atherton is Chowbent. Atherton is the older name of the township, and is also the name now mostly used by the inhabitants and the various authorities of the district. This name, Atherton, was derived from the Lords of the Manor. At a later date a prominent farmer, named Chowe, past whose tenement the Liverpool and Manchester stage coaches daily ran, along a very stiff and, in winter time, a dangerous declivity or "bent," seems to have been the cause of the place being known as Chowe's Bent or Chow-Bent. This name appears to have "caught on," both locally and abroad. It still sticks, especially among the older inhabitants, who, however, more often call the district simply "Bent." Thus, for practical purposes, Atherton and Chowbent are one and the same place.

2. Two or three matters of history in connection with Chapel and Church here should also be known. The Presbyterian chapel was the only place of worship here for seventy-seven years before there was an Episccpalian church. In 1645 the first chapel appears to have been built. Early in 1721, young Lord Atherton, then just of age, took this 1645 chapel from its owners and builders. His only "right" for so doing was that the chapel stood on his estate, and the congregation had never had the site conveyed to them by deed; his reason for thus removing the congregation appears to have been political. Be that as it may, the old chapel, taken in this way, was, in *1723*, consecrated into an Episcopalian church.

But what of the congregation that had been turned out? They seem to have set to work at once, in 1721, to build the present spacious chapel, the rich dark oak of which is still so much admired, and the historical associations of which—especially those of "General" Wood's day—are so well known in Lancashire. While this chapel was being built the congregation appear to have held worship in "Hag Fold."

One other fact needs noting. When Lord Atherton turned the congregation out of the old chapel early in 1721, the Rev. James Wood (junior) was minister of it. He became minister of the new hapel (the present one) when it was opened in 1722, and, of course, ministered to his chapel-less congregation while they worshipped in "Hag Fold." Wood's ministry of the congregation, succeeding his father of the same name, seems to have extended from 1695 to 1759. This is the famous James Wood who, at the call of his country, in 1715 (five years before he and his people were turned out of their chapel), had taken "the lusty men" of his congregation to Preston, and so ably defended his point of the river there against the "young Pretender," as to earn for himself ever after the title of "General," the grateful thanks of the Government, and a Parliamentary grant of money to cover all his outlay. This money he is said to have used in 1721 to begin the building of the new chapel on a piece of freehold land, where no ground landlord could ever again disturb the congregation.

Now just in this year (1721), two years, be it noted, before the *old* Chapel was consecrated to Episcopalianism, and while Mr. Wood and his congregation were worshipping in "Hag Fold," and apparently while the *new* Chapel was being built, the £20 endowment, over which the recent trouble has arisen, was deeded by a Mr. Sanderson, and *the Rev. James Wood was the first trustee.* In 1730 another deed was made, and Mr. Wood was again the first trustee.

About this period a number of small and varied charities were brought together under one set of trustees, and invested in some cottages and land at Astley, near Atherton. The largest of these charities was Whalley's, and hence the lot came to be known as "Whalley's Charity and Others." The interest on the "Sanderson" charity has been regularly paid to the chapel, at Atherton, until the present year.

Early this year, or late last year, the Vicar of Astley, who happens to be one of the trustees of these "Whalley and Other Charities" raised an objection to this "Sanderson" interest being any longer paid to the Unitarian minister. As it happened, in the month of January, this year, a Commissioner came into the district to inquire into its charities, and Mr. Thomas Smith, the acting trustee of "Whalley and Others," asked the Commissioner what he must do about this "Sanderson" interest which had, until the vicar of Astley's objection, been regularly paid to the Unitarian chapel. In answer to the Commissioner, Mr. Smith stated that the earliest deed in connection with this "Sanderson Charity" was 1721. Then the Vicar of Leigh informed the Commissioner that the Unitarian chapel was not built until *1728!* No one representing the chapel was present in the room at the time, or the Vicar of Leigh would have received correction at once by being informed that the chapel was erected in 1721. The correction was given him in the local paper the week following. The Commissioner wisely declared that he could not decide such a matter without full information from both sides, and advised the acting trustee to write to the Charity Commissioners. Then it came out, for the first time, that *three* vicars were at work on this business, and that it was the Vicar of Atherton who was to claim this endowment! The very smallness of the thing claimed—namely,

the yearly interest on £20—the neighbourly feeling which exists between Chapel and Church folk in Atherton, the various good things in which they work together in the township, and the friendly personal relationship between the vicar and the Unitarian minister—made the action all the more painful. The best construction which can be put upon the whole affair is that this is only another instance in which the State Church system tends to make its officials sometimes forget a few of the elementary virtues of life.

The following letters will now speak for themselves :—

Letter of the Secretary, Charity Commission, to Mr. Thomas Smith, the Acting Trustee of the Charity in Question.

Feb. 14, 1900.

Referring to your letter which was received at this office on the 8th inst., I am to request that the grounds on which Mr. Nuttall, the vicar of Atherton, claims to be entitled to the income of Sanderson's Charity may be stated. The Commissioners should also be informed of the denominations which had chapels at Atherton in the year 1721.

The views of the minister of the New Bent Chapel should also be stated.

The Vicar of Atherton's Claim.

March 13, 1900.

Dear Sir,—In my note of last week I explained how it was that I had not replied sooner to the inquiries from the Charity Commissioners respecting the Sanderson Charity. I ought to say that, although I have now been Incumbent of Atherton for nearly thirty years, I only heard of the Charity shortly before the inquiry respecting the charities in the ancient parish of Leigh on January 30 last. The only chapel in Atherton in 1721 was that on the site of my present church. It was used generally but not exclusively by the Presbyterians of that day, for the Vicar of Leigh had the right either personally or by deputy to officiate in the chapel "a large Bible and Book of Common Prayer being provided for the purpose." In 1723 the chapel was consecrated on behalf of the Bishop of Chester by Bishop Wilson, of Sodor and Man.

In 1810 it gave place to a larger brick church, and this was replaced in 1879 by the present stone church, both having been built on the site of the original chapel. I claim, therefore, to be the legitimate successor of the minister of the original chapel.

The statement is made that "the interest of £20 is to be given to a preaching minister for the preaching a sermon every Tuesday in Easter week at the chapel in Atherton or some other place in the neighbourhood." As I am not aware that the Presbyterians in 1721 kept the seasons of the Church, and their successors, the Unitarians, of the present day certainly do not, I think, I may fairly say that the said interest should be paid to the Episcopal representative of Atherton Chapel. During the whole of my residence in Atherton I have never heard of such a sermon being preached in the Unitarian Chapel in Atherton, which was built by subscription for the use of the Presbyterians when the original chapel was consecrated.—Yours faithfully,

(Signed) W. Nuttall.

Reply of Minister and Trustees of Chowbent Chapel.

The minister and trustees of the Chowbent Presbyterian (Unitarian) Chapel, Atherton—sometime known as the New Bent Chapel—state with respect to the above charities :—

1. That they have not had an opportunity of perusing the will of the donor of the sum of £20 in question, though they have made search for it, but it appears from Mr. Thomas Smith's letter to the Commissioners of Feb. 7, 1900, that a deed of May 10, 1721, states as follows :—

> "William Sanderson, Schoolmaster, by his Will, gave the interest and improvement of the other £20 to be given to a preaching minister for the preaching of a sermon or lecture yearly upon every Tuesday in Easter week at the chapel in Atherton, or some other place in the neighbourhood for ever."

2. The report of the Commissioners, after an inquiry in 1827, shows that the deed above mentioned was a conveyance from Richard and William Sanderson to certain trustees of some property in Astley in consideration of the sum of £110 of which William Sanderson's total bequest of £40 formed part.

3. It appears from the above, that the bequest was made at an earlier date than 1721 (when there was no episcopal chapel in Atherton, see par. 4), and that the donor and the William Sanderson, party to the Deed of 1721, were two different persons.

4. In answer to the Commissioner's inquiry (by letter to Mr. Smith of Feb. 14, 1900), the minister and trustees state that the only denomination which had a chapel in Atherton, in 1721, was the Presbyterian, of which the Rev. James Wood was the minister from 1699, and that he was afterwards—until the year 1759—minister of the "New Bent" Presbyterian Chapel. For this statement the following official report from the Vicar of Leigh to the Bishop of Chester in 1722-3 is relied upon :—

> "Chowbent, Atherton. Certified anno 1705, £2 15s. per annum. *Vide* Pap. Reg., but certified anno 1717 by the Vicar of Leigh, that nothing belongs to it that he knows of, but that he hath heard that about £2 10s. was given by Dame Mort formerly. It was built (as he hath been informed) about 1645 by the then Lord of Buisy and his tenants, they building the body of the place and he the chancel. He believes it was never consecrated, and that it hath always been possessed by Presbyterians, who, when the vicar comes to officiate, quit the place, leaving him a large Bible and Common Prayer-book ready for use.
>
> "Mr. Atherton, the Lord of Buisy, hath now taken it from the Dissenters, and hath proposed to the Governors of the Queen's Bounty to augment it, anno 1722."
>
> "Mr. Atherton, of Buisy, hath £200 towards augmenting this chapel, 1722, and it was consecrated by the Bishop of Man, anno 1723."
>
> ("Notitia Cestriensis," II., Part 2, p. 189, edited by the Rev. F. R. Raines, M.A. (one of the Chetham Society's publications).

5. The minister and trustees believe that the successive ministers of their chapel have, from time to time since the bequest became operative until now—a period of nearly, perhaps quite, 200 years—been the undisputed recipients of the income. In proof of this the following evidence is submitted :—

(*a.*) The statement in Mr. Smith's letter to the Commissioners of February 8 that "this money has been regularly paid to the Presbyterian minister (or his church) in Atherton (now commonly called New Bent or Chowbent Unitarian minister.")

(*b.*) Accounts of the chapel treasurer are in existence as far back as 1786, and these show that the income has been paid regularly during the whole of that period. This is confirmed by an account-book now in possession of the acting trustee of the charity, which dates back as far as the year 1806, and shows payments to the minister of this chapel from that date to the present time.

(*c.*) The Rev. James Wood, who was the first named of the trustees in the deeds of 1721 and 1730 (referred to in the Charity Commissioner's Report of 1827) was the minister in 1721 of the "Old Bent" Chapel, and in 1730 of the "New Bent" (the present Unitarian chapel) which was built in 1721 and opened in 1722.

Further, several other of the trustees named in the deeds of 1721, 1730, 1768, and 1798 were members of the congregation of this chapel, and their only interest in these trust funds was in that part received by their minister. For instance, Adam Mort, Benjamin and Richard Meanley, John Mort, Richard Withington, John Valentine, and Peter Withington, whose connection with the chapel is shown by the inscriptions on grave stones in the chapel-yard and mural tablets within the chapel.

Moreover the family of Sanderson have been connected with the chapel ever since its foundation.

(*d.*) An endorsement of the deed of Jan. 9, 1768, showing "the charities particularly mentioned, by whom left and for what use." Item No. 8 reads :—

> "And the other £20 the interest to be given and paid to the parson of 'New Bent Chapel' to preach a sermon every Tuesday in Easter week." No other chapel than that represented by the writers was ever known by this designation, and therefore it was evidently understood in 1768 that the minister of this chapel was entitled to the income in question.

6. With regard to the condition attached to the bequest we submit that though the present minister of the Atherton Chapel has held the office since Jan. 1, 1891, and has been in regular receipt of the interest of the fund in question, he had never heard, until very recently, that "a sermon or lecture" was connected with it. He had always understood that the income in question was simply the proceeds of an investment made by former trustees for the benefit of the minister of this chapel.

So far as we know "a sermon or lecture yearly upon every Tuesday in Easter week" is not an Episcopalian institution, and has certainly not obtained in the Episcopalian church at Atherton. But a

"sermon or lecture" on stated week days was a peculiar institution of Protestant Dissenters in the seventeenth and eighteenth centuries.

By change of circumstances these sermons or lectures of Protestant Dissenters on stated week days have long since fallen into disuse in all parts of the country or have taken some other form. In our own case here the minister lectures in the schoolroom adjoining the chapel, and also in the chapel periodically, but not on "Tuesday in Easter week," that being a holiday time in this district. Note that the Trust says "at the chapel or some other place in the neighbourhood."

Of course the minister is willing to comply with the strict terms of the Trust if needs be, but we are of opinion that the spirit of the Trust is already being adhered to.

7. It is submitted that on the above facts the title of the minister of this chapel to the income from Sanderson's bequest is confirmed by the Dissenters Chapels' Act, 1844 (7 and 8 Vict., C. 45). Also that the claim of the Vicar of Atherton to this fund is barred (by the same statute) unless he can show that the fund was created by an instrument declaring that it was intended to be applied to the promotion of the particular religious doctrines or opinions of the Church of England.

The Charity Commissioners' Decision.

June 19, 1900.

Letter to the Acting Trustee.

Referring to your communication of March 23 last I am to state that in the view of the Commissioners the claim of the Vicar of Atherton to be entitled to the income of Sanderson's Charity has not been established. I am to point out that at the date of the foundation of the charity the Atherton Chapel was generally used as a Presbyterian chapel, and that the income arising from the endowment has been paid to a Presbyterian or Unitarian minister for nearly two hundred years.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdare: Highland Place.—A farewell meeting was held Aug. 2, in connection with the departure of the Rev. E. Robinson Hughes to assume the pastoral charge of the Devonport congregation. The Rev. J. J. George presided. Cordial appreciation of Mr. Hughes's preaching and pastoral powers was shown by the numerous speakers and endorsed by the audience. Mr. Hughes expressed his thanks to his friends at Aberdare, whose kindness he would remember with much pleasure.

Ballymoney.—The members of the Unitarian Church have recently made a presentation of a purse of sovereigns to Miss Matts as a token of their esteem and appreciation of her many acts of kindness in connection with church duties.

Belfast Domestic Mission Church.—The annual excursion of the members, scholars, and friends was held on Wednesday, July 25, the place selected being Helen's Bay, a pleasant little watering-place on the shores of Belfast Lough. The party numbered about 150, which included about thirty of the York-street congregation. On Sunday, July 30, the Rev. G. J. Slipper preached an eloquent and impressive sermon on "The Indian Famine," describing in a terse and graphic manner the horrors and sufferings of our brethren in the East. At the close of the service a collection was taken up on behalf of our local (Lord Mayor's) Indian Famine Fund, a good amount being realised.

Kidderminster.—A garden fête, held on Saturday week, in aid of the church funds, was opened by Mrs. Cecil Harmsworth. Reference was made by the speakers, who included the Rev. E. D. Priestley Evans, Colonel Talbot, Mr. Thompson (London), and Mr. Cecil Harmsworth, to the late Mr. Richard Eve, who had for many years supported the work of the church. Mr. Thompson, whom Mr. Eve desired to be regarded as Liberal candidate for the borough in succession to himself, spoke particularly of Mr. Eve's excellent work in connection with Masonic schools, and to other philanthropic work in that district and many others.

London: Hackney.—The new Gravel Pit Church will be closed on Sundays, August 19 and 26, and Sept. 2 and 9, to allow for the execution of some repairs and decoration.

Pontypridd.—On Sunday, Aug. 5, Dr. Griffiths tendered his resignation of the pastorate of the Unitarian Church at Pontypridd, to which he succeeded in 1893. The secretary brought the matter before the Church Committee on Sunday evening, when expressions of deep regret were made by every member present. The matter will be further considered on Sunday next.

Stockport.—On Thursday, Aug. 2, a very successful garden party, in connection with the Ladies' Auxiliary, was held in the grounds of Brinnington House and Brinnington Hall, by the invitation of Mr. and Mrs. J. G. Johnson, J.P., and Mr. and Mrs. J. G. Johnson, jun. Nearly 120 friends sat down to tea. Fine weather fortunately prevailed.

Whitby.—The Rev. F. Haydn Williams has been returned at the head of the poll at the School Board Election held last week. The Chairman of the late Board was rejected.

OUR CALENDAR.

SUNDAY, August 12.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. Amos.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. A. J. Marchant.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. Harwood, M.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. Harry S. Perris, M.A.

Hackney, New Gravel Pit Church Chatham-place. Closed for repairs.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill Unitarian Christian Church, 11 A.M., Mr. Mozoomdar, and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M., Rev. P. C. Mozoomdar (Brahmo Somaj), and 7 P.M., Mr. E. Capleton.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Passing Years." Evening, "A Summer Parable."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, near Oxford-circus. Closed for repairs.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Mr. S. Field.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. Herbert Rix, and 3 P.M., Service for Children.

Stepney-Green, College Chapel, 11 A.M., Mr. L. Tavener, and 7 P.M., Mr. P. R. Pratt.

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A B. Midlane, and 6.30 P.M., Mr. L. Tavener.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Mr. F. H. Vaughan, B.A.

Bedford, Library (side room), 6.30 P.M.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Mr. Edgar Thackray, of Victoria University.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., J. Remington Wilson, M.A.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. George St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. Richard Lyttle.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A., Bradford. Evening, "The Glorious Mission of our Faith."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Margate, Forester's Hall, Union-crescent, 11 A.M., Mr. Peter Bond.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, St. George's Hall, George-street, High-street, 6.30 P.M., Mr. Peter Bond.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. W. H. Shrubsole, F.G.S.

Rochdale, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. J. M. Mills, of Bootle.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. W. R. Shanks.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

MARRIAGES.

Parker—Spedding—On the 8th Aug., at Blackwater-street Unitarian Church, Rochdale, by the Rev. Thos. Carter, Alice, only daughter of Robert Parker, of Springfield Newhey, to Thos. P. Spedding, Minister of Blackwater street Church, eldest son of J. F. Spedding, of Lowfield, Stockport.

DEATHS.

Squier—On the 1st August, at 21, Albert-road, Dover, Sarah Elizabeth, only surviving child of the late Rev. John Omer Squier, and granddaughter of the late Rev. Wm. Moon, both formerly of Deptford.

Schools, etc.

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Prospectuses may be obtained from Mr. GUY LEWIS, Head Master (at the School), or from Mr. E. W. MARSHALL, Clerk, 38, Barton Arcade, Manchester.

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For further particulars, apply to the Principal, Miss JESSIE BAKER (Trained by Mme. Bergman, Osterberg).

THE POLCHAR, AVIEMORE, N.B. —The Misses Martineau would LET their COTTAGE for September and October, or part of that time.—For particulars address there.

UNITY CHURCH, ISLINGTON.

THE REV. P. C. MOZOOMDAR (of the Brahmo Somaj) will preach here on Sunday morning, August 12, at 11 o'clock.

PULPIT SUPPLY. — The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY. — The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after September).

REV. W. MASON can SUPPLY during the Summer and Autumn, or take temporary charge of VACANT PULPIT.—Address, Culcheth, Warrington.

FRANCIS HAYDN WILLIAMS, Minister of Flowergate Old Chapel, Whitby, offers his PULPIT and HOUSE for the month of August or September, in EXCHANGE. The house has five bedrooms.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amounts already acknowledged, £2,208 4s. ; Some Friends from the Stamford-street Chapel, per the Rev. F. Allen, £1 1s. 6d. ; A. Sorby, N. Lake, S. Williamson, 1s. 6d. ; Mrs. E. Griffith (additional), £5 ; Mr. B. H. Naylor, 10s. ; Mr. J. H. Nicholson, £2 2s. ; Miss Louisa Marshall, £5 ; E. Y. L., £1 ; Mr. H. Last, 10s. ; the Rev. and Mrs. F. K. Freeston, £1 1s. ; Mr. Charles Wood, £1 ; Total, £2,225 10s. 0d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE Bishop of Hereford has sent a letter to his clergy suggesting the appropriateness of a special appeal for the Indian Famine Fund at the time of the harvest thanksgiving. "Although many of our parishes have already sent liberal contributions, I believe that they would still desire to give additional help, and that all would welcome the opportunity of giving something at this season in aid of those suffering multitudes who are slowly dying of starvation, while we have bread enough and to spare ; and I should be glad if we could make up a substantial diocesan fund from our harvest thank-offerings. I would not ask or suggest that your annual offertory should be taken away from the good cause to which you may be in the habit of giving it, as true charity requires that our ordinary good works should go on uninterrupted and undiminished by these special appeals to which we make a special response. My hope is that if you could announce to your parishioners beforehand, either that some portion of the harvest thanksgiving offertories, or some additional offering at this thanksgiving season, would be sent to relieve the famine-stricken people of India, and if you were to explain in some detail the nature and extent of the suffering that is crying to us for relief, the hearts of your parishioners, rich and poor alike, would be so touched by the contrast between their own happier lot and the sad and sore burden of those who are perishing and seeing their children perish from starvation and cholera, that their offerings would be exceptionally generous." The Bishop's suggestion may well find a response in other circles, beyond that to which it is specially made.

THE unexpected death of the Lord Chief Justice on Friday of last week closed a career of great brilliance, and has deprived the country of services which had still the promise of much eminent usefulness, not only in the discharge of the accepted duties of an exalted office, but in fearless efforts of reform. Against corruption in the commercial world, Lord Russell had entered upon a determined campaign. As an advocate of international arbitration, one of whose greatest achievements was in connection with the Behring Sea Arbitration at Paris, his loss is to be deeply deplored. In the simplification of legal procedure, and in the matter of special legal education, there was much still hoped from his strenuous purpose and unwasted powers. Lord Russell was not yet seventy, having been born at Newry in 1832. He was always known as a devoted Irishman. Writing of him to the *Manchester Guardian*, an Irish correspondent says :—

> The first Irishman that was ever Lord Chief Justice of England, and the first Roman Catholic that filled that great office since the Reformation, is dead ; the greatest advocate of our time is no more. Charles Russell's illustrious and honoured career is over. England honours his memory, but Ireland will weep over his grave, for he was a true, upright, and fearless Irishman. Strange to think that the little town of Newry, the border town between north and south, between Protestant Ulster and Catholic Ireland, should have given birth in twenty years to Lord O'Hagan, the first Catholic Lord Chancellor of Ireland since the Revolution ; to Sir Charles Gavan Duffy, the first Irish Catholic Prime Minister of Victoria ; to John O'Hagan, the first President of the Land Commission in Ireland ; and to Lord Russell, with his many claims to national recognition, besides the two famous so-called rebels of 1848, John Mitchell and John Martin.

Lord Russell's fame as an advocate was made on the Northern Circuit, and he was for a number of years resident in Liverpool. In 1880 he entered Parliament, and five years later became Mr. Gladstone's Attorney-General. When, in 1894, he succeeded Lord Coleridge as Lord Chief Justice he accepted the office, as he wrote to a friend in Liverpool, feeling that his powers were fully at command, and for the sake not of dignified promotion, but of service which he could render, and for which there was great need. The brilliant advocate, as Sir E. Clarke said, became a great judge, and his death is a national loss.

THE twelfth annual exhibition of Co-operative Productions, under the auspices of the Labour Association, was opened at the Crystal Palace on Tuesday by Major-General Sir Frederick Maurice. Earl Grey, the President of the Association, who was in the chair, said that they were the successors and inheritors of the Christian Socialists of 1848, in their aim to bring nearer a state of society in which industrial peace, based on individual development, might be securely established. Sir Frederick Maurice, in declaring the exhibition open, referred to the progress of the co-partnership movement, in which his father, Frederick Denison Maurice, had been associated with Charles Kingsley, J. M. Ludlow, Tom Hughes, and Vansitart Neale. Of those pioneers Mr. Ludlow was the survivor, and took part in the meeting, proposing a vote of thanks to the opener, which was seconded by Mr. Holyoake. Earl Grey is succeeded in the presidency by Mr. Burt, M.P. The exhibition included exhibits from thirty-six workshops in different parts of the country, and showed a great development in co-operative industry.

THE fourth International Zionist Congress, which aims at the re-settlement of the Jewish people in Palestine, was opened at the Queen's Hall, Langham-place, on Monday, under the presidency of Dr. Herzl. The shameful persecution of Jews in different countries of Europe has given a strong impetus to this movement, and the first congress was held at Basle in 1897. Sir Francis Montefiore, who has thrown in his lot with the movement, protests against the lack of sympathy with the movement on the part of Jews in this country, who have none of the sufferings to endure which make life so intolerable to the majority of their fellow-Jews in other countries. He pleads that Palestine is essentially a fertile land, and that Jews, where they have the opportunity, have shown capacity for agriculture, so that there need be no fear that the movement,

MEADVILLE THEOLOGICAL SCHOOL

if it could be carried out, would end in disaster. At present, however, it is only a distant hope.

The loss of the French torpedo-boat destroyer *Framée*, through collision in a calm sea with the flagship *Brennus*, was marked by more than one instance of true heroism. Commander Mauduit, clinging to the *Framée* as she was sinking, refused the offer of a life-belt made by a quarter-master of the *Brennus*, who had come near in a boat, and left it for some of his men who were struggling in the water. "Keep up courage, men! Try to save yourselves. Farewell!" he is said to have shouted as his boat went down. The engineer of the *Framée* also, when he saw what was coming, helped two of his men out of the engine-room and made them put on life-belts, whilst he himself went down; and his assistant, having made his men go up on deck, similarly died at his post.

"We spent yesterday," a correspondent to the *Guardian* writes, "pursuing an entirely modern cult known only to the latter half of the nineteenth century—I mean that of Ruskin. Till Sept. 8, at the Institute Coniston, there is a most representative exhibition expounding the life and work of this great man. A very full collection of his own drawings, copies and original works, beginning from his tenth year are being shown, together with modern pictures and copies of old masters, and photographs illustrative of Ruskin's taste and work. We saw, too, personal relics, manuscripts, specimens of his own writings, and last, and by no means least, three original water-colours by Turner, representing that great artist's three periods. Among the family relics are Ruskin's christening robe and cap, the Bible out of which his mother taught him, his inkstand, water-colour box, walking stick, college cap and gown, &c. Among the family miniatures one of his mother proves that he must have much resembled her; there are also those of his grandparents and others of his kin. Of himself there are several portraits, one a photograph after J. Northcote, R.A., when Ruskin was three years old, two others of him in early manhood, by George Richmond, R.A., and another quite of recent days, a pathetic representation of old age, painted by Mr. A. Severn, who also sends pictures of his study and bedroom. Here, too, are the sketches done by the art correspondent of the *Graphic* at the time of John Ruskin's death. We next visited the churchyard and the plain green mound beneath which he rests, the surrounding grass trodden down by the feet of the many who visit the spot. One could wish the church more worthy to have been the scene of the last rites; it is plain, ugly, and excessively modern in appearance. The little exhibition of over 400 objects is got up for the benefit of the Coniston Institute, and with some idea of making a permanent museum in the place where John Ruskin lived and died."

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mrs. Kennedy, 5s.; A Friend, £10; Four Holiday makers, £1 7s. 6d.; Miss Carpenter, 10s.

ARTICLES IN THE REVIEWS.

China and South Africa naturally hold a large place in this month's reviews. Among the South African articles is a vigorous defence in the *Contemporary* of Sir Alfred Milner, as an ideal High Commissioner and Imperialist by Mr. F. E. Garrett, who admits, however, that the publication in June of last year of the historic dispatch of May 4 was a mistake. In the *Nineteenth Century*, in addition to the military articles there is "An American View of the Boer War" by Mr. E. J. Hodgson, of St. Paul, Minnesota, which certainly does not err in the moderation of its statements as to the faults of the Boer character. In the same review Mr. J. A. Marriott writes on "The Imperial Note in Victorian Poetry," contrasting the poverty of the earlier years of the Queen's reign in this respect with the last twenty years, attributing to Seeley's "Expansion of England" not a little influence in the creation of a true Imperialistic sentiment, and ranking Mr. Henry Newbolt's ballads with Tennyson's. The beginning of the new epoch Mr. Marriott dates from 1872, and the publication of Tennyson's lines on Canada in the epilogue to the "Idylls of the King." Of Kipling he says:—

> It is easy for the superior person to sneer at Mr. Kipling as a literary Hooligan or a Jingo Methodist, but it is at least questionable whether any poet has ever succeeded in interpreting with greater precision, and in expressing with more majestic force, the prevailing but inarticulate sentiment of an entire nation. It is impossible to forget the effect produced when, on that bright June morning, three years ago, amid all the glint and the glamour of the Imperial Jubilee, there fell upon the ears of the nation the solemn and sonorous swell of "The Recessional."

> God of our fathers, known of old,
> Lord of our far-flung battle line,
> Beneath whose awful Hand we hold
> Dominion over palm and pine,
> Lord God of Hosts, be with us yet,
> Lest we forget, lest we forget.
>
> The tumult and the shouting dies,
> The captains and the kings depart,
> Still stands Thine ancient sacrifice,
> An humble and a contrite heart.
> Lord God of Hosts, be with us yet,
> Lest we forget, lest we forget.

Far happier thoughts for a true Imperialism than at the seat of war are to be found in contemplation of the new Commonwealth of Australia. In the *Contemporary*, Sir Robert Stout, who writes on "Australasia: Her Resources and Foreign Trade," points out that while the population of Australasia is at present small, being estimated at four-and-a-half millions, it is equal to what the white population of the United States was at the beginning of the century:—

> In 1861 the white population was 1,221,274. In 1900 it is 4,500,000. It has therefore nearly quadrupled in forty years. Who can predict what it may be in 2000? The race is a pure race. It has less admixture of races than Canada or the United States. The vast majority of the Colonists came from the British Isles.

In the *Nineteenth Century*, Mr. A. G. Berry, who acted as secretary to the Australian Federal Delegates, describes the constitution of "The New Commonwealth," as the most liberal that has yet been conceived, and writes very warmly of the fitness of Lord Hopetoun for the duties with which he is entrusted as its first Governor-General.

Of the Bishop of Hereford's article in the *Nineteenth Century* on "The Slow Growth of Moral Influence in Politics," we have spoken in another column. In the same Review Mr. Arnold Ward utters some salutary warnings on the subject of "Missionaries in Egypt." Prince Kropotkin contributes a valuable article on "The Small Industries of Britain," and Mr. M. MacDonagh concludes his delightful notes on "The Bye-ways of Rural Ireland." In the *Contemporary*, Sir Walter Foster's article on "Hospital Scandals in South Africa" should be noted, and Mr. Aylmer Maude's on "Tolstoy's Theory of Art," which deals effectively with the criticisms of an article on that subject in the April *Quarterly*, and brings out the real value of Tolstoy's work.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

The Life and Times of Jesus the Messiah. By A. Edersheim, M.A., D.D., Ph.D. Two vols. 12s. (Longmans.)

Some Tides of To-day. By Rev. Harry Jones. 6d. (Elliot Stock.)

The Transvaal: Past, Present, and Its Future. (South African Vigilance Committee.)

Biogen: A Speculation on the Origins and Nature of Life. By Professor Elliott Cones. 1s. (T. O. Todd.)

Over the Alps on a Bicycle. By Mrs. Pennell. 1s. (Fisher Unwin.)

Neo-Christian Epistles. By B. S. Drury. 2s. 6d. (Swan, Sonnenschein and Co.)

Bookman, Indian Magazine, London Technical Education Gazette, Concord.

Whoever is faithful to a first grace that opens on him shall have a second in advance of it; and if still he follows the messenger of God, angels ever brighter shall go before his way. Every duty done leaves the eye more clear and enables gentler whispers to reach the ear; every brave sacrifice incurred lightens the weight of the clinging self that holds us back. Every storm of passion swept away leaves the air of the mind transparent for more distant visions; and, thus, by a happy concord of spiritual attractions, the helping graces of heaven descend, and meet the soul intent to rise. —*James Martineau.*

Look at this young man. He is building up his fortune, and that is all men see, and they praise that, and say he is an industrious and excellent man, and will probably be rich. I see and respect that for what it is worth. But behind his fortune there is rising up his character, stone upon stone, brick upon brick, story after story; and, by-and-by, that will be accomplished, and the great angel of death will come and pull down that scaffolding, and it will lie here, useful once, but idle rubbish now; and there will stand resting on the rock of ages and reaching far up into the heavens the great brave character which the man has built in the everlasting sunlight of God, itself as everlasting and always as fair.—*Theodore Parker.*

RITSCHLIAN THEOLOGY.—I.

PROFESSOR HARNACK'S "HISTORY OF DOGMA."

Some readers of The Inquirer may remember a series of short articles which appeared in these columns in September and October, 1896, and in which an account was given of Albrecht Ritschl and of the system of theology connected with his name; but, however that may be, there are few serious students of present-day opinion who are not aware of the important position occupied by the "Ritschlian school." In Germany its exponents hold the leading professorships at many Universities, and in this country and the United States there are unmistakable signs of a trend toward the position in theology represented by them. It is well known that in the Free Churches, whether "evangelical" or heterodox, there are preachers who gladly avail themselves of the Ritschlian mode of escape from the pressure of modern criticism, and who find in writings like Hermann's "Communion with God" a refreshing spring of devotional feeling. Nevertheless, as the articles referred to were intended to show, there are, to some minds at least, serious grounds of objection to this attractive and influential system of teaching. The old-fashioned orthodoxy has spoken out against it, alike in Germany and in Britain (for here Scotland claims an explicit recognition), and has denounced the new ideas as dangerous in the extreme. We do not remember more than brief and passing criticisms from the old-fashioned heterodoxy—whether its representatives are, as a rule, too lazy or too hazy to deal seriously with the subject may be left to its enemies to decide. But it is clear that Ritschlianism is, for good or ill, a matter not to be lightly ignored; and the patience of the thoughtful may not be over-taxed, therefore, if in two or three further articles on the subject, we try once more to call attention to some of its peculiarities.

As a ground-work for this resumed examination of the new "orthodoxy"—for despite the remarks of friends and foes, the Ritschlians claim to be well within the heritage of Luther, if not its sole possessors—we may conveniently make use of two works, one a translation from the German, and the other by an English writer, which have appeared since the former sketches were written. There is, indeed, great disparity in the two works, whether as regards bulk or critical importance. One is Professor Adolph Harnack's "History of Dogma," the English translation of which fills seven goodly volumes*; while the other is in the modest compass of one volume, although a substantial one, and consists of lectures given to a college audience.† It is not at all unlikely that the latter work will prove more directly serviceable to many readers than the former, for it succinctly presents a view of the whole field of Ritschlian philosophy and criticism; and this in no carping or ungenerous spirit, such as has shown itself in some former books by writers in this country, but with the sympathy that gives insight. At the same time the work presents an estimate, from what we may regard as the Liberal Independent side, both of the gains and the dangers—if not the losses—of the new system. Postponing further reference to this useful book we propose to give in the first place a brief account of Harnack's "History," and to supplement this with a few illustrative passages relating to points of special interest.

Dr. Harnack, who is, we believe, not yet fifty, has long been celebrated for his investigations in the field of early Christian history. Despite the opposition of the orthodox Lutheran party, his career as professor of Church history at Berlin has just been crowned by his appointment as rector of the University. The first volume of his "Dogmengeschichte" was published just fifteen years ago, and the third and last followed four years later. The third edition appeared in 1897, and the English translation—which is by several hands, the difference of whose touch is very evident—has been made from this third edition, and, therefore, must be accepted as presenting the matured views and revised expressions of the author. In a brief "preface to the third edition," which we could have valued more had it been extended, Dr. Harnack refers to some of the more important "objections" which have been raised against his work, and offers some remarks in reply to each. We may usefully turn to one or other of these matters, by and by; let us first see how the author deals with his vast subject.

Defining Church dogma as "the doctrine of the Christian faith, logically formulated and expressed for scientific and apologetic purposes"—a logical formulation with which he has the least possible sympathy—Dr. Harnack points out the impossibility of drawing any hard and fast line between the time of the origin and that of the development of dogma; but the "final point of division" is found when an article of faith, logically formulated and scientifically expressed," is raised to the *articulus constitivus ecclesiae* and is "universally enforced by the Church. He finds this point at the moment when the confederated Churches accepted "the doctrine of Christ, as the pre-existent and personal Logos of God," as the revealed and fundamental doctrine of faith—*i.e.*, at about the end of the third century or the beginning of the fourth. Accordingly, the work of the historian of dogma divides itself into the tasks, respectively, of tracing the steps leading to this definite acceptance of the Logos doctrine, and of following out the developments in East and West as further doctrines have been in turn similarly accepted as "revealed" and "fundamental." In the Eastern Church these further developments were arrested at the second Council of Nicæa A.D. 787; in Western Christendom the Romish Church has steadily gone forward as a creed-maker, and as late as 1870 the dogma of Infallibility was added as equally "revealed" and "fundamental" with that of the pre-existent Logos; and there is no reason to suppose that the process of discovering new dogmas is, in that Church, yet at an end.

As regards the Protestant Churches, the historian is in a difficulty. First, there is no such agreement amongst them as obtained amongst the ancient Churches as to whether and in what sense dogmas are "valid." This remark of Harnack's, which occurs in his opening pages, is significantly amplified further on, where he says (Vol. I., p. 19): "Strictly speaking, dogma as dogma, has had no development in Protestantism, inasmuch as a secret note of interrogation has been associated with it from the very beginning." If we understand the author aright in these and other passages, the interrogative note which he detects in Protestantism refers generally to that which was prior to the enunciation of all "logical and scientific formulas" of faith—namely, "the Gospel"; and what it inquires is how far the successive propositions of the creed-makers harmonise with that "Gospel" when truly understood. That, at any rate, is clearly the spirit in which Harnack himself would approach the examination of doctrine. It sufficiently indicates the method of the Ritschlians generally; and on the strength of this they may be justified in claiming a succession to Luther and the earlier Protestants. It may be suggested, however—Professor Harnack shows in his last volume that he has not wholly overlooked the fact—that the "note of interrogation" in Protestantism applied not only to questions of harmony between the formula of the Church, and a particular ideal of the orginal evangelic message. If this ideal could be taken as one delineated by this or that particular Council or individual teacher, the process of testing would, indeed, have been a simple one. But what was questioned chiefly, at least by a few who have been increasing from generation to generation, was the right or competence of any authority to enforce a standard ideal of the "Gospel" upon the mind in quest of religious truth. The Reformers, in spite of themselves, did battle for freethought. Hence, no doubt, a wide divergence of view arose, and still prevails, as to what are the essential principles of the "Gospel"; and, as a result, the verdict passed by Protestants upon dogmas regarded as of the highest importance varies something more than considerably. To the ordinary evangelical Protestant, for example, the Virgin Birth and Bodily Resurrection are absolutely essential as part of the fundamental faith of a Christian; to the Ritschlian Protestant they have no such significance; he may reject them wholly as Harnack does, and he is disposed, at best, to use them as "suggestive;" while most Unitarian Protestants, we suppose, would unequivocably pronounce them mischievously erroneous. But there is more here than divergence of result; the question as to "authority," once raised, proves difficult to silence, and may extend to the tradition of the "Gospel" itself. To discuss how far "interrogation" may go in that direction would lead us astray from our present subject.

Having indicated the Nicene age as the point towards which, as, to a focus, the original rays of Christian thought converged, and from which they have passed onward—not without considerable inversion, may we say—into the wide fields of dogmatic Christianity, the author naturally is under the necessity of presenting a preliminary outline of the elements with which the minds of the first believers had to deal—the common preaching about Jesus as well as the traditions of his words; and, following close upon these, he has to indicate the prepossessions and preoccupations of Christ's Jewish followers and the first missionaries

* Williams and Norgate. Price, 10s. 6d. each volume.

† "The Ritschlian Theology: Critical and Constructive. An Exposition and an Estimate." By Alfred E. Garvie, M.A. T. and T. Clark. Price, 9s.

of the faith. Here the peculiar views of the Ritschlian show themselves. Jesus Christ, as he understands, brought no new doctrine into the world, but set forth a new life of holy communion "with God and before God." His brethren in spirit were led by him into this communion, but not apart from prevailing conceptions peculiar to Judaism. For Jesus claimed to be the Messiah, and the claim necessarily imparted a colour to his message and cast a shade on the meditations of those who heard and echoed it which came through the multifarious contents of the Messianic prophecies and hopes. Thus the Old Testament became pre-eminently the literary basis of the Christian Church, while the Jewish community was its social, or rather, ecclesiastical basis. But the Christian Church and its doctrine grew in the atmosphere of the Roman world and from a very early stage in close contact with Greek culture; and it may be said that "dogma in its conception and development is a work of the Greek spirit on the soil of the Gospel." So that we pass, in the preliminary inquiry, from the circle of Jerusalem and Palestine to those of Rome and Athens, in order to refresh our minds with a re-consideration of their share in moulding the creed, and, indeed, in shaping the very Church itself.

The author then displays in detail the preparatory stages leading to the fixing of Christianity as a Church and as a system of doctrine. These preparatory stages, of course, are to be found, for the most part, in the second century—that fascinating twilight age where we grope and guess and tell by touch but are still in the dark. Judaism, expanded to the uttermost, failed, as we see, to hold in check the germinal life of Gentile Christianity, which soon discarded it and left it to shrivel as insufficient or heretical. The gnostic attempt to prove Christianity the absolute religion and to rid it of the fetters of Old Testament tradition, is described by the author as the "acute secularising of Christianity"—a phrase not so self-explanatory as it might be. The attempt of Marcion to push the Pauline theology to its extreme limits, and to set aside the Old Testament basis upon which Christianity was persistently grounding itself, is another incident that naturally receives special notice from the author. All three, Jewish Christianity, Gnosticism, and Marcionitism, being successfully battled with, the young "Catholic" Christianity, holding fast to its Hebrew Scriptures and making by degrees a canon of its own Scriptures, which presupposed the Old Testament, passes on into the stages of definite construction—"secularism" the author calls it, when dealing with the rise of "the Church;" "Hellenising," when dealing with the rise of the "system of doctrine." These terms indicate the mood in which he addresses himself to the detailed examination of the history of the third century and the opening decades of the fourth. But it is right to add that, while Dr. Harnack evidently has no enthusiasm for much that he deals with and at time can be severe, he approaches the most diverse heresies with a kindly interest and, even where he condemns, it is often with a suggestion of hidden worth in the thoughts which have rise to the erroneous doctrines. We may give illustrations of this in our second article.

As already shown, the bulk of the work falls apart into two divisions—(1) the history that closes with the Nicene definition, and (2) the developments since that definition. The English translation awkwardly breaks up the original arrangement, and, spite of detailed lists of contents, does not show very clearly the author's plan till the second division is reached. Here the chief sub-divisions deal with (*a*) the "Doctrine of the God-man on the basis of Natural Theology," and (*b*) the expansion of dogma into a "Doctrine of Sin, Grace, and Means of Grace on the basis of the Church." The former of these leads us through that strange and complex wilderness of speculation on the subject of the person of the Son, which needs to be visited by no ordinary traveller if it is not to inspire mere weariness and disgust. The latter, opening with Augustine and extending through the monastic period to the scholastic and pre-Reformation times, offers matter more attractive. Occupying two volumes (V. and VI.) of the English translation, this section is one upon which the author has evidently bestowed great care, notwithstanding his modest acknowledgment of dependence upon other investigations for the later periods; and it is equally obvious that the subject-matter of these volumes is more closely involved than questions as to the Godhead in the Lutheran reconstruction which Ritschl attempted, and at which his followers have laboured since his death. Perhaps it is unfair to the author to recommend sections of his work for special reading; and yet the number of readers who will conscientiously read the whole seven volumes is really not likely to be large—if these two are mastered something solid will have been done after all. The concluding volume sums up the "Issues of Dogma" (1) in Roman Catholicism from the Trent to the Vatican Councils; (2) in Anti-Trinitarianism and Socinianism; and (3) in Protestantism — a division which shows the special bias of the author in retaining the term Protestant practically for the Lutheran line alone.

It is here that the great scholar whose work we have been surveying differs, not wholly for the better, if we may venture to say so, from those who, taking the great movement of the sixteenth century as embodying a larger unity than is suggested by the name of any one leader and reformer, however great, have been educated into a temper more docile under the later revelations of science than the most "advanced" of Ritschlians appear to be. It is true that, under pressure of Biblical criticism and the modern view of uniform operations in the physical world, Ritschlians, or some of them, have made cheerful sacrifice of the creeds and miracles, if only they may retain not simply a special, but an exclusive function for Jesus Christ in the realm of religion. Meanwhile, the Universe has both expanded marvellously around the Christian theologian, and has shown itself to be *one*, with a unity not appreciated before; and this not only in the physical world, but in the world of humanity. Doubtless the Ritschlian of to-day may wisely fear the effect on himself, or on men in general, of this widening of the horizons of thought. He may call it a "secularising" influence; but calling names is the vice of theological controversy, and it settles no questions. The question raised by the views which are represented by this work, and which are constantly used as a touchstone for the testing of the progress of successive propositions as thought has developed, is really whether man anywhere can know God as the Father without "personal" contact with Jesus, the Jewish Messiah. The more confidently the Ritschlians answer "No," the more difficult they make it for those who have rejoiced in Christian liberty to look upon their movement without disappointment, if not apprehension.—But our further illustrations of the Ritschlian ideas must be given at another time.

JOHN BURGESS'S DIARY AND CORRESPONDENCE.—II.

The members of the Baptist congregations in country districts in the seventeenth and eighteenth centuries were usually spread over a wide area. Round the central meeting-house subsidiary "meetings" were grouped for the convenience of those members of the church who lived at a distance, but the full church meetings, the "meetings for discipline," the Communion Service, and the service for the administration of baptism were usually held in the central meeting-house, and round about that was the hallowed ground to which the members came from far and near to bury their dead. A good example of such a widely scattered church is afforded by the Baptist Society at Kensworth in Hertfordshire. In a list of members of this church drawn up in 1675 the names of three hundred and ninety persons are given residing in upwards of thirty towns and villages of Herts and Bedfordshire. Similar congregations, though of smaller numbers, seem to have been grouped about certain centres in Sussex and the adjacent counties. Ditchling was one such centre. It was at the outlying meetings of the Ditchling congregation that John Burgess most frequently and regularly exercised his ministerial gifts. In the five years covered by his Diary he preached on no less than sixty-nine Sundays at the Barcombe meeting, and on the same number at what he calls "ye purchert meeting." But besides this constant service he occasionally went eastwards to preach to the congregations at Heathfield and Waldron, and once to the Tunbridge Wells meeting; and sometimes he went in another direction, giving his services to the outlying meetings of the General Baptist congregation centred at Horsham: these were held at "Joultsfield," Billingshurst, Blonks Green, West Grinstead, and perhaps Crawley. There was also a meeting-house at Cuckfield.

One or two extracts will show what full days his Sundays were; the entry for July 8, 1787, runs: "Went to Crawly Meeting, got to Mr. Danceyes, Hogs Hill by 9 o'clock. Drink tea before went to Meeting, P. Rom 14—17, 18, 19 Went to Mr Tamplings ye shop keeper to Dinner had Veal pudden smokd a pipe or 2." Crawley is sixteen miles from Ditchling. For May 27 in the same year the entry is: "Went to Heathfield Meeting the day was spent as follows I preach a sermon upon Titus 2—11, 12, after that ye Sacrament was administered by Father Edwards after that we had a Disciplen meeting James Sanders begun in prayer, it was concluded or agreed to take up ye Baptisery and car it to Waldron to Mr. Goslins and put it down in one of his

fields it was likewise agreed that ye Church should excommunicate John Dan for disorderly walking, John Gosling concluded the meeting by prayer &c." For April 22, 1787, we read: "Went to West Grinstead to Mr. Billinghurstes to Meeting, Mr. John Dancy was there and preached in ye afternoon, the first time I ever heard him preach, his tax was Rom 2—16 I took ye first part of ye Day, Heb. 13—14 . . . . . came away a little before dark got home about 10 of ye clock." Even when he was not preaching on the Sunday John Burgess often went far afield to hear some favourite minister. He walked over the Downs on more than one occasion to Brighton to what was then known as the Presbyterian Meeting. This was the Dissenters' Chapel, in Union-street, now represented by the Congregational Church of which the Rev. R. J. Campbell is minister.

The entries referring to these excursions are interesting. Aug. 27, 1786: "This morning Mr. and Mrs. Drabrige was hear at Breakfast we then went to Brighthelmstone to ye prestbeerian meeting to hear Dockr Price and Mr. Johnson, Price preachd upon Luke 21, 34 . . . . Mr. Johnson preachd a very good sermon But Docter Price preached a most excellent Rational sermon as ever I heard." Again, on March 23, 1788: "Went to Brighthelmstone, went to the presbeterin meeting to Hear Mr. Johnson. Both parts of the day he preachd upon one Taxt namely psalms 143 middle part of the 5 verse about Meditation . . . . got home before 8 of ye clocke." On Sunday, Nov. 9, 1788: "Went to Brighthelmstone went to Calvaness Meeting in ye fore Noon, then in the afternoon Mr. Rich and I went to Church there was no teaching at the presbyterian meeting this day Mr. Johnson was gone out, after Church time we went to the red Cross had a pot of Beer and smokd a pipe or two got home about Nine of ye clock, &c." This time he hit on the right spelling of "presbyterian." The "Calvaness Meeting" was probably the Strict Baptist Chapel. On another occasion he records a visit to Lewes, where Mr. Drowly was elder of the General Baptist Society. Mr. Drowly was an excellent preacher; when he came to Ditchling John Burgess usually made some note on the attendance, "A very crowded audience," or something to that effect. Mr. Middleton was pastor of the Particular Baptists in Lewes, but still he was occasionally allowed the use of the Ditchling Meeting House. July 15, 1787: "Went to Lewes Meeting to Hear Mr. Drowly preach, went to Mr. Evens the Curyer in ye Clift (*i.e.*, the Cliffe) Mr. Evens went to meeting with me both parts of ye day. I eat my dinner and drink tea with Mr. Evens, after tea we went to Mr. Middleton's Meeting to hear Mr. Middleton preach the first time I ever was there—I never heard the General Baptists sing in public service till to-day." The singing of hymns was only just coming into vogue amongst these folk; other references to this practice are, April 13, 1788: "I deliverd up the Key of the Meeting House for some people to come to Learn to sing psalms and Hims, &c." and Wednesday, Nov. 5, 1788: "In the after Noon went to the Purchert there was a Meeting kept there on account of Gunpowder plot. I preachd a sermon upon [p]salms 107—31, there was one Hymn sung after sermon the first hymn [that] has been sung at that Meeting, &c."

There is one reference to Sunday-schools in the Diary, Jan., 1789: "I paid Attree four shillings what I subscribed toward the Sunday Scool at Ditchling this is the first year of its been established."

John Burgess seems to have had a taste for sermons, and was ready to hear both sides. On Tuesday, Sept. 3, 1788, he says: "In ye evening went to Weavelsfield Methodiste Meeting to hear one Mr. Wiliams a Welchman." On one Sunday in 1789 after preaching at "ye purchert Meeting" he "went to mr. White's in ye evening to hear mr. Joans preach, methody parson from Briton." If there happened to be no meeting at the Meeting House on Good Friday or Christmas Day he repaired to the parish church. When a day of Thanksgiving for the King's recovery from a state of indisposition was ordered to be observed on Thursday, April 23, 1789, it was an opportunity not to be missed. He went to the church, and heard Mr. Jackson in the forenoon, and then walked over to the neighbouring parish of Street in the afternoon to hear Mr. Morgan, who, by the way, was one of his regular customers for leather breeches; he further notes "our Town was eluminated on the ocation." But as a rule there seems to have been a service at the Meeting House on Christmas Day. Thus on Tuesday, Dec. 25, 1787, the entry is: "Was at Home Smith preached upon Luke 2—10 and 11, we had a piece of Beef boilde for Dinner a Lott of about 1 stone sent as a present by a person unknown. Mr. Drowly preach'd a sermon this evening upon Luke 2 and 10 his 1 proposition was to point out the state of men when the News was proclaim'd, 2 that the news of a Saviour was great joy, 3 to whome, that is, to all men &c." In this last point we can trace the Arminianism that distinguished the General Baptists from the Particular Baptists. The former believed in the *general* redemption of man—Christ's message was to all, his death was for all; the latter held to the Calvinistic scheme of a *particular* redemption—Christ died for the elect. In their doctrine concerning God the General Baptists of the South had been largely Unitarian for some years before this time. W. H. B.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

FREEDOM OF SPEECH IN THE PULPIT.

Sir,—All genuine and consistent Unitarians will feel deep sympathy with the Rev. G. Critchley, a much respected Congregationalist minister, who has been obliged to resign a twenty-five years' pastorate of the Burnt Ash Congregational Church at Lee because of his outspoken utterances against the war in South Africa.

A very interesting meeting has just taken place at Lewisham to present him with a testimonial and an Address, and herein it is stated that—"All sections of the Church, all shades of political and religious opinions are represented, amongst others members of Parliament, ministers of religion, and leaders of journalism and literature. Differing as we do on many and important points, we are at one in our sense of your bold fidelity to what you believe to be the truth—in face of strenuous and determined opposition—with the noblest disregard of consequences . . . . (we) honour in you the dauntless heroism with which you have stood for the right of free speech in pulpit and on platform, for righteousness and purity, brotherhood and peace."

The Rev. G. Critchley's Farewell Sermon and the two on the War, which gave so much offence, are now published by Cattell Brothers, Eltham, Kent, and may be had price 1s., the profit to go for the Indian Famine Fund. I should strongly recommend all who can to send for these Sermons. They will find much food for thought, and I think few of us could read them without some searchings of the heart, some earnest questioning as to whether we are quite as courageous as we should be in keeping true to the highest. Mr. Critchley points out the "perilous delusion" entertained by many professing Christians that a man can, so to speak, "divide himself into so many different parts, can pursue one code of morals in what he calls his religion, another in his business, and perhaps another in his relations as a citizen of the State.

"As a Christian he will devoutly listen on Sundays to the searching precepts of the Sermon on the Mount. But take that same man in business, he is hard, cold, unmerciful; and in defence of this course of conduct, he will plead that business is business." . . . . "It is just on matters of broad practical righteousness that the minister is told to stand aside. People say, 'We will hear you gladly while you confine yourself to religious subjects, when you speak to us of God and heaven and spiritual things; *but stop here.* Leave secular affairs alone. We shall do our business, deal with our workpeople, conduct our politics, and wage our wars as we please. Do you keep to religion, that is your concern.' But my hearers, that will not do for God. He will have the whole of you or nothing. He does not save men in parts and sections after this fashion. It is a deadly delusion for you to think because you keep one corner of your life for Christianity and Christ, you can follow the multitude to do evil with the rest."

Truly noble words. Long may our Nonconformist ministers dare to utter such words! and long may we Unitarians in particular, maintain to the very full, the sacred right of freedom of speech on the platform, in congregations and religious assemblies, and above all—in the pulpit.

Florence Hill.

UNITARIAN AND TRINITARIAN.

Sir,—May I be permitted, without in any way seeking to intervene in the discussion between Mr. Armstrong and Mr. Beeby, to quote the following passage from a recent essay by Professor A. S. Peake ("The Permanent Value of the Pauline Theology." Present Day Papers, July, 1900):—

"If Jesus is the image of the invisible God, the Son of His Love, then in him we have a manifestation of the character of God, which prepares us for fellowship

with Him. . . . This conception of the Godhead, as embracing Son as well as Father, gives us a deeper and more ethical conception of God. For it shows that God is no abstract unity, isolated and self-centered, but a higher unity of richer and more complex life, in which there is room for the play of emotion, and in which ethical relations have their home. Thus we find in God not Fatherhood only, but Sonship; not rule and authority only, but the filial obedience which seeks always to do the Father's will. We see love given and love received, and love given back again. Thus the great truth that God is love gains for us a depth of meaning it could not otherwise possess. Thus we know that that which is highest in ourselves finds its pattern and fullest expression in the life of God. And thus the moral ideal comes to us no longer with the stern face of inflexible and impervious law, but as the glory of God in the face of Jesus Christ." J. Warschauer.

THE FREE CHRISTIAN UNION.

Sir,—The Rev. T. L. Marshall quotes C. Kegan Paul's "Memories" under the above heading, and does not happen to notice that the date given "About the year 1870" is too late.

If recollection serves me, the ostensible reason given by Dr. Martineau for conducting *Requiem* over that interesting but peculiar scion of a noble house was his persuasion that with the loss consequent upon the Rev. J. J. Tayler's death there was no likely means of attracting religious reformers of German and French extraction to attend its anniversaries or feel pleasure in its survival.

Now the Rev. J. J. Tayler "fell on sleep" early in 1869, so that 1868 would seem to have been the year when Messrs. Coquerel and Paul officiated at this Union.

I heard quite lately that at some Friends' Meeting this year in London a discourse was given on the need of attaining some betterment of life, by exercise of faculties which gaze out upon the humorous side of things, as even Heaven must not be supposed destitute of smiles as well as of silence. If brevity be the soul of wit, that same Union was one of the most clever things of its time, since it seized its first opportunity of reaching a better world in the wake of a good man. R. J. Orr.

Aug. 13.

SERVICES IN THE ISLE OF MAN.

Sir,—May I call the attention of your readers to the advertisement of the services to be held, under the auspices of the Missionary Conference, at Port St. Mary, Isle of Man? It is hoped that Unitarian and other visitors, not only to Port St. Mary, but also to Port Erin and Castletown, will make a point of attending. Help from musical friends will be warmly welcomed. J. Crowther Hirst.

Aug. 13.

A CORRECTION.

Sir,—Some slip of the pen—or bad handwriting—spoke, in the article on Mr. Campbell's sermons, of the proposed Nonconformist Cathedral as costing *twenty* thousand pounds. We could beat that cathedral ourselves so far as cost goes. Of course it really should have been *seventy* thousand pounds. The assistant-minister himself is giving twenty-five thousand towards it. (Assistant-ministers please copy.) Edgar Daplyn.

Aug. 11.

OBITUARY.

MR. DANIEL BULMER.

On Monday, August 6, after a painful illness of seventeen weeks' duration, Mr. Daniel Bulmer, of Belfast, an old and honoured member for many years of the Second Congregation, Rosemary-street, but of late connected with the First Congregation, entered into his rest. Mr. Bulmer had been for many years the superintendent of the Prudential Insurance Society in Belfast, and had won for himself in that responsible position the goodwill of all the members of his large staff, as well as of the Directors of the Company; and when he resigned his office about three years ago, proofs abounded of the high esteem in which he was held. In other places the story of his useful and active business life will be told and justice done to his successful work and his lofty integrity in all business relations; but here we may tell of his long and honourable connection with the Second Congregation, and of the good work he did therein. He and his family constituted a small group of quiet and devout worshippers who were always in their places and always among the most reverent members of the congregation. Very soon his unaffected modesty and simplicity of character won for him the respect and esteem of the minister—the Rev. J. C. Street—and he was invited to take his part in the active work of the church.

For some years he acted as a superintendent of the Sunday-school, as a member of the committee of the church, as a useful worker in connection with the choir, as an active member of the Unitarian Society, a true worker and helper in all the church activities. He was always simple and unpresuming, but never failed to bring clear common sense and ripe wisdom into all his work and his counsels. After Mr. Street left Ireland, Mr. Bulmer continued to work with Mr. Fripp, whose ministry he greatly admired; but when it was decided to leave the old Church and build a new one, he felt himself unable to approve of that step, and reluctantly severed his connection with the congregation and became a member of the First Church. But he retained the greatest affection and regard for all his old fellow-worshippers, and ever spoke of his great indebtedness to the lofty spiritual influences which he had experienced among them. There was no strain in the happy personal relations between Mr. Bulmer and his old friends. They continued to honour each other, and his death has called forth from his old fellow-worshippers a feeling of the greatest sorrow and of the deepest sympathy with his honoured widow and her daughter. A long and sad procession followed his remains to the grave, where Mr. Dunkerley and Mr. Street officiated.

A good man's work is done, an earthly life of blameless honour is closed, but the child of God has gone home and entered the Holiest Presence.

At "All Souls'," on Sunday, 12th inst., the Rev. James Hall spoke very feelingly in memory of the friend who had been called away; and the Dead March was played by Mr. Ernest Worth, the congregation standing.

MRS. WALTER HYDE.

Mrs. Walter Hyde, whose death is announced in another column, was the eldest daughter of the late Major Henry Coppock, of Daw Bank House, Stockport. She was married in 1867 to Mr. Walter Hyde, who succeeded Major Coppock as town clerk of Stockport.

A staunch supporter of the Unitarian church at Stockport, where she had regularly attended from earliest childhood, Mrs. Hyde bore her share in the activities connected with the maintenance of that church and congregation. She also took an active interest in several of the public and charitable institutions of the town, especially the Institute for the Blind and Deaf and Dumb, and the Stockport Sick Poor Nursing Association.

She was a member of the Ladies' Visiting Committee at Stockport Union Workhouse.

In the Jubilee year (1887) Mrs. Hyde was one of the deputation of ladies who went to Buckingham Palace to present the gift of the women of Stockport to the Queen. Her death occurred suddenly. She was very highly esteemed. The funeral service at the Borough Cemetery on Tuesday was conducted by the Rev. B. C. Constable.

MISS SARAH ELIZABETH SQUIER.

We have lost a staunch friend of Unitarianism in Miss Sarah Elizabeth Squier. She was the daughter of the Rev. John Owen Squier, for many years the minister of the General Baptist Church at Deptford.

Miss Squier was brought up by her aunt, who afterwards became the wife of the Rev. J. E. Fletcher, who was for some time minister at Selby. In 1858 she went to Preston, where she kept the house of her brother, the Rev. Wm. Croke Squier.

After teaching for some time as a governess in Brussels, she became assistant and then matron under Miss Mary Carpenter at the Red Lodge Reformatory at Bristol, and many were the delightful reminiscences that she could give of Miss Carpenter's splendid work amongst those who came under her care at the Reformatory. When she left her work with Miss Carpenter she became assistant at Mrs. Case's Boy's School at Hampstead, where she remembered Mr. Austin Chamberlain, the son of the Right Hon. Joseph Chamberlain, as one of the scholars.

In the summer of 1895 she removed to Dover, where at the Adrian Church, she gave help in the debates and lectures in connection with the Guild of Good Fellowship. So long as she was able she was a regular attendant at the services, but for many months before her death she was unable to leave her room. After severe suffering, borne with much fortitude, she passed on August 1 into the home and rest of our Heavenly Father.

She was buried in Buckland Cemetery, Dover, next to her father. The funeral took place on August 3, the service being conducted by the Rev. S. Burrows.

THE CHILDREN'S COLUMN.

A Pilgrimage to Oberammergau.—IV.

It is close upon the hour of one, and we are in our seats again after a hasty meal, which has seemed an interruption and not a particularly welcome one to the solemn services of the day. The solitary cannon signal has gone off again, and without a moment's delay the chorus once more steps on to the stage and the second part of the Play begins.

Just remember how far we had got in the story when a pause for dinner took place. We had seen the entry into Jerusalem, the farewell to dear friends at Bethany, the parting supper along with the disciples—all these are over and things of the past. Christ has been betrayed and is now a prisoner in the rough hands of the Roman soldiers, and awaits the sentence of life or death according as those who hate him gain their hearts' desire or not.

The seizing of Christ has put the priestly leaders of the Jews into high spirits, and in front of his house Annas, a high priest, awaits the return of Christ into Jerusalem, this time bound and attended not by a living bodyguard of disciples and friends but ignorant and excited soldiers, and accompanied by jeers instead of sounds of joy.

The howling mob bring Christ before Annas, and his answers to his priestly questioner not been looked upon as fit and proper to so mighty a person, he receives the first of a series of acts of violence, signs of the fury of his enemies —a blow on the cheek from one of the soldiers. Nothing comes of this interview with Annas; Christ's silent dignity is rebuke enough for his accusers. So now we see him passed on to one higher in priestly authority, to Caiaphas, and a specially called meeting of the High Council. A sort of trial is provided; witnesses appear, who tell all they can against him—how he had called the members of the Court hypocrites, ravening wolves in sheeps' clothing, blind leaders of the blind; how he had forbidden the people to pay taxes to the reigning Emperor of Rome; how he had eaten meals with his disciples without first washing his hands, and dined with tax-collectors at their own houses; how he broke the Sabbath by healing people on that day, and taught others to do wrong by walking or doing work on the Sabbath-day; how he had said he forgave sins and could destroy the temple and build it up again in three days, and so on. The trial ends: Christ is sentenced to death and led away.

Here follows that sad scene when Peter's courage fails him, and three times he disowns any knowledge of or acquaintance with Christ, the prisoner, the criminal; and closely follows Peter's regretful sorrow.

We are shown the prison with wonderful exactness, the deeds of violence to which Christ is subjected there, the beating with lashes and the crown of prickly thorn branches pressed with great force on his head, and we feel with a shudder how terrible the sufferings of those days must have been.

After the base kiss of betrayal Judas had not fully realised all that he had done, but when he learns that the result of his baseness has been that Christ is to be hunted to death, that the High Council will be satisfied with nothing less than his crucifixion, the memory of the kindness of the good master drowns for a moment in Judas the over-anxious care for his own future well-being and the money welfare of the little flock Christ said he would so soon leave behind, and his passionate remorse leads to at least three of the most powerful scenes in the Play. His eager desire to undo what he had sold himself to do, the scorn and laughter with which his attempts to tear himself away from the bargain are met by those with whom he has made the bargain for some paltry coins drove him to despair, and we actually see him preparing to make away with his life.

The sufferings of Christ are coming to a close. To carry out the sentence of death the High Council has to get the consent of the Roman rulers. Though a long way from Rome, Palestine was governed by Rome, and though in religious matters the trials of the Jewish Courts and Councils were supreme in power, in matters of every-day rule and in matters of life and death Rome was supreme.

Two more trials had to be gone through. From the warm and angry court of Caiaphas Christ was taken to Pilate, and calmer judgment seemed at first to hold out a hope of release to the prisoner, but King Herod, the king of the part of Palestine where Nazareth, the birthplace of Christ, was—Galilee—happened to be in Jerusalem, and Pilate, so as to avoid giving judgment himself, sent the Jews to Herod. Herod treats Christ as if he was a foolish fellow, whose mind had been turned by the people's praise, and sends him back to Pilate. This going backwards and forwards has made the priests and their followers still more angry, and the thirsting of the crowd, at this second appearance before Pilate, for the death of Christ brought out more forcibly the tender patience of Christ and the quiet dignity of Pilate. But Pilate gives way at last, and gives the maddened crowd the choice between releasing Christ or a certain Barabbas, under sentence of death for murder. The cry is: "Let the false Messiah die." "Let Barabbas free," and the scene closes with the shout, "And end to this Galilean."

The crucifixion is to take place outside Jerusalem, at a place called Calvary, and, at the same time, two criminals are to suffer a like punishment. But before that Christ has to carry the cross itself, on which he is to be nailed, from Jerusalem to Calvary. The body, wearied with so great anxieties, and tortured in mind, is too weak now to bear the burden, and we look with moistened eyes on the painful procession, with its frequent fallings and stumblings. At last a friend of Christ, one Simon, from the town of Cyrene, is seized hold of and made to carry the cross for Christ—a burden willingly borne when the Master is recognised. The sweat-stained face of Christ, relieved of his burden, is wiped by the loving attention of Veronica with a handkerchief, and, to add to the intensity of the agony, all this takes place in the presence of the beloved mother.

From the journey of agony we pass on to the Crucifixion.

I do not think that to tell the details of the actual death on the cross would do you young ones any good, but they are all represented to us. Before our eyes Christ is nailed to the cross, dies, and the body is taken down and lovingly carried to its burial. To prepare us for the sad scene the chorus, when it comes on the stage, has now exchanged their coloured cloaks for black cloaks, but before the picture of the resurrection they have on their joyful garments again.

Next we are before the closed grave. The stone in front of it is rolled away, and the risen Christ silently passes out. The last scene is a living picture of the Resurrection.

So now the Play is over: the object of our pilgrimage, and of the pilgrimage of thousands of others, is gained, and we set out the next day on the return journey full of many thoughts and intentions to be put into practice in the life before us.

Perhaps now that we are come to an end of our four talks about the Oberammergau Passion Play, you may wonder why four talks should be taken up with a little far-distant village like Oberammergau, and what goes on there—what has it to do, you may ask, with us little people over here? I will tell you.

When you have read to you from the pulpit, or read to yourselves on the Sundays, the Bible story of Christ's last days, a bit at a time, it gets, somehow, difficult for you to think that the person mentioned in the New Testament, Christ, and his disciples, and his Mother, and the three at Bethany, and so on, were real people who walked about and talked, and went through life as we do, and if in these papers I can have aroused in you one-hundredth part of the feeling of reality which seeing the scenery and acting did in me, I don't think your time spent in reading these pages will be altogether time lost.

Thos. Hodgetts Gordon.

Tarporley.

A HYMN FOR SUMMER TIME.

The morning walks upon the earth,
And man awakes to toil and mirth;
All living things and lands are gay—
Dear God, walk with me through the day.

Sweet is the breathing of the world;
Lies it not in Thy love enfurled?
And blue and clear the immortal sky;
'Tis Thine, and Thine its purity.

Now Noon sits throned, her golden urn
Pours forth the sunshine! Laugh and burn
Corn land and meadow, lake and sea!
Lord of my life, pour love on me.

Rain in the afternoon! Soft fall
The cooling drops; the woodland hall
Smells sweet, and every lonely place;—
Rain on me, Lord, Thy freshening grace.

Slow comes the evening o'er the hill,
The labour of the world is still;
Homeward I go, and muse on Thee—
Father of Home, abide with me.

Now droops the dark, but worlds of light
Hidden by day, fulfil the night!
Infinite Stillness, silent sea
Of Truth and Power, flow over me.

O Thou, whose love this night has made
Outwearied earth and man to aid;
Who givest labour, and then rest,—
Give me the peace that fills Thy breast.

Stopford A. Brooke.

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LONDON, AUGUST 18, 1900.

NATIONAL OBLIGATION.

THE wide difference between the standard of honour in the individual conduct of the average man and the ideal of righteousness as it may be gathered from the conduct of the Christian nations of Europe in the matter of international politics is the subject specially dealt with in an article by the Bishop of HEREFORD in the current number of the *Nineteenth Century* on "The Slow Growth of Moral Influence in Politics." While in Christian countries and under Christian influences individual morality has risen as never before or elsewhere, Dr. PERCIVAL holds that the public or political moral standard rose more rapidly in Israel under the Old Testament covenant, and this because of the untiring insistence and emphasis with which the great national prophets preached the duty of national righteousness and kept the living GOD before the eyes and mind of the people as the judge of all national and corporate life.

But, however this may be, there stands before us the plain fact, and it is a fact far too generally disregarded or ignored, that after eighteen centuries of Christian teaching and influence in Europe, a great deal of our public life, both at home and abroad, although in the hands of Christian statesmen, is to all practical intents and purposes still carried on as if the Sermon on the Mount had never been spoken and only the lower or selfish motives had a rightful claim to exercise dominion in practical affairs. It is not that action and practice are constantly falling short of the acknowledged and accepted standard of ethical duty. This we should expect to occur in public as in private matters. The point is that honest and good men do not seem to recognise those standards of ethical judgment which they accept without question in private life, as having the same claim on their allegiance in the arena of politics, or in the relationships of nations. "Blindness in part is happened to Israel."

The dealings of nations with one another seem without question to be based on self-interest, out of which naturally grow jealous rivalry, greed of power and wealth; and the BISHOP quotes HERBERT SPENCER as contrasting the religion of amity and the religion of enmity, to which men seem to give their allegiance in the private and public departments of their lives respectively, so that, for instance, the virtue of forgiveness for which a man prays on Sunday, or in his home, he will repudiate as a vice or a weakness on Monday in his club or in Parliament, or on the Stock Exchange. Mr. FREDERIC HARRISON is also quoted as declaring that the dominant factor in European politics is the passion of national self-assertion, the struggle for national supremacy, so that, whether right or wrong, the great nations are resolved to make themselves as big, as formidable, as extensive, as rich as science and energy can make them, or at least to tolerate no other nation bigger than themselves; to which the BISHOP adds a protest against "that degrading and mischievous influence in English life commonly described as Jingoism; that spurious or bastard patriotism which it should be the aim of every ethical teacher to eradicate and destroy, planting in its stead the true progressive Christian patriotism, whose aim is righteousness and goodwill."

Two other illustrations of his theme Dr. PERCIVAL cites from Mr. LECKY'S "Map of Life"; first, what he describes as "the meanest incident in the modern political history of England," the implication of a man holding the confidential position of Prime Minister of a colony and being at the same time a Privy Councillor of the Queen, in the conspiracy which issued in the Jameson raid, and the subsequent declaration by a leading Minister of the Crown in the House of Commons that although the man had made a gigantic mistake he had done nothing affecting his personal honour; and, secondly, the low level of public feeling in most countries towards the horrible Armenian massacres, and the spectacle of the Sovereign of one of the greatest and most civilised Christian nations so soon after those occurrences proceeding to Constantinople, taking the hand thus deeply imbued with Christian blood, and then from the Mount of Olives proclaiming himself the champion and the patron of the Christian faith.

The explanation of this lamentable difference of ethical standard the BISHOP finds in various causes. In the first place, it is noted that the original preaching of Christianity dealt only with personal morals. JESUS and his immediate followers, living under a heathen Imperial Government, left the political world severely alone, "content to sow the seeds of new principles, and a new spirit in individual hearts." Thus the Gospel teaching has more readily assimilated to itself the realm of personal conduct, while its application to public and State affairs still remains to be effectively carried through. Further, it is urged that there is a great lack of systematic training of the young in the morals of citizenship—a grave defect, which must be made good; while, again, as a fundamental reason for the slow progress deplored, we are reminded that all real moral progress is from the individual heart outwards, so that corporate advance has to wait upon individual advance.

Thus it may be seen what must be the lines of our personal endeavour, if we are painfully conscious of a defective sense of national obligation in our own country, and desire to do what in us lies to raise the standard into closer accord with the ideal of Christian duty in the world.

Upon ministers of religion the Bishop urges the remembrance of the prophetic character of their office. The law of Christian conduct is in our hearts, but it has constantly to be applied to the affairs of every-day life, to national affairs as to individual duty, so that by the attainment of clearer insight and the spread of a healthier and loftier public sentiment our conduct as a nation may be saved from the reproach of unchristian pride and unscrupulous self-assertion. Such an advance of public sentiment must be a slow process, to be attained only by the patient and steadfast effort of many faithful men, unless indeed some great leader should be given who would at once lift our common life upon the wave of his own passionate enthusiasm, and by some concrete instance of international policy successfully achieved prove to the world how a nobler righteousness can prevail. Then would the nation's achievement, under his leadership, remain as a loftier standard by which all future policy must be judged, and to incite to ever worthier aims.

But, meanwhile, all who believe in righteousness as the power of the living GOD must by every means endeavour to extend its influence over the whole field of life. One instance of what may be done in this direction, Dr. PERCIVAL gives in the following passage :—

A man of large and varied practical experience, and, it may be added, of rare prophetic insight and high enthusiasm, Dr. Paton, of Nottingham, feeling this need of greater attention to higher ethical training, has within the last year or two pressed on some of those charged with the education given in elementary schools (and the need is quite as great in higher schools) the duty of doing more than is systematically done to touch the

imagination and the emotions of the young in regard to all the nobler elements of life and character. He would have, for instance, in every elementary school what he calls a Boys' Guild of Honour, in which the chief elements of high character, such as courage, truth, self-command, purity, generosity, chivalry, public spirit, should be systematically set before the boys and impressed on them as elements of life in which they should rejoice and strive to excel. "In addition to the religious teaching," he says, "I desire to see much more direct and emphatic moral teaching of the best kind in our schools. Such teaching should appeal to the imagination and the feelings, which are the great factors of conduct, and should deal with the actual relations of life at home, in work, in companionship, and in all civic relationships.

To the same end the Bishop urges the importance of the work that should be done by Ethical Societies in all the chief centres of our national life, to uphold the loftiest moral ideal, and make its power felt in all the practical activities of the world. This also is surely the duty of the churches and of a true prophetic ministry — to have faith in Eternal Righteousness and to manifest the strength of simple fidelity to the clear leadings of duty. The Bishop quotes Mr. Gladstone's saying, that "what is morally wrong cannot be politically right." To see how what is morally right bears upon public questions, and then to have the courage to advocate and as far as possible pursue the policy thus dictated by the supreme authority, is the duty of every citizen who desires the true greatness of his country.

THE DUTY OF THE PREACHER.*

BY THE REV. HENRY GOW, B.A.

"Go and cry in the ears of Jerusalem, thus saith the Lord."—Jer. ii. 2.

That is always the work of the preacher. He should speak of things about which he is convinced, not of his doubts or difficulties: he should be the spokesman of the Eternal Word, not the utterer of casual opinions. It is striking to note how that most positive and dominant of personalities, the Apostle Paul, divided between what he felt were his own private opinions and what he felt to be the word of God. In 1 Cor. vii. he is dealing with the mixed marriages of Christians and pagans. The commandments and advice which he gives are not of great importance to us and need not be particularised. The point to be noticed is the way in which Paul takes care to divide between God's will and his own desires, the clear line he draws between what we should call principles and opinions. "But unto the married I give charge—yea not I, but the Lord." "But to the rest say I, not the Lord," and again "Now concerning the unmarried I have no commandment of the Lord: but I give my judgment as one that hath obtained mercy of the Lord to be faithful." This distinction is of fundamental importance for the preacher: he has to be clear in his own mind as to the things about which he can say "Thus saith the Lord," and the things about which he must only say, "I am inclined to think this or that." It is evidently desirable that the preacher shall confine himself as much as possible to principles about which he can say "Thus saith the Lord," aud should spend little time in talking about his opinions, and, above all, it is important that when he does express his opinions he should not confuse them with the word of God and utter them with the tone in which he proclaims principles. But this does not mean that the preacher of to-day is to content himself with exalting abstract morality or the character of Jesus. Everything which happens is capable of religious interpretation: there are great principles involved in it, and those principles if we can see them ought to be expressed from the pulpit.

I want to speak about the freedom of the pulpit, and of its relation to another form of freedom equally important but often ignored, the freedom of the pew. I cau never quite understand what ministers mean when they complain of being muzzled. It was urged recently that we should never get the best young men to enter our ministry unless we gave them larger liberty of speech. They must be allowed to treat of modern problems, to refer to things affecting our national and social life; they must not be expected to confine themselves to moral platitudes, to attack nothing except the bad characters in the Bible, and to bring no politics into the pulpit except the politics of Palestine and Ancient Rome. Most assuredly the modern preacher must be allowed to speak of God in modern life—or rather, allowed or not, he must do it; for my own part I want to do it more and more.

But I cannot understand what right we preachers have to complain if, when we preach unpalatable principles, those who dislike them stay away or band together to oppose the preacher. The freedom of the pew means that each man and woman have a right to their own convictions, and that there is no reason whatever for complaint if they refuse to listen to or support principles in which they disbelieve, or in the application of which they disbelieve. There is no principle of which I know from which it follows that it is the duty of a congregation to attend regularly at a church or chapel where a Gospel is preached in which they don't believe. If a minister were to preach Trinitarianism in one of our churches—which he would have perfect right to do—there would be nothing bigoted in his congregation asking him to leave. He may be so good and admirable that they prefer doctrines they do not believe from him to doctrines they do believe from some one else, caring less for his oral teaching than for the doctrine of his life and character. Or he may be so persuasive and so strong that he can convert all or nearly all to his convictions. Such a minister would be entirely justified in his action. But he would also have no right whatever to complain if he did not convert his congregation and were asked to resign. It would not be in the least a persecution or an injustice. The liberty of the pulpit must be limited by the liberty of the pew. If a preacher is in strong theological discord with his congregation, there is nothing illiberal or unfair in saying they would rather have some one else, and this principle is equally true in politics and social questions. It is entirely right, nay, a preacher is in duty bound to treat of the principles involved in all forms of modern life. He is limited only by his blindness: when he can only see enough to form opinions and cannot find principles he had better be silent: when the facts are so complex and confusing that he feels he does not understand, he had better be silent. But whenever moral principles seem to him involved, then he has a duty, and not merely a right, to speak. But he has no right whatever to complain of being muzzled, if thinking men and women in the pews, who have their own convictions which are opposed to his, should express disapproval.

The preacher is not a chartered libertine of speech, who may attack anything or criticise anybody in the name of a principle, and expect it to be borne patiently and without opposition. That is the assumption of the priest, the demand to be treated as a superior being: it is a demand which arises out of contempt for the men and women in the pew. The essence of priestliness is this assumption and this disdain. It is the denial of the universal sonship of man, and that every soul has some power of knowing God and knowing righteousness. To see God and right through another's eyes, to be dominated in our moral and religious life by another, however wise, is, when it becomes a permanent thing, moral and spiritual ruin. That principle is outraged by the priestly claim to provide the religion and manage the morals of the people, and it is equally a priestly claim when made by the Nonconformist preacher in the form of a demand to be allowed without criticism or opposition to force upon the minds and consciences of his congregation all his social and political convictions. He will proclaim his convictions of course, taking care that they are not opinions with a more august name—only not as a priest who demands humble acquiescence, but as a prophet who is prepared to suffer for them, and who, in spite of the strength of his own convictions, always retains respect for those of others, and a faith that God is with them also as well as with himself. To have to proclaim unpopular convictions is a trial of courage of which there is no reason to complain. Our soldiers might as well complain of being fired at when they attack the enemy, as a preacher complain of being opposed if he expresses convictions strongly at variance with those around him.

When this freedom is granted to the congregation ungrudgingly by the minister, when he admits that he has no ground of complaint whatever if they will not listen to principles which they dislike, then he will not be misunderstood when he claims it as his right and duty to preach religion in modern life even if it touch politics or socialism. He must do it at his own risk, and he would be a coward to complain of the risk. If there is one thing clearer than another about our faith, it is that we believe in a Living God, not one who spoke and walked upon the earth 1900 years ago, and has been silent ever since. England's relationship to other nations, her prosperity or weakness, is conditioned by our moral relation to the divine will, just as certainly as was that of the Jews of old. God judges the world to-day. There can be

* From a sermon preached at the Great Meeting, Leicester.

no greater mistake than for religion to dissociate itself from modern life and modern problems. Some time ago there was a complaint against our weekly paper The Inquirer, because its editor ventured to refer to the South African war. I can speak with less fear of being thought prejudiced because his convictions are not mine. It was urged that The Inquirer should confine itself to reporting tea parties and to publishing theological reviews. Such separation from active pulsing life would be to betray religion. If it were a theological or literary weekly, politics and social questions would be outside its sphere: but it is a religious weekly, and in that word is recognised amongst other things the duty of finding and expressing the will of God in every event of modern life. God is working here and now, is speaking to us here and now, and one of the channels through which His words come to us as heretofore, is through men and women who are in earnest, who are pure in heart and without fear. It is far better for a man to express thoughts and convictions with which we do not agree, than that he should ignore those great present day occurrences, and so treat them as if they were outside religion. To-day is the Sphinx whose riddle we have to read, whose divine meaning we have to understand: our life does not depend on understanding God's message 2,000 years ago, but on understanding God's message to-day. His former messages and the great procession of history with all its tragedies and teaching, are useful only as they help to the understanding of to-day. The nation or the church which does not read the Sphinx riddle of to-day, which does not see the divine will in the present and try to obey, will perish, whatever be its knowledge of the past.

No minister will claim a monopoly of the prophetic power: he will know that this power of feeling God's love and seeing His will is in every man and woman, although often latent in all. But, however ready to acknowledge the power in others, he will know there is something of the power in himself. He will divide, as carefully as possible between this power and his mere opinions, likes and dislikes, passing notions and ideas: but he will express without fear his own convictions, not complaining if they are opposed, but feeling the divine constraint upon him to say what he believes. "Woe is me," said Paul, "if I preach not the Gospel." For a religious teacher to ignore politics and social questions is to deny the presence of God in modern life, and to disbelieve in God's message to the world to-day.

THE HIGHER UNITARIANISM.

The "First Unitarian Congregational Society of Rochester" (New York), which adopted its original covenant in May, 1843, has at present a "Bond of Union," adopted in 1892, and spoken of in the "Church Year Book" as a matter of heart-love for the Church and one another, having nothing to do with finance or legal rights.

The minister of this church is the Rev. William Channing Gannett, most widely known in this country, perhaps, by his "Blessed be Drudgery," and the other sermons that went with it, but also by his "Year of Miracle" and the hymns and poems which are collected in the two little volumes of "The Thought of God" by him and the Rev. F. L. Hosmer.

The "Bond of Union" in Mr. Gannett's church is as follows:—

"*Love is the Spirit of this Church, and Service is its Law.*
This is our great Covenant:
To dwell together in Peace, to seek the Truth in Love,
And to help one another."

"In the freedom of the Truth, and in the spirit of Human Brotherhood, and to the end that the best meaning of these words may open in our minds, and fill our lives, and make us strong to bear a helpful part in our community, we who here subscribe our names do by this act enter into a Covenant of Love and Service and Right Endeavour with each other.

"Our doctrinal beliefs we hold always open to re-statement, as growing thought and purer life reveal new truth. We welcome to our membership all who wish to join us in following after righteousness and love."

Among other interesting matter contained in the "Church Year Book" is the following opening address by Mr. Gannett on "The Higher Unitarianism":—

The Principles of Freedom and Fellowship and Character and Service in Religion are infinitely greater than "Unitarianism." They gave birth to us, not we to them; and ours is but one voice in the nursery chorus that to-day is trying to interpret their high meanings. These Four Principles are the supreme things on which to lay stress, whenever we are asked what our name stands for in Religion. But here let us sum up the noble *Faiths* to which these Principles seem to be leading us and our comrades. And if we call such faiths the "Higher Unitarianism," what we mean is, not the foolish thought that faiths great as these are only truly named, or even best named, when thus named, but simply the hope that our own Unitarianism means this to-day for ourselves. Let others name it the "Higher Orthodoxy," or the "Higher Judaism," if they will, and so much the better. We will rejoice together. I think, then, that the Higher Unitarianism means—

1. A view of *Religion*, which traces its source to actual experiences in the Soul; to gradual dawns of thought, of feeling, of motive, of ideal, in consciousness; to sudden shinings sometimes there; to happenings that happen in the spirit as really as things happen to our bodies of flesh. A Religion which may care, and yet but little cares, to weave arguments concerning God or probe the whys and wherefores of Prayer, but which wakes up to the consciousness, "*That* was Prayer! I *felt* it! I *did* it! And the unknown Force and Face in the silence within me was—God!" and which shall make us, remembering the experience, seek that silence and tempt that light again, until our life becomes "communion," a sense of life in common with the One Life, One Light, in all.

2. It means a *Theism*, which sees Law as Love, and Love as Law, which knows no miracle but the infinite miracle of Nature, begetting endless awe and endless joy in man; which believes that in the dialect of Heaven are no such words as "accident" or "tragedy," but that all that we misname thus is really Goodness on the way to vision. A Theism which discerns that all in Nature named, in our dismembering pronouns, "It," is as truly "He," and all we glorify as "his" is only that which men so long have deadened into "It"—transfigured!

3. It means a *Christianity*, which identifies itself with the Holy Spirit manifested anywhere and everywhere; a Christianity which stands for the life called "Christ"—not Christ, the blessed Jew, who once exemplified the life, nor Christ the date, a numbered "year of the Lord," but the impulse "Christ," the movement "Christ," the spirit "Christ," for ever moving souls and shaping history; here known by one name, there by another; never begun and never ended, and never confined to any holy May-hour of human experience.

4. It means a *Bible*, which shall go on compiling itself inside the world's memory and gratitude; freshening old reverences with tender new ones, welcoming and canonising new ideals of truth and life wherever such ideals are nobly rendered into the perpetuating Word.

5. It means a Faith in *Immortality*—faith not incurious to watch for stars of sign and beckoning that may break the skies, and yet no whit afraid if we must wait our turn to know that what we call the future life will be; a faith which cherishes, meanwhile, the *sense of deathlessness* that rises in us as our will becomes one with the Moral Law—that sense of deathlessness which makes all Easter questions end in quiet smiles.

6. Finally, it means *Brotherhood*—recognition that, though individual, we yet are members of each other in a sense so full that parables of Good Samaritans can only hint it, and no nineteenth-century science can describe it. It means perception that our trusteeship for each other applies not only to all outer things that we call "property," but, as truly, to the inmost things that we call "faculty." It means an ever-growing realisation that "no one liveth, no one dieth, to himself"; that we only attain true selfhood by unselfing processes; and that all things which unrim us into oneness with our fellow-men, until, of our own choice, we share their aches, their poverties, their disinheritance—that these unrim us also into oneness with what we call, not fellow-man, but "God": so that by experience we learn that love to Man *is* love to God, and that only in proportion to such love we live.

Is not this—or something nobler yet, if nobler can be—the Unitarianism of our hope? Are not these the Higher Unities toward which we, and a far larger host who never bore, and never will, our name, are rising? The Unity of Religion with Human Nature; the Unity of God with Universal Nature; the Unity of Christianity with all movements of the Holy Spirit everywhere; the Unity of the Bible with Literature; the Unity of Life hereafter with Life here and now; the Unity of Self with Fellow-man and God. These are the great *Faiths* to which the Principles of Freedom, Fellowship, Character, and Service in Religion are leading all men. Is it not so?

Religion is an instinct of the spirit which quickens the house of clay wherein it is confined; an aspiration as that of the eagle's callow brood, born to cleave the sky, though yet only capable of fluttering within their nest.—*Charles Hargrove.*

SOME REMINISCENCES OF A MANCHESTER UNITARIAN.

No. I.

I go back in memory to a Sunday-school formerly held under the chapel in Mosley-street, of which the minister was the Rev. John James Tayler, B.A. The room, I believe, was originally occupied by bales of cotton. Then, and for some following years, this important article was kept for sale by many Manchester merchants. I have seen large quantities of it in a warehouse suitably placed in "Cotton Court" leading from Smithy Door to Deansgate. Well, the cotton having been cleared out the scholars came in. About 1831 I was appointed a teacher, surely the youngest of the staff. The most prominent of the school authorities were Mr. John Swanwick, and the late Messrs. Edward Herford, James M. Darbishire, John Craven, James Hall, W. Barrow, and Richard Aspden. The latter was the manager of the savings bank. With him I deposited many a small economy, little dreaming that I should ever sit with him as a fellow-member of the City Council, and a colleague in several departments of Unitarian activity. Shortly afterwards I was induced to give up my class and undertake the charge of the library, thus beginning a kind of public work which, in one connection or another, has never, or hardly ever, been interrupted. In this underground apartment the school remained till the congregation sold the building, and prepared for their new chapel in Upper Brook-street.

Before the old chapel was demolished accommodation was found for the school in a large room in the Mechanics' Institution in Cooper-street, but only until, in 1836, the commodious new day and Sunday school was erected in Lower Mosley-street, which thenceforward became its home until about three years ago, when it was advantageously sold, and a larger and better building was provided. The Upper Brook-street Church was opened in 1839. I was intensely interested on the occasion. Mr. Tayler conducted the devotional services; and I saw and heard, for the first time, the distinguished preacher of the day—the Rev. James Martineau.* I must have been deeply impressed, for I remember his first sentence which, if not identical with, was very nearly this: "Hitherto no voice has been heard in this sacred place but that of psalmody and prayer; the descent is harsh to this profaner speech." Mr. Tayler for many years had a large, influential and deeply attached congregation. Among them were the bearers of such notable names as Schwabe, Darbishire, Kennedy, Wood, McConnel, Leisler, Reiss, Oldenburg, and others. On his removal to London, to continue in Manchester New College his lectures on Ecclesiastical History, and to become joint pastor with Mr. Martineau at Little Portland-street Chapel, many of his old friends left and founded the German Church in Greenheys. His immediate successor was the Rev. Joseph Henry Hutton, B.A., who was followed by the Revs. Edwin Smith, M.A., W. H. Herford, B.A., Silas Farrington, John Trevor, Christopher J. Street, M.A., and by the present pastor, the Rev. Charles Peach.

* A copy of the sermon, entitled "Outer and Inner Temple," is in the library of the British Museum. It is reprinted in Dr. Martineau's Essays, Reviews, and Addresses. Vol. IV.

Shortly before 1833 much interest was excited by a visit to friends in Manchester and Liverpool of the Rev. Dr. Tuckerman, of Boston, U.S. With a tender and irresistible eloquence he pleaded for the appointment, in each of our large towns, of a "Visitor to the Poor," which was his characteristic phrase. His office should be to select a district, and go from door to door with his message of sympathy—to cheer the sick, assist the poor, in every practicable way, and prove himself a wise counsellor and a true friend. The effect of his advocacy was the establishment of a Mission to the Poor in Manchester (Rochdale-road) and Hulme, and two years afterwards in Liverpool. The chief promoters in the former town bore names still deservedly held in honour—Martin Schunck, Sam. Alcock, Samuel D. Darbishire, Benjamin and James Heywood, and other excellent men. They were encouraged and supported by the learned and pious ministers who then shed distinction on the local pulpits—Tayler, Beard, Robberds and Gaskell. The first appointed missionary, the Rev. John Ashworth, had, I believe, been formerly connected with the Methodist body, and he brought to his truly Christian work something of the religious enthusiasm one associates with their history.

About this time a band of enlightened men—amongst them several of the founders of the Mission to the Poor—seeing the lamentable condition of popular education, projected the establishment of the Lower Mosley-street Day Schools in the building specially intended to accommodate the Sunday-school. The committee had the good fortune to engage the services of the late Mr. J. O. Curtis. His ability, his organising skill, his deeply religious tone, and the influence and charm of his personality, soon gave the school a leading position in the community. Its only rival was that attached to the Swedenborgian Chapel in Peter-street, inspired and directed by the late Mr. Moss, himself also a born and gifted teacher. Mr. Curtis, in addition to his arduous labours on five days of the week, was also for many years the efficient and valued superintendent of the Sunday-school, conducting a morning religious service for the young. He transmitted his mantle to his pupil and successor, Mr. George Smith, who emulated the zeal, ability, and influence of his master and instructor. For a long period they were assisted on the Sunday by educated and competent teachers, several being students of Manchester New College when, in 1840, it was brought from York to Manchester. The names of Darbishire, John Wright, Herford, Crosskey, Steinthal, Harding, Marcus, Pilcher, Nanson, Wade, Reynolds, and Travers Madge, will ever, with others, be identified with the unparalleled influence and success of this school. The settlement of Manchester New College here was an event of peculiar interest. It made a brilliant effort to provide for laymen, as well as for ministers, a liberal course not alone of literary, but of scientific and philosophical instruction. Its staff included Francis William Newman, as Classical professor; the Rev. James Martineau had the department of Mental Philosophy and Logic; the Rev. John Kenrick, M.A., History; the Rev. John Gooch Robberds, Pastoral Theology and Hebrew and Syriac Languages; the Rev. John James Tayler, Ecclesiastical History; the Rev. Robert Wallace, Theology; Mr. Montague Phillips, Physical Science, and Mr. Finlay, Mathematics. The scheme hardly met with the support deserved by its merits, and the distinguished men by whom it was directed. This advent of professors and students brought an appreciated addition to our local society. The latter, like all their genus, were not lacking in energy and good spirits. They formed friendships with several families of the congregations, and more than one engagement and wedding ensued.

A small institution deserves a passing notice, the constitution of which was a marvellous contrast to present methods of supplying religious literature. It was called "The Lancashire and Cheshire Unitarian Book and Tract Society." It offered to its subscribers the privilege of purchasing the publications it kept in stock at a discount of twopence in the shilling, and had, for some years, a fair amount of success. But the altered conditions of the book trade undermined its usefulness, and it became a somewhat quaint survival of a bygone system.

Considerable interest attended the operations of the Village Missionary Society. It undertook the religious superintendence of a number of small but intelligent congregations in the Peak of Derbyshire. The Rev. Robert Shenton was the chief resident preacher. As secretary to the committee I accompanied the late Rev. James Yates, M.A., on a visit, about 1846, to the stations at Great Hucklow, Bradwell, and Stoney Middleton. He had expressed a desire to make the personal acquaintance of those poor but earnest and exemplary people. At an earlier period the local mines had been profitably worked, but on their becoming largely exhausted many of the villagers left to seek their living in other places. Subsequently I made a second visit with the late Mr. James Chorley. In recent years some of the stations, notably Great Hucklow, have been revived and encouraged by the kindly oversight and generous aid of the Rev. Lawrence Scott. The Society eventually collapsed; but several of its supporters attached themselves to the Manchester District Missionary Association, which shortly afterwards was founded. It has long done useful work, and was never more energetically conducted than at the present time.

At two widely different periods I was a member, for a short time only in each case, of the Cross-street congregation; in the first the Revs. J. G. Robberds and William Gaskell were the ministers, and in the second the Revs. W. Gaskell and S. A. Steinthal. The pew in which I sat in my younger days was next to that of Mr. (subsequently Sir) Benjamin Heywood, and I used to see him and his large family of boys stream into their places every Sunday. Among the worshippers were numerous prominent public men, representing the benevolent, educational, municipal and political interests of the city. Sir William Fairbairn was a constant attendant; as were Mr. John Edward Taylor, founder of the *Manchester Guardian*; Mr. Alex. Henry, member for South Lancashire; Sir Thomas Potter, first Mayor of Manchester; he was followed in the same office, ten years afterwards, by his son, Sir John Potter, who in 1857 was, with Mr. James Aspinall Turner, elected member for the

city. They displaced Messrs. Gibson and Bright at the most excited parliamentary contest ever held in Manchester. But in the process of time the congregation suffered in numbers and influence by the increasing facilities of railway traffic, which carried people away, farther and farther, from their old town and suburban residences. This and other causes equally affected all the local churches and chapels; church and dissent. I can well remember sixteen or seventeen flourishing congregations; and now Cross-street, as it was the earliest, is the only remaining representative of Nonconformity in our midst.

For a long period of years I was connected with the Greengate, subsequently the Strangeways, Unitarian congregation. Its foundation may be traced to a band of religious and earnest laymen, who regularly undertook a share of local preaching work. They were penetrated with a belief that Unitarianism would soon be the universal faith of England. Of that they would have thought it wrong to entertain the shadow of a doubt. Intelligent and liberal-minded as they were, it is curious to note that, when framing the rules of their society, it was made a condition that every member should append his name to a declaration of the fundamental principles they held, in addition to the promise of a contribution of not less than 2s. 6d. a quarter. In two or three years they felt strong enough to engage Mr. William Duffield's services as minister. When he became unable to continue the work, Mr. Peter Eckersley was instructed to invite the Rev. John Relly Beard, who had been a distinguished student at Manchester College, York, the stipend to be £120 per annum. His acceptance was dated March 25, 1825. They secured a small building in Dawson's Croft, Greengate. There they and their talented minister remained until, after a period of unfortunate misunderstandings, they and he removed, in 1842, to the more commodious chapel in New Bridge-street, Strangeways.

On Dr. Beard's eminent services to religious literature, his marked success in conducting a high-class school, the stimulating and inspiring influence he exercised in the practical cultivation of the missionary spirit, his amazing industry, energy and zeal, his origination of the Unitarian Home Missionary Board, of which he became principal, and of the Memorial Hall as its future permanent home, it is needless in these columns to dilate. His ever active, progressive mind, dealt in his pulpit with many topics which then attracted little notice. Long before "Citizen Sundays" were projected, it was a distinctive feature of his pulpit teachings to illustrate and insist upon the duty of every member of a community to do "suit and service" for the common good. He had the gratification of seeing in his congregation two aldermen (Abel Heywood and Ivie Mackie) become Mayors of the City, and he influenced the mind of another (Alderman Grundy), who for two years (1877-8 and 1878-9) occupied the same dignified and influential office. To this list must be added three councillors—Mr. James Woodley, Mr. Hibbert, and another, who, some years ago, was elected an alderman, and by the kind confidence of his colleagues was subsequently offered the civic chair, which, however, he gratefully declined.

AN OLD NONCONFORMIST LAWSUIT.

Although the Toleration Act has frequently been styled (not very happily) the Dissenters' Magna Charta, many succeeding statutes were needed to complete the beneficent reform which it inaugurated. Nor can it be said that Nonconformists have yet received at the hands of the Legislature that full measure of justice which is the due of of every loyal British subject.

But, independently of statute law, an ample field lay open for the extension of the remedies given by the celebrated Act of William and Mary. It has been pointed out by not a few jurists that what Bentham called "judge-made law" (*i.e.*, the virtual *making*, under the guise of mere *declaring* or *interpreting*) is as powerful an agent as the enactments of Parliament—if indeed it be not more powerful.

Under the guidance of a broad-minded judge (Lord Chief Justice Holt was such a one, and Lord Mansfield carried on his traditions) many shortcomings of the Act might thus be made good, and many inconsistencies harmonised.

Section 6 expressly provided that nothing contained in the Act should be construed to exempt any of the persons benefiting under it "from paying of tythes or other parochial duties, or any other duties to the church or minister, nor from any prosecution in any Ecclesiastical Court, or elsewhere, for the same."

Even had the wording of the section been less ambiguous, we could scarcely be surprised—human nature being what it is—to find the clergy of the Established Church prepared to strain the enactment to an extent often incompatible with logic and common sense.

Where these claims were brought to the test of a law-suit, the Dissenters generally carried the day. Each decision in their favour, forming as it did a precedent, constituted a fresh clause in their charter of freedom. Thus, side by side with the remedial Acts to be found in the statute-book, there grew up a *corpus juris* or code of so-called "unwritten law," which expanded, controlled, and explained them.

The importance of such test-cases was not so apparent to all concerned as it might have been, had the power of the Press (only recently unmuzzled) and of the other *media* by which public opinion is generated and propagated, been what it is to-day.

There was, however, much apathy among those who ought to have shown zeal and enthusiasm.

On the other hand—let the Dissenter of to-day never forget it—there were within the Nonconformist ranks not a few stout and able champions, both clerical and lay, whose sympathies were not bounded by the walls of their meeting-houses, but who recognised in the cause of one of their brethren the common cause of all.

Among the deeds and papers belonging to the old chapel at Gateacre, near Liverpool, are a number of letters and other documents relating to a suit which was once a *cause célèbre* in the Nonconformist world, and which still retains an historical interest, as representing one of the many laborious steps by which Dissenters have attained their present position of liberty.

The decision of the Court of King's Bench in the case of *Scott* v. *Naylor* (reported in Barnardiston's K.B. Reports, Vol. I., p. 159; and Raymond's Reports, p. 1558) established the immunity of Dissenters from liability to pay customary fees to the parson of their parish, for the churching of their wives, in cases where such churching had in fact not taken place.

The ecclesiastic who asserted this preposterous claim was the Rev. Thomas Scott, vicar of Wakefield—a Tory High Churchman of Jacobite sympathies—a man of a very different kidney from the more familiar, if less historic, incumbent of that parish—Dr. Primrose, of fragrant memory.

The printed reports above-mentioned give the pith of the matter—the dry legal essence of the case. The bundle of tattered papers, written in faded ink, which lie before me, give more. They help one to realise those

> Old forgotten far-off days,
> And fights fought long ago.

The reader is enabled by their means to enter into the joys and sorrows, the hopes and fears of the litigants; to trace, more or less imperfectly, the course of the suit through its various stages; from the issue of the citation in the Ecclesiastical Court of York, down to the crowning decision of the King's Bench, "in arrest of judgment," which nullified the verdict of a prejudiced Tory jury, and rendered unavailing the perjured testimony of a too-loyal parish clerk.

But it is time to say a word of the real, if not the apparent, protagonist in the fight. This was the Rev. Joseph Lawton, minister of Gateacre Chapel, from some unascertained date (probably not much before 1715) until 1747. From some other papers—in a still more fragmentary condition than the bundle under notice—we gather that he had already been engaged in a similar contest with the Vicar of Childwall (the parish within which Gateacre Chapel was situated) concerning the liability of Dissenters to pay fees to the vicar on the occasions of baptisms, marriages, and burials, at which the vicar's services had not been employed. We are left in tantalising ignorance as to the issue of this earlier litigation. The ripened experience which it enabled Mr. Lawton to bring to the defence of the Vicar of Wakefield's suit is apparent from the large number of counsel's opinions, extracts from law reports and legal text-books, carefully copied and endorsed in the minister's neat but crabbed hand, which form part of the *Scott* v. *Naylor* "dossier."

The defendant in the cause was a Mr. Ebenezer Naylor, who, in his "Answer" to the vicar's "Libel," admits having had had twelve children born to him, and that his wife is then living. Whether Mr. Naylor was personally acquainted with the Rev. Mr. Lawton we do not know: probably he was not. What seems clear is that the latter, fresh from his skirmish with the vicar of Childwall (possibly flushed with recent victory), recognised in the claim now set up against a fellow-Nonconformist an opportunity of bringing to a legal test another point of grave consequence to the Dissenting community.

It was probably due to Lawton's efforts in inducing Mr. Naylor to stand his ground, and in furnishing the sinews of war, by means of contributions levied upon friends in Liverpool, Manchester, Leeds, and elsewhere, that the question came to be decided, as it ultimately was, in the Dissenters' favour.

Letters from the Rev. Joseph Mottershead, the minister of Cross-street Chapel, Manchester (for an account of whom see Nightingale's "Lancashire Nonconformity," vol. v., pp. 97—101), show that the Manchester flock were disposed to bear their share of the expenses of their "brethren at Wakefield."

But the brunt of the whole battle seems to have fallen upon the good minister at Gateacre. He collected funds, perhaps found witnesses, interviewed counsel, and (to judge from his voluminous notes, and his "paucula excerpta a quibusdam legum professoribus") diligently searched the reports and text-books, to ascertain the law on the subject. It is no small loss that Mr. Lawton's own letters cannot be added to our bundle. They would probably have been found the most interesting of all.

The first of the *dramatis personæ* to come upon the stage is Mr. Thomas Bootle, an eminent advocate of the day, who, writing on March 8, 1728, to "Mr. Pemberton, Mercht. in Leverpoole," acknowledges the receipt of a letter from that gentleman "and several other gentlemen (for whom I have the greatest esteem) on behalf of Mr. Naylor," and expresses his regret at having accepted a retainer in the case from the plaintiff, in ignorance that it was "against one for whom so many of my friends had so great an esteem." The retainer shall be handed back, that his forensic talent may be at the service of the defence.

The next letter bears date Oct. 20, in the same year, and is directed to "The Rev. Mr. Joseph Lawton, in Liverpool (by Rochdale bag)." The writer is one Richard Milnes, of Wakefield, who appears to have acted as intermediary between Mr. Naylor and his attorney—Mr. Ingram, of Wakefield—and the Rev. J. Lawton and other Liverpool supporters. Mr. Milnes was apparently a son-in-law of Mr. Pemberton, whom he frequently refers to as his "father." Most of the letters in the bundle are from his hand.

In the present one the writer refers to some legal advice contained in a previous letter from Lawton, and asks the minister's opinion upon a further question.

The vicar of Wakefield's libel had included a claim for burial fees (no burial services having been, in fact, rendered). "As regards these," says Milnes, "Mr. Naylor was advised to allow of the demands for burials, &c., as having been customarily paid, and not to clog the prohibition too much; but when once the point of churching is secured, we will have a fair trial for the rest." A somewhat too sanguine surmise; for this same "allowing of the demands for burials" was to breed future trouble.

The next letter is the most interesting in the collection, and, though lengthy, must be transcribed in its entirety:—

"Wakefield, March 31, 1729.

"Revd. Sir,—On Wednesday last the cause between Mr. Naylor and our vicar was tried at York, and the verdict was brought in by the jury in favour of the vicar, contrary, as I have reason to believe, both of the Judge and the whole Court, not even excepting their own counsel. But what will not a Tory jury do when the rights of the Church, as they apprehend, are in dispute? Some of them said they would be racked and torn to pieces before they would give it against the Church. This is the rock I was always afraid we should split on, though we were as well in that respect as we could well hope, the foreman of the jury and another being Dissenters; but the other ten were entirely against them; so, after two or three hours' sharp contest, they submitted to the greater number.

"I shall now proceed to give you an account how the trial was managed. Upon the jury being first called over, when they was going to swear Mr. Brooksbank, of Ealand, the Foreman, the Vicar's Counsel objected against him as being a Dissenter; but Sir Tho. Pengelly, the judge, overruled their objection by telling them that by the same rule Mr. Naylor's Counsel might as well object against all the rest for being Churchmen. Upon which, the jury being sworn, the Judge, after reading the record, told the jury it was an issue out of the King's Bench; that the Vicar insisted upon 10d. by the custom of the parish of Wakefield for a churching fee, though the women were not churched, and that Mr. Naylor denied the said custom, which they were now to try; not as to the validity, legality, or reasonableness of the said custom, they had nothing to do with that—which he told them was to be tried above—so they were only to try whether there was a custom or not. Upon which, the Vicar's Counsel, after opening the cause, proceeded to call their witnesses, six or seven in number. The six first witnesses, amongst which was one, Mr. Paley, a clergyman, who was formerly curate there about twelve years, did all of them prove a custom for those to pay whose wives were churched—namely, at the time of their churching; but being asked whether they had ever known any pay that were not churched, all answered they never heard of any that did. But at last comes old Mr. Barber, our own parish clerk, and he swore roundly that it had been a custom for Dissenters to pay time out of mind. He swore the former clerk had told him so, who was an old man, and as for himself, all persons had paid it in his time from whom it was demanded, and that Mr. Naylor was the first that had refused. He swore particularly that my father and several other Dissenters had paid him to the number of eighty-four times, which he drew out of a book he kept for the registering of children when the Act of Parliament for the registering of births and burials was in force; and he swore that both before that Act and since the expiration of it, the Dissenters had regularly paid when demanded; and a good deal more by which this poor wretch is as much perjured as ever man was.

"We had several witnesses there, to have confronted him—some of them the very same persons he swore had paid—who would have sworn they never did pay him; but as they were all of them persons living within the town and parish, they could not be admitted to give their evidence, it being contrary to law for any person to be admitted as evidence against a custom who is then residing in the parish; which was extremely hard upon us, for we have none now residing out of our parish that have lived formerly here and had a family and children, but four, and we had three of them at York, who all swore they never had anything demanded of them for churching, nor heard of it before. The fourth lives at a considerable distance, so we could not have him, but he could not have helped us much, being none of those Barber swore had paid him for churching; for he took care to mention none but such as he knew could not be admitted to confront and take of (*sic*) his evidence. In short, upon this evidence it was—such as it is—that we were cast.

"Barber has swallowed so strong a pill that I fancy he has not well digested it yet, for I am told to-day that he is much out of order. Should he die now, no doubt it will be said he died a martyr in the Church's cause.

"It appears from the manner of expression made use of by the Judge in summing up the evidence, that he suspected Barber's, for when he came to take notice of his, he said to this effect: 'As to Barber, he has proved a custom, if you will give any credit to his evidence. But,' says he, 'it is pretty remarkable that amongst so many old women as have been examined on the same side that none of them ever knew or heard of this custom, and much more that Mr. Paley, the former curate, should know nothing of it,' and then took notice of the difficulty we on our side laboured under as to evidence, which was acknowledged to be hard, but that, however, those we had, proved as far as they could there was no custom.

"This, Sir, is the best account of the affair I can give. When Mr. Bootle comes to Liverpool, he will be able to give you and our friends a more perfect one. We are exceedingly obliged to him, for he worked hard for us, and exerted himself as much as in any cause I ever heard him. He was so busy that after the trial was over he could spare but little time to consult what steps were most proper to be taken at London, but as he will have time enough when (he) comes to Liverpool, I would have you and the rest of our friends fully to consult and advise with him what is to be done, and to propose such cases to him as you shall think proper; for I know no person more fit than yourself. If I possibly can, I will come over myself if (I) did but know when he would be at Liverpool. I have been at York the whole assize, so that (I) am now in a hurry of business at home. Please to acquaint Mr. Pemberton (I) shall write to him the next post, and that we are all well.—I am, Sir, your most obedient servant, Richard Milnes."

Three days later comes another letter from Milnes, suggesting certain points to be put to Mr. Bootle on his shortly-expected arrival in Liverpool. The following passage is noteworthy, for it deals with what ultimately proved to be the pivot upon which the whole case turned.

"After the vicar's witnesses had been examined, the judge took notice that the vicar's counsel had not produced any evidence to prove the time that our wives ought to have been churched, or when the money ought to have been paid, except as is mentioned in the Common Prayer-book, where it says 'the usual time,' but they did not prove what the usual time was. Whereupon the vicar's counsel begged his lordship not (to) represent it to their disadvantage; but he answered that he must represent things as they were."

Upon the same sheet as the above letter to Lawton is one to Pemberton, in which the writer announces that Mr. Edward Bootle (brother to the defendant's senior

counsel) "gave great hopes of succeeding above"—presumably upon an application for a new trial, on the ground that the verdict was against the weight of the evidence.

"We were, on our return from York," continues the writer, "welcomed with ringing of bells, bonfires, &c., &c.; with the old Jacobite phrase of "Down with the Rump"; as if they had got an entire conquest; for our Jacks concern themselves much in the vicar's cause, because he is one of the greatest supports they have in this part of the country, in his way."

(To be continued.)

LITERATURE.

THE JONAH LEGEND.*

THE late Mr. William Simpson, the author of this book, was the well-known artist of the *Illustrated London News*, and had seen and studied men and worships in many lands. His reading and his travels have supplied him with a wealth of instances bearing more or less resemblance to the story of Jonah; and these make interesting reading, whether we accept his theory or not. His Freemasonry ceremonies and symbols are also in his thoughts; and those mysteries have much to do with the simulation of death and re-birth. To this day the tribes of men in many lands practise rites of initiation which have the signification of going down to death and returning from the dead. Mr. Simpson has much to say about the Egyptian "Book of the Dead," and the Greek Eleusinian Mysteries, and concerning Brahmanic and Zoroastrian ceremonies, because he guesses that in all these the foundation and origin was initiatory rites. The secrets of these mystery meetings were never fully divulged, but Apuleius ventures to tell us as much as this, after his initiation into the Eleusinia: "I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with brilliant light: and I approached the presence of the gods beneath, and the gods of heaven, and stood near and worshipped them." And this was new birth to him, for he adds: "I celebrated the most joyful day of my initiation as my natal day."

Mr. Simpson emphasises the fact that initiatory rites are intimately connected with man's first ideas regarding death, the next world, and the ghosts or gods that exist there. These ceremonies preceded entrance into kinship, into manhood, citizenship, membership of a tribe or an order. The symbolism as a rule is regenerative, like the symbolism of being buried in baptism and rising again to newness of life. Mr. Simpson essays to show that the Jonah initiation was that of a priestly order; and he thinks that in the temple where it was enacted there would be a pit or cave to represent the Underworld. In mediæval sculptures and pictures, the mouth of a sea-monster is represented as the mouth of hell. Jonah, in his prayer, says he is in the womb of Sheol. Then follows re-birth. Mr. Simpson remarks that there was no real fish in the case: it does not occur to him to mention that the undersphere of the celestial globe shows the constellation Cetus in the very place where it would be wanted. Curiously enough Mirkhond, in his account of Jonah, says: Therefore the fish approached the shore by divine command, where it ejected Jonah like an infant wrapt in swaddling-clothes. Christ's own words, our author thinks, leave no doubt that the symbolism in the Jonah legend is that of re-birth: "as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth"—and then rise to new life.

Mr. Simpson suggests that the Book of Jonah may have been brought back from the Captivity, and the story localised at Joppa, where by the way, in Greek myth, Andromeda was to be devoured by a sea-monster, and whence the bones of a whale were carried to Rome as relics of the same. The story of Hercules and Hesione is another parallel. In Babylon the material of the kind was ancient and plentiful; and civilisation was said to have been brought to that country by Oannes, a man who came out of a fish.

Mr. Simpson, though fruitful in suggestion, is a careful writer, who never makes an assertion not justified by his evidence. He would not say that he has fully proved the Jonah legend to be simply the description of an initiatory rite. But like Mr. Fraser in his "Golden Bough," he presents us with a large collection of similar rites, and produces the impression that the story of Jonah is one of a class. In support of his theory he shows that the legends of ceremonies have actually, in some other cases, become established as events that really took place. Nevertheless we cannot altogether agree with him. Frazer says that custom is first, and then the myth is invented to explain the custom. K. O. Müller had said the same before, and argued that the myth springs from the worship and not the worship from the myth. Mr. Simpson thinks that the story of Jonah may admit of explanation on this theory: that there was a ceremony of initiation into the priestly office—a dramatic representation of descending into Hades and coming forth re-born—and in process of time this was mistaken for an historical event. He would say the same of the myth of Persephone—and he can quote an ancient writer who says that the Eleusinian mysteries were a mystical drama in which the history of Demeter and her daughter was acted, like a play, by priests and priestesses.

But such examples hardly support the contention; for even thus there must have been a myth of Demeter seeking her daughter in the Underworld, before the story was put on the stage in the mysteries. The legend of Jonah would be told before it was enacted as an initiatory rite. Still the story might, in the first instance, be symbolical — an allegorical piece of doctrinal teaching, not involving any incredibility. Our own impression is that the Hebrew writer selected such a legend, from the abundance then at command, and adapted it to his own purpose. He simply used it as the frame-work for the moral lessons he wished to teach his countrymen. Their prophets had been declaring that Jehovah was the God of the whole earth, and all gods of the nations were but idols. It was time they accepted the corollary that the Jews had no exclusive property in God—that He would show mercy to the Ninevites, for example—and that all mankind were brothers. The leading expositors are now coming to take some such view of this delightful Hebrew parable; and when this rational explanation is thoroughly popularised, all scoffing at Jonah and his fish will cease. There can be no doubt that Mr. Simpson's book will contribute to this good result.

In addition, it is rich in matter valuable to the student of legend, suggestive to the Scripture expositor, and interesting to the general reader. Freemasons, too, will revel in it. The volume is enriched with some curious illustrations, reproduced by permission from Layard's "Nineveh," Wilkinson's "Ancient Egyptians," Bonomi's "Nineveh," and from gems, &c., in the British Museum.

GEO. ST. CLAIR.

* "The Jonah Legend: A Suggestion of Interpretation." By William Simpson, Member of the Royal Asiatic Society, author of "The Buddhist Praying-Wheel." London: Grant Richards, 1899. Price 7s. 6d.

GAMMER'S BANK.

OLD farmer Gammer made an oak porch
Whence to watch the glitt'ring stars.
In his quaint white coat, on the bay cob,
Often at dusk,
Will he greet you, o'ertaking you, keeping the green,
Cantering on
Back to his gables,
To his hollyhock garden,
To the long path lined with lavender
That leads to the porch:
Under its honeysuckle
He will sit and ponder;
Serene in the arms of its grey beams;
Eyeing the spangled skies from their nook.
A newcomer, who once trespassed on his evening ease,
Asked the best local bank—
"There it is, neighbour," said he,
And pointed upward to the great counter
Bright with the gold of God.

E. BETHAM.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bedfield.—Services have been conducted recently by Miss F. Hill (C.P.M.) and Mr. F. Robinson (Stowmarket). On Sunday, Aug. 5, the school anniversary services were conducted by the minister. The evening service was commenced in a field at Monk Soham, and—a heavy storm coming on—was continued in a cart shed near. The school treat was held at Monk Soham on the following Wednesday.

Evesham.—On Sunday the Mayor, Mr. Geoffrey New, accompanied by members of the Corporation, attended morning service at the Oat-street Chapel, the Rev. Rudolf Davis being the preacher.

London.—The Rev. D. Amos, who is at present in charge of the Bermondsey Church, will be the preacher next Wednesday at the City mid-day service at the Falcon-square Congregational Church, Aldersgate-street, close to the General Post Office. These services are held in connection with the Congregational Young People's Union every Wednesday from 1 to 1.30 P.M. Preachers are announced up to the end of September, the last on the list, for Sept. 26, being the Rev. Bernard J. Snell.

London: Channing House School.—The following successes are reported:—Matriculation (July):—First-class: Miss Alice Mary Mellor and Miss Jane Williamson. In the Trinity College of Music Preliminary Examination, Miss Kate Latache, with honours.

London: College Chapel, Stepney Green.—On Sunday, Aug. 5, the usual conference in connec-

tion with the Central Postal Mission was held at five o'clock. Mr. John Evans took the chair, and Mr. Lucking Tavener introduced the subject of the Christian Endeavour Movement. In his address he called attention to the startling and encouraging fact that a religious society had grown in nineteen years from one small chapel meeting with forty-eight members to an association of 56,566 societies, with 3,363,960 members. It was a movement whose strength was in the direction where Unitarians were weak. Essentially it was a young people's organisation for the deepening of religious life and the extension of organised usefulness. From personal experience, Mr. Tavener asserted that in orthodox bodies, where the Christian Endeavour Society existed, the young people did so much of the work of the church. It provided a Look-out Committee (for watching for absentees), a Prayer-meeting Committee, and a Visiting Committee. The other distinctive feature of the Society was its pledge, and the repetition of that pledge at consecration meetings. These various items were dealt with by the speaker at some length, who thought that, whilst Unitarians could not adopt the Christian Endeavour Society just as it stands, yet some such organisation would be useful in the churches of our denomination. Mr. Tavener preached in the morning, and in the evening took for his subject "Religion at the Royal Academy, 1900."

MARRIAGES.

Hopps—Fielding—On the 4th August, at the Free Christian Church, Croydon, Bernard, youngest son of the Rev. J. Page Hopps, to Ethel, daughter of Mrs. Fielding, Hursley, Anerley, and the late Robert Henry Fielding, Esq.

White—Young—On the 11th August, at Hamilton-road Domestic Mission, by the Rev. J. L. Haigh, Adam Bowman, eldest son of W. J. White, to Lillian, eldest daughter of W. F. Young, both of Liverpool.

DEATHS.

Hyde—On the 10th August, at Cromwell House, Heaton Chapel, Ann Bancroft, the wife of Walter Hyde. Buried at the Stockport Cemetery, Aug. 14th. Friends will kindly accept this intimation.

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Our Calendar.

SUNDAY, August 19.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 a.m and 7 p.m., Rev. D. Amos.

Blackfriars Mission and Stamford-street Chapel, 11 a.m. and 7 p.m., Rev. A. J. Marchant.

Brixton, Unitarian Christian Church, Effra-road, 11 am. and 7 p.m., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 a.m. and 7 p.m., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 a.m. and 6.30 p.m., Mr. J. C. Pain.

Essex Church, The Mall, Notting-hill-gate, 11 a.m. and 7 p.m., Rev. J. Harwood, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 a.m.

Hackney, New Gravel Pit Church Chatham-place. Closed for repairs.

Hampstead, Rosslyn-hill Chapel, 11.15 a.m. and 7 p.m., Rev. Harry S. Perris, M.A.

Islington, Unity Church, Upper-street, 11 a.m. and 7 p.m., Mr. E. Capleton.

Kentish Town, Free Christian Church, Clarence-road, 11 a.m. and 7 p.m., Mr. Armytage Bakewell. Morning, "War." Evening, "Peace."

Kilburn, Quex-road, 11 a.m. and 7 p.m., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 a.m. and 7 p.m., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, near Oxford-circus. Closed for repairs.

Mansford-street Church and Mission, Bethnal Green, 7 p.m., Mr. S. G. Kamalkar.

Peckham, Avondale-road, 11 a.m. and 6.30 p.m.

Plumstead, Common-road Unitarian Church, 11 a.m. and 6.30 p.m., Mr. S. Field.

Richmond, Free Church, Ormond-road, 11.15 a.m. and 7 p.m., Rev. Rowland Hill, and 3 p.m., Service for Children.

Stepney-Green, College Chapel, 11 a.m. and 7 p.m., Mr. P. Rigby Pratt.

Stoke Newington, The Green, 11.15 a.m.

Stratford, West Ham-lane Unitarian Church, 11 a.m., and 6.30 p.m., Mr. A. J. Clarke.

Wandsworth, Unitarian Christian Church, East-hill, 11 a.m. and 7 p.m., Mr. Herbert Rix, B.A.

Wood Green, Unity Hall, 11 a.m. and 7 p.m., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church, 11 a.m. and 6.30 p.m., Rev. C. J. Sneath.

Bath, Trim-street Chapel. Closed for the remainder of August.

Bedford, Library (side room), 6.30 p.m.

Blackpool, Banks-street, North Shore, 10.45 a.m. and 6.30 p.m., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Masonic Hall, Merton-road, 6.30 p.m.

Bournemouth, Unitarian Church, West-hill-road, 11 a.m. and 7 p.m., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 a.m. and 6.30 p.m., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 p.m., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 a.m. and 7 p.m., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 a.m., J. Remington Wilson, M.A.

Deal and Walmer Free Christian Church, High-st., 11 a.m. and 6.30 p.m., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 a.m and 6.30 p.m., Rev. S. Burrows.

Eastbourne Lismore-road, Terminus-road 11 a.m. and 6.30 p.m., Rev. George St. Clair.

Guildford, Ward-street Church, 11 a.m. and 6.30 p.m., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 a.m. and 6.30 p.m., Rev. G. Lansdowne, of Billingshurst.

Leeds, Mill Hill, 10.45 a.m. and 6.30 p.m., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road 11 a.m. and 6.30 p.m., Rev. Richard Lyttle.

Liverpool, Hope-street Church, 11 a.m. and 6.30 p.m., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 a.m., Rev. H. W. Hawkes, and 6.30 p.m., Rev. J. M. Whiteman.

Liverpool, Ullet-road, Sefton Park, 11 a.m. and 6.30 p.m., Rev. Dr. G. Dawes Hicks. Evening, "Love amongst the Ruins."

Manchester, Strangeways, 10.30 a.m. and 6.30 p.m., Rev. W. R. Shanks.

Margate, Forester's Hall, Union-crescent, 11 a.m., Mr. Peter Bond.

Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 a.m., Rev. J. E. Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 a.m. and 6.45 p.m., Mr. G. Cosens Prior.

Ramsgate, St. George's Hall, George-street, High-street, 6.30 p.m., Mr. Peter Bond.

Reading, Unitarian Free Church, London-road, 11.15 a.m. and 6.30 p.m., Mr. J. H. Sawtell.

Rochdale, Blackwater-street, 10.30 a.m. and 6 p.m., Rev. J. C. Pollard, of Lancaster.

Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. Dendy Agate, B.A.

Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m.

Southport, Portland-street Church, 11 a.m. and 6.30 p.m. Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m., Rev. R. C. Dendy. Stables in the grounds.

Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30 p.m., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m.

York, St. Saviourgate Chapel, 11 a.m. and 6.30 p.m., Rev. H. Rawlings, M.A.

IRELAND.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

ISLE OF MAN.—A Series of Services, conducted by Unitarian Ministers, will be held in the TOWN HALL, PORT ST. MARY, commencing Sunday, Aug. 19. Service at 11. Preacher for Sunday next, Rev. J. Crowther Hirst.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amounts already acknowledged, £2,225 10s. 0d.; Mr. G. G. Armstrong, £1 1s.; Mr. E. Brown, 4s.; Upperthorpe Chapel, Sheffield (second donation), £1 6s. 1d.; Mrs. Temple (second donation), £1 1s.; Kate, 2s. 6d.; Mrs. C. Smith, £1; W. T., 2s. 6d.; Victoria-street Church, Loughborough, £1 9s.; Mr. A. F. Jones, 10s.; Mona, £1; Mrs. J. D. Earnes, £3; Total £2,236 6s. 1d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

AT last we have news of the successful relief on Aug. 14 of the besieged Legations in Peking, but not before seventy of the defenders had fallen, and many more had been wounded. The feeling of the whole country at this deliverance from a terrible anxiety cannot better be expressed than in the words of the Queen's message to the officers commanding the Royal Marine Guard at Peking :—

I thank God that you and those under your command are rescued from your perilous situation. With my people I have waited with the deepest anxiety for the good news of your safety, and a happy termination to your heroic and prolonged defence. I grieve for the losses and sufferings experienced by the besieged.

V. R. I.

THE International Congress on the History of Religions, to be held in connection with the Exhibition at Paris, September 3–9, promises to be of great interest. *Le Progrès Religieux* of Geneva reports on August 18 that not less than 250 members have joined, and that number will no doubt be considerably increased before the meeting of the Congress. Among the papers announced are the following :—Professor Tiele, on the history of the study with which the Congress is concerned; De Gubernatis, on the character and progress of the History of Religions; Dean Sabatier, a sketch of the progress of Biblical criticism during the second half of the nineteenth century; Count Goblet d'Alviella, on the study of Religious Symbolism; Professor Senart, on the History of Buddhism; Professor Goldziher, on the Influence of Mazdeism on Islam; Mr. Alfred Nutt, on the place of Folklore in the History of Religions. The names of those wishing to join the Congress should be sent to Professor Jean Réville, 4, Villa de la Réunion, Paris-Auteuil.

THE *Manchester Guardian* has announced that, at the request of the Bishop and by permission of the Dean, a short course of divinity lectures will be given in October in the Derby Chapel of Manchester Cathedral by Dr. Sanday. The subject of the lectures will be "The Beginnings of Christian Thought outside the New Testament." These lectures will be open to clergy, Nonconformist ministers, and students of all theological colleges in the three dioceses of Chester, Manchester, and Liverpool on presentation of tickets at the cathedral. Tickets may be obtained from the Archdeacons and Rural Deans of the diocese of Manchester, or from Canon Arthur Gore, Bowdon; Archdeacon Madden, Liverpool; the Rev. J. M. Elvy, the Cathedral, Manchester; and the Rev. Dr. Mackennal, Bowdon. Each minister is this year allowed the privilege of purchasing a second ticket, with the object of introducing a friend to the lectures. Professor Sanday will be the preacher in Manchester Cathedral on Sunday evening, Sept. 30.

IT was in the Jubilee year, 1887, that Mr. G. F. Watts wrote to the *Times*, suggesting as a fitting commemoration of the fiftieth year of the Queen's reign the erection of a national monument, which should record the deeds of heroism of humble people in every-day life; for, he said, "The material prosperity of a nation is not an abiding possession: the deeds of its people are." As a modest beginning towards such commemoration, Mr. Watts has himself built a memorial cloister in the old churchyard of St. Botolph's, Aldersgate, which is now laid out as a public garden, under the shadow of the General Post Office. The "memorial cloister" is built with perfect simplicity, and is, in fact, a covered shelter, with seats running along its whole length, and looking out upon the garden, and it is in the divisions of the wall at the back that space is provided for 144 memorial tablets, such as the four which have already been erected. In the oak beam running along the open front of the shelter, under the roof, the words are carved, "In Commemoration of Heroic Self-Sacrifice." The tablets are of some kind of glazed ware, with simple decoration, and bear the following inscriptions :—

THOMAS GRIFFIN, Fitters' Labourer, April 12, 1899, in a boiler explosion at a Battersea sugar refinery, was fatally scalded in returning to search for his mate.

WALTER PEART, Driver, and HARRY BEAN, Fireman, of the Windsor express, in July 18, 1899, whilst being scalded and burnt, sacrificed their lives in saving the train.

MARY ROGERS, Stewardess of the *Stella*, March 30, 1899, self-sacrificed by giving up her life-belt, and voluntarily going down in the sinking ship.

GEORGE STEPHEN FUNNELL, Police Constable, Dec. 22, 1899, in a fire at the "Elephant and Castle," Wick-road, Hackney Wick, after rescuing two lives, went back into the flames, saving a barmaid, at the risk of his own life.

The Vicar of St. Botolph, writing in the *Guardian* of the recent opening of the Aldersgate Garden and Memorial Cloister, referring to the simplicity of the latter, said: "It is meant to be so, because it commemorates simple lives and deeds of bravery quite simply done at the call of duty. It was felt that nothing could be better than that men and lads, engaged in the work of the City, should have kept before their eyes the memory and example of those heroes of the factory and the workshop, of the mean street and the poor home, who learnt and still teach the great lesson of self-sacrifice." It is hoped that the example thus set will be followed in other great towns throughout the country.

THE *Athenæum* of last week, in a review of recent New Testament Literature, deals with the two volumes of the "International Handbooks of the New Testament" which have already appeared, that on the Synoptic Gospels by President Cary, of the Meadville Theological School, and that on the Pauline Epistles by Dr. Drummond, Principal of Manchester College, Oxford. The reviewer's opinion of this work is, "that the enlightened layman who wishes to read the New Testament with reverence and understanding may find what he wants in it." "Professor Cone," it is added, "the general editor, is the author of excellent books, written from an advanced point of view, on the Gospels and the early de-

velopment of Christian thought. Dr. Drummond needs no introduction in this country." Of the volume on the Gospels it is said :—

While Dr. Cary occupies an extremely modern point of view, he is not at all speculative in his treatment, and in many instances he might have gone a little further than he does in seeking the historical basis of a narrative. The differences of the accounts are skilfully set forth, and the introduction presents as full a view of the synoptic problem as could be expected in a work of such compass.

And again, of Dr. Drummond's volume :—

Principal Drummond deals in the second volume with seven Pauline Epistles, all accepted by him as genuine. The writers in this publication draw from the same fountains of learning as those in the "Expositor's Greek Testament," and we see in both cases the effects of the recent reaction in questions of the authorship and date. The introductions in this volume are singularly fair and able, and scholars may do well to consult them, as they contain statements of views based on adequate inquiry. The commentary is short, chiefly by the omission of less important topics, and the way is made quite plain for the reader.

The Rev. Stanley M. Hunter, minister of the Unitarian Church, St. John, New Brunswick, who last year paid a visit to his relatives in this country, after ten years of service in America, has come over for a further visit this summer. Mr. Hunter, on his return from the recent Boston anniversary meetings, preached a sermon on "Advance of Liberal Thought," which has been published by the St. John Branch of the Women's Alliance. Having spoken of Unitarianism as the highest expression of freedom in religion, Mr. Hunter said :—

Let the good work go on. I repeat, the world is coming our way. The world has put its hand to the plough (whether consciously or unconsciously), and it cannot turn back. The liberal army is a small one. But it stands on the ramparts of truth. "Her bulwarks cannot be shaken." Let no man think he can desert this "great cause, God's new Messiah," for some personal prejudice or ignoble reason, with impunity. He cannot so violate conscience without paying the penalty in a shrunken disposition and blurred vision. This great cause needs the best there is in a man. It has no use for the worst. But to every man who will give of his best, it will return a thousand-fold. The outlook for Unitarian thought was never brighter.

Thomas Faed, whose death is announced at the age of seventy-four, was an artist as popular in this country as in his native Scotland, from which his subjects were chiefly drawn, depicting the pathos of humble life. Born in 1826, the son of an engineer and millwright, he was trained in an art school at Edinburgh, where he had W. G. Orchardson for fellow-student. At the age of twenty-three he became an associate of the Royal Scottish Academy, but in 1852 settled in London, where three years later his fame was made by the exhibition of his "Mitherless Bairn." Mr. Faed was elected a Royal Academician in 1864, and retired in 1893.

Dr. Martineau's "A Study of Religion: Its Sources and Contents," which has been out of print for some time, has now been re-issued by the Oxford University Press.

SILENT WORK.

The Rev. Samuel A. Eliot, recently secretary, and now president of the American Unitarian Association, sent to the *Christian Register*, of July 26, the following address :—

"The new secretary has gone upon a well-deserved vacation; and the former scribe is again in his seat, returning from a three weeks' rest in a quiet place by the sea. After the hurrying events and many labours of the last two months, this change has been most salutary; and the silent days have brought their own message. Do we not too often make demand that the influences that sway us shall be noisy and demonstrative? We are all the time thinking that the kingdom really comes with observation. We are surprised to find that genuine power is not in storm or earthquake so much as in a still voice. We are slow to learn that the best influences of our lives come softly and silently as the summer life comes which is to ripen everything in the luxury of autumn. If there is anything more impressive than the rapidity with which Nature works, it is the utter silence of the transforming processes. Here are marvels done daily before our eyes, but there is neither boast of intention nor cry of triumph. Noiseless and unseen forces, uttering no warning of their purpose, go to work until new glory and beauty are spread around us. No voice, no language, but a word that runs to the end of the world. Nothing said, only something done. No articulate utterance, yet an intense energy of declaration. Silence, yet speech.

"I think voluble people have much to learn from a taciturn God. A soul is not made as a statue is, with click of hammer and chip of chisel from without. It is, I suspect, made rather by unfolding from within. Emerson said, 'God does not speak prose, but communicates with us by hints, omens, inferences, and resemblances in objects lying all around us.' It is good for us sometimes to listen for these silent voices. Language, after all, is inadequate to the uses of the spirit; and it is unduly forced when we try to make it compass and describe all our thoughts and emotions. It is a good instrument of business, of instruction, and of mutual understanding; but, as Martineau said, 'When we try to raise it to its highest function, it only spoils the thing it cannot speak.' Surely, worship must sometimes seek the wilderness of the upper chamber. It requires a certain privacy of spirit. Are not our voiceless moments our most honest moments? Is not soliloquy more sincere than conversation? Has not each one of us something in himself which refuses to be phrased?

"It may well be, then, that a genuine and personal confession of faith will prove a better means of strengthening another's hope than argument. So often we ministers seek to impart religion by expounding, by intentional address, by purposed onset. Is not a better way that of self-revelation? Speech is no burden-bearer. I think Job's friends were wise men, after all; though the popular phrase derides them as but poor comforters. Did they not give us a real insight into the way of consolation when they went and sat in silence with their heart-broken friend? They just recognised his sorrow, and so helped him to bear it better than by texts. Sometimes the voiceless language of considerate act, of tone and bearing, of uncatalogued sympathies, makes the most potent speech. There are times when, though men speak with the tongues of angels, it is but as sounding brass or tinkling cymbal. Blessed is he who knows how and when to refrain, as well as how and when to speak.

"Do we not often make religion didactic instead of receptive? Do we not make it a desire to influence rather than a desire to be influenced? We so often think of faith as something to be won, when really it is something to be quietly accepted. We apply to religion the principles of our money-getting and our competitive success; but, really, the process should be just reversed. In the hurry of the street, the way of contention and assault is the natural way. But religion is a silent energy; and, if a soul is full of tumult, faith and hope cannot find entrance. It is the calm lake that mirrors the stars. The least cat's paw wrinkling the surface wipes out the reflected glories of the heavens.

"Yet we should be careful not to make the need of occasional quietude an excuse for listlessness in service or for languor of will. The silence of nature is not a passive thing. I do not urge upon any one a merely idle trust; but I think in the last weeks I have discovered another mode of energy than that of the easy flow of talk—the energy whose realm is feeling, which is a force, not a voice, which is a spirit bearing witness with our spirits—the revelation not in words, but in deeds, which Nature in these summer days declares is the revelation of an intense industry, alert, vital, ambitious. In co-operation with such silent energies, let us find inspiration and joy!"

The great secret of life and power is to make and keep one's conscious connection with the infinite source. The power of every life, the very life itself, is determined by what it relates itself to. God is immanent as well as transcendent. He is creating, working, ruling in the universe to-day, in your life and mine, just as much as He ever has been. We are too apt to regard Him after the manner of an absentee landlord, one who has set into operation the forces of this great universe and then taken Himself away. In the degree, however, that we recognise Him as immanent as well as transcendent, are we able to partake of His life and power. In the degree that we throw ourselves open to the inpouring tide of this immanent and transcendent life, do we make ourselves channels through which the Infinite Intelligence and Power can work.—*R. W. Trine.*

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
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RITSCHLIAN THEOLOGY.—II.

ILLUSTRATIONS FROM HARNACK'S "HISTORY."

"The religion of the Gospel," says Dr. Harnack (Vol. I., p. 60), "is based on this belief in Jesus Christ; that is, by looking to him, this historical person, it becomes certain to the believer that God rules heaven and earth, and that God, the Judge, is also Father and Redeemer." In his preface to the third (German) volume, the author observes that his critics charge him with not stating with sufficient clearness what "the Gospel" is by which he consistently tests the significance of the developments of dogma. In reply he gives "a brief epitome" of his view. He says:—

> The preaching of Jesus contains three great main sections. First, the message of the approaching Kingdom of God or of the future salvation; secondly, the proclamation of the actual state of things, and of thoughts such as are given in Matt. vi. 25-34, vii. 7-11, ix. 2, x. 28-33, &c.; thirdly, the new righteousness (the new law). The middle section, connected with Matt. xi. 25-30, and therefore also combined with the primitive Christian testimony regarding Jesus as Lord and Saviour, I hold from strictly historical and objective grounds to be the true main section, the Gospel in the Gospel, and to it I subordinate the other portions.

He admits that Christ himself expressed this "Gospel" under the cover of Eschatology; but that does not shake him from his allegiance to this heart of the whole matter, which, be it observed, is found by no means in John—a work in which he finds "an abundance of allusions to the historical Jesus, and at the same time the most sovereign treatment of history," and "a bright cloud of the supra-historical"—but in Matthew. It will be interesting to the reader to look up the references; he will see how much that is valid for all to whom the New Testament is a significant literature is linked to that claim of unique and—as has been said—exclusive revelation which is given in the passage last referred to, a claim respecting which some explanation is urgently called for in the face of contemporary studies in religious history.

The Ritschlians, for their part, not only regard this claim without any shrinking, but, in accordance with their experiential method, they, as individual believers, have found it a true claim, and therefore they declare that "the Gospel" can only be appropriated and adhered to in connection with "a believing surrender to the person of Jesus Christ." Yet in the moment of making this declaration most definitely Dr. Harnack, typical here of the whole school, is careful lest anyone should either take on himself to lay down terms as to the character of this "surrender," or as to the nature of that "person" to whom it is made. "Every dogmatic formula is suspicious, because it is fitted to wound the spirit of religion; it should not at least be put before the living experience in order to evoke it; for such a procedure is really the admission of the half-belief which thinks it necessary that the impression made by the person must be supplemented. The essence of the matter is a personal life which awakens life around it as one torch kindles another." (I., p. 71.)

There have existed "two great types of thought," says Dr. Harnack, and the question involved in them has been "whether virtue or grace, morality or religion, the original and inalienable constitution of man, or the power of Jesus Christ, was supreme" (V., p. 169). Nothing can be said that will more vividly exhibit the Ritschlian absolutism. "Virtue," "morality," "the original constitution of man," find their antitheses in "grace," "religion," and "the power of Jesus Christ." Probably the author had some particular exponent of rationalist philosophy in mind when he penned the sentence quoted, and his parallelisms may have led him beyond his intention into so complete an identification of "religion" with the working of "the power of Jesus Christ." But the tone is quite characteristic.

Now, in Harnack's view, "dogmatic Christianity is intellectual Christianity" (I. p. 16), and while he admits the function of intellect in supplying philosophical elements to exist side by side with the historical, he consistently deplores the triumph of "intellectualism" which "in a Christianity represented by the clergy" succeeded to the first attempts at Christian philosophy among the Apologists. He says (III., p. 229):—

> What we here chiefly understand by "intellectualism" is the placing of the scientific conception of the world behind the commandments of Christian morality and behind the hopes and faith of the Christian religion, and the connecting of the two things in such a way that this conception appeared as the foundation of these commandments and hopes. Thus was created the future dogmatic in the form which still prevails in the churches, and which presupposes the Platonic and Stoic conception of the world long ago overthrown by science. The attempt made at the beginning of the Reformation to free the Christian faith from this amalgamation remained at first without success.

Of course the Ritschlian movement is meant to prove a successful attempt and to complete the work of the Reformers.

It is the Trinitarian theology, Dr. Harnack says, which has perpetuated this Hellenic and not really Christian way of looking at things. In this theology we "meet with what the Church inherited from the downfall of the ancient world of thought, though, certainly, it presents itself in a very much abridged and stunted form."

Owing to the way in which it was employed, and owing to its being united with separate Biblical expressions which came to be taken as philosophico-theological conceptions—the *τρόποι ὑπάρξεως*, modes of existence, for example—it doubtless underwent the most astonishing modification. Still the doctrine of the Trinity, in the theological treatment given to it, became the vehicle by which the Platonic and Aristotelian philosophy was transmitted to the Slavic and Germanic peoples. It contains a most peculiar blend of the Christian thought of the revelation of God in Jesus, and the legacy of ancient philosophy (IV., p. 129).

On the strength of such passages the orthodox opponents of Ritschlianism have naturally suspected a tendency, and more, to deny the Trinity; but that doctrine has long shown itself to be most elastic and compressible, and these qualities have not failed it in the hands of Ritschlians, who maintain their claim to orthodoxy still.

It might have been thought that, as amongst those who were foremost in creating the "dogmatic" so long prevalent in the Church no one stands higher than Athanasius, a Ritschlian historian would have had but limited sympathy with the victor at the Nicene Council. On the contrary, Dr. Harnack finds in Athanasius the deliverer of Christianity from a confusing welter of opinion. His "importance to posterity," we are told, "consisted in this, that he defined Christian faith exclusively as faith in redemption through the God-man who was identical in nature with God, and that thereby he restored to it fixed boundaries and specific contents" (III., p. 144.) But it is obviously not because of his having propounded a neat philosophical theory which, at whatever expense in the way of mutual contradictions when it came to be worked out, stood forth with a certain magnificent and captivating boldness from all others, that Athanasius receives the author's applause. It is because the assertion of the oneness of Christ "essentially" with the eternal Father-God was to him a vitalising thought, for the sake of which he could dare alike to face an opposing world in controversy and to risk all possible philosophical complications. For him it was a thought to live by rather than to expound. To anyone familiar with Ritschl's works it is easy to see how any follower of his must be attracted to such a thinker as Athanasius, notwithstanding the share he took in the establishment of the Nicene creed.

In our days the doctrine of Incarnation is beginning to be thought upon afresh under a more vivid consciousness of divine immanence. Let us hope there will never be an institution which, by exalting the new idea into "dogma," will give the world a new "intellectual" war-cry and rob mankind of a true "word of life." How the Trinitarian thought fared as time went on is thus put by Dr. Harnack:—

> For Athanasius the fundamental religious thought was the Ὁμοούσιος, and just because of this he could not treat it technically. For the Cappadocians the Ὁμοούσιος and the doctrine of the Trinity came to be the sum of theological knowledge. For the Westerns after Augustine these doctrines became a sacred legal statute, to which, above all, obedience must be rendered. This is the course of things which is constantly repeated in the history of religion. Men pass from the religious thought to the philosophical and theological doctrinal proposition, and from the doctrinal proposition which requires knowledge to the legal proposition which demands obedience, or to the sacred relic the common veneration for which constitutes a bond of union for the community, whether it be that of the nation, the state, or the Church. And thus the process of formulating comes to have an ever-increasing importance, and Confession with the mouth becomes the foundation of the Church (IV. 137).

Well, what then about the anti-Trinitarian movement which showed itself amongst those who, in the sixteenth century, made effective remonstrance against this heavy load of authoritatively imposed creedalism? As already said, Dr. Harnack recognises in this movement (of which he takes the Socinian type as presented in the Racovian Catechism, 1609, as the classical illustration) a definite "issue" of the history of dogma. Modern Catholicism offers its "issue" in what he calls the "neutralising" of dogma; it acknowledges the necessity of accepting the *intention* to believe all that the Church says ought to be believed, in the place of an intelligent knowledge and acceptance of the prescribed dogmas. In

"Protestant" (*i.e.*, Lutheran) developments towards the emphasis on piety springing from attachment to the person of Christ, the author sees the fruitful "issue" of this history. In Socinianism he finds only the "self-disintegration" of dogma; but that is a real "issue" also.

It is very clear that Dr. Harnack has addressed himself with his accustomed zeal and thoroughness to the study of the earlier anti-Trinitarians, and he knows also that through the efforts of Sozzini "a new Confession developed itself from Unitarianism, the Christian character of which cannot be denied, and which, after a history rich in dramatic incidents, found a place for itself in England and America, and produced excellent men." Nevertheless, it is not evident that he has made close acquaintance with these excellent men, for his delineation of the movement stops short at the seventeenth century—a matter the more surprising when we remember the recent origin of Ritschlianism itself. Within the limits accepted by the author, however, he has done good service, although his criticism of the positions set up in the Catechism seems at times to betray a somewhat less genial disposition than he has taught us to expect in him. He prefixes to his examination of the "Socinian Doctrine" (as given in the Catechism of 1609) an historical survey which is specially suggestive on the German side. Of Faustus Sozzini himself, he speaks in terms of high praise, notwithstanding the defects of his system. Servetus, too, is recognised as a "unique man," "an empirical investigator, a critical thinker, a speculative philosopher, and a Christian Reformer in the best sense of the term" (VII. 128). We need not quote further remarks of the kind. It is more important to observe that in Harnack's view the fault of Sozzini was in ignoring the "correct *tendencies*" (author's italics) "which led the Church to the doctrines of the Godhead of Christ, the Trinity, and Satisfaction." A very characteristic attitude is represented here. And a remark, the parallel to which we seem to have heard nearer home, is found in the next sentence—"One can agree almost everywhere with the formal criticism to which the Socinians subjected the orthodox doctrine, and yet hold that the representatives of the latter displayed a much surer understanding of the Gospel than their opponents" (VII. 137).

The chief points in favour of the Socinians the author finds to be (1) their courageous simplification of the import of the Christian religion; (2) their system sought to substitute "ethics" for the "metaphysics" which had so long dominated the doctrine of the Church; (3) it made for definiteness and clearness in religious expression and exposed the futility of "unintelligible paradoxes and contradictions;" and (4) "it delivered the study of Holy Scripture from the ban of dogma, and itself made a good beginning with a sound, historical exegesis." But having granted these merits, the author has a heavy indictment to bring against Socinianism, with the words of which we may end these quotations. He says:—

That the Christian religion is *faith*, that it is a relation between person and person, that it is therefore higher than all reason, that it lives not upon commands and hopes, but upon the power of God, and apprehends in Jesus Christ the Lord of Heaven and earth as Father—of all this Socinianism knows nothing.

We need only repeat the warning that this verdict must be taken as referring, not to the Unitarianism of Channing or of Martineau, but to the Racovian creed, now nearly three hundred years old. But this also is a kind of remark which seems familiar in modern application, and reminds us of that ancient tendency, from which it would appear the Ritschlians are not wholly free, to consider one's own party the only orthodox and soundly religious. Undoubtedly, there is much fervent piety in this interesting group of reformers; but amid so much confidence that they specially of all men have "the gospel" at heart, are there no dangers? Or must "Protestant" in Dr. Harnack's narrower sense reconcile itself to permanent opposition to the Catholic spirit?

JOHN BURGESS'S DIARY AND CORRESPONDENCE.—III.

It is in his letters that the religious opinions of John Burgess are most clearly set forth. The one extant volume of his Diary does not throw much light upon this point, but it shows him as a diligent student of the Scriptures and a regular attender at the conferences for moral and religious conversation held at the houses of members of the Ditchling General Baptist Society. The Diary only just takes us into the year 1790. In May of that year the Rev. Charles Lloyd was settled in charge of the Ditchling congregation. He had ministered for a short time to Oat-street congregation, Evesham, but had changed his views on the question of infant baptism. He did not remain long as minister at Ditchling, but he made a great impression. In 1793 he withdrew from the ministry. Though John Burgess emigrated to America in 1794, he writes five-and-twenty years later with respect and affection of his former pastor, Dr. Lloyd. There had been a good deal of sympathy amongst the General Baptists with the American colonists in their struggle against George III. and his singular colonial policy; moreover, they had not been untouched by that wave of feeling which culminated across the Channel in the Revolution. The political outlook in England was dark and cheerless during the closing years of the century; there seemed no hope of reform. We need not wonder, then, that there was a continual stream of emigrants to the New World from the ranks of the General Baptists at this period. A letter from John Burgess, dated Oct. 29, 1794, discloses a little of the current feeling; it is dated from Westchester County, in the State of New York, and begins simply:—

"Thos. Hallet I recollect that you was one of our Ditchling Frends, a frend to Liberty and Truth; Justice and the rights of Man. I am in a World were I have little oppertunity to hear how publick matters are going on . . . but what little I have heard of the War is that justice and truth seem to prevail over Tyranny and Oppression, which gives me pleasure at the Idea, for there is nothing so hateful in my sight [as] to see one Man try to oppress another, for what are we, we are all alike all Mortal Creature[s] all dependant upon the Great Father of the Universe and indeed dependant one upon another." . . . He urges his friends to come over and join him, "what an additional pleasure" he says "would it be to me to see these my old frends come and smoke a pipe with me in this New and happy world . . . we could converse upon what subject we pleas'd political Morral or Religious without any person to suspect us or having any power or right to controul us, oh I would not Exchange this Natural Right the great source of human Happiness no not for all the riches in Ditchling. . . . No man is Deny'd to carry his Gun rich or poor all alike, no bounds set to our Manners they run as far as we like to hunt, all belongs to him that kills it, so [long as] we don't Meddle with Man's private property such what the farmer brings up tame . . . the farmers have been used to make many shifts tan their own Leather and make it up when they have done in a manner, save all their wool, make all their cloaths both for Men Women and Children the same as they did in England in my grandmother's days. . . . I shall look for many [of] you early in the Spring, but don't let me perswade you, judge for yourselves, if you prefer Slavery to Liberty Stop were you can have it by wholesale. . . . Don't forget to remember me to Mr. Davies and Mrs. Drawbridge—to my Son &c, and all my relations tell them I don't repent I came away, have more reason to repent that I stayed so long spending my strength for Naught and in Vain."

Several letters are addressed to his son John, who remained in England apprenticed to Mr. Brigden, harness-maker of Cuckfield; one, dated 1795, opens thus: "John as a small token of my affection for you I have sent you as a present from this new World this happy republick a seal with the impreshon of General Washenton president of the United States of America. I am informed that it is an exact Likeness of this great and good man, how the affairs of the Nation go on in England I have but little knowledge of at present but sopose they are worse and worse, if you can come to me with mr Drawbridge I shall be very happy to see you and make no doubt it would be to your advantage but I am informed there is more danger in coming then when I came, that is, some danger of been taken by the french." In an article in The Inquirer for Jan. 2, 1892, by Miss Kensett, of Horsham, some extracts are given from letters in the possession of her family, received from John Burgess. In one, dated June 10, 1807, he tells us the preaching in America was too orthodox for his taste. "In England I had much pleasure in hearing such men as Mr. Evershed, Mr. Rowland, Mr. Dendy, Mr. Edwards my father-in-law, but more particularly Mr. Lloyd a man of the very first rate abilities had in my opinion the most Rational and most consistent scheem of any man I ever heard as well as practical." He goes on to tell how he always went, when in New York, to hear "a Mr. Michel an Irish gentleman very good preacher and a Mr. Palmer of the same church an English gentleman." They were Universalists, but he says "not the wors for that in my opinion, they are men of the strictest Moral Chariter the only two Gentlemen that I know of that refuses to take any pay for preaching most others have large sallarys. I am very well aquainted with Mr. Palmer he is a very benevolent good disposition'd man pleasing in conversation. Since I came to Sparta we had an Englishman that came from Hull in Yorksheer that would sometimes preach to us at Sparta but he declined on account of bodily infirmity and is since dead. I think he was the nearest in my estimation to Mr. Lloyd of any man I ever heard for Matter, was a very poor Speaker, he spoke short sentences very correct and a most admirable chain of reasoning free from orthodoxy. We have a meeting for the most part about onc in two weeks at

Sparta Soplied by Itinerant preachers called Methodists the followers of Mr. Westly there are a great many of them in this country have a few good preachers but in general have no other qualification to make a long face and a great Noise."

After an interval of some years in which the correspondence was interrupted, John Burgess looks wistfully to the old country, and writes to his son on May 14, 1815, with a great heart hunger for news of his relations and friends and the old places he knew so well. "My Son John Burgess. Some time past I dispared of ever hearing from you or your mother again but as a change has taken place in the political world I hope to hear from you that you and your family as well as my wife your mother are all well as I am through the mercy and goodness of God which calls upon me dayly to be thankfull. I am now in the 64th year of my age. I am yet able to labour to my own Soport as I hope I allway shall, without been dependant upon any for my dayly Bread. . . . I have no recolaction when I heard from you last but it being so long since that I long much to hear from you and your mother and all my frend and aquaintance mr. Drawbridge family in perticuler fear he is not yet living as he has not whrote to me so long time. . . . I fear I shall never see any of you again in this World, but we [have] a good ground to hope we shall meet again in the Life to Come, it is impossible for me to say what will take place in this our life time for dayly Experience teaches us that there are many strange and unexpected events take place in the natural, morral, and political world the Late war with England I considered as a greevious Calamity but when the tidings of peace was made Known it was to me tidings of great Joy, for war I think is one of the greates[t] evils that befalls us, would to God that a general peace had continued throughout the world, but I much fear that the powers of Urope will not be Content to let the French nation Chuse their own master and whoever they as a nation shall think proper to have for their master I hope he will never draw the Surd but in defence of the rights of the people who may Chuse to place him at the head of the nation. I am nearly of the same opinion respecting politicle matters as I was when in England but in respect to my Religious opinions I have seen much reason to alter my mind. I am of the same opinion respecting the unity of God as I ever was for I think the Doctrin of the trinity one of the greatest corruptions in the Christian Church, the doctrin of the pre-existance of Jesus Christ I have intirely given up for I think he, Jesus of nazareth was the son of Joseph and mary a man in every respect like other men but Chosen of God as his Messenger to declare to men the Will of God, he was so highly favour'd of God that God gave unto him the spirit without measure and Jesus Christ was allways obedient to the will of his heavenly father and that for his great merit and morral worth God was pleased to Crown him with Glory and honnor and give him a name above every name &c. &c. &c. I formerly beleft in the doctrin of Endless misery but I find that has no foundation in Scripture nor reason or Justice so I have given that up, the doctrins of original sin, of atonement, of personal election and reprobation are to me doctrins absurd in the extreem. I am very glad to hear that the Doctrin of the unity of God prevails so much I wish it could be planted hear for we hear nothing but rank Calvanism except the methodist. I very sildom go to meeting now I am so deaf and when I could hear I did not believe one half what I heard so that I enjoy myself much better in reading and I have the use of a very large Library belonging to a gentleman who came from London long since I came he has got the greatest part of Docr priestley's work. Docr Linsy, Docr Diney and Dor Hartley and many more of the same eminent Chariters I have been constantly reading them for 2 or 3 years past and have more pleasure in so doing than I should if I could hear all the preaching in America.—when you wright please to fill your paper full as I am apt to do about men and things wheather you ever hear from Waldron and Heathfield meeting, wheather James Sanders preaches there as yet, I never could get a leter from him such good frends as we was How happy should I be to receive one more letter from mr Drawbridge if he is yet alive. I want to hear from mr Loyd were he Liveth and wheather he preaches as yet for he was one of the best preachers I ever heard in all my life time, I often think of my Cosin Beal and about Barkham meeting wonder in my mind wheather it be continued, who preacheth at Lewes, as to Ditchling I sopose is soplyed by one mr Bennet a very active man in promoting the Doctrin of the unity of God. . . . I have a great share of aflictions both of body and mind but don't think it right to complain for I have no doubt but all evil both natural and morral is desinid to bring out some great good in the end, I Bless God for my existence being fully perswaded that an infinitely wise, Just and good God would never have called me into Existence and render that state of Existance worse than a state of non-existance it is evident to me that God desined that we should be gainers by our State of Existance and all the evils we suffer are nothing but means to bring about the end. I do not know that you can read this hetrogenious Epistle for my pen is got very bad and I have lost my Knife so cannot mend it." This letter is signed "From your afactionate Father John Burgess." There is one later letter of his extant, sent to Mrs. Kensett, of Slaugham, in 1819, in which he says: "I thankfully acknowledge that I am under the same kind providence and injoy for the most part a good state of helth and bodily Strenth at the age of 68 and have only to wish I was more deserving those and all the blessings I injoy in this Life of trial [and] disciplen." How much longer he lived I know not. Here we must leave him. His letters and his diary enable us to realise very vividly the life and times in which he lived. They also serve to remind us that in some points we have made an advance upon the customs and habits of past generations. For example, in the case of recreation, John Burgess records attending a Bull Bait at "Fryers Oake," in March, 1788, and he even supplied a dog on that occasion for the inhuman sport; but this practice was already on the wane, and there are references to other sports that were soon to supplant bull-baiting in popular favour. He frequently mentions the Races at Lewes and Brighton, which had been instituted not long before, and he speaks of cricket as coming into favour; thus, Aug. 1, 1785: "There was a cricket match at Lingfield common between Lingfield in Surry and the County of Sussex. Soposed to be upward of 2000 people."

It is through the kindness of Mrs. Frank W. Burgess and Miss Kensett that I have been enabled to give these extracts from the diary and correspondence of that sturdy, self-reliant rationalist of the eighteenth century. To men of his stamp we owe, perhaps, more than we are aware.

W. H. B.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE BICYCLE.

SIR,—Your suggestion that we should present our ministers and their wives with bicycles struck me as a dreadful come-down, after reading Mr. Brooke's address inculcating the study of the beautiful as an escape from the monotony of life, and as an incentive to originality. The tendency of the age seems to be for everybody to act and think alike. We all read exactly the same news every morning, supplied to the world by the Central News Agency—that alone creates a fearful monotony of thought. Then as the evening comes round after the day's work, everybody who possibly can must rush about the dusty roads on a bicycle.

As a convenient means of locomotion for the telegraph boy, or a tradesman going his rounds for orders, or as an occasional diversion like a game of cricket or football, I have no objection to find with the cycle—no, not even for minister or clergyman going his round of visiting (provided coat tails and silk hat are avoided). What I do object to, is the sheep-like way in which mankind follow the lead set them by inventors and manufacturers; individual originality and freshness is being stamped out. We can commune with God in Nature without paying ten guineas for a machine to help us. Our lanes, field-paths, woods and breezy commons are deserted. The art of walking is dying out; yet there is no more health-giving exercise in the world—health for body and mind. 'Tis seldom ordered by a doctor, for he does not know what it is, from one week's end to another he scarcely walks a mile himself. Even in the towns a twopenny fare on tram or train brings the fields and lanes within every one's reach. I should expect more freshness and originality in my minister's sermons if he devoted some hours a week to such simple healthful communion with Nature than if he spent as many hours rushing along the highways with the motley crowd.

But if we can save the minister, I am afraid it is an undeniable fact that the inventor and manufacturer have ensnared most of the congregation; and fairly enough, inasmuch as it entails no Sunday work on "man-servant, maid-servant, or cattle," the use of the cycle on Sunday is gradually becoming universal. Bicycling, lawn-tennis, cricket, and Sunday bands have made the Puritan Sabbath a thing of the past; and we have, at least, a semi-Continental Sunday. Let us be business-

like and accept the fact. Is a theatre kept open when the actors begin to play to empty seats? As soon as the numbers fall below a score in the summer months, why cannot we discontinue our evening services, and if desired for the convenience of some members who cannot attend at eleven o'clock, a short service without sermon be held at 8 A.M. In all probability this latter would be unnecessary, as the few evening faithful ones for the most part would make arrangements for attending at eleven, thus cheering the minister by the larger attendance, and sparing him the depression and pumping-dry exertion of writing one of his weekly sermons for empty pews.

Where an evening service was discontinued from June 1 to Sept. 30, the recommencing in October would come with fresh zest to minister and to congregation—a help to originality and an enemy to grooves.

Bath. Arthur E. Jones.

FREE SPEECH IN THE PULPIT.

Sir,—The main contentions in Mr. Gow's sermon are admirable, and you did well to publish along with it Miss Florence Hill's story of the brave Congregationalist pastor, whose boldness of speech was rewarded by loss of a pulpit held for twenty-five years. Every self-respecting minister will speak out the whole word of the Lord which he feels committed to him, whether the people will hear or whether they will forbear. Every congregation of free worshippers, on the other hand, has at any time the right to say to its minister, "Your message is no word of the Lord to us, and therefore we had better part." And in these circumstances there should be no sense of grievance on the part of a minister who, having taken upon himself the prophet's rôle, is called upon also to bear the prophet's burden. Let him go forth alone, not knowing whither he goeth, but strong in faith in a guiding God. Unto this hour was he called. He has not failed in his high trust: he has delivered his soul in freedom, and kept his honour clean before the Lord. The congregation has also maintained the clear right of its members to be protected from what they deem to be an unwholesome gospel.

The theory of our free pulpit is that the minister is urged to speak his whole soul, and avoid the dissimulation involved in mental reservations and unworthy suppression of honest conviction. It is a high charge, and carries with it heavy risks, from which, however, no brave truth-seeker will flinch. It is inevitable that now and then such a man must offend the susceptibilities of some of his people. But they are false to their trust when they try to close his mouth on these subjects upon which they differ, while they encourage him to speak out on everything else upon which they are agreed. And they abuse their powers when, because of such occasional jarring, they seek to procure the dismissal of an honest man. Only when there is utter alienation of sympathies on vital points is a congregation justified in taking so invidious a step as to rid itself of a minister who, from a conscientious spirit has felt obliged to speak unwelcome words.

No complaint is made against the penalty which free speech may fairly bring upon the speaker; but no words can be too strong to condemn the onesidedness and intolerance which would charge the minister with exceeding his office and abusing his trust when he speaks as necessity is laid upon him to do. The attempt to stop free speech in a free pulpit—to prevent a man, deeply in earnest, from delivering his message—this is what is meant by "muzzling" the preacher. It is not a pretty word, but the idea is uglier than the word. That the dread of interference with our proud freedom is no bugbear many of our ministers in these latter days can sadly testify. But the brave man will go on as he has begun, leaving the consequences in the hands of Him who gave the command to speak; and when members of his congregation remonstrate with him and tell him he has no right to wound their susceptibilities in this way, he will remind the grumblers that he was called to a free ministry, and that if this ministry is unacceptable the free members have their remedy. In the long run it is not the fearless man who suffers most. C. J. Street.

Dunoon, Aug. 22.

FREE CHRISTIAN UNION.

Sir,—I have in my possession a copy of the Form of Prayer used at the Religious Service of the Free Christian Union, on the occasion when sermons were preached by Athanase Coquerel and C. Kegan Paul, and the date is given as Tuesday evening, June 1, 1869. See also footnote on p. 327 of "Letters of John James Tayler," who died May 28, a few days before the service was held.

Edgar Solly Anthony.

A WEDDING HYMN.

THE GLADNESS OF OUR DAY.

(Tune:—*No. 746 in Bristol Tune Book.*)

Our Father from above
Sends us, to cheer the way,
The light of Holy Love,
The gladness of our day,
To keep our hearts at one with His
Calm in the trust of heavenly peace.

The greatest gift we need,
Dearer than Hope and Faith,
To inspire the noble deed,
To conquer fear and death,
To enrich us as the years roll by,
Is Love, God's treasure from on high.

United heart and hand,
And sanctified by prayer,
The bride and bridegroom stand
Within the Father's care:
O may they bless Him all their days
With songs of gratitude and praise.

May every Christian home
The peace of God possess;
O may His kingdom come
In truth and righteousness:
And chiefly may we live and move
Encircled by His Holy Love.

J. L. Haigh.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Another Friend, £5; Three more Holiday Makers, 15s.

OBITUARY.

MRS. BIRKS, DERBY.

The congregation of the Friargate Chapel, Derby, have suffered a grievous loss in the death, after a long and painful illness, of Mrs. Birks, wife of their minister, the Rev. John Birks, F.G.S., who passed away on Thursday, Aug. 16, in her sixty-first year. Not only at Derby, but at Idle, Kingswood, and Taunton, the scenes of her husband's ministry in former years, Mrs. Birks is remembered with respect and affection. She took a deep personal interest in congregational work, and at Derby was the superintendent of the Girls' Sunday-school. The welfare of the young people connected with school and congregation she had specially at heart. Mrs. Birks was also a member of the Ladies' Visiting Committee of the Derby Union Workhouse, and in other ways showed a helpful interest in the aged, the sick, and the poor. Her husband's political, charitable, and philanthropic labours were sustained by her constant sympathy.

The funeral was on Monday, the first part of the service being held in Friargate Chapel. Both there and at the cemetery the Rev. J. K. Smith, of Belper, officiated, who, in speaking of Mrs. Birks, referred to her unselfish life, her unostentatious piety and the sincerity of her interest in all that pertained to the cause of true religion. Her example he solemnly commended to the attention of the young, as showing them the way by which they could best show their respect for her memory. The service, both in the chapel and at the cemetery, was largely attended by members of the congregation and their friends and relatives.

A memorial service is to be held on Sunday, conducted by the Rev. Ambrose Bennett, M.A., of Chesterfield.

THE INWARD LIFE.

From William Smith's "Thorndale."

I never could look upon the stars and not feel that I claimed some kindred with the infinite and the eternal. Why am I vexed incessantly with this question, "Mortal or immortal," if nothing is to come of it? Or who can think upon that other and greater problem—the nature of Him who perchance sits central amidst the stars—and not feel that a creature who can—who must—state such problems to himself is surely destined, one day, somewhere, to have them solved for him?

Oh, yes! believe it!—believe it!—there is an eternal life within us. It will burn on!—it is akin to those stars.

. . . . .

This beautiful external nature, these still waters, these majestic hills, I have not been worthy of them. Where was the peace of mind, where the greatness and tranquility, where the noble, free, useful activity which all nature symbolises? Not in me! not in me! or only for an instant. On my best hours such little thoughts, such little cares intruded. I have flowed weak as water. Any straw could turn me, A jest, a look, a laugh has thrown trouble into my soul; a pain, a lassitude, a sick and morbid feeling has changed the current of a whole philosophy. We would be gazing upward and around at some divine spectacle—gazing with calm and dilated

souls—and lo! there is ever some thorn in the sandal we must first stoop to extract.

. . . . .

Stand aside from the crowd, and look on—have no other business than to look on—how mad and preposterous, how purposeless and inexplicable, will the whole scene of human life appear!

"How weary, stale, flat, and unprofitable
All the uses of this world!"

Step down into the crowd, choose a path, or let accident choose for you; be one of the jostling multitude; have wishes and a pursuit; and how full of meaning and purpose has it all become! This labyrinth of life is ever a straight path to him who keeps walking.

. . . . .

Who that has cultivated a high and reflective piety has not recognised that religion does not first of all consist in hope of a future life, but consists first of all in *living well here*—in a certain felt relationship with God—in that happy, grateful, devoted relationship which springs from knowledge of God's world and of our own humanity?

I boldly claim for the *future* generations of mankind that religion which our best and purest have claimed for themselves, *when they shall be saints in heaven*. In that state they confess that goodness and piety are their own ends—not preparation for any other state of existence. They will become so here. This life will cease to be regarded as chiefly as a preparation for another, because it will have become identified with that other. If we are immortal souls, we are immortal *here*; death is but our great progression; let us begin to live as the immortals should.

"Fear first," said the Cistercian, "then hope, is the impulse of a Christian life. Last of all, the *Christian life itself* is its own motive. There comes a time when neither fear nor hope is necessary to the pious man; but he loves righteousness for righteousness' sake, and love is all in all. It is not joy at escape from future perdition that he now feels; nor is it hope for some untold happiness in the future; it is a present rapture of piety, and resignation, and love; a present that fills eternity. It asks nothing, it fears nothing; it loves, and it has no petition to make. God takes back His little child unto Himself—a little child that has no fear, and is all trust."

THE CHILDREN'S COLUMN.

I suppose most of you will be either in the country or somewhere by the seaside just now; having a good time, I hope, getting in a store of fresh air into your lungs, and fresh thoughts into your minds from the new sights that surround you; having a time of recreation, as we call it—or re-creation—so that you may come back to your work with fresh strength and renewed vigour.

I wonder how many of you have taken boats with you to sail on the water. Have you ever thought what a strange thing it is to be able to make a boat that will stay on the top of the water and not tumble in? It is not easy to make a little wooden boat that will just sail as you want it; but when we think of the great big ships, with lots and lots of people able to get into them, and yet not sink to the bottom, how wonderful it is! how is it all possible?

Now, I could not help thinking about this a few months ago, for I was on one of our biggest ships for ten days, going across the great Atlantic ocean to America. It was a beautiful new steamer, and her first trip; and as I was lying down in my little berth, or bed, I often said to myself, "It is wonderful—wonderful." There we were, numbering more than 2,000 people, all in this ship together; and yet we did not fall to the bottom, and we were always going along steadily and true to our right course; though, look as earnestly as we could, there was no land to be seen for days. How could the captain tell whether he was going right? Well, we knew that he had studied a great deal, and that he had been in other ships and had guided them aright, and we knew that he had been chosen to be captain by people who had tested and tried him; and so, though we could not have guided ourselves, we felt quite safe in his hands. And we were right to trust him, for he knew just what to do and how to do it; and in due time we reached New York safe and sound.

Yes; the captain did a great deal, but he could not have carried us across the ocean alone. First of all, steam was wanted. Have you ever thought what a work it must be to get enough steam to move a big ship all through even one night and one day? Perhaps you have watched the coalmen when they have brought coals to your home and have counted the sacks—ten to a ton. Well, how many have you counted at one time? Thirty or forty—perhaps, three or four tons; and these will last you at home for as many months, it may be. Think of this quantity, and then imagine for yourselves what it would be to have 140 tons instead of the three or four. Well, that is the quantity that was burnt *every twenty-four hours* in our ship, and that was considered very little; some of the quicker steamers burn four times as much. Now try to realise how many men must be employed just to fetch the coal from the big coal-hole and put it on. But then, having succeeded in making the fire, and boiling the water, and getting the steam, it would do no good unless it was guided just in the right way; and so these engineers, who often look so hot and grimy, have the ship partly in their keeping. They must work, and they must work together, obeying the captain's orders.

Then there is the work of the sailors; they seem to have something to do everywhere; there are always two who are up aloft, in a little sort of box among the rigging; not a pleasant time when it is windy or cold. But the look-out *must* be kept; the safety of the ship is also in the keeping of those good sailors in the watch-box. They, too, must work together with those that are down below; it will be useless for them to look out unless they pass on the knowledge of what they see to the officers.

And the officers, how much is in their hands! They have each their own special duties, but if they do not work together the ship will suffer. Then we must not forget the cook and his helpers; two thousand people to be fed is no easy task. The getting in of the food is in the hands of one of the officers, but then the cook has to make it ready for table, and there is no shop round the corner where one can run and buy anything that may have been forgotten. Ah! the more we think, the more marvellous it is to realise how many heads and hands are needed to work together if a ship is to make its way successfully from port to port. And, indeed, if we speak of all who are connected with the vessel we must think of the builders of the ship itself, of those who planned it, and of the innumerable heads and hands whose work was needed to invent, to make calculations, to carry out the instructions of their leaders—and all, from the least to the greatest, needing to work together, with common aims for the welfare of the ship. I think we may well understand that when this wonderful structure is completed people agree not to call the goodly vessel "it," but consider her worthy to be spoken of as a human being:

There she stands,
With her foot upon the sands,
Decked with flags and streamers gay,
In honour of her marriage day,
Her snow white signals fluttering, bending,
Round her like a veil descending,
Ready to be
The bride of the gray old sea.

So sings Longfellow in his beautiful poem of the Building of the Ship, which, I think, you would enjoy reading, or, better still, having it read to you by someone who knows and loves the beautiful lines.

There are two thoughts that always come to me when I think of these mighty ships that we see from the shore, and in which sometimes we even have the privilege to travel. The first is wonder and awe at the thought of the Mind of man; how by his power of getting a little knowledge here and a little knowledge there into the laws which govern the world, he is able to unravel the mysteries of Nature and, by using God's methods, is able to produce these wondrous results, and so prove himself, in a special sense, to be indeed a "child of God."

And the other thought is that of the beauty of working *together*. We find people are now able and willing to work together for business purposes; may we not look forward hopefully to the time when men shall join hands everywhere for the common good of everyone? Do not think that you, boys and girls, have nothing to do with this now; you have, indeed you have. The world will be all the better or all the worse according as you are trying *now* to get noble thoughts and right ideas about things to-day, and some you can even put in practice at the present time. For instance, in your school life you have the temptation of joining with just one or two congenial friends, and shutting out some others who are really needing a word of cheer from you.

Together; yes, all together, as much as in you lies, even to-day in your home-life, in your school-life; and then, as you grow in years, you will have large opportunities of developing what has already come to be a habit of mind with you—namely, the habit of "looking to the things of another," because you know that the world can only move smoothly when all try to think and act in harmony together with one another, and together with God Himself.

Marian Pritchard.

Good may ever conquer ill,
Health walk where pain hath trod;
As a man thinketh so is he;
Rise, then, and walk with God.
—*Anon.*

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LONDON, AUGUST 25, 1900.

BEYOND OUR KEN.

WE are often told as Unitarians that our conception of GOD is poor and ineffective, and fails to reach the heart of the deepest religious needs. The Rev. C. E. BEEBY recently stated in these columns that "the orthodox formula of the worship of the one GOD, under the symbols of Father, Son, and Holy Spirit, presents to the mind of Christendom a more complete and truer idea of the object of Christian worship than the symbol of 'Father' alone"; and last week a correspondent sent us a quotation from Professor A. S. PEAKE, in which the conception of the Godhead, as embracing Son as well as Father, is declared to be deeper and more ethical than the Unitarian :—

> For it shows that God is no abstract unity, isolated and self-centred, but a higher unity of richer and more complex life, in which there is room for the play of emotion, and in which ethical relations have their home. Thus we find in God not Fatherhood only, but Sonship; not rule and authority only, but the filial obedience which seeks always to do the Father's will.

Modern interpreters of Trinitarian doctrine are very insistent that the Unitarian conception makes of GOD an "abstract unity," and think that something is gained for spiritual religion when they have affirmed that there must be a "society" in the Godhead. To us it appears that in all such arguments they are adventuring into dangerous seas of metaphysical speculation concerning the inmost nature of the Eternal, where even the subtlest mind is out of its depth, and attempting to raise a structure of knowledge for which there is no warrant in the experience of our actual life with GOD—while they inevitably invite less subtle minds to a new form of restrained Polytheism. It is, indeed, argued that there is a "divine and revealed idea of personality," as in GOD a unity not simple and single, but "tri-personal," which is to be accepted as a higher truth concerning the being of GOD, and "of which account is given at first hand in His personal self-revelation in JESUS CHRIST"; but when we remember the teaching of JESUS himself as it is recorded for us in the Gospels, and realise something of his own religious life and the religious life to which he called his disciples, we can only marvel at the astounding assumption involved in such assertions.

One of the most powerful of the recent expounders of a Trinitarian theology is Dr. P. T. FORSYTH, of Cambridge, who holds the Evangelical position that "the cross is the one final, absolute, and comprehensive revelation of GOD," and in the death of CHRIST sees "the sacrificial heart of Deity." Dr. FORSYTH contributed to the April number of the *London Quarterly Review* an article on Dr. MARTINEAU, to which we made some reference at the time of its appearance. In this article, after a very warm eulogy, he proceeds to criticism of what he regards as the defects of Dr. MARTINEAU'S teaching; and urging that the true conception of GOD is "not the theistic unity of a person, but a richer unity of persons," affirms that Dr. MARTINEAU'S theism "is but his individualism writ large," and a little further on adds that "the individualism of intuition makes religion logically a theism. It sets up an antithesis too sharp between the soul and its goal. The individual is confronted with another individual, only infinite." But that last expression, surely, is a travesty of the true spiritual conception of the One Eternal.

What Dr. FORSYTH regards as the spiritual unity of GOD may be gathered from the following passage :—

> Both intuition and Theism indicate a false unity in God, and a false simplicity in our relations with Him. God's unity is not that of an individual person; the category of personality framed on the human individual is too small for Him; and the more it is pressed the more by thought it is denied. It is a spiritual unity, which is personal indeed, but also so much more, that it includes a variety of persons, like all the most living and commanding unities we know — our family, country, or kind.

Only an "incorrigible individualism," Dr. FORSYTH thinks, can see Tritheism in such teaching as this, but when one reads of a "society" in the Godhead, and of the play of emotions between the different "persons," while in one there is "rule and authority," and in another "filial obedience," it is difficult to see what other intelligible meaning can be attached to the words. We fully admit, with Dr. FORSYTH, that the spiritual unity of GOD is personal, and much more than personal in any human sense, but we cannot find the larger thought in "a variety of persons" in the Godhead, nor can we admit that in the view of a spiritual Unitarianism GOD is regarded as an "infinite individual."

Of an "abstract unity, isolated and self-centred," in our thought of GOD we know nothing. He whom we have learnt, with JESUS, to trust as our Father, whom we adore as the Source of Love and Life, in whom we reverence Eternal Righteousness, is the one ever-present Spirit, in whom we live and move and have our being. To speculate on what GOD might be apart from the abiding glories of His creation, the steadfast faithfulness of His law, the fellowship of living souls, in whom He has awakened the hunger after righteousness and the heavenly life, as He draws them into communion with Himself, seems to us idle, if not irreverent. Our concern is with the present life in the Spirit, and our trust is in the living GOD. His will and holy purpose in humanity are revealed in growing light from many sides, and most clearly in that line of religious life of which we are the children and inheritors. The prophets speak to every generation of the strength of His righteousness, the psalmists tell of His tenderness and of the beauty of holiness and joy in the glory of the LORD; in the Son of Man we have the chief revealer of the true spirit of the children of GOD, the Friend and Teacher, the Leader and Inspirer, who most surely opens to us the way of heavenly life. And in the experience of the Christian centuries, the witness of many intimate lives, very near to our own, searching the deep places of the spirit, we know the meaning of deliverance from sin, the glory of the martyr, the steadfast service of the Kingdom, the joy of brotherhood, and the union of perfect love; holy memories of many generations abide with us, and our hearts are lifted up in contemplation of the heavenly vision in an unspeakable peace, as we are united in the great fellowship of living souls in heaven and on earth. All this is ours in GOD, resting in the Eternal, surrendered to our FATHER'S will. Why should we attempt to penetrate beyond the very air we breathe, why should we *desire* more than is given in such a glorious call to service, and such a rest in the LORD?

We may dream of other and more glorious beings in the boundless realms of the divine creation, all still in the great household of God; but our life is with those whom we know and love, among whom is JESUS, "the great Chief of faithful souls." And this life can never be apart from GOD. Our reverence and trust and love He asks of us. We need not speak or think, foolishly, of any "abstract unity" in the Eternal, or of any tri-personality or multi-personality, of which it is

impossible for us to have any real thoughts. It is Love, infinite and eternal, in which we rest, and our prayer must be that in us and ours, more and more perfectly, the Father's will may be done.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF CHRIST."

(Suggested by a sermon of the Rev. L. P. Jacks.)

Not for the good and gracious things of life,
Not for the memory of duty done,
Nor for that perfect righteousness he won,
The prize that marks him victor in the strife,
For none of these he gives his God the praise,
For none of these triumphant voice will raise,
But, "God forbid that I should glory now,
Save in Christ's cross of shame which with rejoicing crowns my brow."

And we ourselves have known some human ill,
One of the crowd of common daily woes,
Locked like a fetter round the mind's repose
Or body's strength. Awhile the freeborn will
Was quelled, but in this later day we own
That our best powers have from that weakness grown;
So God forbid that we should glory now,
Save in that cross of pain which set health's crown upon our brow.

Ourselves have felt at times a heavier cross,
Which seemed too dread and burdensome a load
For us to bear along earth's weary road,
Some weight of irremediable loss,
Transformed into a vision of great light,
As life immortal breaks upon our sight.
May God forbid that we should glory now,
Save in this cross of death which sets life's crown upon our brow.

And when our souls have borne the burden sore
Of doubts that strove to crush our childhood's faith,
Oft with its lifting comes a purer breath
From heaven than any we have known before,
And sweetens all around, and brings the balm
Of strong assurance and profoundest calm.
May God forbid that we should glory now,
Save in that cross of doubt, which set faith's crown upon our brow.

Theodora Mills.

It is very seldom that you have an opportunity of saving the life of a fellow-creature; but every day you may make some little contribution to the happiness of those with whom you associate, either by a kind look or an encouraging smile. You are not often called upon to submit to a great injury; but almost every hour of every day some little forbearance is to be practised.—*W. H. Furness.*

MAN'S "POOR RELATIONS."

BY THE REV. W. G. TARRANT, B.A.

Proverbs xii. 10.

We read here that a "righteous man regardeth the life of his beast." If we understand his beast of burden, his patient co-worker who drags or carries about his burdens for him or bears him upon his journeys, we might change the description of the man and say "a *sensible* man regardeth the life of his beast"; for this world is so made that, in the long run, the highest profit and the wisest kindness go together. I do not wish, however, to limit my remarks to the case of beasts of burden, but to ask your consideration of the attitude we should take with regard to all the animals which we call the "lower animals." The Bible says they are all put into the power of man, and we may with good reason speak of them as beneath humankind; for whatever their strength, or beauty, or skill, they evidently are not gifted with the moral and spiritual capacities which render man not only able to achieve things far beyond them, but to be capable of improvements entirely denied to them.

The growing sense and sensibility of mankind have brought this subject more directly to the front in our day than ever before. There was a time when, being himself nearer to a barbarous state, man chiefly looked on the lower creatures either as fit prey, or as things having no claim upon his consideration. They were, for the most part, in fact, and many still are, his enemies or rivals. Their prosperity beyond certain limits means his adversity. Formerly there was little inquiry into such matters, at any rate in these Western lands of the old world. People did pretty well what was right in their own eyes, and their uneducated instincts often led them into ways which we regard as unfeeling and cruel. Now, if we turn to our New Testament for guidance we shall, indeed, find there principles of religion which in their broad sweep must eventually include all living creatures; but there is little direct expression on the subject.

In the Old Testament we do find some clearer testimony to a feeling that, low down as the non-human inhabitants of the globe may be, they, too, have their rights. Besides this reminder in the Book of Proverbs, concerning mercifulness to the beast of burden, we find that the ancient Hebrew law bade the farmer leave his ox unmuzzled when it was set to walk round and round treading the corn out of the ripe ears of wheat. Let the poor beast share in the bounty of harvest. Again, if the Hebrew saw his brother's beast staggering under a load, or fallen on the way, he was bidden go and help to lighten the burden; and, in case of need, he must shelter the tired creature till the owner came along. Not only so; but the right of the beast to mercy could not be set aside by any unneighbourly feeling that might exist between his owner and any other man. If the Hebrew saw the ass *of one who hated him* suffering under his load, the kindly hand of help must go forth just as if the owner were a friend.

And the old Law seems to have had boys in view as well as men, for it has a word to say about bird-nesting. If "a bird's nest chance to be before thee," says the Deuteronomist (xxii. 6)—(I don't know if this implies that it would be best *not* to go hunting out the nests purposely)—but if it "chance" to be before you, on the ground or in a tree, you are not to take the spoil without some consideration. If you must take away the young ones at least leave the mother. So far had the old lawgiver got—for my part I would not like to rob the mother of her little ones.

Well, from these and other passages, we can gather that the drift of those ancient teachers of morality and religion was in full accord with the general Christian principle, which is that of pity for all who are low down, kindness especially to the weak, and wise consideration for all.

Now, we may conveniently sum up under three heads the reasons why we should develop this principle to its fullest in dealing with the creatures around us.

First, we should remember the *common lot* which falls to them and us, bringing us, as it were, into a great family to which, though they are the *Poor Relations* of man, they belong no less than he does. We and they are alike dependent on a Power and Wisdom which gave us life and which assigned us all a place, not of our own choosing in the scale of existence. All are fed from the same productive forces of Nature, the most exalted has needs as well as the lowliest, beyond his own power to supply. There is also a strange and sometimes startling resemblance, an essential sameness between the chief aims of the higher creatures and our own. The birds of the air, and the beasts of the field, have their problems of food-supply and of shelter if not of clothing; and their care for their young is attended, evidently, by many feelings analogous to those of human parents. They are content to go without if only the little ones may have; they are bold and ingenious to defend them against enemies and injury; they take delight in the play of their offspring and in assisting them to develop their own powers and gifts. Are not these creatures also, like ourselves, subjects to the chances of accident, surrounded by dangers, capable of hunger and thirst, and pain and death? It is impossible that any intelligent mind can recall these things without feeling that the "Poor Relations" of man have a claim upon him for every wise consideration; and that deliberate cruelty towards them is a cowardly act, a sin against the common creaturehood of all the children of the earth.

Again, if we attend to the teachings of *Natural History*, we are surely furnished with a further set of reasons for mercifulness toward all creatures. Think of the discoveries of naturalists; the recorded observations of the ways of this species and that, their habits and haunts, the migrations of birds, beasts and fishes, the changes through which the individuals pass, their wonderful variety of structure and colour—all these have been studied for us so plentifully that we are simply bewildered by the copiousness of the interesting things provided for us. Take a walk through the Natural History Museum at Kensington—you will take many a walk if you are wise enough to wish to be wise—and see how marvellous a kingdom it is of which these creatures are the inhabitants. But great as the discoveries of natural historians have been, you know well that the mystery of this teeming life is still to be solved. Some things we know, and many we may guess,

respecting the origin of organic structure on the earth, the succession of species, the distribution in time and space of the various living tribes; but who is not conscious that our knowledge is still the the most limited? We are surrounded with marvels. Who can account for the constancy of organic growth, cell after cell and fibre after fibre, along the lines of recognisable plan—so that the offspring passes through all its changes right on to a definite resemblance to its parent? Who can trace the hand of the artist that tints each feather and each filament of a feather so that the whole plumage is an ordered picture? By what mysterious tuition are the unerring instincts brought forth so that each creature plays its part in the great economy of the world, and order is preserved amidst all the shocks and chances and seeming chaos of things?

Meditating on such things the Indian sages of old grew so awe-stricken in the presence of *Life*, in even its lowliest form, that they forebore to kill anything at all; and the ancient Egyptian, not without a deeper meaning than some of us may catch, found himself constrained to bow in reverence even before things that crawl and things that harm. In our day wisdom seems to point to other ways of showing our reverence—but ill for us if no reverence is left when the mistakes of early piety and later superstition are left behind. We purchase rationalism at too great a price if it deprives us of that deep sense of awe for the mystery of all life, and that ever-fresh wonder at the variety and order of living beings, which should increasingly attend our years of education—*i.e.*, *all* our years.

This brings me to the third group of reflections tending to beget in us a sense of duty, a spring of benevolence towards the lower creation. It is not only true that we and they are in a wide sense children of one all-producing Creator, that we are involved with them in similar, however distinct, possibilities of care and pain and pleasure; it is not only the fact that the more we attend to the problem of life even in its lowlier forms, the more we shall feel ourselves beset with divine mysteries; there is a consideration which peculiarly affects us as human beings.

I said, just now, that one great mark of difference between us and the lower creatures is the aptitude for moral and spiritual improvement, apparently without limit, that belongs to human nature as such. Now, nothing is more certain than that the things that surround us are all part of the means by which, if we are willing, our natures may be improved. If we are unwilling, or simply indifferent, these very means may prove stumbling-blocks and hindrances; a man may fall and grovel where he ought to mount upward. If we are mindful of the claims of pity, if we let our minds expand in wondering and reverent knowledge of Nature, we shall be all the while growing upwards in the scale of being. The moral sympathies and the intellectual powers will alike quicken. A man so accustomed to behave himself towards all living things must develop a keener apprehension of truth, a more delicate responsiveness to appeals of beauty; and a stronger and more vital moral energy will fill his soul. But he who acts cruelly, on whatever pretence, sinks to the lower levels. He who will not let these creatures share in the discipline, sometimes difficult, but always wholesome, by which his better, wiser, stronger self may be educated, will just sink and sink, until *he* is the really *low* animal, and they, in their brute obedience to the law of their nature rank above this degraded man. If for no other reason, a man should be merciful through self-respect; for the finer type of humanity can never be unhumane.

To speak practically, the range of our activity towards these creatures is a limited one; but many of you have living pets in the house, many more may make pets of out-door creatures such as the wild-birds; some have to do with beasts of burden—most of us are glad to avail ourselves at times of public conveyances drawn by horses. In regard to domesticated animals we must recognise that no one has a right to take away liberty and ease from any creature without rendering an equivalent. If you have a pet creature, it is so far your master that you must protect it and serve it in all reasonable ways so that it may enjoy a full measure of painless health. Assuredly, those creatures that are useful to us, without whose services we should be very ill off, require of us a special degree of consideration. Often, indeed, the dog and the horse and other creatures show themselves very sensitive not to bodily comfort only but also to the friendship of their owners; and the owners in such a case are strictly bound to respect and value the attachments they have thus begotten. Anything like barbarous treatment of such creatures is a flagrant wrong; and as thoughtlessness may often cause as much suffering as wilfulness, it should be promply rebuked. I wish the good people who would not wilfully harm a fly would remember that a tram-horse has a hard time of it, and not put the beast to unnecessary strain in stopping the conveyance on a hill, if they can avoid it, or by insisting on being taken to their doorstep when they might have got out of the omnibus when someone else did five seconds before.

Sometimes we have to *kill*—insects and and animals of a higher degree, live like ourselves under sentence of death; and in the conflicting interests of this strange world the necessity for executing that sentence may come earlier rather than later. So be it; but he who kills, let him do it wisely and swiftly, even in that act remembering mercy, shunning as far as he can whatever may add torture to the process of death. Let all be done with the calm strength of a reasoned duty, not in the passionate excitement that may only too easily degenerate into impulsive and wasteful fury.

We have, in fact, to do here as in respect to all forms of evil—"cast them out" effectively by putting in a better spirit. Everyone knows how ingeniously and successfully Lord Shaftesbury went to work to get the costermongers of London to be kind to their beasts. The annual show, the award for the best-kept animal, these were the outward means; but the inward and the more effective lever which he set in motion was the pride of the men in their donkeys when well-treated, and the developing manhood that went along with developing "donkeyhood." And so the sure way of redeeming the young roughs of the streets—and the young roughs of the family—is to beget in them an interest in the living things around them, plant as well as animal, and to help them to realise—what we all do but too imperfectly—how wonderful it all is, how strangely beautiful, how solemnly mysterious, this problem of life.

Be sure this subject is not a mere superfluous adjunct to the religion we are seeking, the highest type of thought and life, the purest worship, the most effective and wisest power for doing good as long as we live.

"He prayeth best who loveth best
All creatures great and small,
For the dear God who loveth us
He made and loveth all."

WHAT THE AVERAGE TEACHER MAY DO.*

BY THE REV. J. J. WRIGHT.

I.

I am to tell you what the average Sunday-school teacher may do with and for his (or her) class.

I had intended to begin by defining the average teacher. But that is somewhat difficult; it would take up precious time; and moreover it is not needed. For practical purposes what we all know needs no definition. We all know ourselves and our regular comrades in this Sunday-school work, and there is no mock humility in saying that most of us are only average teachers. The fact is that all, except those we call our best or our better teachers,—all others are average teachers. And so you will not misunderstand me now if I say that I want to show what any teacher—even the humblest—can do. Of course what the humblest teacher can do the highest teacher may do; and, to that extent, what I have to say applies to all. Only please remember, all along, that it is the average teacher I have in mind; and if I say nothing of the big things which the better teachers may do, it is because I am trying specially to speak only of the things which any teacher can do.

Such a subject is very important if for no other reason than this: That it is upon average teachers that our Sunday-schools have mainly to depend. Of the 700,000 teachers within the Sunday-schools of the United Kingdom it is safe to say that at least three-fourths of them are not above the average. And yet they are the backbone of the Sunday-school system, as at present constituted. Without them the Sunday-school could never have done its noble work, and could not now have the existence it has.

I have an intense sympathy with the average teacher. I see him (or her) in every school I visit; on all sides of the school, with all kinds of classes. I see him (or her), in our school and others, doing most of the work, such as it is. And I cannot but admire them. For to them the work of teaching is often hard indeed. They have not sufficient teaching skill to find a joy in the very exercise of their art. They have often not knowledge enough to feel the pleasure of conveying it. They have too seldom that conscious object in their work which gives such pure satisfaction whenever attained. And yet these average teachers—some of whom perhaps feel about once or twice a month that they would like to give up—hold on year after year. Whatever be

* A lecture delivered at the Summer School for Teachers, in Manchester College, Oxford, on Friday, July 13.

their motive—some sense of gratitude or duty to the school, some devotion to or desire to please the minister or superintendent, some vague love for, or dim wish to help, the children—whatever be their motive, there is in these average teachers an endurance at any rate which almost amounts to heroism. Now those are teachers toward whom my heart goes out. I long to help them, or to see them helped. They are the rank and file. The great captains can take care of themselves.

And here let me say that in telling you what the ordinary teacher can do, I shall really only be naming and setting in order the things which average teachers have already actually done.

Suppose now we begin at the beginning, and take what may seem to be the little things first. Well, the average teacher can be punctual. No genius is needed to do that! And, mind you, punctuality in a teacher means a few minutes before the time! As brigades seemed all the go, I suggested to our teachers that we should be "A Five Minutes Early Brigade," for the good of the school. Three minutes or even two minutes before the time make much difference as between a teacher and a class. And for this reason: the man who is on the spot first, in almost anything, has a psychological advantage over later arrivals. Nelson used to say that he owed all he was and did to the fact that he was always a few minutes early. But there is more than this in the case we are considering. For purposes of teaching and learning, the first question is: Whose influence is to be most active during the lesson—the scholars' or the teacher's? The teacher who is at school before the scholars—or even before the bulk of the scholars—takes the easiest course of obtaining the upper hand; and if he obtains it at the outset, he is more likely to keep it all through. Of course, even the most brilliant teacher ought always to be in time, and would do well to be early; but the average teacher simply cannot afford to be late, and thus let the children give the tone—the governing mood—to the class before he (or she) arrives. That, as a rule, means that the teacher has to begin the lesson with an exhausting struggle for order and attention, whereas, by being early, he might have had the order in a much easier and pleasanter way. Three minutes' influence gained over your class by simply being present and pleasant as the children come in and take their seats' one by one, may be a saving of ten or fifteen minutes' strength and feeling afterwards—may be, and often has been, the saving of the whole morning or afternoon.

So much for punctuality.

Next I pass on to say that any teacher can be regular in attendance. No extraordinary powers are required for the practice of regularity. But teachers often do not realise the power for good which regularity in itself gives them over their scholars. In the irregular teacher the children lose a certain amount of faith; and all loss of faith in a teacher is, to the children, a loosening of faith in character generally. The faithful teacher, by simple faithfulness alone, does more than he imagines to build up in the children's minds and hearts the kingdom of integrity. But there is another point. You know the old fable of the hare and the tortoise. The tortoise won the race! You recollect also the fable of the sun and the wind and the traveller. It was not the blustering wind which made the traveller take off his cloak, it was the persistent sun! And life shows us, in many spheres, that it is the regular things, the constant influences which tell, and, in the long run, which make and mould character. Believe me that faithful regularity of attendance with your class is in itself character-making, not less to you than to the children.

And now I want to emphasise another thing which any teacher may do. It is this: He (or she) can meet his class good-temperedly, nay cheerfully. I am not sure that you can teach anything in a bad temper. Certain I am that neither the excellent nor the ordinary teacher can in "a temper" teach religion—and least of all our religion. But, whatever you may be trying to teach, and whatever you may have been privately passing through, go to your class cheerful. Oh yes, it can be done by anybody! Try it—try it again—and you will see! I have not time to argue it out and prove it by many instances. But please understand that cheerfulness is not a mere matter of temperament or circumstance; it is a creatable and a cultivatable quality by all who will. I ask you—whatever your temperament—to test this fact. Simply be cheerful—as you can be by an act of will, and as you can more easily be when your aim and motive are to help the happiness of others—and you will find cheerfulness grow from an effort to a habit, and from a habit to a spirit within you. Children like a cheerful teacher, as our gardens love a sunny day. Don't you feel cheerful? Put that feeling aside in the presence of your class. Think of the children, their outer and their inner life, their needs, their dependence on you, and then, if you can do nothing else, say "For their sakes I will cheerfulize myself."

Punctuality, regularity, cheerfulness—after all, are these only little things? As Wendell Holmes reminds us, the philosophers have never yet decided whether life is a little bundle of great things or a great bundle of little things. Be it as it may, these things I have named so far, whether small or large, are the hinges of success to the average teacher, and are the things which any teacher can do.

Well, now we must move on to the lessons. What may the average teacher do in regard to lessons?

It is obvious that the humblest teacher must give some lesson. A lesson of some sort every teacher gives—or professes to give—each time he meets his class. It may not be a great lesson, there may be not much in it; but the humblest teacher knows he has to fill in the allotted time somehow or other, and experience teaches him that the giving of a real lesson to the children is the most economical way of using up the time.

This being so, then the first thing I want to say upon the point is that any teacher can prepare his (or her) lesson. Note that I use the word "prepare" in the widest possible sense. Literally the word "prepare" means to get ready beforehand. For example, if you have only made up your mind before you go to school what lesson you will take, you have prepared, to that extent. Suppose it is only a reading lesson, and you have read over at home what is going to be read in class, you at least know something of the lesson beforehand, and that is preparation. But, as you see now, the average teacher can easily do more preparation than that. If he (or she) does less preparation than I have stated, need the average teacher wonder if he fail to gain or keep the attention of the children? Would the average teacher himself pay attention for twenty, thirty, or forty minutes to a preacher or lecturer who had evidently never thought beforehand of what he was saying? Surely the least that a scholar ought to expect of any teacher who wants his attention is that the teacher should have something to tell him, or ask him, or explain to him. Put yourself in the scholar's place, and imagine what it feels like to "sit under" a teacher who has got no lesson to give! Would you be good? I don't believe I would. True, an average teacher may have seen a first-rate teacher take a class at a moment's notice and give a capital lesson. Do you think that lesson was given without preparation? Never! You might as well expect a new-born baby to begin giving an explanation of Newton's "Principia," as an absolutely unprepared man or woman to give a lesson. The lesson may not have been prepared that day, that week, or even that year. But prepared it had been certainly, The facts, the truths, the principles, the illustrations, had all been stored away and associated in the mind of the speaker, and if he can give them out, and adapt them, and apply them at sudden call, it is because, by previous preparation and use, he has gained the knowledge and acquired the art of conveying it. "You could never do that," do you say? Then there is all the more reason why you, as an average teacher, should prepare your lesson, however humble or simple it is. Even the first-rate teacher cannot, as a regular thing, do without immediate preparation. Old Dr. Thompson, the Master of Trinity College, Cambridge, once quietly rebuked a young undergraduate who had rather sneered at age and had been somewhat over-positive in the debate over a serious matter—when Thompson, with quiet irony, replied and said: "We are none of us infallible—not even the youngest of us!" It will be just as true to say: "We can none of us do without preparing our lessons—not even the poorest teacher that ever taught." No, you must prepare your lesson somehow if you are going to have the least success as a teacher, or the least pleasure in teaching. Until you have tried this, don't think yourself a failure. Someone once asked Dr. Bartol if he didn't think Christianity a failure, and he replied: "I cannot tell; it has never been tried." To the average teacher I say do not lose heart, do not imagine yourself a failure until you have properly tried this simple and sensible talisman of making such preparation as you can, and as suits you and your class, whatever kind of lesson you give.

Now, as to the lesson itself. Here, in passing, may I venture to put in a plea with all whom it may concern, for shorter lessons in our Sunday-schools? Lessons in many of our schools are much too long for the average teacher and the average scholar. They are even longer than a day-school lesson, with all its helpful apparatus, its trained teacher, and its authoritative discipline. The consequence is that the last ten or fifteen minutes between

average teacher and scholars is often a trying time! I think one of Wesley's sayings was that, in preaching, there were no souls saved after twenty-five minutes! I should be inclined to say that with average teachers and scholars in a Sunday-school there is not much teaching done after an actual lesson of twenty minutes.

If there be any truth in this, what are we to do? Suppose the school meeting occupies an hour or a little more, how is it to be filled up if the average lesson is to last only twenty minutes? That, of course, is for each school to decide for itself, according to its own needs and circumstances. And, as a matter of fact, this is what some schools have done. In earlier times about twenty minutes respectively were devoted in the Sunday-school hour to reading, writing, and arithmetic. That day has gone. In one later school I have heard of there are two teachers present with each class, one keeping order and the other teaching, and when one has finished his lesson the other begins! These must be average teachers with scholars above the average! Another plan I have heard of is that, at a signal in the middle of the hour, teachers change classes and give their lesson over again. This, again, is pretty rough on the average scholar.

What we have recently done in our school with success in the afternoon is the following:—Starting at two o'clock, nearly ten minutes is necessarily taken up in the opening exercises, the separating into classes and class-rooms, and the settling down to lessons. Each teacher has then half-an-hour with his (or her) class. At twenty minutes to three lessons stop and all re-assemble in the large room—all except the infants, who are already on their way home. Then the notices are given out. And then, that doctrinal teaching shall not be entirely neglected, we spend a little time in repeating together reverently some of the great truths we believe, with a few words of explanation by the minister on this point or on that, with a few questions here and there to make sure that it is not mere sounds we are learning but vital ideas—living truths. Then, that the devotional spirit may be developed in all who gather in our Sunday-school, we spend the next few minutes in one of the services with music at the beginning of our hymn-book. All this may not be much each Sunday, but let it go on Sunday after Sunday, not mechanically but livingly, and there comes into play that character-moulding power of regularity, to which I have already referred, and which in Nature, in history, and in God's education of the human race, is one of the most potent you can find.

AN OLD NONCONFORMIST LAWSUIT.—II.

This case, however, was ordained to illustrate with force the old adage that "He laughs longest who laughs last"—a maxim which every thoughtful litigant would do well to take to heart.

Apparently Milnes' two letters to Lawton were delayed in the post. The latter's impatience seems to have led him to accuse his correspondent of a "breach of promise." Writing on April 6, 1729, Nilnes exculpates himself, and remonstrates, with the remark, "Your zeal in the cause has made you most unmerciful to your friends." After referring to the pecuniary support promised from Liverpool and Manchester, he says: "If the custom should at last be set aside as illegal or unreasonable, it will be a great point gained for the Dissenters in all parts where such unreasonable customs have prevailed, or where they have parish clerks that will swear roundly that there have been such customs."

"Ours," he adds, "continues still mighty ill, though I question not he has ere now got an absolution for what he has done in the support of the Church's rights, though contrary to the dictates of his conscience."

The vicar of Wakefield did not long survive his triumph, for he seems to have died sometime in this same month of April.

This event somewhat embarrassed the defence, who found themselves thereby forced to abandon the idea of moving for a new trial, for (as the law then stood) the maxim, *actio personalis moritur cum personâ* precluded the suit from being revived.

A change of tactics was accordingly adopted. Leaving the verdict of the Jacobite jury to stand, they now "moved in arrest of judgment." In other words, they no longer disputed the *existence* of the custom, but contended that the custom was invalid.

The idea of prosecuting the too-devoted parish clerk for perjury seems also to have been under consideration.

A letter from Mr. Ingram's London agent, one Mr. Nicholas Paxton, of Southampton Buildings, to his principal, under date of May 5, 1729, informs us that the validity of the custom is to be "solemnly argued" before the Court of King's Bench. Mr. Naylor's counsel were Mr. Fazakerly, Mr. Thomas Bootle, Mr. Edward Bootle, and Mr. Filmer, "so that," adds the attorney with a touch of professional pride, "you could not be better supplied in all Westminster Hall."

This formidable phalanx of legal talent did indeed prove too much for the adversary. The Whig Dissenters triumphed over the Tory parson and his "Jacks."

The tidings of victory reached the Rev. Joseph Lawton in a letter from Paxton to Ingram, dated May 20, 1729, duly copied and transmitted by Milnes, four days later.

"On Friday last"—so runs Paxton's letter—"our counsel moved in arrest of judgment, which was strenuously opposed; but after hearing four counsel on both sides, the Court were clear of opinion that the custom, as laid in the suggestion, was void in itself, for that they had laid the fee to be due to the Vicar at the time that Mrs. Naylor ought to have been churched, which being uncertain, the Court were unanimous in their opinion as to the invalidity of the custom, and ordered judgment to be arrested accordingly."

The prudent Milnes, in his covering letter, seizes the opportunity, while enthusiasm is hot, to recur to the subject of ways and means. "I hope," he says to Lawton, "you will take care to impart this good news to as many of our Dissenting brethren as lie within your sphere, who, I make no doubt, will generously contribute something towards the charge of supporting our common cause and interest."

Mr. Edward Bootle appears to have been more impulsive and less clear-sighted than his more eminent brother. In a letter written from Chancery-lane on May 17—the day following the victory—he hazards the statement that "A final end is not only put to that malicious prosecution, but I hope to all other attempts hereafter in that kind, the Court declaring the custom to be unreasonable and void."

The minister of Gateacre does not seem to have been slow to spread the good news. In a letter, undated, but evidently following the one last quoted, Milnes, after mentioning that "it is talked that it (the suit) had cost the Vicar and his friends about £150," says: "I am glad the thing was made public. We had some thoughts of doing it ourselves, but you have saved us the trouble. I met with it in the papers the same day (*sic*) post that yours came to hand."

But, alas for the predictions of too-sanguine enthusiasts! The elation of the Dissenting world had no doubt moderated somewhat after the lapse of a few months. It must have been still further chastened by the news that the late Vicar's executors were again in the field.

In forwarding to his reverend friend at Gateacre a copy of a letter from the proctor at York, reporting this new move on the part of the enemy, Milnes thus comments upon it (Aug. 13, 1729): "Our late Vicar's executors are not yet easy, but have now a mind to push the affair forward as to what was not prohibited, in order, as we suppose, to recover costs of Mr. Naylor in the Spiritual Court. You know the Vicar libelled against Mr. Naylor for 4d. for a customary fee for burying four of his children." The writer then propounds sundry questions touching Mr. Naylor's appropriate course of action, &c., with a request that they may be laid before Mr. T. Bootle on his visit to Liverpool. This was duly done. Among Mr. Lawton's papers we find Mr. Bootle's opinion, copied in the minister's hand. At foot is written: "Vera copia Quaestiō & Responsiō Dat. Septembris Octodecimo die año 1729 eparata pr. J. Lawton."

In this Opinion, the learned counsel points out that the decision of the Court of King's Bench, in *Scott* v. *Naylor*, as to the custom of churching, does not touch the kindred questions of burial, christening, and marriage fees, because it "was chiefly founded on the insufficient and incertain manner in which it (the custom) was alleged." But, he adds, in the opinion of Lord Chief Justice Holt, Dissenters are not liable for such fees unless the rector or vicar actually perform the duty. The decision here referred to is apparently that given in the case of *Bordeaux* v. *Lancaster* (reported in I. Salkeld's Reports, p. 332). A copy of the report figures among the *Scott* v. *Naylor* papers.

It is pleasant to be able to close our series with the following letter. The Vicar's executors had been only playing a game of "bluff," after all, and had no heart for fight left in them. When resolutely opposed, they collapsed.

"The affair of the burials," writes Milnes to Lawton, on Jan. 29, 1730, "is now entirely at an end. The late Vicar's executors pushed it in the Spiritual Court as far as it would go, and finding in the end that Mr. Naylor's proctor had positive orders to deny the custom, and demand a certificate of the Court of his having so done, in order to move the Court above

for a Prohibition, they then fairly threw up, and ordered proceedings to be stopped immediately; and so it rests."

The prosaic but inevitable question of law costs has once more to be brought under notice. "And now," we read, "all being ended, we have, the last week, been collecting what we could amongst our friends in this congregation, which amounts in all to about £30; which, indeed, I think is pretty well, considering that the weight lies chiefly on four or five of us, and for all the rest, their contribution does not amount to above £5 in all. Nor could more be expected, since their circumstances will not admit of it. We must now see what can be done in other congregations. I have wrote to Manchester, and Leeds will shortly be taken care of. There are people at both places who seem willing to act generously, and I hope they will. I desire you to promote a collection now amongst our friends as much and as speedily as you can. If your Brother Winder be forgetful and dilatory, pray rouse him up. You have arguments in store much better than I can pretend to furnish you with. I shall only say that if persons will not stand up in vindication of their interest and liberty, it is pity they should enjoy either." This "forgetful and dilatory Brother Winder" was probably the Rev. Henry Winder, who was minister at Liverpool from 1719 to 1752, first at Castle Hey, and afterwards (1727) at Benn's Garden Chapel; in 1740 he received the degree of D.D. (For a further account of him, see *Nightingale* 6, 112—113.)

It can scarcely be doubted that Mr. Winder, and all others who required it, were duly "roused up"; that all, indeed, who lay within the Rev. Joseph Lawton's sphere of activity were, *nolens volens*, compelled to contribute to the expenses of a suit that so nearly concerned them all.

Thus ended this thrice-fought fight. No one at the present day will be disposed to find fault with the judgment.

The longer report of the case (in Barnardiston) appears to base the Judges' decision upon the *uncertainty* of the custom, *as alleged in the libel*, thus conveying the impression that the Dissenters owed their victory to a technical flaw, due to the imperfect draughtsmanship of their adversary's pleadings. The judgment seems in fact, however, to have been founded upon the merits of the case; for (according to Raymond) the Court further found that the custom was void, as being *unreasonable*, inasmuch as it required a fee to be paid, although no duty were performed. This version of the judgment is corroborated by the letter of one of the counsel engaged in the suit—Mr. E. Bootle—(quoted above), where it is stated that the Court declared the custom to be "*unreasonable* and void."

This double foundation seems to have established the decision in *Scott* v. *Naylor* as an unshaken precedent from that day to this. James L. Thornely.

SOME REMINISCENCES OF A MANCHESTER UNITARIAN.—II.

I don't know anybody but myself who is likely to remember my employer, Mr. Thomas Forrest. I believe he came to Manchester in 1825, and obtained work as a journeyman on the *Manchester Guardian*. Three years afterwards he began business for himself in St. Ann's-place as a bookseller and printer. He was long a member of the Cross-street congregation, his pew being in the gallery looking towards Cheapside. In time he removed to the shop in Market-street, in which I served my apprenticeship. Then, and for many years afterwards when it came into my own possession, it was the only place in the town where Unitarian publications could be obtained. It was a rendezvous for both ministers and members of the local congregations. When the *Manchester Guardian* was published but once a week, and was sold at sevenpence, we had a visit every Saturday morning from an old retired minister, who called to say "Good morning," read the paper, and "bade us farewell." His name was Andrew or Abraham Bennett, but I never knew what pulpit he had occupied. Another diligent caller was the Rev. William Harrison, of Blackley, who for forty years revelled in a salary of the same number of pounds sterling. In subsequent years the Rev. Dr. Beard was a constant customer. We printed many of his books and the *Christian Teacher*, of which he was founder and first editor. To him it fell to me, in my capacity of "printer's devil," to carry proofs and copy. On one occasion I was directed to his schoolroom to present my parcel. Shyly opening the door, confused by finding myself in the presence of fifty or sixty youths, I momentarily forgot my manners. Of them, however, I was speedily reminded by a stern command from the desk of the master—"Take off your cap, sir." But, of course, he didn't know that he was startling the nerves of one of his future chapel wardens. The periodicals kept on the counter were the *Christian Pioneer*, the *Christian Reformer*, and the *Children's Friend*. "They had their day and ceased to be." The Rev. John Gooch Robberds was always welcome—so genial and kind—with a smile to "make sunshine in a shady place." His happy face was a living commentary on a phrase of his own: "God and man have been very kind to me."* The Rev. John James Tayler was largely supplied with the publications of Schleiermacher and other German theologians, who were once such a terror to orthodoxy. The Rev. Mr. Gaskell came less frequently; but the resounding laugh of the Rev. John Colston, of Styal, often enlivened us. When the college arrived in September, 1840, my governor's business was increased by orders from Mr. Francis William Newman, B.A., professor of the Greek, Latin, and English languages; Mr. Robert Finlay, B.A., mathematics; Mr. Montague L. Phillips, physical science and natural history; and others. The students required notebooks, and were always chatty and pleasant. With several of them I formed acquaintanceships which ripened into friendships that death only terminated. They were good enough to invite me to some of their debates and social functions. With a singularly able lay-student, John Ashton Nicholls, I had long afterwards the pleasure to co-operate in educational movements in which he was a leader, until his lamented decease at the comparatively early age of thirty-seven. Had he been spared a little longer, he would certainly have become one of the representatives in Parliament of his native city. How well I remember some divinity students of this date, who also were destined to too brief a period of active service, Rees Lloyd, Henry W. Crosskey and others. I always admired the great capacity for public work displayed by another esteemed friend, the Rev. John Wright, one of the same band of Manchester College students, who has quite recently been called to his reward.

A peculiar interest, not untouched with a tender pathos, attaches to perhaps the most remarkable of the students of 1841. Travers Madge had spiritual gifts and moral purity and sweetness of disposition which we may justly call saintly. His intellectual powers were far above the average. His addresses and sermons displayed many of the highest qualities of a distinguished preacher.

His character was truly magnetic. It was impossible to know him intimately without feeling its subtle but powerful influence. What he was to successive scholars at the Lower Mosley-street Sunday-school can never be known save by those acquainted with their subsequent lives and careers. My own relations with him form a consecrated memory that can cease only with my life. For, in addition to an intimate knowledge of his general activities, I knew him as a workman and a partner in business for some two years or so. One day I was called to see a lady who had inquired for me. It was the late benevolent and estimable Mrs. Salis Schwabe. She told me that Travers had for some time spent a part of every Saturday in giving religious instruction to her sons. But he seemed occasionally so depressed and unhappy that she induced him to open his mind, and tell her his trouble. It turned out to be, that he had finally adopted the resolution never to take money for preaching, or any other kind of religious work—that he was determined to get his living by the work of his hands—and that perhaps the most congenial employment to him would be that of a printer. Her question was, could I take him and find room for him in my office? He was too old to be apprenticed; the trade would not permit him to work as a journeyman;—and the only solution of the difficulties was to make him a partner in the profits, allowing him, till they were periodically ascertained, a weekly wage. Conscientious in everything, he attended to all the minutiæ of duty, until his health was so impaired that a long rest became imperative. He won the hearts of every boy and man in the office, and they parted with him as with a dear friend. His gentle kindness, the frankness with which he accepted every piece of work assigned to him, left a fragrant and long-cherished memory with all his fellow-printers, young and old.

Many are the phases of faith through which both ministers and laymen have passed since my early days. The miracles were almost unconditionally accepted, though those of the Old were regarded with less confidence than those of the New Testament. Water might have been converted to wine at Cana of Galilee; but Jonah in the body of the whale was rather strong meat.

In a class of young men conducted by Mr. Tayler, I remember a discussion on them when our learned instructor remarked that if the miraculous element were struck

* Sermon: "Thoughts at the Close of Forty Years in the Work of the Christian Ministry." Discourses, with Memoir by the Rev. J. J. Tayler. 1855.

out, the narrative would present such gaps that its historical continuity could hardly be preserved. The pulpit instruction of another eminent minister assumed the historical accuracy of the Mosaic cosmogony, and sometimes reviewed the first chapter of Genesis as a scientific as well as an interesting record. Dr. Martineau's "Rationale of Religious Enquiry" was looked at askance. Religious truth, it was held, depended entirely on the authority of the Scriptures. The approved method of controversy was the battle of the texts. If you could produce sixty in favour of the Unitarian position, and your opponent could find thirty only to support the Trinitarian view, he was supposed to be silenced and ought to be convinced. Much anxiety was created in many minds by Mr. Tayler's doubts as to the authenticity of St. John's Gospel. I was told by one very able minister that he had been painfully shocked when the physical resurrection of Jesus was called in question. In 1869 I was present at Little Portland-street Chapel, when it was made evident that important changes had become necessary. Mr. Martineau conducted the service from the book to which he had, not long before, himself contributed two of the ten forms. But he omitted so much and altered so much else, that I could hardly regard such criticisms as favourable to the flow of devotional feeling.

Somewhere about 1864, my late esteemed friend Robert M. Shipman and I had many discussions on the unsatisfactory remuneration of our ministers. He took the question very seriously to heart, and called a meeting (in 1866) of laymen at the Memorial Hall, to state his views and to urge the necessity of some steps being taken in the way of improvement. He was immersed in a great law business, and his leisure was of the scantiest. So it became my part to put our views before the public by contributions to the newspapers, by circular, and otherwise. Thus was laid the foundation of a serious effort made at the Triennial Conference of Free Churches in Liverpool in 1882, which led to the foundation of the "Ministers' Stipend Sustentation Fund."

The Unitarian Home Missionary Board, projected in 1854 by Dr. Beard, long suffered seriously from the lack of suitable accommodation. At first the students assembled in the vestry of the Strangeways Chapel; then rooms were taken over some offices in Marsden-street; but at the best these were unsatisfactory. Mr. Gaskell's comment was, that he liked the "Board" well enough, but that the "Lodgings" were bad. Then the enterprising mind and indomitable courage of Dr. Beard sketched the scheme of the Memorial Hall, opened in 1864, and ever since the convenient home of Tutors and Students. Nor would it be easy to recount the valuable services it has rendered in the foundation of new, and the expansion of other religious and educational institutions, to which the trustees have always extended a generous hospitality.

I bring these rambling notes to a close with a feeling of devout gratitude that I have been permitted to act, in various matters, with a long succession of earnest and excellent men, filling prominent positions in educational, religious and philanthropic work, whose friendship was a cherished possession, and to co-operate with whom was an honour that could not be too highly prized.

SOME NOTES ON IBSEN.

Ibsen is not a zephyr. Those who love parterres and the shelter of pleasant thought-gardens will make him unwelcome.

Perhaps the chief of the reasons which get him the respect of those who, while not pessimists, refuse to view life through rose-spectacles, is his moral courage. He is not an intellectual drunkard or opium-eater. He will not forego the integrity of daylight. There is a sense of duty in all he writes: a sense of aboriginal power: he cares for no man, but he seeks to serve all. Had one to "class" him, one would include him with Emerson, Tolstoy, Whitman, and Carlyle.

Ibsen's life, until after its meridian, was a martyrdom to his ideas. Dr. Stockman, in the play, *An Enemy of the People*, makes two notable utterances. One is to his brother, the great man of their district, on the occasion of his setting aside the health of his mind for the health of his position and purse: "Peter, you are the most abominable plebeian I have ever met!" The other is when, having to choose isolation and principle or popularity and complaisance, he accepts the former, exclaiming: "The greatest man is he who can stand most alone." Dr. Stockman is taken for an indication of Ibsen himself. Ibsen, in an age when palace-building and yacht-keeping fortunes are secured by hands deft at juggling with meat-tins, tea-packets, and by other much less commendable means, found himself a very near neighbour to starvation. It is not notoriety or public recognition that has given Ibsen greatness; it is his mental uprightness and his self-reliance. He was great before he was known, but his greatness was bought with a price. He cannot be expected to bring round to the door of a century that so treated him a barrel-organ full of conventional tunes.

Ibsen's suffering must have been accentuated by his lack of humour. Humour is not only a shield; it may become wings out of Hades. A sense of the ridiculous, a perception that the tragedy is no tragedy at all in intent, but only through the bungling and blind actions of the rest, leads to toleration. Ibsen has a certain humour of the grim sort, but of the quality of perceiving the absurdity of allowing the heart-gear under the waistcoat to become dislocated by the percentage of absurdity incarnate in human ideas, organisations, systems, habits, he is barren. Consequently he is so ruffled by the inadequate and the pretentious that he has no time to dwell on things lovely, honest, pure and of good report which are as much incarnate in man's life as the former. He keeps busy with only one side of the shield; but the root of all his outward gruesomeness is the desire and dream of the Golden Age. It may be said of him that he is an apostle and that his Christ is Truth, but in the same way that Jesus to no two disciples appeared identically the same, so to Ibsen Truth appears only in part.

This may account for the hatred his name inspires in some quarters. Two lectures were given here (Stratford-on-Avon)—the first dealt with his biography; the second with his play *The Pillars of Society*, a play which concludes with the statement that the said Pillars are Freedom and Truth. Remembering who is accepted as the speaker of "And ye shall know the truth and the truth shall make you free," and, "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth," it was queer to have a certain local section, great in numbers, seeking to prevent the lectures. By all means let those who dislike Ibsen, dislike him to the full; but that they should attempt to stop others from knowing of him is another matter. One of our hon. secs. was even requested by his landlady—not acting on her own initiative—to displace from his window a small bill of announcement he had hung up. It is surely enough to "disturb the bones" of him here who wrote,

> "Ignorance is the curse of God,
> Knowledge the wings wherewith we fly to Heav'n."

That it is sheer ignorance of Ibsen's aim, and probably of his work as a whole, that leads to such fear of him, there can be but small question. It is as if children watched the superficial horror of a post-mortem without being able to realise that the knowledge sought was for the preservation and betterment of the life of the future: that if unpleasant to watch it was worse to be done: that only a stern sense of duty could lead to its being done at all.

That you must have a good constitution to derive benefit from the Ibsen country may be held true. Ibsen is Norway in print, a Viking sailing moral seas. Fierce, resolute, implacable; a destroyer; a strong man preying on ease—but the ease he preys on is unworthy, and the cause he serves is that of humanity. He is the north wind: if you are habituated to drawing-rooms, and the walled security of towns, to oily summer seas, to delicate life, he will shiver and depress you. He will blow your hat off, and tear your coat: it is idle for you to attempt opposition: you had best seek where soft breezes dally with last season's leaves, and fan them up and down again in gentle controversy. This man is a hurricane in the boughs: all that is weak and rotten comes creaking and hurtling down; but the north wind is the henchman of summer, and an indispensable part of the creation of God. Ernest Betham.

Stratford-on-Avon.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Birmingham: Church of the Messiah.—On Wednesday Miss Ethel Chamberlain, youngest daughter of the Secretary of State for the Colonies, was married to Mr. Whitmore L. Richards, barrister-at-law. The bride was given away by her father, the marriage service being conducted by the Rev. L. P. Jacks. The church was beautifully decorated with palms and lilies. The wedding hymn, "O Perfect Love," was sung before the benediction.

Liscard.—On Monday, Aug. 20, the marriage took place at the Memorial Church, of Mr. Ernest J. Johnson, who is one of the wardens of the church and an active member of the gymnasium, to Miss Amie Parr, who is also a member of the church, and niece of Mr. J. Birkett Fisher. In the absence of a settled minister, the Rev. J. Morgan Whiteman officiated.

London: Kentish Town.—The services in the Free Christian Church, Clarence-road, on Aug. 19, were conducted by Mr. Armytage Bakewell. In the morning the discourse was on "War," when it was pointed out that the nature of man was combative, and had been so from the necessity of contest with the primeval fauna and with his fellow savage.

Amongst virile peoples even the games were games of contest, and we ourselves rejoiced in cricket, football, chess—the last the greatest. It was inevitable that wars must arise until, not so much from the softening of man's nature, as from the perfection of wide-reaching instruments of destruction; wars would cease, for the up-lifted hand would be stayed by fear. Now, however, war was often the only remedy for injustice. War, too, was the stern teacher of virility, and though its horrors were great, there were many things worse than war, such, for example, as the loss of the sense for truth, for justice, and for honour in a nation. It was a matter for rejoicing and for renewed trust in the Divine government of the world to perceive, as we were forced to do, the humanising effects of war, the fraternisation of a great and wide-spread people, of officers and men under the stress of privation and danger, and even of the combatants who, learning to respect each other, and in hospital sharing little comforts, found that the demon spectre of the battle was after all a brother-man. In the evening the subject was "Peace," which had ever been the aspiration of man; but peace came from the strong man on guard. The ideas of peace in various times and religions were referred to. There was, however, a spiritual peace obtainable in all circumstances, irrespective of age, of rank, of wealth, of poverty; a peace that even men of war, like General Gordon, could attain in the midst of military duty, the peace of a conscience void of offence, the peace of God which passeth all understanding—a true Nirvana of the soul.

Manchester: Longsight.—On Sunday last the Rev. Wilfred Harris, M.A., preached farewell sermons. His ministry here has extended over a period of five-and-a-half years. At a social meeting of the congregation held on Monday evening last, Mr. John Heys, on behalf of the members and friends, presented Mr. Harris with a picture, "At Evening Time there shall be Light," after B. W. Leader, R.A. At a meeting of the Ladies' Church Aid Society, held on 15th inst., a gold brooch was presented to Mrs. Harris, who has held the office of president for the past five years.

Northiam.—The monthly service at the pretty little chapel in this beautiful Sussex village was taken last Sunday by Dr. Greaves. Friends wanting country air might well resort to Northiam, which now has a light railway from Robertsbridge on the S.E.R.

Portsmouth.—A handsome memorial, in white marble, with a life-size medallion portrait, has been erected in Kingston cemetery, of the Rev. Thomas Timmins, the founder (with Mr. G. T. Angell) of the American Band of Mercy Movement, and at one time minister of the High-street Church. Mr. Timmins died Aug. 19, 1898. The memorial has been erected by the Committee of the British Empire Division of the Universal Mercy Band.

Port St. Mary (Isle of Man).—The first of a series of services, for which the Missionary Conference has made arrangements, was held in the Town Hall on Sunday morning last. From an early hour the rain poured down persistently, but, notwithstanding the unfavourable weather, a congregation of twenty-seven assembled, among whom were visitors from Liscard, Bolton, Norwich, &c., and several residents in the island. The preacher was the Rev. J. C. Hirst.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All nformation as to the change of preachers should each the Office not later than Thursday.

Essex Hall, Strand, W.C.

MARRIAGES.

Gibson—Greg—On the 15th August, at Norcliffe Chapel, by the Rev. Enfield Dowson, Edward Gibson, third son of Lord Ashbourne, to Mary Philips, daughter of the late Henry Russell Greg, of Lode Hill, Handforth.

DEATHS.

Birks—On the 16th August, at 41, Kedleston-road, Derby, Matilda, wife of the Rev. John Birks, F.G.S., pastor of Friar-gate Unitarian Chapel. After a very long and painful illness, borne with great fortitude, she has passed on to the immortal life.

Reed—On the 21st August, at Moretonhampstead, aged 62, Sarah, wife of the Rev. F. T. Reed.

OUR CALENDAR.

SUNDAY, August 26.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. Amos.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Lieut. Dear.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. Harold Rylett.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. J. C. Pain.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church Chatham-place. Closed for repairs.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. P. W. Clayden, and 7 P.M., Rev. H. S. Perris, M.A.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. Elliot.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. E. Capleton.

Kentish Town, Free Christian Church, Clarence-road. Closed.

Kilburn, Quex-road, 11 A.M. and 7 P.M.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, Morning Service, 11.15 A.M., at University Hall, Gordon-square, Rev. Harry S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 3.15 P.M., East London S.S. Union Aggregate Service, Miss Marian Pritchard, and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. D. E. Tobias. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. Lucking Tavener, and 7 P.M., Mr. W. H. Shrubsole, F.G.S.

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. E. C. Saphin, and 6.30 P.M., Mr. Lucking Tavener.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. Herbert Rix, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Balsall Heath Institute: Our Father's Church 11 A.M. and 6.30 P.M., Rev. C. J. Sneath.

Bath, Trim-street Chapel. Closed for the remainder of August.

Blackpool, Banks-street North Shore, 10.45 A.M. and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A. Morning, "Our Wider Religious Outlook." Evening, "The Progress of a Century."

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. Brown.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne Lismore-road, Terminus-road 11 A.M. and 6.30 P.M., Rev. George St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. G. Lansdowne, of Billingshurst.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. Leslie Smith, B.A.

Liverpool, Hope-street Church, 11 A.M., Rev. A. Cobden Smith, and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. M. Whiteman.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Edgar Daplyn. Evening, "The Life Everlasting." (A Sermon for Inquirers).

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Margate, Forester's Hall, Union-crescent, 11 A.M., Mr. Peter Bond.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. Clement E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, St. George's Hall, George-street, High-street, 6.30 P.M., Mr. Peter Bond.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. Shrubsole, F.G.S.

Rochdale, Blackwater-street, 10.30 A.M. and 6 P.M., Mr. H. K. White, H. M. College.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. W. Lummis, M.A.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. Wellbeloved.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. Dendy. Stables in the grounds.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. Rawlings, M.A.

IRELAND.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon, Rev. W. E. Mellone. The attendance of visitors cordially invited.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after September).

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MRS. T. TIMMINS, of 7, Norfolk-street, Southsea, Hants, desires her grateful thanks to the President, Lady Mount Temple, Mr. H. Williams, the Treasurer, and the Committee of the British Empire Division of the Universal Mercy Band, and the friends who have helped to raise the beautiful marble memorial to the memory of her late husband, the Rev. Thomas Timmins, "Apostle of Mercy," and to the work in the cause of Mercy, of the Right Hon. Lord Mount Temple, and George J. Angell, of Boston, U.S.

To the Ministers who sent her word of Memorial Services, and special mention of Mr. Timmins' life work in their services.

For special grants of money during his illness, and at his death, to the Directors of General Baptist Assembly, Billingshurst Congregation, Ocean Accident Insurance Company, Ministers' Benevolent Society, Presbyterian Fund.

To Mr. Balfour for his kindly interest and interviews granted to Mr. Yoxall, M.P., in his endeavours to gain from Government funds aid for Mr. Timmins' future years, which were cut short by death.

To the President of United States, for his tender letter of sympathy during his illness, and his good wishes for Mr. Timmins' "noble work."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Contributions are still being received by Mr. Ion Pritchard at Essex Hall, and the need for generous help is by no means at an end. A further list of acknowledgments will be published next week. The *Indian Messenger* of Aug. 5 publishes a touching letter from an Indian student at Tokyo, telling how appeals have been made in the colleges and schools of Japan, and how eager the response has been.

THOSE of our friends who are interested in the opening of Willaston School will note that the date previously advertised has been altered to Sept. 27, a week later than was originally intended. We understand that there is to be no public ceremony in connection with the opening, but some future occasion, when the school has got into thorough working order, will doubtless be taken to draw public attention to its distinctive principles and aims.

THE authorities of the Presbyterian Church of England have issued a little pamphlet by the Rev. A. H. Drysdale, M.A., author of "The History of the Presbyterians in England," on "The Use of the Name 'Presbyterian' by Unitarians" (publishing office, 14, Paternoster-square, E.C. 1d). It is a sore point with orthodox Trinitarian Presbyterians, that some of our old chapels, which for generations have been known as "Presbyterian," should retain their historic name, while the congregations have become Unitarian, and no vestige of Presbyterian church government remains; and Mr. Drysdale suggests that "in the interests of truth and equity," as well as from courtesy towards the churches which are actually Presbyterian in their organisation, such congregations should relinquish their old name.

MR. DRYSDALE professes to write "not in any controversial spirit, but simply by way of information," but when he suggests that the old Nonconformists of last century, who in the freedom of their congregations adopted Arian views, "were not open and honest enough to confess it," and that this broadening of religious thought, which became at last humanitarian and Unitarian (with no Presbyterian authority to call the ministers in question), was the result of "laxity in an age of laxity of morals and religion," he can hardly be acquitted of importing a highly controversial element into his statement. The name Presbyterian in connection with those old congregations has been preserved and honoured, because in the course of a natural historical development, to which no shadow of dishonour can rightly be attached, it came to denote not a mode of government, but a principle of open religious fellowship. The plea of "truth and equity," therefore, will not hold, and 'courtesy" may be asked on both sides.

A CORRESPONDENT in Wednesday's *Standard* reports a scheme promoted by a London company, in conjunction with the Windermere and District Electric Supply Company, to introduce electric trams, on the overhead trolley system, between Bowness, Windermere and Ambleside, widening and levelling roads for the purpose. The thought of the hideous spider-web of the overhead trolley spanning those roads is intolerable, especially when one thinks of it creeping on, as it doubtless would, past Rydal to Grasmere, past Dove Cottage and up to Wordsworth's grave; and then why not over Dunmail Raise to Thirlmere, and on to Keswick, until it penetrated to the very heart of Borrowdale? The *Standard*, in a strong leading article on the subject, thinks that very cogent reasons would have to be shown before such a desecration of the Lake District, which is rightly regarded as a priceless national possession, could be allowed. For our own part we should almost prefer a railway, which would leave the high roads alone. The Commissioners' inquiry is fixed for Sept. 24, and we earnestly hope that an effective opposition may at once make an end of the scheme.

THE September number of the *Mill Hill Pulpit* consists of a sermon by the Rev. Charles Hargrove, entitled "Violence in Vain" with reference to the assassination of the King of Italy. Such a crime of violence must be regarded, Mr. Hargrove says, as a symptom of national disease, and not a mere isolated act of an eccentric individual; and society must take home to itself the responsibility, in which all have a share.

The defect of the whole body discovers itself in the individual member. And when from out the multitude a hand is lifted to strike at the object of universal honour, to destroy one for whose preservation the prayers of all the people are uplifted, it means something. The people may fight the police to get at the murderer, and tear him in their rage, yet they cannot escape complicity in his act. "It was one of ourselves," they must confess, "one brought up among us and by us, made what he was by what he heard and saw and learnt among us, who was prompted to this deed. As we have fashioned him such he is." And it is not one class of the people who should say so, but all, from highest to lowest. For society produces out of itself all varieties, fair and foul. Prince and pauper, nun and harlot, fine lady and slatternly drudge, flunky and anarchist, cultured man of letters and East End rough, all alike are of its make, children of its begetting and bringing up, in whose features, fair and foul, it may see its own image.

AND if it is asked, how comes it that there should be such a one, and more than one, driven to such a detestable crime, the answer is:—

The root out of which is gendered the disposition to this kind of murder, murder which can bring no gain, and whose certain outcome is severest punishment, is the growing consciousness in mankind of the wrong and misery of the world. Things ought not to be as they are. We all admit it, and every inquiry made by royal commissions, or public authorities, or philanthropic agencies, as to the condition of the submerged millions, bears witness to the uneasiness of the public conscience. If in the human body we find one limb wasted and powerless while the rest of the body is well nourished, we recognise at once the presence of disease; it is an obviously abnormal condition, it is not natural or right. So when in the social body we find a large lowest class, in which want is chronic, and misery breeds vice and vice again misery, we know that we are somehow to blame. That multitudes should have more than is needful for healthy and happy life, while others are stinted of bare necessaries—that some should be able to earn only scant and precarious livelihood by unremitting toil, while others have little or nothing to do and plenty without working for it—this cannot be right. The earth is not stingy or used up, the resources on which our race thrives are not exhausted; there is plenty for each and all. The fault is in our wastefulness and the difficulties of communication. We are like an army scattered over a wide territory, and some sections are in sore want all the while that supplies are accumulating and going to waste at headquarters, because the communications are broken. So is it as between those who have abundance and those who have nothing; we don't as yet know how to relieve and raise the destitute masses of the

MEADVILLE THEOLOGICAL SCHOOL

people. Mere giving wont do it, may make matters worse, may create a whole class of paupers relying on public charity. So much more is wanted than merely to fill empty stomachs, and what should be done we are always trying to find out.

Meanwhile—while men and women and children are herding in the slums of great cities and in the hovels of the country, ill-nourished, ill-clothed, ill-educated — we spend hundreds of millions in drink and armaments and luxury. Italy has felt the pinch of hunger and misery more than any nation of Europe or perhaps of the world, and in proportion to her means has spent more lavishly than any on needless wars, and preparations for war only to be justified if at all by fear of foreign violence. Hence Italy has been the headquarters of anarchy, the centre whence has gone forth the protest against the misrule whose results are grinding poverty and bankruptcy, and universal discontent, and ill-suppressed revolution.

CRIMES of violence cannot remedy the ills of which we are so keenly conscious. And yet when we cry out against the insane fury of the assassin we are reminded that he is not alone in that evil passion.

Is not the trust of all the nations in violence? Whatever be the occasion of offence, is not the appeal, if made in earnest, made to the rifle and the sword? Have we not a certain contempt for the powers of reason and gentleness and persuasion in human and especially in international affairs? The savage instinct lurks always in the civilised man, and prompts him to settle his disputes by a blow: we have for the most part silenced these promptings of the wild beast in our private quarrels; as between nations, this old rule, only law of the days before the voice of reason or humanity had yet been heard, still prevails. Violence rules the world, and for the present might is right. The doctrine is now set forth undisguisedly and unblushingly. "Internationally the world knows nothing of honesty," writes a London newspaper. "Might is right, and a disposition to think otherwise has always been regarded as a sign of decadence." A sign of decadence when a people begins to put its trust in the righteousness of its cause! Those who argue for justice and forbearance, says a political writer, "would govern the world on Sunday-school principles," which means would govern it on the supposition that the Christian professions of the peoples are not all hypocrisy and cant.

"Force is no remedy," said John Bright. Anarchists and despots should long ago have learnt so obvious a fact. He did not say that force was never necessary, but that it had no healing virtue. The strait waistcoat does not make the madman sane, it only prevents his doing harm. Garrisons and prisons cannot make a people subject and content, much less will they conciliate goodwill and amicable relations; all they can do is to repel invasion and compel submission and win new territories.

But if force is sometimes just and necessary, violence is never so. For violence is force backed up by passion, stimulated to action by malice and hatred and envy and the lust for vengeance. So violence—violence of the anarchist, or of the monarch, of the press, or of the people, of Parliament, or of the mob—is treason to our common humanity, it is a reversion to savagery, a renunciation of the higher motives which stir civilised man, an apostasy from religion, a confession of the impotence of reason, a denial of God's sovereignty, a defiance of His law.

IN view of the recent Zionist Congress it is interesting to recall a lecture delivered last December by Mr. C. G. Montefiore, as president of the Jewish Historical Society of England, and published in the *Jewish Quarterly Review* for January, under the title "Nation or Religious Community?" While in bygone ages Mr. Montefiore holds that the Jewish religion was helped by its nationalism, and the people were preserved by its religion, it is also a fact that the religion was harmed by its nationalist trappings and prepossessions, and the nation was, as it were, diluted and weakened by its religion.

The essential universalism of the Jewish religion unfitted it to be a purely national creed. The religion was too good and true to be the property of a single race; it was too big a thing to leave the race which carried it unaffected. It compelled the nation to be other than a nation. By its own inner power it transformed the nation into the religious community.

But the new Zionist movement, in Mr. Montefiore's view, points in a different direction. If the Jews are a nation, and determine to unite in the new movement, the development of their religion will inevitably be affected.

If the Jews were again to form a State in Palestine, it could only be on the most modern lines. The State would have to leave religion severely alone. But, while the pressure of modernity would prevent any strong revival of the religion in strictly national dress, the very existence of the State would be extremely unfavourable to the effective denationalisation of the religion as a living and spiritual force. It is not without significance that the chief continental leaders of the nationalist movement should be men who have little or no interest in the Jewish religion. That is perfectly logical.

Mr. Montefiore's own ideal, on the other hand, is that the religion, stript of all that is peculiar and separatist, may be so transformed as to take its place among the universal religions of the world. He strongly holds that Jews can be true Europeans, in all the best and most distinctive elements of European civilisation. "The marvel is how rapidly in a few decades of liberty the majority of emancipated Jews have become so closely identified in thought and feeling with the countries in which they live." And while the anti-Jewish agitation in certain countries of Europe may give only too painful justification for the nationalist counter-movement among the Jews themselves, he evidently would rather see a perfecting of the religious community that would surrender nationalism and become a wholesome leaven in countries where the way of freedom was open.

THE death of Henry Sidgwick, which occurred on Tuesday, brings a great loss to the University of Cambridge and the cause of higher education throughout the country. It is only a few weeks ago that Dr. Sidgwick was compelled by illness to resign his post as Knightsbridge Professor of Moral Philosophy at Cambridge, which he had held since 1883. A native of Skipton, in Yorkshire, he was educated at Rugby and Trinity College, Cambridge. His "Methods of Ethics," published in 1874, was followed by other admirable works on "Outlines of the History of Ethics," "Principles of Political Economy," "Elements of Politics," and "Practical Ethics." Professor Sidgwick took a prominent part in the higher education of women, and was closely associated with the founding of Newnham College, of which Mrs. Sidgwick, who is a sister of Mr. A. J. Balfour's, is now the Principal. The *Daily News*, in a leading article on Thursday, wrote of Dr. Sidgwick:—

He had the mind of a statesman as well as the mind of a philosopher, and those who disagreed with him were not those who least valued his judgment upon public affairs. No thinker of our time brought to bear upon current politics a more thorough knowledge, an acuter insight, or a more dispassionate love of justice and truth. . . . . A gentler, kinder, more tolerant Socrates, he was the best counsellor of youth, and the most genial companion of all ages. All those who knew him will agree that he was a perfect embodiment of that complex quality which goes by the good old name of wisdom.

MIST.

"They reckon ill who leave me out.
I am the doubter, and the doubt."
—Emerson.

MORNING mist grey
Enwrapped the earth and sea as doubt
my heart;
No kindly ray
Of light had come the sullen folds to part;
Doubt of the good in man,
Doubt of the might of love,
Doubt that there's God above,
With gracious plan.

"Come in your power,
Glad beams," I prayed, "and chase these mists away
That round me lower,
And make of this sad dawn a perfect day.
Let me see good in man,
Hatred subdued by love,
Justice all wrongs above,
God's gracious plan."

Then like a dream
Melted the cloud from sea and sky and hill,
And with a gleam
Of clearer sight faith came my heart to fill,
Faith in the good in man,
Faith that there's truth above,
Faith in a God of love,
With gracious plan.

Later there came
A solemn voice, as light blazed on my heart
With sunrise flame.
"God's are the clouds that gather and that part;
God's is the good in man,
His, too, the power of love.
Justice below, above
Is His great plan."

"Didst thou not know
That God Himself was hidden in the mist,
As in the glow
That afterwards each radiant hilltop kissed?
As in the beam of faith,
So in doubt's gloomy pall
Dwelleth the Soul of all,
Breath of our breath."

THEODORA MILLS.

Morthoe, N. Devon.

I HAVE never found it easy to be just, and find it daily even harder than I thought.—*R. L. Stevenson.*

RITSCHLIAN THEOLOGY.—III.

AS CRITICISED AT MANSFIELD.*

The Rev. A. E. Garvie, of Montrose, gave a course of lectures on "Ritschlian Theology" two winters ago at Mansfield College, Oxford, and these lectures, expanded and revised, have been published in a volume which well deserves to be known by all divinity students. It has, we believe, found its way to the studies of a good many ministers, and it should find its way to those of busy men who are either not able to give the time which a complete study of the subject would demand, or not eager to embark upon such a study without some previous information as to the special tracts of thought which lie before them. Mr. Garvie's book is described fairly as "an exposition and an estimate," and it must be considered the work of a friend, if not of an advocate.

It introduces the subject with a chapter on the double problem which the Ritschlian system attempts to meet—namely, whether the stress of criticism can be warded off from the vital centre of the Christian religion, and whether a social gospel can be proclaimed adequate to the needs of our age; and to this preliminary sketch are added some useful historical particulars respecting the class of writers under examination. The work then divides into two main sections, the first describing the critical side of Ritschlianism, the second its constructive side. A short but fairly adequate "estimate" of the significance and validity of the new system brings it to a close.

In the section dealing with the critical aspect of the new theology the author brings before us in turn its salient features—namely, its exclusion of "metaphysics," its rejection of "speculative theism," its condemnation of "ecclesiastical dogma," and its antagonism to religious "mysticism." The reader's attention is here mainly directed upon Ritschl's own writings, though Kaftan, Hermann, and Harnack are also brought under study—the last-named especially in connection with the relation of Ritschlians to dogma. The Mansfield scholar has much less sympathy with Ritschl's attitude towards "metaphysics" than with his attack on any rationalist philosophy that seeks to attain a knowledge of God outside of the Christian revelation. The chapters in which these philosophical views are set forth are useful as summaries of the voluminous and—as many critics have shown—not always consistent arguments of the founder of the new school; but the author's comments often reveal by implication rather than in explicit terms the differences between himself and Ritschl. These are apparently differences of temperament as well as of opinion, and it is clear that the horror of "intellectualism" which stamps the Ritschlian school has not affected Mr. Garvie to any serious extent. As regards "dogma," the author clearly thinks Professor Harnack has gone too far in the directions alike of impoverishing the original Gospel contents, and of limiting the significance of later thought in the Christian Church. It is noticeable with how much relief Mr. Garvie, speaking at Mansfield, finds that Ritschl himself was by no means as ruthless as his illustrious disciple at Berlin is in dealing with the miraculous element in the New Testament; and is it not rather significant that the author makes a point of avowing his own belief in this element?

The attack of Ritschl and his followers on "mysticism" has been deplored even by some who, in other regards, exhibit much sympathy with them. It would seem to have its origin in a determination to drive the religious mind from all its refuges until it betakes itself to the unique revelation in the "person" of Jesus. But this mode of Christian evangelising has its dangers. While we are burning our neighbours' houses our own may be on fire; and, if they, who are taught to distrust what has somehow brought them good, imbibe the lesson with an atom too much of eagerness, they may go on to distrust what we ourselves most confidently offer them. Mr. Garvie is again relieved to find that, after all that Ritschl and Hermann have said against "mysticism," there are indications in their writings that the immediate communion of spirit with Spirit was not wholly unperceived or disallowed by them. On the whole, we find, it is not on its "critical" side that the author is most disposed to regard Ritschlianism as defective.

When we turn to the "constructive" side of the system we come upon matters which lend themselves more easily to exposition and definite treatment, and Mr. Garvie's criticisms adopt a firmer tone. In the first place, Ritschl's celebrated definition of religious knowledge as consisting of "value-judgments" comes under review. As an illustration of the significance of this definition we may take a passage from Stählin:—

> In predicating deity of Christ we are, according to Ritschl, pronouncing a "value-judgment." What does this mean? Is Christ in himself, objectively considered, God? No, replies Ritschl; the predicate "deity" merely expresses the value which Christ's human, historical work has for the mind or the consciousness of the believer. . . . If deity is to be attributed to Christ, it is solely in the sense that such is the value set on him by his Church. It cannot be regarded as in any sense an attribute objectively inhering in Christ; it denotes nothing that exists objectively and independently of our consciousness. The deity of Christ exists only in us.

So far this able critic of the new theology. Other critics have seized upon this idea and have not failed to expose its dangerous implications, which are sufficiently obvious. The "theoretical-judgments" of science, however, have met with more adequate recognition in later Ritschlian works; so that Mr. Garvie is able, with his usual geniality, to defend the new theology against the most pointed attacks of some of the older school, which through its overweening wisdom has largely provoked Ritschl's revulsion to an attitude of almost perfect scepticism on objective reality. But even the author is fain to admit that the principle of "value-judgments" as the standard of religious knowledge sadly limits that knowledge, and he would find room in theology for a study of the inferences "which offer an explanation of, and give certainty," he adds, "to the contents of the value-judgments."

The "historical character of revelation" is the next point in Mr. Garvie's review; and here he finds a serious defect. The full meaning and worth of the Holy Scriptures appear to have been missed, he thinks, by the Ritschlians; though the degree of their error differs in different writers. On the one hand we have Hermann, whose work on "Communion with God" is well known to many of our readers, and who has startled some of them with his suggestion that the "inner life" of Jesus is the first means of real revelation to the sinner, and that after it imparts that certainty of God and of His love and forgiving grace which nothing else could, it opens the way to a reception of what Scripture teaches regarding "Christ's Person," the Atonement, Resurrection, Virgin-Birth, and so forth. Belief in the miracles is, in this view, a consequence of faith in Christ as an irresistible manifestation of the divine; an attitude which, as has been recently pointed out, marked a stage in the development of modern Unitarian thought.

Mr. Garvie evidently shrinks from admitting, with Harnack, the necessity of the task of detecting a "Gospel within the Gospel," an indubitable core by which the worth of surrounding material is to be judged. The task is, indeed, no easy one, and they who attempt it must be prepared for pitfalls and mindful of the seductions of personal preference. Even when the utmost care has been exercised there may be great differences as to what constitutes this inner core; Renan, Arnold, Harnack—who shall decide between such critics? Yet when Mr. Garvie speaks (p. 214) of the life of Christ as "an organic unity" of which "no feature," "no factor," "can be insignificant and valueless," he suggests a wholesale method which we are pretty sure he neither really follows nor would approve. Ever since Origen concluded that Jesus was to each and all whatever they fancied him to be for their edification, the "subjective" bias has been potent in determining what was the real and central revelation in him. The Ritschlians frankly admit this, and shape their theories accordingly. Others, of whom Mr. Garvie is one, evidently incline to the thought, to which a natural wish is parent, that Scripture provides an assurance against the weaknesses of individual opinion and the uncertainties of unverifiable "experiences." As long as Christian teaching retains its character as a theory first about Christ, and only subsequently about the relations between the soul and God, it will be necessary, we should think, in the case of most teachers, to refer in this way to the norm of the New Testament. The question of its authority and of the genuineness of its contents is another matter.

Mr. Garvie similarly finds Ritschl's doctrine of the Kingdom of God "defective"; but he naturally exhibits most concern in regard to the question as to whether the Ritschlian doctrine of the "Person and Work of Christ" is sound. His conclusions are, on the whole, reassuring to those who are not too exacting as to the terms in which "the divinity" of Christ is set forth, and who are themselves conscious of a degree of withdrawal from the extremely confident propositions of the creeds respecting the Trinity. That there are not a few in this position is generally believed. It is possible that some of these brethren, in the communions where Mr. Garvie's work is likely to have most

* See the volume entitled "The Ritschlian Theology, Critical and Constructive. An Exposition and an Estimate." By Alfred E. Garvie, M.A. T. and T. Clark. Price 9s.

influence, will not be greatly dismayed to find that in his endeavour to establish the principle that every predicate applicable to Christ must ultimately be applicable to believers in union with him, Ritschl has involved himself in some degree of confusion, as the author thinks. Probably St. Paul would not be altogether absolved from the charge of a similar error. It is only the purely "intellectual" teacher, himself able to distinguish exactly where the divine leaves off and the human begins, that will be free from this "defect."

Here we may leave the reader to make for himself that further study of Mr. Garvie's book which these remarks are intended to stimulate. It has been seen that the author is disposed to make the most of the Ritschlian movement, to minimise its faults and to commend its merits. If it has abandoned the New Testament standards somewhat recklessly it has left room for, and shown some signs of, advance towards what he considers a wiser attitude. If in consequence of this "arbitrary" use of the New Testament scriptures it has lost touch with the idea of Christ's Person and Work in some very important relations, if the "entirety" of the historic reality of Jesus is not yet seized, nevertheless Mr. Garvie gladly recognises that what has been apprehended is vividly and tenaciously apprehended. And if the "practical" aspect of the Christian life is exalted in Ritschlian works above the theoretical, if dominion over the "world" is regarded as of higher importance than the felt union of the soul with God through Christ, it is still a genuine Christian life that is in view, and the full-orbed richness may be reached by-and-by. Such are, in brief, Mr. Garvie's feelings in this matter. He goes on to praise the Ritschlian theology for opposing "speculative rationalism"—the philosophy which "affirms its origin in a universal and permanent reason." We expect such a philosophy will find itself none the worse by-and-by for the attacks of Ritschlianism. Already, before a dozen years have passed over the grave of its founder, the school of Ritschl shows unmistakable signs of cleavage. On the one hand are those who, from no unworthy motives, draw as close as they can to orthodoxy; on the other are the advanced guard, deniers of miracles, rigorous critics of Scripture, simplifiers of the religious life to its elements as uttered in the Sermon on the Mount. It will be interesting to see whether the left wing or the right will prove stronger. It will be more than interesting if the nett results of the new movement prove to be conservative in the best sense—not as multiplying the number of those who say "Lord, Lord," but of those who, however quickened to a sense of the divine, seek to do the will of the Father.

You find yourself occupying a given position in the world. It has its appointed duties—its special opportunities of usefulness—trials also, difficulties and temptations of its own. Take your lot as it is assigned you without murmuring. Make the best of it; and if in the eyes of men it seem unhonoured and unenviable, ennoble it by your own spirit, and work your way through it by character and honest industry to something better and happier.—*J. J. Tayler.*

LITERATURE.

THE PHILOSOPHICAL MAGAZINES.

Among several able papers and notices of books in the July number of *Mind* are two noteworthy articles on Absolute Idealism, or Hegelianism, which are of special interest to all students of the philosophy of ethics and religion. One of these articles, which is entitled "The Absolute of Hegelianism," is a most powerful impeachment of this philosophy on *metaphysical* grounds; while in the other article, on "The Doctrine of the Summum Bonum," it is the chief *ethical* implications of Hegelianism which are examined and found to lack sound psychological foundation. In the former of these papers the main contention of the author, Mr. A. K. Rogres, is that the consistent Hegelianism, which identifies reality with thought, cannot give any intelligible account of the nature of God and of His relation to the ever-changing process of physical and psychological evolution. This he shows, in the first place, by the fact that recent Hegelian writers, such as the late Professor Wallace, Professor Dewey, Mr. McTaggart, Professor Jones, Dr. Bosanquet, &c., are hopelessly at variance with one another on the question whether God or the ultimate reality is, or is not, a *timeless* principle, that is one in reference to whom all ideas of activity and work are wholly inapplicable. And, in the second place, Mr. Rogres insists, in opposition to Professor Dewey and others, that the Hegelian philosophy cannot without palpable inconsistency escape from the limitations of a merely *subjective* idealism; for that the analysis of individual thought and experience does not in the least degree directly reveal the existence of a universal or eternal consciousness, and that, therefore, if the Supreme Being is, as Theists believe, such a consciousness, the insight into His reality and His nature must be reached by an appeal to principles essentially different from those on which Absolute Idealism professes to found itself.

The other paper, which treats of the "Summum Bonum," is by Mr. Henry Sturt, of Oxford University, who in the *International Journal of Ethics* for April, 1898, treated of a kindred subject in a very able article on "Self-realisation as a Working Moral Principle." It is a somewhat startling fact that an Oxford tutor should boldly defend the thesis that both Aristotle and the Hegelians are fundamentally in error in one of the most important features of ethical theory; and that the current Christian conception of morality is both different from and higher than that set forth in most of the present academic text-books on ethics. Mr. Sturt begins his paper with the remark that:—

> The least observant student of the moral philosophy predominant in England just now must have noticed that its teachings are very much at variance with those of the preacher and practical moralist.

The explanation of this which is generally given is that "if the philosophers and the preachers disagree, so much the worse for the preachers. On a question of the theory of virtue the expert is to be believed." In most cases, no doubt, this would be a sound answer, but we entirely agree with Mr. Sturt that both in this and in some similar cases it is quite otherwise, for "here the facts are complicated, and we have inherited a mass of misleading theory. The instinct and experience of the practical man have been truer guides than the teaching of the schools." Mr. Sturt rejects the doctrine that Eudaemonia or personal happiness is the true test of moral principles, on the ground that when we decide that certain unselfish conduct is morally obligatory we do not mean that it satisfies some desire and so conduces to our personal happiness or self-realisation. We rise highest morally when the thought of our personal satisfaction in any form entirely vanishes, and the righteous course is taken simply because it is felt to be intrinsically good and to be enjoined upon us by an authority which we recognise as absolute and therefore unquestionable. Hence while the Hegelian moral theory and the Christian moral theory have much in common, there is this serious difference between them, that the former says that conduct is right because it brings the highest satisfaction to the agent, while the latter says that conduct is right because it is enjoined upon us by the immanent God who reveals Himself in our moral consciousness. Mr. Sturt, accordingly, says:—

> It may startle some to hear T. H. Green classed as a eudaemonist; but it is evident that he was quite captured by the fundamental doctrines of the school which he spent his life in opposing. This is too ordinary a phenomenon in the history of philosophy to cause astonishment. "The common characteristic of the good is that it satisfies some desire." "In all enacted desire self-satisfaction is sought." These two quotations suffice to stamp Green's ethical position. At the same time Green was a man of deep moral insight, and so his pages are full of truths about self-denial and devotion which are totally inconsistent with the framework of his theory.

Elsewhere Mr. Sturt brilliantly and truly says of this ethics of absolute idealism which makes morality the realisation of the social self:—

> The content of this moral system is noble; but it is totally inconsistent with the eudaemonistic presuppositions at its base. It is a well-meaning attempt to pour the new wine of modern civic devotion into the old bottles of the Hellenic ethical formulae.

We well remember Dr. Martineau, who knew T. H. Green well, and warmly admired his character and genius, expressing in the course of conversation an estimate of Green's ethical philosophy quite tantamount to the above. The following sentences from the concluding paragraph of Mr. Sturt's notable paper, express a profound truth which Oxford culture would do well to take to heart:—

> You never hear a preacher talk in this eudaemonistic way of the supreme good or undertake to tell us what it is. His language is pervaded by quite another tone. The fact is that the conceptions which lie at the root of eudaemonism are totally inconsistent with the spirit of the practical morality of the modern world. Between the ethical spirit of pagan and of Christian ages there is a most important and evident difference. . . . There is no term but "Christian" to express the general spirit of modern morality, the outcome of the centuries of moral experience and experiment which divide us from Hellenic civilisation. Now modern experience has decided that the pagan conceptions, though very important, are secondary to the others. It is the fault of eudaemonism that it reverses their relative position. Among the material-

istic eudaemonists this may be explained by obtuseness to spiritual facts; among the idealistic eudaemonists by an excessive admiration for the age of Pericles. In this latter form the Summum Bonum doctrine is a recrudescence of paganism.

The ethical teaching in the *International Journal of Ethics* for July is of a different complexion from that of the article in *Mind* which we have just been considering. In an interesting lecture on "The Source of Moral Obligation," Professor J. S. Mackenzie thus expresses himself in favour of the Hegelian view:—

If the source of our moral obligations were some external law, whether of the state or of a divine power, we might learn it by rote and follow it blindly—"ours not to reason why." Or if we had simply to listen to the voice of conscience, we might afford to let our reason and all our other powers fall asleep. Or if the end were merely happiness, we might hope to reckon it out and have done with it. The idea that the source of our moral obligations is the demand for the complete realisation of human powers, is the only idea that makes incalculable demands upon us, and calls for constant wakefulness. But for beings like us, I believe that a demand of that kind is the most truly encouraging.

This passage suggests the criticism that Professor Mackenzie in no way explains how it comes about that the righteous man feels at times morally obliged to sacrifice not only the realisation of his own powers but even his own life in the cause of truth. And surely the very "demand" which we feel at times to set the claims of humanity before our own personal claims can only be described as just one of those direct intuitions of the conscience, the authority of which Professor Mackenzie has in the above passage been denying.

This number also contains a thoughtful and readable article by Professor Everett, of Brown University, on "The Relation of Ethics to Religion." He maintains that as human thought and civilisation advance religion essentially associates itself with ethics; but he denies that the converse is true, and contends that the science of ethics may be constructed independently of religious belief.

A scientific treatment of ethics [he says] seeks to find the sanctions of morality in the natural and inevitable results of the conduct itself, and to establish morality on a rational basis by exhibiting the inescapable consequences of right and wrong action, of good and evil character, as in themselves sufficient grounds for the choice of the one and the avoidance of the other.

Professor Everett appears here to forget that an adequate science of ethics has not only to explain that certain lines of conduct pay best in the long run, but it has also to explain the psychological fact that men feel an imperative obligation to do what they feel to be right; and we contend that no complete explanation of this feeling of obligation can be given which does not involve either the germ or the fully-developed form of some positive theological belief.

The first article in the *Philosophical Review*, by Professor James Sully, is very cheerful reading, as might be expected from its title—namely, "Prolegomena to a Theory of Laughter." Professor Sully admits that it is a somewhat puzzling business to fully realise in consciousness the genuine spirit of fun and laughter at the very moment when the mind is intent on the serious and difficult task of seeking to analyse this psychological experience, and to explain its genesis and cause. It must be admitted that our author has furnished a brilliant introduction to an important study, and has clearly indicated that the mirth of men and the directions of their jesting are not only valuable as adding to the sum of human enjoyment, but "have also a real significance as determining forces in the stability and the progress of communities." In opposition to Lord Bacon, Professor Sully declines to restrict the perception of the ridiculous to man, and says that "among all things human surely laughter ought least of all to be afraid of recognising its humble kinsfolk." There is also in this number a good paper on "Conscience and Obligation in Butler's Ethical System"; but we think that the author, Dr. A. Lefevre, is by no means successful in his attempt to show that "Butler is the first modern moralist who anticipated the cardinal truth set forth in that type of ethical thought which has received the name of the Self-realisation or the Eudaemonistic theory."

C. B. UPTON.

A WHITE WOMAN IN CENTRAL AFRICA.*

SINCE the days of Ida Pfeiffer the number of women who become travellers in the old romantic sense of the word—*i.e.*, who undertake long and difficult journeys into distant and unfrequented countries for the ever delightful pleasure of seeing new lands and customs—is continually on the increase. Possessed by sane ideas of their relations to the world around them, they go forth with modest courage on their quest and attain great success, their tact and power of sympathy with the elements of humanity standing them in good stead. Africa is exercising her fascination upon them—Egypt, West Africa and the South have drawn the women in; and Central Africa can boast of its visitor who now records her experiences.

Miss Caddick left England in January, 1898, and returned home by Christmas; she had already made a considerable journey through various parts of South Africa—not narrated here—when she reached Beira on the East coast; hence she took steamer to Chinde, on one of the mouths of the Zambesi. The course of her expedition, which occupied from June to September, lay along the Zambesi and the Shiré rivers to Katunga, thence overland through Blantyre and Zomba to the southern point of Lake Nyasa. Voyaging up the "lake of storms," which took eight days for its 360 miles of length, the traveller landed at Karonga, and crossed the plateau through Fife to Kituta on the Lake Tanganyika. Here a great disappointment awaited her, the steamer was temporarily disabled and she could only go a short way on to the great lake which was the goal of her journey; she saw, however, the southern end, its mountains, its mists, and its crocodiles. On her return journey she spent some time in German Kondeland to the north of Lake Nyasa, making many excursions into a beautiful and little-known country without meeting a single European; halting at Makerere, a station at the foot of the Livingstone mountains, with her "boys" or machila bearers for a couple of days to enjoy that lovely place. Then on to Kondowe, a mission station on Lake Nyasa, to await the steamer, and so back thence to Chinde as she came. Her route thus lay for the most part through British territory and Livingstone's country, all of which only forty-five years ago was unknown to the white man.

Miss Caddick's simple and unaffected narrative, told in a clear and easy style, with occasional touches of humour, presents "aspects and incidents of native life in British Central Africa which I hope will interest and amuse those who have neither time nor inclination to travel so far. Also," declares the authoress, "I should like them to know how kind and attentive the natives, who are spoken of in England as 'savages,' can be to a lady travelling absolutely alone with them." Her spirit of cheerful confidence in the natives won their faithful service, and gave her access to many a pleasant experience among them. In the morning "they would sign for me to get into the machila (a hammock slung on a pole, in which she was carried overland), and off they went, singing and ready for all sorts of games. They were a happy set of boys, just like a lot of children, and I often wished I could talk more to them. . . . The natives have any amount of patient endurance, and also a keen sense of humour—two very excellent qualities on a journey. I invariably found them perfectly honest, and I am certain white men would not have been more careful of me or have behaved better, while they certainly would not have been so entertaining." One day when at Lake Tanganyika, while hunting for shells, she was beset by crowds of children. "I tried hard not to mind them, for I knew how queer I must seem to them; and I thought of how we Britishers, in much the same way, mob any special hero or heroine. . . . At last I put on a very grave look, and turning round slowly, almost solemnly, faced them, raised my hand, and, pointing towards their village, said, quietly but with emphasis, 'Go!' The effect was magical. They did not stop to 'go,' they simply fled, tumbling over one another in their wild haste to get away." For a time she had peace, but as they returned she made the girls show her their wire bangles and ornaments, the method of making which is described, and amused herself with them.

Of the civilised arts among the natives such as fine work in metals, the weaving of baskets that will hold liquids, and the careful building of their dwellings, we find many details in this interesting book. The authoress did not glean much as to religious observances, but she tells the following, *apropos* of the custom of placing the cooking utensils, calabashes, and other things of the departed on his grave. "An official once asked a native why he put such offerings of food and drink on the grave, adding, 'You know the dead cannot eat or see these things.' The native gave the excellent answer, 'Of course, we know they do not eat them, but even you don't know that they cannot see them, and are not pleased at finding that we still think of them.'"

The volume is supplied with some good illustrations, but it lacks a map to render it more complete. We must thank Miss Caddick for a very pleasant little book of old-fashioned "travels," which we hope may find many readers.

L. T. S.

* "A White Woman in Central Africa." By Helen Caddick. T. Fisher Unwin. 1900. 6s.

SHORT NOTICES.

IN his *Economics of Distribution* (a handy volume of 360 pages), Mr. J. A. Hobson has worked out a theory of the distribution of wealth, which is largely novel, and likely to prove of much practical interest. He takes Ricardo's theory of rent, and shows how that is applicable to other elements in production besides land, how the wages of the labourer or superintendent, and the profits of the capitalist or the trader may be greatly increased by elements which are strictly analogous to the rent received by the owner of land more valuable than that which is just good enough to be utilised. He has also carefully analysed the nature of the bargaining which actually determines all questions of distribution of wealth, and has given a very good account of the "forced gains" which may be won by the stronger party within certain limits of a maximum and a minimum price. He shows how largely the element of monopoly, temporary as well as permanent, enters into price. It follows that the taxation which can be laid on economic rent of land, and cannot thence be shifted by the owner, may also be laid with equal propriety and advantage on the corresponding element of "rent" in wages and profits, and the best way to do this in the interests of the whole community is an important political problem. Where there is great inequality in the strength of the two parties to a bargain, the "forced gain" accruing to the stronger side will be another appropriate fund for taxation, if it is not better to seek to promote more equality between the bargainers by some State interference. Where this cannot be done, where there is a strong monopoly whose holders cannot be made to contribute their fair share towards the welfare of the community, there is the best case for making such monopoly the property of the State. There is considerable interest in such problems as these, and Mr. Hobson takes much pains to make his meaning clear and his suggestions practical. (Macmillan and Co.)

H. SHAEN SOLLY.

The Council of Constance to the Death of John Hus is the subject of the Ford Lectures for 1900, by James Hamilton Wylie, M.A.—Mr. Wylie is known to some of our readers from his connection with our churches; to others as one of H.M.'s Inspectors of Schools, and to others again as the author of a work of immense research, the "History of Henry IV.," successive volumes of which were noticed in THE INQUIRER as they appeared. Though this work was too elaborate to become popular, it will be valued by students for a long time to come, and already has received recognition from two Universities. The University of London has adopted it as a text-book, while the University of Oxford invited its author to deliver the Ford Lectures in the present year. Hence this volume on "The Council of Constance," which we hope will introduce Mr. Wylie, as historian, to a much larger circle of readers. In a closing note, entitled "L'Envoi," Mr. Wylie refers with a certain austerity to "favourite authors," who make picturesque writing of history do duty for verification from original sources. The rebuke is well deserved, and we may hope rather than believe that it will be taken to heart by certain notorious offenders. If in "Henry IV." Mr. Wylie illustrated the opposite characteristics to those of the said picturesque writers, he has certainly succeeded in his present work in weaving together the results of independent research into a vivid narrative. Peace, faith, and virtue were the ends avowedly sought at the Council of Constance; and sorely indeed were they needed. Three rivals were contending for St. Peter's chair, chief of whom, John, was in actual possession. Of this choice vicar of Jesus Christ the President, speaking in the name of the Council, declared that he "by his wicked life and detestable ways had set an example of bad living to the world; that from his youth up he had been of evil disposition, irreverent, immodest, untruthful, disobedient to his parents, and addicted to every vice." Much more he added in a terrible and scathing condemnation, and yet this monster of iniquity received every tenderness and consideration from the very body that condemned to death John Hus, a man of irreproachable life, but of suspected orthodoxy. For the story of Hus's base betrayal by the Emperor Sigismund after the latter had promised a safe conduct, of his mock trial, of his torture and death, we must refer our readers to Mr. Wylie's pages; they are most impressive. Little wonder that a council which could be guilty of such a crime as the murder of Hus in the interests of faith, forsooth, should have postponed the remaining object of its meeting—Virtue. For the Emperor knew "that they would have to begin," as he said, "not with the *minorities*, but with the *majorities*, otherwise it would only be a case of the big thieves harrying the little thieves, while Peter's stomach could only be really purged by getting the twenty-three Cardinals, 300 Archbishops and Bishops, and the same number of curials, and dropping them altogether for three days into the Rhine." The world—even the ecclesiastical world, usually the last to reform itself—has progressed since those days, and though Church Councils still meet it may safely be said that the scandals of Constance will never be repeated. (Longmans. 6s. net.)

JAMES HARWOOD.

Joey and Louie; or, the Fairy's Gift, by Edith A. Gibbs, is a story for children who enjoy fanciful fairy tales. Two small children, steeped in fairy lore, are bent on escaping one moonlight night into the dark fir-wood above the cottage where they are staying in the country, in order to get into communication with the wonderful little people. How they manage to escape is vividly told, although in the end it proves to have been only the boy's dream, for they could not keep awake; and the rest of the story tells of his wonderful adventures. A shorter story, "Pickles," is added to complete the volume, with a wholesome moral in the sketch of a boy's skating adventure. The little book has four good illustrations. (Partridge and Co. 1s.).

PUBLICATIONS RECEIVED.

Dictionary of the Bible. Edited by J. Hastings, D.D. Vol. III. 28s. (T. and T. Clark.)

Joey and Louie. By E. A. Gibbs. 1s. (Partridge.)

Review of Reviews, Woman at Home, Young Days, Cornhill, Good Words, Sunday Magazine, English Illustrated, Harper's, Nineteenth Century.

OBITUARY.

ALDERMAN ELLIS, J.P.

OUR churches have sustained a heavy loss in the death of Mr. Alderman Charles Ellis, J.P., of Maidstone, which occurred on Sunday afternoon last. Mr. Ellis was the son of Mr. Alderman Chas. Ellis, J.P., and his wife Catherine, a daughter of the Rev. Abraham Harris, some time minister of Earl-street Chapel, Maidstone, and was born on Dec. 26, 1823. He was for forty years a member of the Town Council, and for twenty-eight years an Alderman. He was three times elected Mayor. The late Alderman was a man of very high character, of remarkable ability and of great resolution, and played a conspicuous and uniformly beneficent part in the life of the town. He was in his time Chairman of the Waterworks, Guardian of the Poor, Director of the Kent Friendly Society, Founder and Captain of the Fire Brigade, a Rochester Bridge Warden, several times being Chairman, Senior Justice of the Peace, Governor of Boys' and Girls' Grammar Schools, Treasurer of School of Art, Hon. Secretary and afterwards President of the Mechanics' Institution and later associated with the Technical Institute, Member of the Burial Board, Chairman of the Sanitary Authority, Member of the Kent County Council, Chairman of the Cutbush Charity, and a Trustee of Fisher's, Duke's, and Emett's Charities.

The mere recital of these activities is sufficient to indicate with what energy he devoted himself to the public work of Maidstone. The deceased Alderman was, however, in addition, for many years leader of the Liberal party in the Borough, and was always a warm supporter of Mr. Gladstone. His labours were recognised on more than one occasion. The two great municipal undertakings with which he was most notably identified were the system of Main Drainage, which cost upwards of £30,000, and the new bridge which now spans the Medway. On the opening of the latter in his third Mayoralty, the late Alderman was presented with the Ellis Cup, a fine specimen of the silversmith's art, which now forms part of the Corporation plate. In 1881 he was entertained at a public banquet and presented by his personal and political friends with a testimonial consisting of a silver epergne, with four dessert stands, "in token of their esteem for his private and public worth, and to mark their sense of his valuable services to the town and his devotion to Liberal principles.

Amongst the subscribers were Sir Sydney Waterlow, Sir John Lubbock (Lord Avebury), and Sir Henry Campbell-Bannerman. The latter, who as a near neighbour knew Mr. Ellis well and esteemed him highly, wrote of him on this occasion in the following terms:—"As a politician and an active member of the Liberal party, I know few men to compare to him. The soundness and thoroughness of his opinions, his loyalty to Liberal principles, his sagacity, his perfect straightforwardness, his energy, his cheery manner—I cannot go over the circle of his qualities; but they make him a model politician." Mr. Ellis was a life-long member of the Earl Street (Unitarian) Chapel, and was widely known and deeply respected throughout the denomination, but especially, of course, in the home counties.

Notwithstanding his many public duties, Mr. Ellis, by his wide reading, made himself familiar with the best thought of the time, and he was thus a man of culture in the truest sense of the term. He was a gracious host, as all will testify who have been privileged to be his guests, and his place will not easily be filled. Of him it may indeed be said that, "He feared God and worked hard," and has left an example which those who come after will do well to emulate. The interment took place on Wednesday last, the funeral service being conducted by the Rev. Harold Rylett, a former minister of Earl Street Chapel.

THE CHILDREN'S COLUMN.

I told you last week how I had had the pleasure of going in one of the largest ships across the Atlantic to the United States, and I think, perhaps, you may like to take a peep at one or two pictures in my Memory Gallery. The one I want to show you to-day is of a city about ninety miles south-west of New York, where our good ship, *Ivernia*, had landed us. If you will get out your map of the United States and look just where I have told you the city stands, you will easily find it—Philadelphia, the third largest city in the States, so the guide-book says. You will notice that it lies between two rivers, so that ships can easily bring and take away goods; that, of course, gives it an excellent position for business, and partly explains why it is such an important place. Two hundred and twenty years ago there was no city there at all; but in 1682 the good Quaker, William Penn, bought the ground from the Indians, with whom he was on very friendly terms, and he began to map out the town. You have seen that there is a river along each side; so the first thing to be done, he thought, was to make a road across from one to the other to join the two. Then a Broad-street was made along the whole length of the town, and thus these two streets formed a cross. People flocked to the new city, and streets were added, and always set at right angles to each other; so that if you look at a plan of Philadelphia it seems to be almost like a chess-board. All the streets across are 1st or 2nd, 3rd, 4th, &c., streets, while those lengthways, parallel with Broad-street, have other names, many being called after trees, such as Chestnut, Walnut, Spruce, and Pine. We found the numbering of the houses a little perplexing at first; fancy being told to go to No. 2364; how easily one might make a mistake, and what a long time it would be before we could find our friends if we had done so; but when we were told that the numbers on each cross street began with a fresh hundred, instead of starting altogether again; so that the 2364 house meant the 64th house in the 23rd street, it seems to be a simpler arrangement than we had thought at first.

This chess-board method of arranging towns is frequently used in the States, and when once understood it makes it much easier for getting about; though the tramcars and omnibuses have a way of twining in and out until you wonder where you have got to sometimes.

There are many grand buildings in Philadelphia, and just at the crossing point of Penn's two roads there are some fine City buildings (Town Hall, &c.), on the top of which is a statue of Penn himself. But the building that I want to speak of—the one which all true Americans must love to visit, most of all, I think—is a plain brick building, with a little steeple, which, however, was not there originally. This is called Independence Hall; and it was here that the thirteen "United Colonies," which had hitherto belonged to England, declared themselves to be henceforward "Free and Independent States," on the memorable July 4, 1776—henceforth to be styled United States. The Union flag had on it thirteen stars—one for each of the States who had joined—and thirteen stripes; emblems, it is said by some, of the stripes they had received in the past, and of their springing up like new stars in the heavens now that their freedom was assured. Each time that a fresh State joined the Union another star and another stripe was added. The rooms are kept, so far as possible, in the same state as when the congress assembled there to sign the document, which, to the American citizen of to-day, stands for his charter of Liberty. As we walked through the rooms one could almost feel the heart-throbs of the past, and there on the walls were many pictures and portraits, each with its special reminder. Most of these were named, but presently we came upon a portrait without any such mark. We wondered whose it was, and why there was no name attached; but passing on we found others evidently of the same man—usually in soldier's garb—and still no word to tell who he might be. Then we found out that these were portraits of George Washington, he who, from his magnificent devotion to the cause, came to be called the father of his country; and when we know this we understood that his children did not need to be told whose portrait it was.

Later on we visited the beautiful city of Washington, named after this beloved leader and first President; and everywhere we came across tokens of the love and reverence in which his memory is still held. And it seemed to me that, though his leading of the army and his wise administration were quite sufficient to have won him fame, the real hold he had on the affections of the people was even more the result of what he gave up. For having spent his best efforts for his country, and having served as President for three years, he might naturally have expected some great reward in worldly honours. And these his country would have willingly accorded him; indeed, he was begged to allow himself to be re-elected President, but he refused. The question of length of service had been discussed, he said, and it had been thought best for the country that there should be a change every three years, and, therefore, he adhered to his decision to resign. So George Washington gave up his state and went back to live in his modest house at Mt. Vernon, near the capital, and he remained there leading a quite peaceful life until his death, only once coming back for a short time into public life when there seemed likely to be danger from a foreign foe. Such an example of doing service and hoping for nothing again is as beautiful as it is rare, and his country may well honour and love such a man. One morning we went by steamer a few miles up the Potomac river to visit Mt. Vernon. One white-haired negro showed us over part of the grounds, and when we entered the house a tall fat negress was presiding over a bowl of new milk, ready to ladle it out for anyone who wished to have a glassful. Some years ago it was found that the house had been neglected, and so the women of the various States agreed to have it put in proper repair; old-fashioned furniture was procured, and all the rooms were furnished exactly according to the style used in the time of George Washington, so we could really fancy we were back in the last century.

But you may ask, Why did the States want to be free from England? We are good friends to our Colonies, and our Colonies are good friends to us—why separate? Well, the story of the War of Independence is a sad one in many ways, and we were not quite wise in those times, and, indeed, we still have much to learn. To me that which happened seems rather like what happens in a family sometimes; when the sons and daughters are no longer children, if parents are unwise and forget that the time of childhood is past, they are apt to impose restrictions and conditions that are too irksome to be borne, and after some painful scenes the grown-up sons and daughters separate themselves from the home nest. It was in some such way that our break came with America. But just as in families, when Time has helped to heal the breach, when the memories of old love and friendship overcome all bitterness of feeling, and hearts are once more drawn together, so with the people of the once United Colonies—now United States—it was quite beautiful to note the underlying tenderness for everything belonging to the Mother-country that was constantly being made manifest, and we rejoiced to feel that we were at one in heart as in ancestry with so many of our American cousins. At the same time we have to remember that there are many more than thirteen stars on the flag now, and many more nations uniting with our own in peopling the New World. This mixture of races makes many difficulties, of course; but in that very fact may lie the future power of bringing a sense of universal brotherhood between all nations and all races. May these things be!

Marian Pritchard.

It is a true saying, however hard to a stoic's self-reliance, that it is beyond the power of man to lift himself; he can only prevent himself from sinking. It is not we that set the lights before us at which we aim; they gleam upon us from beyond us, if not by the immediate gift of God; and our part is complete if we keep our eye intent to see them, and our foot resolute to climb whither they show us the way. The beacon aloft is given; the path to reach it alone is found.—*James Martineau.*

Much is said in regard to building castles in the air, and one who is given to this building is not always looked upon with favour. But castles in the air are always necessary before we can have castles on the ground, before we can have castles in which to live. The trouble with the one who gives himself to building castles in the air is not that he builds them in the air, but that he does not go further and actualise in life, in character in material form, the castle he thus builds. —*Ralph Waldo Trine.*

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LONDON, SEPTEMBER 1, 1900.

JOWETT'S RELIGIOUS TEACHING.

BENJAMIN JOWETT, for more than twenty years Master of Balliol, and for nearly sixty years closely associated with his college and with Oxford, was a teacher whose striking personality must have a strong attractive interest even for those who never saw his face, because of the profound influence he is known to have exerted upon those who were his pupils and his friends. The life of the late Master of Balliol has been admirably written, and the book was fully noticed at the time of its appearance in these columns. The purpose of the present article is to call attention to another memorial, much more limited in its scope, but none the less worthy of its subject, and of special interest as the fruit of a pupil's reverence and gratitude. In the preface to his Hibbert Lectures in 1892, Mr. C. G. MONTEFIORE referred to the Master of Balliol, expressing the hope that he had approached the subject of his lectures "in the spirit of one to whom in matters of religion I owe more than to any other living man." That was in the year before JOWETT'S death. In this year's January number of the *Jewish Quarterly Review* Mr. MONTEFIORE published an article, filling seventy-eight closely-printed pages, on "The Religious Teaching of Jowett," in which he gathered up a large number of passages of the deepest interest from the Master's writings, with only so much commentary as to explain his purpose and to complete a very attractive picture of his teacher, as a man of profound thought and of the most sincere religious life.

Mr. MONTEFIORE'S selections are made from JOWETT'S "Commentary on the Epistles of St. Paul to the Thessalonians, Galatians, and Romans," his contribution to "Essays and Reviews," the Introductions to his translation of the Dialogues of Plato, the letters and notes quoted in the Life, the two volumes of "College Sermons," and "Sermons Biographical and Miscellaneous," and also other sermons published at the time of their delivery in various Oxford journals. A promised third volume of "Doctrinal Sermons" Mr. MONTEFIORE was not able to use, and therefore contemplates a probable enlargement and amplification of his article, if it should be republished as a book, after the appearance of that volume—a purpose which we must hope may be accomplished at no very distant date. What we propose here is simply to quote some of the most striking of the extracts, to show how great is the wealth to be found in the article itself.

JOWETT'S religion Mr. MONTEFIORE describes as "a Christian Theism," but belonging partly to a sphere "where the purer Judaism and the purer Christianity fade into each other, where the accuracy of labels becomes doubtful, and differences merge into a higher and more Catholic unity." His Theism was simpleand profound, holding firmly to the essential things; simple, "not in its remoteness from life, but in its direct appeal to the heart, to the mind, and to the will." The positive side of the Master's teaching, Mr. MONTEFIORE thinks, is too little known and appreciated. He is too often regarded simply as a sceptic, but what appears to be scepticism was in reality a fearless penetrating to the abiding realities. "The intense piety of the man, his deep religious fervour, his unshaken faith in the divine escaped notice. Yet these were the greatest realities of his nature and character."

Fully aware of the difficulties which beset our thought of GOD, JOWETT yet remained a firm believer in the divine authorship of the world and of the human mind. Grappling with those difficulties he thus expresses his faith :—

We are far from saying that we know nothing of him, because all that we know is subject to the conditions of human thought. To the old belief in him we return, but with corrections. He is a person, but not like ourselves; a mind, but not a human mind; a cause, but not a material cause, nor yet a maker or artificer. The words which we use are imperfect expressions of his true nature; but we do not therefore lose faith in what is best and highest in ourselves and in the world. "A little philosophy takes us away from God; a great deal brings us back to him." When we begin to reflect, our first thoughts respecting him and ourselves are apt to be sceptical. For we can analyse our religious as well as our other ideas; we can trace their history; we can criticise their perversion; we see that they are relative to the human mind and to one another. But when we have carried our criticism to the furthest point, they still remain a necessity of our moral nature, better known and understood by us, and less liable to be shaken, because we are more aware of their necessary imperfection. They come to us with "better opinion, better confirmation," not merely as the inspirations either of ourselves or of another, but deeply rooted in history and in the human mind.

How this faith of JOWETT'S was related to the life of prayer may be seen from the following passage :—

The advantage of public worship is that it is also private: any reasonable act of devotion may form part of it; we may offer up to God our studies, entreating him to give us the power so to use our natural talents that they may be the instruments of his service. We may consecrate to him our business, praying that the gains which we make may be employed in his service, and sometimes devising plans of charity or philanthropy. We may review our faults, begging him to take from us all vanity, levity, sensuality, and to infuse into us a new mind and character. . . . Or, once more, we may ask of him to illumine our minds with the spirit of truth, with fairness and judgment, with accuracy and clearness, that in some way, whether by teaching or writing, we may assist in the education of mankind; so many topics of thought are there on which we may reflect and at the same time wish, for prayer is a time for wishing and thinking, not as some imagine a mere enthusiasm, or act of prostration, but requiring the highest exercise of the intellect as well as the deepest affection of the heart. God does not demand of us that we should lie down before him, like worms crawling in the sunshine, but that with our reason, the highest of his gifts, we should seek to recognise the truth of his nature—that we should watch what experience teaches about his modes of dealing with us—that we should turn again to that image of himself, transcending experience, which he has set in the human heart.

Of CHRIST he spoke in a sermon of 1882 as follows :—

Christ has a greater witness than the witness of men. He feels that God is his witness. Without God he could not have lived such a life, or died such a death. To those who say, "Shew us the Father, and it sufficeth us," he only replies, "I am the manifestation of the Father." Righteousness witnesses to itself, but it has also the witness of God. The Jews said, "This is blasphemy," and so it was for Simon Magus, or any other false prophet, who had no truth in him, to declare that he was the "great power of God." But it was not blasphemy for Christ, feeling in his own soul the love of God, the truth of God, the righteousness of God, feeling that in all his words, works, thoughts, he was reflecting the will of God, to declare himself one with God. The creed tells us that he was "equal to the Father as touching his godhead, inferior to the Father as touching his manhood." But is it not more intelligible to us and more instructive to think of him as one with God, because Christ and God are one with righteousness and truth? Christ does not so much assume to be God as he naturally loses himself in God.

JOWETT was strongly convinced that

a living faith is attained only through practical faithfulness. "If you begin," he once said, "by seeking to do the will of God, more and more of His will shall be revealed to you. You shall live more and more in the light of His presence. You shall see Him as He is, not disfigured by the traditions of men, and His grace shall be perfected in you." And Mr. Montefiore gives a number of extracts, which show how practical his teaching was, including in its scope every aspect of daily life. There are some beautiful references to the relative duties of masters and servants, and we are reminded how, in his college sermons, he dealt with such common-place subjects as the duty of keeping accounts, shyness, conversation, eating and drinking, but so as to make it clear that such subjects could be transfigured with a religious light. As an instance, a passage from the end of the sermon on "Conversation" is quoted:—

The apostle St. Paul, after attempting to make rules and to draw distinctions about meats and drinks, finally sums up the conclusion in the following words:—"Whether we eat or drink, let us do all to the glory of God." And so, leaving the niceties of self-observation, we too may say, "Whatever we utter, whether in jest or earnest, let us speak only to the glory of God; let our tongue still be employed in his service." We cannot always have the thought of God present to us, but we may feel in our intercourse with others some restraining influence, some inspiring power, coming we know not whence. When we suppress the egotistical remark, the ill-natured story, the weak comparison of ourselves with others, the impure imagination, although we do not expressly refer our words to him, we may be truly said to speak unto the Lord and not to man. When we regard truth more than the entertainment of the company, when we seek to do justice to others and feel kindly towards them, then, although in a limited and imperfect manner, we reflect his attributes. When there is peace and goodwill in a society, there he is in the midst of them; when there is joy on earth, then in a figure there is joy too in heaven.

And, finally, we must give one more extract, from the sermon on "The Joys and Aspirations of Youth":—

And now for the words "Rejoice, O young man, in thy youth," I will venture to substitute other words, "Rejoice, whether young or old, in the service of God"; rejoice in the beauty of this world, in its fair scenes, in its great interests, in the hope and promise of knowledge. Rejoice in the thought of another life to which as we grow older we are drawing nearer. Rejoice in the companionship and affection of others, in the home to which no place can compare, in the friends whom nothing but death can part. Rejoice if the dead, more happy than the living, not as the Preacher says because they are without sense, but because "they are in the hands of God, and there shall no evil touch them." Rejoice in the work which God has given us to do here, knowing that it is His work, and the preparation for a higher, which we shall carry on far beyond what we are capable of thinking or imagining at present. Rejoice that we have got rid of the burden of selfishness, and egotism, and conceit, and those littlenesses and meannesses, which drag us down to earth, that our consciences are as the noonday clear, that we do not willingly allow ourselves in any sin. Rejoice that we are at peace, and can be resigned to the will of God, whatever it may have in store for us. Rejoice that we can live no longer for ourselves, but for God and our fellow men. Rejoice, too, in the truth, whatever that may be, which is slowly unveiling itself before our eyes, for God is truth, and every addition to truth is an addition to our knowledge of Him. He will purge away the mists that environ us, and give us clearness, and "the mind through all her powers irradiate." Rejoice last of all in the love of Christ, who gave himself for us, and in the love of all other men who, bearing his image, have sacrificed themselves for the good of others. And, to sum up all, in the language of the apostle, "Rejoice in the Lord always: and again I say, Rejoice."

WHAT THE AVERAGE TEACHER MAY DO.*

BY THE REV. J. J. WRIGHT.

II.

But even this arrangement of Sunday-school time leaves the teacher half-an-hour to fill, and, of course, if he be a teacher above the average he can fill that half-hour, and yet not much more. At least, if his scholars—even young men—be only average, he can't fill them with much more than what he can put into them in an active half-hour.

Still there is the average teacher who—except occasionally—finds twenty minutes long enough. What of him or her?

Well, when I come to my final and, as I think, my most important point, you will quickly see how much of this extra ten minutes which is troubling us can be well and wisely used.

At present, remember, we are concerned with the lessons which the average teacher can give. And, with the average teacher and scholar in my mind, I want to speak up once again for a good old method which was abandoned, because carried to an extreme in the past—as good things are apt to be just because they *are* so good, until there comes a reaction and we are apt to throw the good thing, along with its abuse, utterly away. I refer to the custom of *memorising*, or "learning by heart," as our fathers and mothers called it. I have heard all the stock arguments against this, and have, as far as I can, duly weighed and tested them; and they do not alter the result of my experience. Would not most of us, if we had our own time to come over again, take some trouble to store our memories and thus furnish our minds with more of the great words of Poet and Prose-Writer, of Psalm and Gospel, of Prophet and Apostle? For these things, learned in childhood and youth, become, as has been said, not merely "memory *gems* but memory *germs*," which grow with our growth, and unfold new depths of help and inspiration, as the experiences of life enable us more and more to understand the great things stored up within our memories in childhood and youth.

Long since I have given up the notion that you must only teach a child what he fully understands. At that rate you would have to teach him next to nothing. Moreover, how do you know what he does or does not understand? I believe a child often understands as much as a man, especially in spiritual things; and all the more so when you don't confuse him by an intellectual explanation. "Do you understand now?" demanded a mother from her boy to whom she had read and then explained a great poem. "No, mother," said he, "I'm afraid I don't now; and yet I did before you explained!"

Let me then advise the average teacher to spend some of the time every Sunday in this menory work with your scholars. Don't attempt a great deal. And you yourself do all that you ask his scholars to do. Whatever you choose for learning let it be worth learning. It is as easy to learn grand words as it is to learn trivial ones. As you would not hang any daub in your drawing-room, do not dare to hang any trash within the palace chamber of a child's memory, or your own. A good hymn (by instalments), a noble verse of Scripture, a few lines of some true poet, a golden sentence from some spiritual teacher—make your choice among these (and if you cannot trust yourself ask somebody's help). In any case make the treasured words your very own, by taking them into your own heart first and loving them; then teach them, in your own way, to the children. They will understand sufficiently if you teach reverently. Some day—though not now—they will stay themselves, in danger, in temptation, in sorrow, in sickness, in misfortune, and in death—as I have seen both men and women do—on these memorised words, especially of hymns and Scripture, which they once "learned by heart" in the Sunday-school class.

Time fails me to go into further details on this point, as to the children learning the words at home as well as with you at school, and as to getting whatever words you teach them so engraved upon their memories, or I would rather say so engrafted in their minds and hearts, that if you ask for the words at any time, almost if you woke them from their sleep, they should remember them and love to remember them, not only for what the words mean but for the happy and sacred associations in which you enshrined them. My point, you recollect, is that this is a kind of Sunday-school work—and very important work too—which any average teacher can do. And, as you see, that extra ten minutes which we did not know what to do with will all be taken up by this memory work. My own opinion is that it is best to begin your class work with these repetitions. This gives you that point of contact which average teachers often find difficult to get, but without which your lesson is not likely to go well. In other words, this opening memory work together puts you and the scholars mentally in touch with each other at the outset, and then they are ready for your lesson. So you slip into your twenty-minutes' lesson. If you can link on your lesson to the sentiment or idea contained in the words you have been learning together, so much the better. And this, of course, can easily be done if your lesson be from the Bible,

* A lecture delivered at the Summer School for Teachers, in Manchester College, Oxford, on Friday, July 13.

Whether it be one of the lovely old Genesis stories, or a psalm, or a parable, you can usually, with some care, select a verse which contains the central thought or the leading idea. Let this be learned first by the whole class, and said together (quietly) and, in some cases, separately. That verse learned by all, you can go on with the reading of the story, the psalm, or the parable, to, at least, some helpful purpose. Even if you are not able to explain every phrase in the reading, or elucidate the full meaning of each verse, you, at any rate, have that governing note—that central thought or leading idea contained in the text learned—you have that to guide you and your class in understanding the chapter you read. Nay, if you and your scholars go from school that afternoon with nothing in your minds but just those golden words you have learned together, you may have done them more moral and spiritual good than if you had been clever enough to have entered into a critical examination of each line and paragraph, and clean forgotten that greater thing, the sense of God in the soul of children, which even the average teacher can appeal to and can so use Scripture as to give wondrous power to his appeal.

Need I say, in this presence, that no teacher can know the Scriptures too well, either critically, historically, or in any other way. If he possessed all Mr. Carpenter's vast and varied knowledge of the Bible he would not know too much. The more a teacher knows of the Scriptures, if he is a wise man, the more reasonably and reverently and helpfully will he interpret their great lessons to old and young. But I want the average teacher to feel that the moral and spiritual lessons of the Bible are the best which any—even the highest—teacher can ever give, and that, in his measure, it is just these lessons which the average teacher can give by the method I have suggested, And do not forget that it is better in one day to fix one great living truth in the minds of your scholars than it is to daze them with a mass of explanations and opinions, however true.

One other word to the average teacher on this matter of lessons I must not forget. It is this: Whatever subject you are taking, give your scholars plenty to do in the course of the lesson. Do not treat them as buckets into which you pour, pour, pour, and they remain silent and still. Let them co-operate with you. They like to be in at it actively. Ask them questions. Never talk long without asking them about it, and see if they are taking it in. Let them say something separately and together. Or get them to write something down. Make use of pictures and objects. Invent ways by which your scholars—and especially the lively ones—may share in the lesson. Only take care that everything you utilise does tend to the teaching. Always keep clearly in mind that it is the lesson, and not the mere activity, which is the main thing; and utilise activity only in so far as it advances the lesson. "How many bad boys does it take to make a good one?" asked a teacher, half in fun; and the troublesome boy himself answered with a smile, "Only one, if you know how to treat him!"

And this brings me to that final and crowning thing which an average teacher can do. I might have put it first, for it comes first. But it also comes last, and ought to come all the way through a teacher's connection with his class. It is this: The average teacher can easily be the friend of his (or her) scholars. "I had a friend" was the master secret of Charles Kingsley's life, to which fact he attributed all that was good in him. And the same is true in millions of other lives. More good is wrought by friendship than this world dreams of. God has made it so. Almost the dearest thing anyone here possesses at this moment is friendship or a friend. Think now of your scholars. In their human hearts also is that divine hunger, "I need a friend." Are you somewhat older than they? That is an advantage to them. Are you socially a little above them? That may be all the better too. They believe that you are wiser and better than they, and to be believed in and trusted in this way is a moral and spiritual education to yourself. Were I to tell you of some of the blessed results of true friendship between teacher and scholars, beginning in school and lasting till death, you would almost feel that the best work of the Sunday-school had been accomplished by such friendship. There is no sin in desiring to be well thought of. And I have never yet seen any surer or more lasting way of winning the love and gratitude of those you work for than that of being the friend and teacher of Sunday-school scholars.

And it is so easy to be on friendly terms with your scholars. Only you must be really friendly. There must be no such thing as force on one side and fear on the other. And there must be no patronising or condescending in the matter. Moreover, the friendship must not be merely general—that is with a class as a whole. Have a friendly word or two with each of your scholars individually, if you can. You will find what a difference it makes. He becomes yours, you become his, by a personal tie. And don't confine all this to Sundays. A real friend is a friend all the week through. True friendship does not depend on day or dress.

As to details of how to do these things, few directions are needed when once the average teacher's heart has got to work. Friendship finds its own way of expressing itself, and, what is equally important, of fostering and caring for itself. As the old Scripture has it: "He that would have friends must make himself friendly." Even truest friendship requires consideration, forethought, tact, and life.

For example, even if it be only once a year, it is a good thing to invite your scholars to your own house. If your house is not big enough, it is the next best thing to have them by themselves at the school in a social way on a week evening.

Equally good is it in the summer to make a little garden party for your scholars, if you have a lawn, or a friend will lend you one. It is good to go for a country ramble together—you and your scholars alone. As a rule, it is not good, or it is not quite the best, to invite a lot of others to these parties or meetings between you and your scholars. The parties should be special to you and them if they are to serve the special purpose of knitting more closely and more finely the friendly bonds that bind you together. Many classes that I know have a picnic or excursion with their teacher at least once a year, going off by wagonnette or railway to some chosen place. This costs money; for each scholar, as a rule, pays his or her own way. The money has been previously saved for the purpose, at anything a week which any scholar can afford. For months the teacher acts as banker, and receives the small deposits of the scholars each Sunday. This paying in and booking is often done during that school half hour we spoke of, and takes up some of that ten minutes over-plus of time. It sometimes leads to a little talk about the places already visited, or about the place they are going to visit. Yes and there may be an ethical, certainly a social, yea, at times even a spiritual education in all this. Clearly these are very practicable means whereby the friendly feelings between teacher and scholar can be helpfully exercised, and, however feeble his actual twenty minutes' lesson may be, that average teacher is no failure who, towards his scholars, even in these ways, succeeds in being their trusted friend.

So to the average teacher I want to say: Lift up your heart. Go on with your work. Improve it all you can. But believe that, such as it is, your work is good; the kingdom of goodness is the better for what you do; and what you do is not unrecognised.

I remember reading recently in an American paper an editorial on "The Patience of Sunday-school Teachers," which elicited my sympathy. It seemed to me to apply especially to the average teacher. Speaking of such a teacher the editor said: "'He is told how ignorant he is, how neglectful of his opportunities, how unsystematic and unscientific, and how meagre are the results of his efforts.' He not only takes it all in good nature, but goes where he can hear more, hoping that thereby he may get some hints whereby he may improve. No one rates him any lower than he does himself. He is criticised by ministers who never have made a success of teaching themselves, by professional teachers who can be equalled only as one devotes his whole time to his art, by theorists who never have taught, but who know better than anyone else just how to teach! Buffeted from all sides the [average] teacher goes on with his work, conscientiously doing the best he can, and succeeds in doing more for the Kingdom than many of his critics."

Now note the words in which this article concludes:—

"The world does not furnish a better illustration of Christian charity than the faithful Sunday-school teacher. He 'beareth all things, believeth all things, hopeth all things, endureth all things.' And, though he goes weeping into the broad and often wintry fields of common life, bearing precious seed, he will doubtless come again with rejoicing, bearing his sheaves with him. Some day he will himself be transfigured with the glory of his harvest."

No man, woman or child can tell how much may grow out of their present fidelity. Perhaps it may be our chief judgment in the other world to see how much has grown out of our unfaithfulness.—*W. H. Channing.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

VEGETARIANISM.

SIR,—May I pass a few remarks on the Rev. W. G. Tarrant's article in this week's INQUIRER. He appears to feel some sympathy for "our poor relations," as he calls them (I prefer the term little brothers and sisters), but his sympathy amounts to less than one is led to expect. For my own part I read his paper with pleasure, lured on by hope, but disappointment was my reward. I had fondly hoped that the outcome would be an earnest plea for the sparing of life—in other words, an advocacy of vegetarianism. It seems strange that so merciful a conclusion should remain quite outside Mr. Tarrant's philosophy! Perhaps like many another he believes the fleshpot to be essential to the scheme of things domestic. But had he been so blessed as to come in contact with the charming verb "to vegetare," and studied its full significance, he would have known that the truest and best economy goes with a diet drawn from the products of the earth. To the question, "What do you vegetarians eat?" those who have come out from the land of bondage (the atmosphere of butchers' bills, cruelty and disease) reply, "All food stuffs that can be obtained without the shedding of blood or infliction of pain." Cereals, with fruit, nuts, eggs, milk, butter, and of common vegetables—these contain everything man's body needs. By this mild system mental and bodily vigour are preserved, and all desire for strong drink is allayed. It is well known that meat has a tendency to *stimulate*, it therefore creates thirst, hence alcohol is oftener used by flesh-eaters than by vegetarians. Indeed, it is an indisputable fact that vegetarianism and total abstinence go hand in hand.

I will only add that it is a pity so few of our Unitarians will take any interest in this subject—vegetarianism—but perhaps time will bring about a change. Surely now that *temperance* has at last forced itself to the front, against heavy odds, we may hope for *this* reform also.

Information respecting vegetarianism, including some simple recipes, can be had from the Secretary, Vegetarian Federal Union, 16, Farringdon-street, London, E.C. (Free literature.)

Aug. 26. RUTH MILLS.

SIR,—Mr. Tarrant has ably set forth the fact that the animals to a large extent share our common lot, and rejoice in the same mysterious life as ourselves. He has pleaded well for a large measure of consideration and kindness in our dealings with the sub-human races, and a better appreciation of the part they play in the drama of existence, but he has left untouched the one question which naturally suggests itself to every reader of his article, the question which is now agitating the hearts and minds of many of our most earnest men and women—viz., Shall we continue to give our countenance and support to the torture and premature death of millions of sensitive creatures in order that men may indulge in a food which is certainly not essential to human existence; in brief, Shall we eat our poor relations?

Cruelty to a tram-horse or a donkey is bad, and every right-minded man and woman is bound to denounce such wherever found; cruelty also in connection with so-called sport or science is an evil which deserves continued reprimand; but the sum-total of all the brutality of the streets, the hunting-field, and the laboratory is a mere drop in the bucket compared with the hell of suffering inflicted and endured in cattle markets, cattle-trains, cattle-ships, and slaughter-houses.

People who know the business only in theory speak and write under the conviction that cruelty is not essential to the preparation of animals for food, they hear of "improved methods of transit," and "painless execution of cattle," and imagine that it is only necessary for the present or the improved law to be put in operation and all such cruelty would vanish. The thing is impossible; improve cattle-ships as you will the sea transit of cattle will always be a martyrdom, and even in this direction the limit is soon reached beyond which improvement means a prohibitive price in the finished product which spells loss of trade. Greener cattle-killers are better than the pole-axe, but they cannot prevent the doomed animal scenting the blood of former victims, and being filled with terror as it is forced to the place of murder. At Chicago, the preparation of animal flesh has been reduced to a science, and as a matter of fact animals there are daily flayed alive; one might quote pages of testimony of eye-witnesses (flesh-eaters too) who agree that the amount of suffering is altogether indescribable. The larger the demand for "meat" (misused word) the more certain the increase of animal suffering; already complaints are loud as to the price of this dearest form of food, but every fresh consideration for the victims, every new legal restriction, means an addition to the price per pound.

Even if the hope that cruelty was an incident in the food supply that was destined soon to be removed were true, there still remains the question: Have we any right to kill our "poor relations," save in actual self-defence? Surely they enjoy their life, surely also they cling to it as tenaciously as we to ours, and if it is true that only earth-life is given to them, there is every reason that they should be allowed their full share of what is evidently so precious, and so it is within the range of probability that in the sight of God he that killeth an ox *is* as he that killeth a man.

About one-half the population of the earth is engaged in demonstrating that health and vigour can be sustained on a diet in which the flesh of animals is excluded; in our own country hundreds of men and women are daily disproving the fallacy that vegetarianism is impossible in this latitude, men and women foremost in very department of life and bearing no small share in the world's active work. In the ministry of the Free or Unitarian Churches are over a dozen abstainers from the cannibalistic habits of the majority of their fellows, and when it is known that of their company are such strenuous workers as James C. Street and Alexander Webster it need not be feared that humanity in diet spells physical or mental weakness.

A change of diet seems to some little less than a revolution, and in point of fact such it is, but a revolution which is easily brought about. Fears of the effect of a sudden change in this direction are groundless; once a man is convinced that he has no right to kill and eat his "poor relations" the course before him is plain enough and not really difficult. Bread and butter are sufficient to sustain life (brown bread, of course), and such food even, though monotonous, would (I am dealing with an extreme case) be infinitely preferable to a banquet bought at the cost of innocent blood.

Those who pity the over-driven tram horse will surely not be indifferent to the fate of their relatives, the down-trodden and unfortunate members of their own family. The awful degradation of human life involved in connection with the slaughtering of cattle and the preparation of their dead bodies for human consumption, though not often mentioned, is none the less a sore spot in the body social. The men, and worse still, the women employed in these trades will one day rise in judgment against those whose want of thought heavily handicapped their struggling souls.

Religious men and women feeling the sense of brotherhood strong within them have, for the sake of the weaker members, renounced the more or less questionable luxury of alcoholic liquors. Considerations of logic, hygiene and humanity alike demand that those who recognise in the animals their "little brothers and sisters" should wash their hands of all complicity in their torture and unnecessary death. As Mr. Tarrant says, "this subject of the treatment of the sub-human races is not a mere superfluous adjunct to religion," it is part of our religion; the West has to learn what the East taught long ago.

All existence is sacred, and sentient life may not be ruthlessly destroyed without injury to the religious development of the destroyer and of the community in which he lives.

Again—

He prayeth best who loveth best
All creatures great and small,
For the dear God who loveth us
He made and loveth all.

ARTHUR HARVIE.

FREE SPEECH IN THE PULPIT.

SIR,—There is much wisdom in Captain Cuttle's remark, "The bearings of this observation lies on the application thereof." Mr. Gow and Mr. Street have laid down with admirable force and clearness the general principles regulating the treatment of burning questions in sermons. But the difficulty lies in their application. The leader of a congregation assembling for worship and edification is under restrictions from which the Hebrew prophets were free. One that is very simple and obvious results from the conditions under which he speaks. He may not be contradicted. His hearers have no right to reply; and they have not ordinarily the liberty of going out as a silent protest. The hearers are bound, and that in honour imposes considerable restrictions upon the liberty of the speaker. There may be many things which it would be his plain duty to say in a public meeting, which it would be his duty *not* to say in the pulpit,

however strongly he might feel. He is on his honour not to make statements which some of the congregation might indignantly repudiate, but for their respect for the place and the occasion. Large demands are made upon mutual consideration and forbearance, demands which it is sometimes very difficult to satisfy and yet essential. The minister is not thereby exempted from his obligations as a preacher of righteousness; but he is necessarily restricted in his pulpit utterances. And if at any time he should be urgently moved to declare his convictions on disputed matters of fact when he could not honourably impose them on a silenced audience, which is often the case with burning questions, then his only course seem to be to make some other opportunity for delivering his soul. It might sometimes be well to give a week-night lecture in the schoolroom. That would not protect him from intolerance and prejudice, but it would clear himself of the dishonourable charge of abusing the immunities of the pulpit, and he would be free from the sometimes galling restrictions imposed by that immunity from interruption, and by the general purpose of a meeting for worship and edification.

C. D. BADLAND.

Yarmouth, Aug. 28.

SIR,—I think that both Mr. Gow and my friend Mr. Street have done well, in the consideration of this subject, to emphasise the fact that a minister, feeling it his duty "to speak out the whole word of the Lord which he feels committed to him," has no right to complain if his congregation or any of its members stop away or decline to accept his message, saying: "It is no word of the Lord to us, and therefore we had better part." Mr. Street, in strong glowing words, points out the duty that is laid on a minister "to speak his whole soul," and condemns the intolerance of congregations "which would charge the minister with exceeding his office and abusing his trust when he speaks as necessity is laid upon him to do." He evidently believes that attempts are often made by congregations to "muzzle" their ministers and interfere with the "proud freedom" of their vocation. It may be so, but I should want to hear both sides before I took it for granted, as I should also wish to know both sides of the case of the Congregational minister and his people mentioned in your paper by Miss Florence Hill.

Not only have I been intimately connected with Unitarian congregations for over half a century, but in the case of ruptures between ministers and congregations have often been behind the scenes, and I have been amazed at the consideration and tolerance shown by congregations, especially to the young unfledged ministers who were passing through the crude, immature but dogmatic phases of thought, and were perfectly certain for the time being that they were possessed of "the whole word of the Lord." In riper years two of such men have said to me, "What rubbish I used to talk, I wonder how you (the congregation) put up with me!"

Wise men, in congregations, are generally, I think, very lenient indeed to such manifestations of thought and growth, and inclined to exercise all possible forbearance so long as the interests of the Church at large are not seriously and prejudicially affected. But there comes a time possibly when—acting on the view that both Mr. Gow and Mr. Street take that members are perfectly justified in staying away if they find the preaching distasteful to them—the congregation is in a state of disintegration, the offertory decreases, and the minister gets ominous warnings that his stipend is insecure. Under such conditions as these, the cry of intolerance is often raised, not only by the minister himself, but possibly also by the section of the congregation who stand by him. He leaves, he is supposed to be a martyr who has declined to be "muzzled," and is bearing the prophet's burden!

This condition of things is generally brought about by the minister having taken up the position of a violent partisan with respect to some subject on which the feelings of the community are very strong and in which, as he may think, vital principles are concerned. It may be Home Rule, Socialism, or the War in South Africa. These are all of them very important questions and every man should try to have clear well-matured views on them. They are also subjects upon which men of equal ability, and of the most cultured moral natures differ. They include so many complex problems and are so far-reaching in their consequences, that it is almost a crime for anyone to speak dogmatically on them, except he has tried his very best to master the subject and to understand and even to sympathise with the views which least commend themselves to his own mind. In my opinion they are absolutely unfit topics for religious discourses, and, as a rule, ministers' opinions on them are of no more value than those of the "man in the street." Do I want to "muzzle" the minister? Certainly not. I recognise that he is a man first and a minister afterwards. If he wishes on a public platform to advocate Socialism, Home Rule, or the upholding of Corrupt Oligarchies, under the impression that they are heroic peoples struggling to be free, I have no right to complain, although I may think he could find better occupation in connection with his ministerial work, but I want him to recollect that, for the time being, he is charged with the welfare of a congregation, and that its present and future prosperity depend greatly on his actions and his words as its minister. Laymen don't, as a rule, object to outspokenness or boldness of utterance in the pulpit. If they really desire the pulpit still to be a power in the world, they ask that their minister shall boldly proclaim the principles that he believes should underlie opinions and actions, that he should investigate and so far as he is able place before them those eternal principles of right and wrong which if grasped do much in the formation of opinions, but that from the pulpit he studiously refrain from taking sides, and carefully recognises that even when certain principles of action are recognised and admitted, they result in diversity of opinion according to temperament and trend of nature.

A minister may "speak his whole soul" in this way, do the utmost possible good, and retain and increase the respect and love of his congregation; but directly he becomes the champion of a party and takes sides in the pulpit his best influence is gone. He is taking advantage of his position to advocate his personal opinions, and although there may be many laymen before him quite capable of combatting them, they can neither do so nor enunciate their own with the same advantages which he possesses. At the risk of giving offence, I must say that however much reverence and respect I have for ministers of any and all denominations—and I have a great deal—they are not as a rule good advisers in practical matters. And all such subjects as I have mentioned are very practical matters indeed. I often wonder they don't recognise this themselves; it would do much to prevent difficulties between the pulpit and the pew. It is no fault of theirs, it is incidental to their training and their life, and it will always be so while the system of preparation for the ministerial office is what it is. The *Spectator*, last week, in an article on "The Future of Thought," wisely observed that "our thinking is done for us too much by men who live in the Closet, and are too widely separated from the actual facts of life to be fully in sympathy with movement. They are apt to perceive everything about the forces around them except that they are modes of motion."

EDWIN ELLIS.

Summersbury, Shalford, Aug. 25.

"BEYOND OUR KEN."

SIR,—When discussing the profound problem dealt with in the leading article of your last issue, the almost invariable custom on our side is to appeal to the teaching of Jesus; on the side of our orthodox brethren the appeal as invariably is made to his personality, the contention being that only in the light of the latter—especially as interpreted by John or Paul—can the former be rightly understood.

This view is put forward with so much frankness in Professor Peake's recent essay on the Pauline theology, that perhaps readers of THE INQUIRER may be interested in a further quotation from it:—

> The phrase "the return to Christ" . . . bears a different meaning on different lips, and according to the meaning put into it we must pronounce it true or false. That the cry for a fuller return to Christ's teaching was needed is, I think, certain. . . . So far as the return to Christ means that we lay as the foundation of our theology the doctrine of the Fatherhood of God, so far it is to be entirely welcomed. . . . But while it is Christ who puts us at the perfectly right point of view for constructing our theology . . . we cannot make the teaching of Christ the norm of a full Christian faith. What he taught was of less moment than what he was and what he did. . . . We must refuse to make it (namely, Christ's teaching) a standard for a complete Christian belief.

Whether the opinion so candidly expressed by Professor Peake is as a matter of fact the true one, or whether it contains any measure of truth, are different questions altogether; but it seems of importance that we should know clearly the considerations that are being urged on the other side by scholars and thinkers of recognised ability.

Aug. 28. J. WARSCHAUER.

THERE is hardly anything which official Christendom has valued less than the teaching of its Master.—*James Drummond.*

MEADROW CHAPEL, GODALMING.

"We cannot traverse the county of Surrey without thinking of its chronicles," writes Walter Cooper Dendy. "Throughout merry England there is many a beauty spot, blushing in quiet loveliness, or frowning in its wild magnificence, illumined and enriched withal by the charm of tradition. There are few more worth the gleaning than the leys and the hills and the moorlands that lie along the centre of the fair land of Surrey, almost at the threshold of London City."

Then he tells us how rich it is in flora and fauna, in great men and fair women, and, sad to relate, in villains also—but the latter, for the most part, are long since dead. He does not tell us one of the great advantages of the neighbourhood of Guildford—that even a stranger rarely loses his Wey.

"Godalming, God-helming, or Godelminge is Englished by one wiseacre, *Godiva's Alms*; and by another, the *Shadow of God's gift*." Our task is not to trace or invent exciting traditions, but to patiently explore a quiet corner of history. The story of our little country congregation at Meadrow, running though it does on lines parallel to some of our other churches of General Baptist foundation in the district, has, like the rest, especial features of its own; and the records contained in its oldest minute-books are worth spending some time to decipher. The meetings of this church were originally held at Farnham and at Worpleston, and a few entries from both of these places are still extant in the same minute-book which contains the earliest records of Meadrow.

Dr. Adam Taylor, in his "History of the English General Baptists," tells us that it was usual for a group of neighbouring churches to meet periodically in some central place, each congregation choosing two or more representatives to attend. The meeting was called an association, and the business usually transacted was "the reformation of inconsistent or immoral conduct; the prevention or suppression of heresy; the reconciling of differences between members and churches; the giving advice in difficult cases, whether respecting individuals or societies; the proposing of plans of usefulness; the recommending of cases that required pecuniary support; and, in short, the devising of the most effectual means of promoting the prosperity of religion in the world at large, but especially in their own churches." From these "associations" seems to have grown the annual meeting of the General Baptist Assembly in London; and it is probably one of the local association meetings that is reported in the earliest Meadrow minute-book as being held on the 26th, 27th, and 28th of March, 1702. One or two of the resolutions carried are almost word for word a copy of others passed at a meeting of the Assembly in London in 1689.

Among the items are:—"A question was brought whether ye choice of an elder must be by ye assent and consent of every indevidiall member. Resolved in ye negative."

"Whether ye baptising any persons judgd fitt for ye holy ordinance by ye minestor and ye maien part of ye congregation; though ye same be performed privetly ought to give offence to any member of ye same congregation or not. Resoulved in ye negative."

"Whether any, except messengers or elders ought to adminester the said ordinance of baptisiam and the Lord's Super or not; baptism may be adminesterred but the Lord's Super may not."

"Whether any believer who hath atained to Sound knolidge of ye holy scripturs may take vpon him to preach publikly without aprobation; Resoulved in ye negative."

"How members of good morals; tho' otherwise Stuburn and high minded, ought to be dealt with; they ought if affter offen admonition they walk disorderly to be withdrawn from."

"Whether persons are blame worthy who pass a rash censure without vnderstanding ye merrit of ye cause passed; they are blameworthy."

The question being brought to ye Assembly whether ye Lord Jesus Christ be a man only; or also a created spirit changed into a body of flesh; it is deemed an error and do abhor that opinion." (*sic.*)

Then follows a somewhat doubtful pronouncement of opinion on the question whether the marrying out of the denomination might be in any way countenanced by the church. "We are in great straits. . . . ." say the brethren. "Yet know it is better to incline to mercy than severity"; and so they almost pass a verdict of "not guilty, but don't do it oftener than you can help."

Starting now at the other beginning of the book we find:—

"The accounts of all the members, by there names that are in Communion in this meeting now in Worpels-den: Richard Nobb our Elder, farely chosen without any opposing, the 12th day of October, 1699; and ordained by Mathew Cafin ye 24 day of ye same month; Jane Nobb, ye wife of Richard Nobb."

A list of over 150 names follows, several with the dates of their baptism affixed; there were additions as late as 1813. In 1756 it is recorded: "All thes 5 persons was baptised by Mr. Wm. Evershed of Billingshurst in Susex."

"Sept. 19, 1762.—Margrett Lee—Mr. Walker's Maid—was baptised by Mr. Wm. Evershed."

"Augst 25, 1766.—Mis Sar. Parson, of Guildford, was under laying on of hands with us; and was admitted to communion on her producing a cirtivecate signed by Mr. Borruf of Barbican, that she was baptised there some years ago."

"June the 13th, 1784.—Mary the wife of John Pisely was baptised, at the same time Ann the daughter of John and Mary Pisely was baptised at Farnham by John Ellis. . . . Each of these persons had hands laid on them July 18th, and was admitted to the Lord's Supper by John Ellis, senior."

Among the names familiar in the annals of our other churches, we find Browne, Billinghurst, Godard, Potter, Martin, Marten, Wells, Tasker, Chitty, Geere, Drinkwater, Mott, &c. One gathers that the entries did not always closely follow the events related:—

1754.—"Abraham Smith and Ann Luxford was baptised I think by Rob. Barrat."

"Hannh Barrat was Baptised many years ago."

Following the list of members, and in the same handwriting as the earliest names on the roll:—

"Vppon consideration of the Mis-carriges of Sume persons in there worldly conserns, it was concluded vpon, and thoug very nessesary at a Church Meeting the first day of October, 1700 That wheras any persons belonging to this meetting when taking of farmes or entering vpon great deallings in the world, or contracting of Marriage ither men or women; or Servants hiring themselves. . . it is Agreed vpon at this Meetting that they Advise with the Church on such concerns as above-mentioned for there own good and ye honnor of there profession."

"The 3 day of December, 1700.—It was then Agreed vpon and concluded very nessesary att a Church Meetting: That whensoever the goverment of the nation shall call for a day to be kept as a fast or a day of thanks-giving that wee also observe that day by meetting together and Spending of that day in Relidgous worship to God as wee may see most meet."

"The 3 day of June, 1701.—It was given as advise at ye Church Meeting that friends should omitt all bisness on the first day, that may be disshonerabell to God or Reprochfull to the truth whish wee profess."

"Sept. the 9, 1701.—Then at a church meetting it was Agreed and resolved vpon that that if any friend in communion should at any time be invitted to a Sprinkling feast (Christening Party?) the the Churshes advice in Jenerall to such persons is not to goe."

Were these "Sprinkling feasts" conducted after the manner of Irish Wakes? The next entry bears date,—

"September the 29, 1703.—Then at A Church meetting it was joyntly concluded whereas John Gord have bin formerly Admonished for, and Advised from going to Sprinkling feastes; yet notwithstanding contrary to Christian Advise and Christian Admonition he still persistes in such disorders, and have of late Spent part of a day and the whole night at Such a feast and great part of the time in dancing and such like vannitys; to the dishonor of god and and the reproch of Christ and his truths, and the griefe of friends, Therefore it is joyntly concluded for these and such like disorders; to withdrawe from him and publicly to declare against him as a disorderly person, att present not fit for church communion."

One would suppose he must have been readmitted before the date of the next entry, if we had not evidence from other old church books that even ex-communicated persons were still under some sort of brotherly supervision.

"Oct. the 15th, 1708. . . . Having discors with old John Gourde. . . . for his reproachfall princepaull and his vngodly acting" (in relation to the sanctity of marriage) "we with drawe from him in the name of the Lord Jesus."

Four years later a member "has bine Accused for Thift an other gros disorders which has bine proved vpon her plainly it is judged meet publicly to declare. . . . that shee is a sinere at present not fitt for communion with the Church of Christ."

Eleven of the members showed their desire to avoid even the appearance of evil:—

"At a church meeting held at Webstone, 19th Sept., 1762. It was considdrd whether gaming and plays is to be allowed

among Christians and as some persons had sometimes used such things, they profess't not to want to continue it, that bad consequences did offten attend it and to avoid which, as well as not to give offence they would take heed not to follow it for the future."

Reasonable excuses are sometimes offered, and apparently accepted by the church, for non-performance of religious duties :—

"Brothers John and Thomas Pisely and John Ellis hath viseted Sister Cobbett according to appointment and report her not attending the Public worship on the Lord's day more frequently on account of incombrances, Largeness of Famely, small children and her bad state of health."

Twenty-eight years later, after the principal services of the two churches of Worpleston and Farnham had been transferred to Meadrow, the fullest account I have ever come across is given. One would hope it is also fairly representative of the general spirit of these visitations.

"March 22, 1815.

"REPORT.

"Pursuant to our appointment by the church meeting of the 25th Jany, 1815, we proceeded to visit our friends James and Elizabeth . . . As they had been apprised of our coming and object, we immediately proceeded to read the resolutions of the church meeting, and the 3rd chap. Thess. verses 6 to 17. We stated that it was not from resentment, pride nor contempt that we bore the reproof but from brotherly love and an earnest desire to promote their good. This statement was readily admitted, but James replied that they had done nothing (as he conceived) to merit such censure. We then reminded them that their poverty and distress (which was great) evidently arose from their indolence, mismanagement of business and want of economy—that their promises and engagements had been repeatedly broken, and their neglect of morality and religion had become habitual and notorious. This charge supported and proved by a reference to existing facts was reluctantly admitted to be just, and after we had admonished, exhorted and advised to repentance and reformation they expressed their contrition and sorrow and the unhappiness which they had long experienced, and their sincere desire and purpose to return to their duty and to walk worthy of their Christian profession, We closed our visit with an address to the throne of grace, that the Lord would in his mercy heal their backsliding and lead them in the way wherein they should go. We then took our leave of them, commending them to God, and to the word of his grace, and assuring them of our hearty wishes and constant prayer for their present and everlasting welfare.

"(Signed) THOMAS MOORE.
"THOMAS CROUCH."

Carried out in so brotherly a spirit, it is perhaps natural that it is recorded of another culprit similarly visited : "He acknowledged his errors and cordially received our admonition." E. KENSETT.

(To be continued.)

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Sunday-school Treats.

Successful summer treats are reported from Sunderland and South Shields, jointly, on Aug. 13, Whitchurch on Aug. 21, and Percy-street, Oxford, on Aug. 23, when prizes were distributed for regular attendance during the past year.

Chester.—The bi-centenary of Matthew Henry's Chapel will be celebrated shortly. Notice of a book, "Matthew Henry and his Chapel," is made in our advertisement columns, and the Rev. H. D. Roberts will be glad to hear from ministers or others who possess copies of sermons preached in the chapel, or any such information about the chapel history or its ministers as is not generally accessible.

East London Unitarian Sunday school Union.—The fifth annual aggregate service in connection with the Union was held on Sunday afternoon last at the Mansford-street Church. There were present, in addition to the Mansford-street scholars and teachers, those from Stepney, Stratford, and Walthamstow. The service, which was very bright throughout, was conducted by Miss Marian Pritchard, who took as the subject of her address "Chivalry," and explained in a most pleasing, interesting, and helpful way the true meaning of the term, and showed how boys and girls could best practise chivalry at the present day. The six hymns taken from the Sunday-school Hymn-book were very well sung ; Miss Cadman presided at the organ. On the previous afternoon the annual outing took place, when twenty-six teachers connected with the Union met at Higham's Park, and after partaking of tea enjoyed a few hours pleasant recreation. The papers to be read at the forthcoming meetings, to be held from October to March next, are as follows :—"Echoes from the Oxford Summer Session," by Miss Rosa Browning ; "Our Scholars and Reverence," by Mr. A. Thompson ; "The Teacher's Chief Power," by Mr. Thomas Elliot ; "The Higher Criticism of the Bible and its Possibilities in Sunday-School Teaching," by Mr. Frank Talbot ; "Christian Endeavour," by Mr. C. A. Ginever ; and an address by the President, Mr. Lucking Tavener.

Hull.—Park-street Church reopened its doors on the 19th, after an interval of four weeks, during which it has remained closed for the purpose of installing the electric light and the execution of much-needed cleaning and repairs. It now presents an appearance of comfort and cheerfulness which is appreciated by all, the electric lighting particularly affording much gratification, replacing as it does a not very effective or desirable system of gas lighting. The reopening services were conducted by the Rev. E. W. Lummis, M.A. On the 26th, upon the continuation of these services, the Rev. J. C. Street, of Shrewsbury, preached morning and evening to excellent congregations, making a deep impression by his earnestness and thrilling eloquence.

Tavistock.—A small grant made recently by Watts' Charity Trustees for books has been spent in purchasing Leviticus, Joshua, Judges, Psalms, Isaiah, of the Polychrome Bible. These books will be placed in the Abbey Chapel, where they will be easy of access to all who wish to read them.

HAMPSTEAD HEATH (close to). Lovely views.—TO LET, for about six weeks, a well-furnished HOUSE, standing high, just thoroughly cleaned and done up. Three sitting, five or six bed, one dressing, rooms. Bath (hot and cold), three w.c.'s, good kitchen, &c. Garden, with summer house and bicycle place. Only small adult family, careful tenants, accepted. Convenient for trains, trams, &c. Moderate terms. — Write, "Speranza," care of Miss Cole, Rosslyn-hill, N.W.

BIRTHS.

BRACE—On the 21st August, at 30, Rutland-avenue, Liverpool, the wife of George R. Brace, of a daughter.

MARRIAGES.

HARRISON—MATHERS — On Thursday, the 30th August, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., assisted by the Rev. J. S. Mathers, M.A. (brother of the bride), William Harrison, Solicitor, son of John Harrison, Solicitor, Leeds, to Kate, third daughter of the late John Shackleton Mathers, J.P., also of this city. No cards.

NOTCUTT—TURNER—On the 29th August, at the Parish Church, Westerfield, Ipswich, by the Rector, the Rev. R. H. Cautley, Stephen Abbott Notcutt, of Ipswich, to Constance, younger daughter of the late William and Rosa Turner, of Ipswich.

DEATHS.

ELLIS—On the 26th August, at his residence, Rocky Hill, Maidstone, Charles Ellis, J.P., aged 77 years.

OUR CALENDAR.

SUNDAY, September 2.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Mr. T. ELLIOT, and 7 P.M., Rev. J. S. TOYE.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. H. J. LAWSON.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. J. MARTEN.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church Chatham-place. Closed for repairs.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. C. D. BADLAND, M.A.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Willaston School.

Kentish Town, Free Christian Church, Clarence-road. Closed.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, Morning Service, 11.15 A.M., at University Hall, Gordon-square, Rev. HARRY S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M , 3 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. D. E. TOBIAS. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER. Morning, "The Message of the Crystal." Evening, "The Peace of the Mountains."

Stoke Newington, The Green, 11.15 A.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. E. CAPLETON.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BLACKPOOL, Banks-street North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church, Masonic Hall, Merton-road, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel. 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M., Rev. T. SHAKSPEARE, and 6.30 P.M., Rev. S. BURROWS.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. J. B. BARNHILL.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, 11 A.M., Mr. E. HOWARD, and 6.30 P.M., Mr. WILLIAM CLARKE, M.A., "Christianity and Civilisation."

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. J. DAVIES, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Mr. PETER BOND.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Mr. PETER BOND.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. E. S. LANG BUCKLAND
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Mr. H. K. WHITE, H. M. College.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. MORGAN WHITEMAN.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Mrs. RAWLINGS.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "Early Christian Catacombs (with illustrations). Opener, Mr. LUCKING TAVENER. Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 2nd, at 11.15, HERBERT BURROWS, "The Silences of Life." Concert at 7.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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THE SELBY PULPIT will be VACANT early in October. Application is invited to the Secretary of the Yorkshire Unitarian Union.—E. BASIL LUPTON, 14, East Parade, Leeds.

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THE FISHER INSTITUTION.

In the matter of the Charity of Eleanor Fisher.

The Governors of this Charity give notice that they will, on Thursday, the 11th day of October, 1900, proceed to elect Five Pensioners to fill Vacancies in the number of Pensioners of the Charity. The election will take place at 3 o'clock on that day at the Channing Hall, New Surrey-street, Sheffield.

Deserving single women of upwards of forty-five years of age, who have been employed in domestic service, but who from age, infirmity, accident, or other sufficient cause, are no longer fit for service, are eligible for appointment. Applications must be made in writing to the Board of Management or their Clerk, at No. 10, Norfolk-row, Sheffield, twenty-one days at least previously to the election. Every applicant must state her name, address, age, and occupation, if any, and must be prepared with sufficient testimonials and other evidence of her qualification for the appointment.

Forms of application may be obtained from
WM. R. STEVENSON,
Clerk to the Board of Management.

THE FISHER INSTITUTION

In the matter of the Charity of William Fisher.

The Governors of this Charity give notice that they will, on Thursday, the 11th day of October, 1900, proceed to elect Four Annuitants to fill Vacancies in the number of married (or unmarried as the case may be) Annuitants of the Charity. The election will take place at 3 o'clock on that day at the Channing Hall, New Surrey-street, Sheffield.

Any lady of good character, whether unmarried, married, or a widow (as the case may be), whose means have been reduced, and who is not a member of the Church of England, or a Protestant Dissenter holding Trinitarian views, but, on the contrary, is a person believing in the Unity of God (as opposed to Trinitarianism), or a member of the Roman Catholic Church, and is above forty-five years of age, is eligible for appointment.

Application must be made in writing to the Board of Management or their Clerk, at No. 10, Norfolk-row, Sheffield, twenty-one days at least previously to the election. Every applicant must state her name, address, age, and occupation, if any, and must be prepared with sufficient testimonials and other evidence of her qualification for the appointment.

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Further particulars, prospectuses, and forms of application may be obtained from
GUY LEWIS (Head Master), Nantwich, Cheshire;
A. H. WORTHINGTON (Secretary), 1, St. James's-square, Manchester;
EDWIN W. MARSHALL (Clerk), 38, Barton Arcade, Manchester.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amounts already acknowledged, £2,236 6s. 1d.; Miss Jenner (additional), £1 ; Cushats, £2 ; Miss Dalby, 10s. ; H. R., £1 ; N. C., 5s.; Coppington Congregation, 16s. 6d.; James Penson, £1; Total £2,242 17s. 7d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

LAST Saturday Lord Roberts proclaimed the annexation of the Transvaal, the Queen's warrant authorising him to do so being dated July 4, the anniversary of the American Declaration of Independence. It is thus assumed by the Government of this country that the two Republics are now part of the British Empire. That there should be a United South Africa, associated with the Empire, as there is already a United Australia, may be eventually the happiest thing for that distracted country, but that it should be violently achieved by means of the tragic conflict which is not yet at an end, and through a period of forcible rule, must remain to us a bitter humiliation. Nothing that has since been brought to light has altered the feeling with which we had to endure the beginning of the war, or the dismay with which we contemplate the moral burden it has laid upon our people.

THE *Ethical World* of Sept. 1 contains the first part of a sketch of "The African Boer," by Olive Schreiner, which is to be continued in successive numbers. What the value of this contribution to the burning question of the hour may be we cannot judge from this first instalment, which consists chiefly of a recapitulation of well-known facts in the past history of South Africa; but whatever Olive Schreiner writes ought to command the respectful and sympathetic attention of Englishmen.

THE British Association for the Advancement of Science entered upon the work of its annual meeting at Bradford on Wednesday evening, when Sir William Turner, F.R.S., delivered his Presidential address. The chair was taken by Sir Henry Roscoe, in the absence of the retiring president, Sir Michael Foster, M.P., in America. Sir William Turner, who is a native of Lancaster, where he was born in 1832, has been for the greater part of his life connected with the University of Edinburgh. There in 1854 he was appointed Demonstrator, and since 1867 has been Professor of Anatomy. It was natural, therefore, that he should deal in his Presidential Address with the subject, which, as he said, had been the occupation of his life. On the last meeting of the Association in the present century, he gave a sketch of the progress of Biological science during the past hundred years, showing especially what immense advances in the knowledge of the structure of animals have been rendered possible and have been achieved through the perfecting of the microscope and the use of other mechanical methods. A fascinating story was told of the growing knowledge of cells and of cell plasm as the mysterious basis of all forms of life, and the significance of this in the evolution of the marvellously varied life of the earth. "We know not," said the President, "as regards time, when the fiat went forth, *Let there be Life, and there was Life*" :—

All we can say is that it must have been in the far-distant past, at a period so remote from the present that mind fails to grasp the duration of the interval. Prior to its genesis our earth consisted of barren rock and desolate ocean. When matter became endowed with life, with the capacity of self-maintenance and of resisting external disintegrating forces, the face of nature began to undergo a momentous change. Living organisms multiplied, the land became covered with vegetation, and multitudinous varieties of plants, from the humble fungus and moss to the stately palm and oak, beautified its surface and fitted it to sustain higher kinds of living beings. Animal forms appeared, in the first instance simple in structure, to be followed by others more complex, until the mamalian type was produced. The ocean also becomes peopled with plant and animal organisms, from the microscopic diatom to the huge leviathan. Plants and animals acted and reacted on each other, on the atmosphere which surrounded them, and on the earth on which they dwelt, the surface of which became modified in character and aspect. At last Man came into existence.

And the address concluded with an eloquent description of the progress of man from the condition of a rude savage to that of the highest civilisation, with its mastery of Nature, and the boundless possibilities of future achievement. The thanks of the Association were given to the President for his Address on the motion of Sir J. Burdon-Sanderson, seconded by the Bishop of Ripon.

THE Rev. Abraham W. Jackson, A.M. whose book on "James Martineau: a Biography and a Study," (with a portrait, crown 8vo, 12s. 6d.) Messrs. Longmans and Co. announce among their September publications, is an American Unitarian minister, who has long been a devoted student of Dr. Martineau's writings, and has more than once been in this country obtaining material for his biography. Mr. Jackson was born in 1843, and ordained to the ministry at the age of thirty. For some time he has had no regular ministerial charge, and is resident at Concord, Mass. Some little time ago he published a volume of sermons on "The Divine Immanence," and has been a contributor to *The New World*. We shall look with the greatest interest for the appearance of Mr. Jackson's new book, though it naturally cannot take the place of the Biography of Dr. Martineau on which Dr. Drummond and Professor Upton are engaged.

DRESDEN seems to have taken the lead among the great cities of Germany in the endeavour to make provision for the social well-being of the people, on the lines of Sir Walter Besant's "Palace of Delight" and the actual People's Palace for East London, in the Whitechapel-road. At Dresden the members of the "People's Welfare" Society have established, not indeed one great palace, but five "People's Homes" in different quarters. The earliest of these was founded in 1889, and is known as the "Paulinengarten" in the Neustadt. On the ground floor of the house is a kitchen and a large reading-room, used mid day also as a dining-room for members. Upstairs there is a library and another reading-room, supplied with standard works, books of reference, magazines, and writing materials. During the winter months these rooms are used for classes. There is also a lecture and concert hall. But the great charm of this Home is a large garden, part of which is devoted as a play-place to the children, while the rest, laid out with pleasant walks and seats, and with a beautiful view over the Elbe, is for the elders. There in summer hundreds of the members, who are chiefly workers in the neighbouring factories, are accustomed to take their dinner, which is supplied, with simple but

MEADVILLE THEOLOGICAL SCHOOL

good fare, at the popular price of threepence.

Another of the Dresden "People's Homes" is practically a little park just outside the town, furnished not only with restaurant, but an open-air theatre, and a wilderness in which hundreds of children are able to play. In none of the "Homes" is there any pressure put on members to partake of the refreshments which are supplied at fixed popular prices. The annual subscription for membership is seldom more than two shillings, and the "Homes," in which there is no distinction of class or social position, very soon prove to be more than self-supporting, so far as working expenses are concerned. A close parallel to the town "Homes" will be found, we believe, in the Social Club at Lower Mosley-street, Manchester. In Germany, the example of Dresden has been followed by Leipzig, Stuttgart, Bremen, and a few other cities. The article to which we are indebted for our knowledge of the "Homes" describes also a similar foundation by a generous citizen in Amsterdam, known as "Ons Huis," the purpose of which is described in a pamphlet issued at the time of its opening some nine years ago, and which may fairly represent the ideal aimed at in all the "People's Homes."

Ons Huis is not founded in the interests of the working classes alone, but just as much of the wealthier classes. Here the opportunity is given to them of making the acquaintance of the workers and their families, and of sharing with them the best they have of knowledge and experience. Here the learned may bring their wisdom, the artist his art, experts their knowledge, for the benefit of those who otherwise would have no opportunity of hearing or learning of such things. Here in frank intercourse, unaffected friendliness and social gatherings, the one may be brought nearer to the other, and mutual appreciation be gained, which must be beneficial to both.

The September *Seed Sower* opens with an address on "The Spiritualising of Ethics" by the Rev. Joseph Wood, which we commend to the earnest attention of our readers. Our Free Churches, of which it has always been the characteristic to make much of Ethics, have failed, Mr. Wood thinks, to adequately appreciate the inward and spiritual aspects of religion, and he draws an unattractive picture of the excellent and conscientious man, "the ethical man," who is oppressed by the sense of duty, and lacks "the freedom and the joy of the truly religious life." How far the characterisation is true of members of our body readers will be able to judge from their own experience, but we are inclined to think that there is more to be said, than Mr. Wood seems to allow, both for the attractiveness and the effectiveness of a purely ethical passion, even where unhappily there is no further vision of its divine significance—as, *e.g.*, in the noble self-devotion of John Stuart Mill. At the same time we are entirely with Mr. Wood in his plea for the love of goodness as the will of God, which gives the strongest motive power for ethical conduct, a goodness most clearly seen and loved in its highest embodiment in the humanity of Jesus.

This number of the *Seed-Sower* is full of pleasant and interesting matter, and seems to us most admirably to fulfil its purpose as a healthy and useful parish magazine. As adopted by congregations and enclosed in a special cover, and perhaps with further extra pages, for congregational announcements and other matter, it may be of great service in different localities. The *Essex Church Calendar*, which is one of those which incorporate the *Seed-Sower*, is publishing on two of its extra pages a series of interesting chapters on the history of the church; the present number, in chapter viii., gives an account of the Rev. Thomas Madge, with a good reproduction of the well-known portrait of that venerable man.

The current number of *The Liberator* contains an interesting note on the new Nonconformist Marriage Act, summarising the Parliamentary return issued last month, which showed how far the Act had been adopted up to the end of March, that is to say, during the first year in which it was in force. The number of chapels registered for marriages, and to which alone the Act is applicable, is 12,285; but the number of "authorised persons," that is, persons authorised to officiate without the registrar, is only 1,346. These are divided among the denominations as follows:—

Wesleyan Methodist	670
United Methodist Free Church ...	93
Methodist New Connexion	26
Primitive Methodists	67
Calvinistic Methodists...	29
	885
Congregationalists	256
Baptists	134
Other denominations	71
Total	1,346

It is stated that of the persons appointed seven have relinquished the office.

The number of marriages celebrated under the Act is 3,738. [The number of marriages in Nonconformist buildings in a year is usually over 32,000.] Serious irregularities have occurred in a few cases only. In four, the marriages were celebrated without the production of the superintendent registrar's certificate, or license; and in three of them the parties had to be re-married. That happened also in two other cases, in which the marriage was not performed by an "authorised person." In a published communication it is stated that the Registrar-General is of opinion that the Act has worked smoothly.

In the September number of *The Coming Day* the Rev. J. Page Hopps has the following note under the title, "Beyond the Veil":—"At the funeral of Mrs. Gladstone, the Princess of Wales sent a wreath and a few lines of poetry, which were generally taken as her own. The lines were very pathetic, but with a strange beauty in them. They were written by the famous American, Ella Wheeler Wilcox. The following verses give the full thought of the poem:—

It seemeth such a little way to me,
Across to that strange country, the beyond.
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
It makes it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from here
Come close enough sometimes to touch my hand.
I often think, but for our veiled eyes,
It would be known that heaven all round us lies.

And so for me there is no sting to death,
And so the grave has lost its victory.
It is but crossing with abated breath,
And with set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

At the end of the first article of "Some Reminiscences of a Manchester Unitarian," published in The Inquirer of Aug. 18, the "Mr. James Woodley" mentioned was a misprint for Woolley. Concerning the Rev. Abraham Bennett, to whom reference was made in the second article, we have received several communications, from which we have gleaned the following particulars.

Abraham Bennett was born in London 1771, and was in early life a Wesleyan Methodist lay-preacher, but under the influence chiefly of Mr. Vidler became a very strenuous Unitarian. In 1803 he accepted an invitation to become minister of the General Baptist congregation at Ditchling, and there is still an old member of the Horsham congregation (aet. 95) who remembers him there. For some time Mr. Bennett preached at Cuckfield as well as Ditchling, and later was for some years evening lecturer at Brighton. In 1807 he preached before the general assembly of General Baptists at Worship-street, London, and his sermon, from the text "Whose Son is He?" which is said to have created a great sensation, was published. Four years later he also preached at the annual meeting of the Cambridge and Lincolnshire Unitarian Association, his sermon being to show "that Unitarianism comprises all the principles, consolations, and motives which render religion important and desirable." In 1817 Mr. Bennett became minister at Poole, and in 1826 removed to Manchester, to become ministerial secretary of the Village Missionary Society of that district. Growing infirmities, however, soon obliged him to relinquish his post, though for some years he still continued to preach as an occasional supply and eked out a scanty income by teaching a few young children. He died in 1846, and was interred in the graveyard of Upper Brook-street Church. His widow died four years later, at Pendleton.

Some of our older readers remember that excellent minister, the Rev. Franklin Baker, M.A., of Bolton, who was uncle of the late Archbishop Benson and brother of Sir Thomas Baker, formerly Mayor of Manchester. There are interesting references to both his Unitarian uncles in the recently published Life of the Archbishop. Writing in 1870 of his old Birmingham master, Dr. Prince Lee, afterwards the first Bishop of Manchester, Dr. Benson says: "When I think of his affection for my Unitarian uncle and Dr. Russell [of Birmingham, Secretary of the Ministers' Benevolent Society], and how he has often said to me, 'Your uncle at Bolton is a good man, a very good man—I wish he was with us: only such a man can never really be against us—he is one of the best clergymen in my diocese,' I could but feel that my own horizon of charity had been indefinitely extended by him."

MEADROW CHAPEL, GODALMING.

II.

LONG ministries marked the history of this church, and its predecessors at Worpleston and Farnham. In last week's article mention was made of the appointment of Richard Nobb in 1699. A minute dated July, 1737, records: "Wee, the Church of Christ meeting at Worbolstone and Farnham, having under our consideration our present state and condition; it having pleased Almighty God to remove from us our dear Bro. and Faithfull Pastor Richard Nobb, by which means we are destitute of an Elder to take the charge and care of us. And knowing how much it condusethe to the honor of God, the promotion of the Christian Cause and the edifying of the body, the Church of Christ to be furnisht with proper Ministers and Pastors; and hoping and believing we have men among us, whom God in som good measure gifted and Qualify'd to serve us in the Pastorall office we have therefore according to Gospel rule made choice of, and do hereby declare that wee have chosen our Brethren John Geere and Robert Barrat to serve us joyntly in the Pastorall office and doe desire them to accept of ordination in order thereunto, we, the members of these Churches subscribe our names as follows":— . . .

Of the forty signatures attached it is noteworthy that fully one-half are women's. The chosen pastors were ordained by Richard Drinkwater and Bro. Mellor (?), but the name of Robert Barrat does not again occur. In 1771 we get:—

"At and by a meeting held at farnham meeting house by the members of the Baptis Church of farnham and Worplesdon . . . It is agreed by Churchas aforesaid to agree with and and to except of Mr. John Ellis, of Charlwood in Surry" (Sussex) "for a minister and preacher, as an assistant to John Geere our elder, and that he, the said John Ellis shall be entittled to the income that shall yearely arise from the donation of Mrs. Smallpiece (?) and the seven pounds a year given by the late Mrs. Sarah Parson which shall becom due from and after the said John Ellis shall come and settle with us and so long as he shall maintain the six principles of the doctrine of the Christian Religion according to hebrews the sixth and virses the first and sacond, and the Doctrine of Generall Redemption and is esteemed by the aforesaid church to live a Life agreeable to the gospel of Christ and worthy a minister of the Same."

The page is endorsed by six members of the church, on its behalf, and below is written apparently by the said John Ellis:—"The above Church Agreement is Agreed to and Excepted of by me." So began the long and honourable connection of the family of Ellis with this church. John Ellis probably succeeded to the sole pastorate on the death of John Geere, the last entry in whose hand-writing occurs in 1780. His own death is thus recorded:—

"John Ellis, Senr. Pastor of this Church departed this life, in the Christian faith, July 5, 1804, and was interred at Billingshurst."

So the first three ministries, which had covered over a century, ended with the beginning of the new one; but not before the then new meeting-house, which has an adjoining cottage, had been built. No flourish of trumpets or formal laying of memorial stones seem to have greeted its erection; the reticence of our forbears is exemplified in the following, only, references to the building:—"Wednsday, June the 4th 1783 at A church meeting held at Brother William Evershed's at Easking Godalming it was agreed that a more convenient Place for Public worship may conduce much to the Ease and prosperity of this church. Agreed that a meeting-house Be Erected at meadrow Godalming for that purpose."

"1784 att a Church meeting Held at Worpleston, May 7th To consider of Bro Wm Kingsford's Plan and other matters, agreed that it is the oppinion of this congregasion that it is worthey of our approbation."

On June 24th, 1810, John Ellis, on whose stone at Meadrow it is recorded that he was one of the founders of, and principal contributors to the church, succeeded his father in the office of elder, in conjunction with Joseph Brent, of Portsmouth; they were ordained by John Marsom and John Evans.

An obituary notice of the Rev. Joseph Brent, in the *General Baptist Advocate* of November, 1833, tells that he commenced to assist in the Sunday evening services at Portsmouth while still a young man, giving up time and attention to that "delightful duty," while engrossed in business, and finding it a hard struggle to maintain his family; he also relinquished his claim to a legacy of £1,000 in favour of that church, from an over-scrupulous sense of honour. It goes on to say: "In 1808 (?) he accepted a unanimous invitation from the General Baptist Church at Godalmin, to become the regular assistant of their aged (?) minister Mr. Ellis. Here a new scene of active usefulness presented itself in which he labored with zeal and delight; his labours were crowned with manifold success, and his name is still held by many individuals and families of that society and neighborhood in grateful and affectionate remembrance. Among other useful plans, he introduced a Sunday School, in which writing and arithmetic were taught; and this being the first, combining those advantages, in that populous agricultural district was attended with the most happy and beneficial results. So well did this society estimate his worth and usefulness, that nothing but the prospect of his temporal advantage could resign them to his loss. From Godalmin in 1814 he was called by his friends at Portsmouth, to supply the vacancy occasioned by the death of their pastor, the Rev. Jno. Mills. . . . His last Sabbath on earth was rendered the more interesting by his witnessing the addition by baptism of two young members to his church, the ordinance being administered by his highly-esteemed friend, the Rev. Thomas Moore of Godalmin."

After Mr. Brent's return to Portsmouth, Thomas Moore was appointed as assistant to Mr. Ellis at a yearly salary of £52, out of which he paid the rent (£11) of the cottage beside the chapel, with the garden and land adjoining. On the death of Mr. Ellis, in 1823, he was ordained as pastor by Mr. James Gilchrist, and he held the office until 1840. He is still remembered with reverence and esteem in the district. Originally a carpenter and frame-work knitter, with few advantages of education, he succeeded by diligent self-culture in obtaining a large share of general information. He thought his own way into, and out of, a society of Calvinistic Unitarians, and, step by step, grew more and more broad in opinion and wise and tender in dealing with his fellow men. He joined the General Baptist Connection, bringing with him several of the members of his own family and his personal friends. He began his preaching in that body, at Worpleston, Meadrow, and the Crown Pits, Godalming. He commenced, in 1811, to conduct the services at Billingshurst, and walked to and fro thither ninety times in three successive years, a distance of three thousand miles. Only a few times did he receive any help on these journeys, not being able to afford the hire of a horse, or to lose any time from his work as a journeyman. It is little wonder that he tells us, near the close of his life, that he still feels the effect of the over-exertion of that period.

He took a somewhat active part in the debates of the General Baptist Assembly. At its annual meeting, which in 1833 was held in Godalming, "which was attended by the elders and other friends from the churches of Billingshurst, Ditchling, Horsham, Coles-street and Worship-street, London," he said, "I like to hear the voice of another in my pulpit, especially the voice of a sympathizing brother. . . . I read and reflect and compare Scripture with Scripture. I think with Mr. Means that the Scriptures are neglected, and quite agree with the preacher's exhortation to study them." He referred later on to the French Revolution, and to the change going on in this country. He was one of the Moderators in 1834, at Coles-street, and mentioned that he was "an advocate for the Advocate" (the General Baptist Advocate, which was then being carried on by Mr. Means).

At Billingshurst, in the autumn, we find his name coupled with negro emancipation. He had to mourn the loss of one of his family of nine children the same year, and in 1835 a still greater bereavement befel him in the death of his wife, after a union of thirty-seven years. He continued the services at Worplestone with a congregation varying from ten to thirty, and at the annual tea meeting reaching the numbers of eighty to one hundred; in 1836 he assisted in the formation of a Mechanics' Institute, and a little before was instrumental in commencing the "Meadrow Christian Tract Society." Under his influence the church broadened its rules, and in 1818 it was unanimously agreed "That good Christian characters of every denomination, though not members of this or any other General Baptist Church, shall be at liberty to sit down with us to break bread at the Lord's Table." The year after his ministry ceased, whilst he was still a constant worshipper, they were admitted to the full privileges of membership.

In 1828 only one trustee, James Cooper, survived, and considerable trouble and expense was incurred in consequence of this negligence, he having emigrated to North America; however, power of attorney was procured, and the property again made safe; it is held for a lease of one thousand years.

Like our other southern congregations, Meadrow suffered at the beginning of this century from the tide of emigration, and the minute-books give a list of

twelve persons who went over "on account of gloomy prospects and distresses in this country," and who carried with them letters of recommendation "to the notice, regard, and fellowship of our Brethren in Christ, among whom they may sojourn."

In a sermon preached by the Rev. Jno. Martin, of Dover and Canterbury, in 1832, the following passage occurs:—

"No sect of Christians has felt the pernicious effect of emigration more than the General Baptists. Liberal in religion, they are also Liberal in politics. They cannot sit contented under a despotic or a corrupt government; and rather than live in a country where an honest man cannot obtain a comfortable livelihood they associate together, and quit in companies the scenes of infancy and their native homes for ever."

This theory is borne out by the endorsement of the lists of Church members at Horsham, Ditchling and Billingshurst.

E. KENSETT.

LITERATURE.

VIEWS OF THE ATONEMENT.*

IN a leading article on March 24, we drew attention to the remarkable series of articles on "The Atonement in Modern Religious Thought" which had been regularly appearing in the *Christian World* from Nov. 9 of last year until March 1. A further article by Dr. T. T. Munger, of New Haven, U.S., appeared on May 17; and these seventeen articles are now republished in a welcome volume, in type that is very pleasant to read, and with plenty of margin for notes. The names of the seventeen contributors are printed on the title-page and in a subsequent list, classified in four groups. First come the distinguished foreign professors Godet, Harnack and Sabatier, next the Americans, Lyman Abbot, Washington Gladden and Dr. Munger, thirdly two Deans of the Church of England, Farrar and Fremantle, and finally a group of nine Nonconformists. The contributions, however, do not appear in that order, and as the book has no index we will print the list in the actual order of the papers, with the pages for convenience of reference for those who turn to the volume itself:—

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It should further be noted (although the publisher gives us no hint of this) that Mr. Campbell's contribution with which the volume opens is not the article which he originally wrote for the series, but a fresh statement which he doubtless judged to be required by the place it was to hold in such company.

In our former article on this Symposium we expressed special gratitude for what Dr. Hunter and Mr. Snell had written, so fearless in its outspokennesss, strong in a healthy humanity and instinct with spiritual wisdom. Dr. Munger's contribution, which was subsequently added, ranks with these two as among the most decided in the broader ground taken as to the religious significance of Atonement. Christ, says Dr. Munger, was in the line of the prophets, and not of the priests, and for that very reason "shut off those theories of the Atonement that wear the priestly garb."

But, in spite of His own definition of His work, it was early transferred to the other camp and became priestly in form and spirit. Christ is made an oblation and His blood atones. This interpretation puts Him where He refused to stand. An altar is put in place of the cross He endured and laid on every man's shoulder, and blood is made to do the work of obedience. The prophetic element fell into abeyance, and the priestly came to the front, so hard was it to rid the mind of magical conceptions of religion and to realise the force of moral laws.

"The Fatherhood of God," Dr. Munger adds, "dominated all in Christ, and embraced all in Him and in His work. Whatever cannot be found in Fatherhood cannot be found in Christ, nor in anything done by Him, or that proceeds from Him. Absolute Fatherhood and absolute Sonship, this is the good news of the Gospel; it is the religion of humanity; it makes Christianity universal and eternal."

Thus Atonement simply carries out the true relations between Father and Son.

Everything is simple, natural, universal. A son obeys; if he disobeys he incurs suffering and misery in body and spirit; if he repents he is forgiven and restored. Christ thus put the process of recovery from sin into the parable of the lost son. To omit from it the very thing that constitutes it is to trifle with it as a teaching. To supplement it by making addenda of expiatory sacrifice or governmental necessity is to remind Christ that He forgot to include them. The prodigal has come back to the Father's house, humble and penitent, and is forgiven out of the fulness of paternal love, in order that he may once more enter into sonship. This parable was Christ's supreme teaching upon the restoration of lost relations between father and son, *i.e.*, between God and man.

That all men, in a true Brotherhood, may become one with God and Christ is the great end to be attained. Jesus made clear to us the life we are all to live, as children of the Father in heaven.

Christ saved the world not by theology but by a *life*. It is not, however, untheological; nothing in theology has a sounder basis than that Christ saved the world by Himself becoming a redeemer; that is, by passing through those moral processes that in themselves constitute salvation. It follows as day the night that the process must be the same for every man. However, in the Epistles, the sacrifice of Christ runs off into Hebraic or mystical expression, it continually returns to the norm of Sonship and obedience, for here only its law or nature can be found. It may be spread out so as to touch life at many points, but it is at heart the living obedience of the Son to the Father. It covers sin, but it covers as much more of life as there is more in life than sin. It is difficult to get out of the dogmatic circle, and harder still to escape the narrowing effect of words and phrases; hardest of all to put due meaning into the universal and eternal truths and forces that made up the life of Christ as the revelation of the Father. The Atonement of Christ is the reconcilement of humanity in all the length and breadth of its complex duties and experiences. Hence he summons every man to a fellowship with His own life—not only to follow Him, but to become one with Him.

These extracts will make Dr. Munger's position clear, rejoicing in a new liberty and a universal hope, while, as he says, "there are great churches whose inheritance of dogma and ritual hang like millstones about their necks."

Dr. Munger's article concludes as follows:—

The world is fast becoming one,' and thought must widen to comprehend it. Provincialism has had its day. Human nature with its eternal laws is coming to the front. Under its language the Babel of conflicting and local creeds is passing away, and men can speak in the common language of their hearts and passions. The problem before the Church in the opening century is the problem of missions. It is the logic of the unfolding world. But Christianity will not evangelise the nations on the strength of an inspired Bible and a doctrine of the Atonement struck through with Hebrew ritualism, and construed by mediæval logic from facts that have turned out to be composite legends. But Father, Son, and Holy Spirit; Love, Forgiveness, Righteousness—these in their simple and direct form are at home the world over, and are full of God's power because He hath made of one blood all nations of men, and is the Father of all.

That is a good ending also for the whole book.

OF MAKING ONE'S SELF BEAUTIFUL.*

THIS little book gathers together five of Mr. Gannett's delightful papers, which, as the Preface says, have all been printed before in one form or another, and of which a good deal has been re-written. The subjects are: "Of Faces and their Making," "Culture without College," "The Thorn-Bearer," "A Recipe for Good Cheer," and "The House Beautiful." "There are," says Mr. Gannett, "many echoes from other minds in all of them. One or two seem to be almost compact of echoes. All thanks to the originators of whatever may be good." And thanks, we say, to the friend who has gathered up these treasures, adding so much wisdom of his own, and giving to the whole the impress of a mind beautiful in its rejoicing over all things pure and lovely and of good report, and skilful to make others see and share in that delight.

Those who know "Blessed be Drudgery"

* "The Atonement in Modern Religious Thought." A Theological Symposium. James Clarke and Co. 6s.

* "Of Making One's Self Beautiful." By William C. Gannett, author of "Blessed be Drudgery," "A Year of Miracle," &c. James H. West, Boston, Mass. To be had at Essex Hall. 2s. net.

and "A Cup of Cold Water" will know what to expect in this little book, and they will not be disappointed. There is a good example of the "echoes" Mr. Gannett gathers up for us in "A Recipe for Good Cheer," illustrating the doctrine that it is not circumstances which make happiness, but the spirit in which circumstances are taken. It is one of several stories from the newspapers:—

This time it was an old negro auntie, found in a New York garret. She had been a slave set free by the war, who had somehow found her way to that corner of the great northern city. A city missionary, stumbling through the dirt of a dark entry, heard a voice say, "Who's there, Honey?" Striking a match, he caught a vision of earthly want and suffering, of saintly trust and peace, "cut in ebony"—calm, appealing eyes set amid the wrinkles of a pinched black face that lay on a tattered bed. It was a bitter night in February, and she had no fire, no fuel, no light. She had had no supper, no dinner, no breakfast. She seemed to have nothing but rheumatism and faith in God. One could not well be more completely exiled from all pleasantness of circumstances. Yet the favourite song of this old creature ran:

"Nobody knows de trouble I see,
Nobody knows but Jesus;
Nobody knows de trouble I see,—
Sing Glory Hallelu!

"Sometimes I'm up, sometimes I'm down,
Sometimes I'm level with the groun',
Sometimes the glory shines aroun',—
Sing Glory Hallelu!"

And so it went on: "Nobody knows de work I does," "Nobody knows de griefs I has," the constant refrain being the "*Glory Hallelu!*" until the last verse rose:

"Nobody knows de *joys* I has,
Nobody knows but Jesus!"

"Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed": it takes great Bible words to tell the cheer of that old negro auntie.

"The House Beautiful" taking for a text, "Except the Lord build the house," begins at the beginning to show how in its very materials it is "a building of God," and then deals with "House-furnishing," what it is that makes *Home*, the ideal of beauty, flowers, books, and guests. In the section on Books, Mr. Gannett says:—

There are three or four books which a man *owes* to his family as much as he owes them dinner or clothes—a good newspaper (that is, one new book daily), a good dictionary, a good atlas, and, if he can possibly afford it, a good cyclopædia. A boy asked his mother a difficult question and got the answer, "I don't know." "Well," said he, "I think mothers *ought* to know. They ought to be well educated, or else have an encyclopædia."

The final section is on "The dear *Togetherness*," the most important thing of all in furnishing "the House Beautiful," the home love, which makes us "glad that we are alive *together*." That expression Mr. Gannett takes from "The Story of William and Lucy Smith," of which he speaks as the best love story that he knows among the books, and all the better for being true.

One more quotation we must give from the first paper, "Of Faces and their Making." He has been speaking of how the real beauty of a face comes from within.

Some Quaker eyes are organised spirituality; they bring heaven-thoughts to the simplest or the roughest. "The peace of God that passeth understanding" translates itself through them. A young girl often met a certain old Quaker lady in the horse-car. One day, acting on a sudden impulse, the girl turned and said, "Won't you let me kiss you?" "Yes, dear, certainly." The friendship, thus beginning, ripened, and then the maiden, recalling this quaint first moment of it, asked, "Weren't you surprised that time in the horse-car, when I asked you to let me kiss you?" "O no, dear," was the answer, "they *often* ask me that."

Have you never had yourself the beautiful surprises of the street—met the man "who had the Ten Commandments written on his face"; seen the face which Bacon speaks of—"a face as of one who pities men"; caught in a girl's fresh morning eyes,

"The look of one who bears away
Glad tidings from the hills of day";

or, best of all, upon some happy day beheld

"A sweet attractive kind of grace,
A full assurance given by lookes,
Continuall comfort in a face,
The lineaments of Gospel bookes"?

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"MAN'S 'POOR RELATIONS.'"

SIR,—I cannot wonder, and certainly do not regret, that some of my vegetarian friends have publicly or privately expressed their interest in my sermon with the above title, published by you, Aug. 25. That they do not find the subject to have been exhaustively treated is, I fear, no uncommon verdict in the case of sermons. May I thank them for their suggestive supplements, and offer a few explanatory remarks?

I find in Mr. Ellis's letter of last week a statement of the function of the preacher which very fairly expresses my own views of the subject. He says that the preacher should "proclaim the principles that he believes should underlie opinions and actions," rather than dictate particular courses of action. Exceptional cases may occur, but this ideal of the general function of the preacher appears wise and healthful; and in dealing with questions of conduct, whether personal or national, I, for one, try to abide by it, and not to lower the pulpit to a one-sided discussion platform. In the sermon referred to, such a general principle was emphasised—the principle of merciful consideration for the animals with which we have to do; and this principle, I urged, should be borne in mind even when we have to kill.

It cannot be doubted that your correspondents on the subject agree fully with this contention. But the crux comes in deciding "when we have to kill," and here opinions and practices differ very seriously. That "there is a time to kill" Mr. Harvie does not deny. In his excellent letter he clearly implies that we may kill our "poor relations" in "actual self-defence." But without stopping to examine the grounds upon which this claim may be justified, other questions press upon us. Is it only in "self-defence" that we may lawfully kill, without breach of the fundamental principles of mercy? Even if it be so, what degree of danger from the animal justifies the act? Is impending loss to our goods, our food, crops, flowers, poultry-farm, a sufficient reason for it? May man's mere comfort, apart from matters of substantial injury, become a fit reason for animal destruction? If it be so in any case, where are the limits? Again, may a man kill for gain—for the feathers, fur, hide, bones, tusks, horns, or other parts of the creature? May he at all kill as a hunter does at times, caring little about the quarry and a great deal about the chase? May he by killing an animal defend *it* against what he may consider the worse evils of lingering disease—may he kill the dog that he loves too much to see it hopelessly suffer, or the horse that has smashed his fetlock? May a boy kill a butterfly some hours before its normal death on the plea that he wants to add this specimen to his "collection"; or may the man shoot a kingfisher for the town museum?

Here are samples sufficient to illustrate the width and scope of the inquiry as to when man may kill these "poor relations" of his. To them all, as to the matter of killing for food, the same general principle which I sought to express—of merciful swiftness and reasoned judgment in executing "the sentence of death"—appears to me undoubtedly applicable. But the precise action to recommend in any particular class of cases could only be justly indicated after preliminary inquiries which would make a sermon into a treatise. If your columns are open to a discussion on these topics, no doubt it will be interesting and profitable in proportion as it deals with the whole subject of practice in regard to the animal world. It was not in the least my intention to initiate or take part in such a discussion, but to discharge a much humbler, and yet, I trust, a useful function.

But one of my friendly critics tells me that the logical result of a perception of the rights of animals to merciful consideration is that, leaving all other questions of killing untouched, I ought certainly to take no part in killing for food. It has probably occurred to others, it has occurred to myself on previous occasions, to be told by friends that the general principle advocated in a sermon leads inevitably to some particular application to which the several critics most incline. In such cases all one can do is to think the other man entitled to his opinion, and honestly abide by one's own. At the close of another sermon given many years ago on this subject of mercy towards animals, a respected friend of mine, an excellent man of much practical wisdom, declared that I ought to side with him in a crusade against horse-traction. What is life, even to a horse, he asked, without liberty? Human slavery and equine slavery—what distinguishes them? So argued my good friend. Pleading on behalf of mutual helpfulness has drawn forth the remark that one ought to join the Socialists. Upholding the dignity of a freely thinking and independent mind brings me a note claiming me as an ally in an association for promoting as much dissociation as possible. Protesting against the passion for militarism elicits the jubilant exclamation of another man that I have become like him a thorough "Tolstoyan"—or, at least, that logically I ought to become so. It is in keeping with experiences like these to be told that if I plead for mercy I ought not to kill for food.

Nevertheless, I hope that if I keep to my usual diet, I may not be excluded from

the gracious theme of kindness, or from such efforts as I can make towards mitigating the evils of the animal world. Vegetarians may be right in their theory that a diet which does not include flesh is best for man. They might be right, if they should plead that, whether it is best or not for man to adopt a vegetarian diet, his doing so would be best for the tribes that now are reared in multitudes and are ultimately killed for food. These and similar questions are arguable. But it is surely not a wise policy to narrow the vision of mercy to one special aspect of it, or to render anyone, not a vegetarian, at all disinclined to raise a voice on behalf of kindness to animals lest he should bring on himself and the majority of his fellows in the ministry a charge of indulging in what one of your correspondents, with an obviously imperfect sense of the meaning of the words, describes as "cannibalistic habits"! W. G. TARRANT.

VEGETARIANISM.

SIR,—We are invited to adopt a vegetarian diet because of the "cruelty" of killing for food "our little brothers and sisters."

What is cruelty? The dictionaries define it as "inflicting unnecessary pain"—a very fair definition, but implying that there is a necessary pain which may be inflicted without cruelty.

How, then, are we to distinguish between pain that is necessary, and that which is unnecessary and cruel? There is no absolute line to be drawn. There never is an absolute line to be drawn between the moral right and wrong of a purely physical action, because moral right and wrong have no connection with purely physical actions. The morality depends entirely upon the motive, the mental purpose, of the actor. The Mosaic law says, baldly, "Thou shalt not kill," which, as it stands, is impracticable, not to say absurd.

A tender-hearted and high-minded woman like Ruth Mills (and we all know her and admire her here for her beautiful and useful life, and her poetic temperament) thinks it cruel to shoot rabbits for food; but how about the black beetles in her kitchen? or the caterpillars and smotherflies in her garden? the mice in the cheese cupboard, or the beautiful tigers that eat our Indian children? The only possible reply is that these little brothers and sisters must be killed when it is necessary for the well-being of the human race. The problem is then narrowed down to the question, Is animal food necessary for the human race? Vegetarians should limit their argument to this point; the cruelty argument is altogether untenable. The value of animal food cannot be proved by any narrow or individual evidence. Individual lives may be maintained for long periods on bread and water. But the broad question can only be settled by statistics and averages and scientific deductions. Let it be remembered that from the very earliest prehistoric times man has been a flesh eater. If there have been certain tribes who from necessity or superstition have lived on vegetable food only, such tribes have been of little account in the world's history. Nutriment for the human body is much more concentrated in flesh than it is in vegetable tissue. Animals which live on grass have to take in vast quantities, and spend most of their time in getting it. In seeds such as corn pulse and nuts, nutriment is much more concentrated, but we have no record of any dominant race which has lived on such food alone.

Man's nearest relatives are the monkeys, and these are vegetable feeders. It seems probable that in some far back age some omnivorous animal had two children of slightly different tastes and habits. One had a leaning towards fruits, the other towards meat. These divers tendencies developed in succeeding generations, one culminating in monkeys, the other in men. If this be true it would seem wise to adhere to our old habit of flesh-eating.

F. T. MOTT.

Crescent House, Leicester, Sept. 2.

ON this subject of Vegetarianism another correspondent writes, sending the following quotation from the late Professor Huxley:—

"It may be worth while to point out that mere chemical analysis is, however, by itself, a very insufficient guide as to the usefulness and nutritive value of an article of food. A substance to be nutritious must not only contain some or other of the above food-stuffs, but contain them in an available, that is a digestible form. A piece of beefsteak is far more nourishing than a quantity of pease-pudding containing even a larger proportion of proteid material, because the former is far more digestible than the latter. And a small piece of dry hard cheese, though of high nutritive value as judged by mere chemical analysis, will not satisfy the more subtle criticism of the stomach."

FREE SPEECH IN THE PULPIT.

SIR,—It is a difficult matter, but permit me to say that I heartily agree, in the main, with Mr. Badland and Mr. Ellis, as to the desirability of keeping Sunday and Church free from the dust of the political arena and "the questions of the day." The minister needs as much as any one the

> Sweet day, so cool, so calm, so bright,
> Bridal of earth and sky.

On the other hand, what an upsetting confession an opponent could find in Mr. Ellis's fatal admission: "Ministers are not, as a rule, good advisers in practical matters. . . . It is no fault of theirs: it is incidental to their training and their life." It is rather dreadful to think of—that a minister's training and life make him unpractical. But Mr. Ellis's wishes, if fully carried out, appear to involve that training and life. It is a curious *impasse!* I sometimes wonder whether the end of it all will be no pulpits and pews, no ministers and churches. But there is a precious golden mean, entirely possible if ministers are not expected to live all the seven days of the week like a sort of cowed third sex—neither women nor men. The minister ought to be "a good soldier" of Jesus Christ, and be ready to stand up for his ideals like a man, from Monday morning to Saturday night, but

> Sundaies the pillars are,
> On which heaven's palace arched lies.
> . . . . . .
> They are the fruitfull beds and borders
> In God's rich garden.

If we will all only discriminate, churches may still go on; but ministers and churches have been terribly discounted lately, with their reeking sacrifices to "The God of Battles."

Sept. 2. J. PAGE HOPPS.

WILLASTON SCHOOL.

SIR,—Allusion has often been made in your columns to the Willaston School, which will open at Nantwich on Sept. 27. Its aims are, therefore, familiar to your readers, and they, I think, approve them.

I venture to call the attention of any who sympathise with us to the need of a library of both reading and reference books for the new school. A grant of a considerable sum from the Governing Body, and a present of some few score volumes from our friend Mr. R. D. Darbishire, has enabled a gratifying start to be made. But the school is already a public school in miniature, and its needs in literature are various and pressing. The library wants books of fiction, biography, history, science, sport, travel, poetry, criticism, and dictionaries and encyclopædias for all kinds of reference. There may be many friends whom yet we do not know, or even among those who have already contributed to the building fund, who will now come forward with welcome assistance in the form of volumes or money, either of which will be very acceptable.

I shall be glad to acknowledge any parcels or contributions received at the school, or to help intending donors by information as to books already possessed or promised. GUY LEWIS.

Willaston School, Nantwich, Sept. 4.

THE INWARD LIFE.

From William Smith's "Gravenhurst."

ALL the apocalyptic visions you have ever read cannot rival a meadow in springtime. That simple field, with its buttercups and clover blossoms, outshines the imagination of all the poet-prophets that have ever lived. Thank God, all you who have a spark of rational piety in your hearts, for the glorious commonplace of earth and sky—for this cloud-embosomed planet in which you pass your lives.

An interesting race, these human beings. As I pass the meadow, I lean upon the gate that opens into it; I see a little child, almost an infant, toddling alone in the high grass. The tall buttercups have outgrown the child; they and the ox-eyed daisies shut out from its view that neighbouring cottage which is its home; the child has lost its way amidst the flowers it had come to gather, knows not where to turn in this jungle of soft grass. I hear a plaintive cry of distress. Another child, some two years older, as I guess, runs to its aid, caresses, calms it; leads it back to the cottage home of both. How prettily it protects!—how proudly!—seeing that this older one can look above the grass. You perceive that the little fond, and sympathetic, and imitative creature has learnt that tender care from their common mother; you note with a smile the already complex sentiment (sense of power mingled with love) revealed in that protection; you observe how soon the thread of life, and even when it is silken-soft, is spun of pain and pleasure; you know, moreover, that beneath the thatch of that cottage, to which these children hand-in-hand are walking,

there beats some true and tender mother-heart, the source of this love to one another—some tender heart whose very anxieties you would hardly dare to diminish.

. . . . .

Of course we make our outcries against the miseries of life; and there is real evil and indisputable sorrow amongst us. But we strike down the evil where we can, and we soothe the sorrow where we can. And then this energy with which we strike, and this tenderness with which we soothe—I think we should not, after due deliberation, forfeit these for an immunity from pain and sorrow. Some evils, you will say, do not prompt action—rouse no energy—are simply to be endured. Well, this endurance conquers them, wrings a strength and pride out of them. They prompt this energy of fortitude. I go back to the meadow where I saw the children amongst the flowers. Childhood itself shall give my illustration. Some days afterwards I encountered the eldest one alone; she did not perceive me; I could watch her unobserved. There was a very luxuriant crop of nettles growing beside the hedge. I saw her put her little tender hand, slowly and deliberately, to the leaf of the stinging nettle. She wanted *to try if she could bear the pain.* The grave little Spartan! I asked her if she knew that the nettle stung. "Oh, yes! she knew it"; but added, blushing, partly with pain and partly at being observed, "mother says that unless we can bear pain we shall be cowards and useless people. I wanted to try—it is not so very bad." Ah, little Annie Foster! there was no need to go in search for the nettle. But you bore the trial well, and greater trials, I doubt not, you will bear bravely. Again I draw the inference that there was a brave as well as tender mother bestirring herself under the thatch of that cottage.

THE CHILDREN'S COLUMN.

Picture to yourselves a bright, crisp, clear sunshiny day in the beginning of May; fancy that a black waiter, with smiling face, has just seen you out of the comfortable hotel where you had arrived late the night before; and now, that you have turned down the wooden pathway by the side of a short road which leads you on to a stretch of greenery, with many a yellow flowering shrub dotted here and there. What do you see on the other side of the greenery? Water. Is it a river? Not an ordinary river, anyway; for instead of the water going quietly on, smoothly and sedately on its way, it dashes and scrambles along very noisily, every now and again bearing on its surface huge blocks of ice which, in spite of the rocky boulders which try to hinder their passage, it carries off in triumph and hurries away and away, right out of sight.

Ah! here we come to a bridge. Let us cross over. How the water hisses and boils as it surges below! The bridge goes across one or two tiny islets which interrupt the flow of the river, and now we reach Goat Island, where the bridge ends. Goat Island! what a pretty little bit of woodland it is, with its pathways winding in and out amid trees and grass; there is the delicate anemone peeping out, and here are other little wild-flowers. "Do not harm the shrubs and flowers" is written on the board we are just passing; no, indeed, we will not, for it is all so beautiful that we want everyone who comes to enjoy it as much as we are doing.

And now, do you want to know where we are, and whither I am leading you? Look on that board and see what it says: "To the Horse-shoe Falls and the Three Sister Islands." Can you guess where you are? No. Listen: Do you hear a big, rushing sound? Follow the path on—on—a little further. Now, now! Oh, the glory of that view. See the dash of snow-white feathery spray as it falls over, down a drop of 160 feet, into a boiling cauldron below. And look! as it falls the spray catches the sunlight and, even as we are speaking, behold one, two, three rainbows appear over the Falls.

You have guessed by this time where you are, I think. Only the wonderful Falls of Niagara could bring us such a marvellous picture of dash, and noise, of onward rush as this—Niagara, whose very name, meaning "Thunder of Waters," proclaims its character. Let us stand and watch it for a little while; we do not want to speak—words are too cold and tame—but we want to "drink in" the scene with our whole being, silent before such a revelation of awful grandeur.

No wonder that the Indian tribes who used to live round about believed that these falls were some Great Spirit; they thought he was so mighty and revengeful that he needed to be propitiated by human sacrifice. It is said that, in former times, once a year a maiden would be bound down in a frail boat which was sent along the stream until it reached the green curve of water bending over the top of the Falls; and then down, down, down it went; far, far below the surface of the water, which there drops quite 200 ft.; so deep, indeed, is the drop that the water above is not troubled in the least by the mighty rush, but lies in sluggish fashion above, quite heedless of the tumult underneath. Yonder little steamer, the *Maid of the Mist*, would have taken us for a little trip around almost under the very Falls themselves, had we made our visit a fortnight later; but its season has not begun yet.

Now let us turn away from the Falls and walk round the pretty little Goat Island. You see it just stands in the pathway of the river, dividing it into two parts; the bank which faces us on the north side is Canada, whose people are fellow subjects with ourselves of Queen Victoria—indeed, the Park which runs along the shore is called by her name; while if we look south, and face the hotel where we slept last night, it is American soil that we see. And so the two nations both enjoy the privilege of touching this great Wonder of Nature, and the two big Falls are called the American and the Canadian Falls respectively.

The morning has gone and we are still on Goat Island; we hurry back to Prospect House to dinner where we are waited on by our friendly black waiter who hovers around, ready to do anything we want. Indeed, he even goes a little further than that; for we flinch rather as he takes up a potato in its skin and, holding it in his black hands—which we hope are clean—breaks it into our plate. We feel that we should have preferred doing that for ourselves, but he looks so happy and smiling over it all, that we soon look happy too.

Dinner over, back we go to Niagara, and this time we follow the stream as it leaves the Falls. By degrees the sluggishness which we noted this morning changes to ripples, as the bubbling mass of water below gradually makes its way to the surface until—the river becoming narrower—the billows mount higher and higher, and the Rapids, as they are called, rush rioting onwards, pushing and fighting and tumbling over each other until they seem to eddy round like seething oil; whirling, whirling, whirling, and sucking in anything and everything with which they come in contact. It is on these Rapids that Captain Webb, the great swimmer, was rash enough to venture, and it was here that he lost his life.

Do you want to get nearer to those wonderful Falls before we go back? Well, then, we will cross this bridge here; and now we are actually in Canada, walking along the Queen Victoria Park, facing the American Falls. How fortunate we are! The afternoon sun is streaming over the water, and a glorious rainbow stretches across from one Fall to the other, uniting the two by one beautiful arch. The lighting is perfect.

Here is Table Rock House. We go in and are helped into waterproof garments that cover us in from top to toe. How comical we look, to be sure! Now we are let down in a lift by the side of the rock; and now, we are actually on a ledge, holding the steady hand of the guide. A curtain of spray is falling in front, and every now and then some roguish river imp seems to be playing a practical joke, for oh! such a cold douche of water comes dashing over us. How lucky for us we are so well protected; as it is it is only our faces that catch the shower bath, and we draw our breath and feel rather like "little Johnnie head-in-air" when he was drawn out of the water. But as we afterwards remove our dripping waterproofs we are glad to feel that we have really been in contact with the mighty Niagara itself; and as we re-cross the bridge and make our way back, our hearts and heads are full, and we gaze and gaze in silent awe and reverence at the wonderful scene to which we promise ourselves another visit to-morrow.

Marian Pritchard.

Country Holiday Movement.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mr. and Mrs. Cogan Conway, £1 1s.; Effra-road, Brixton, Sunday-school collection, 8s. 10d.; E. D. G., 3s.; A Holiday Gift, 2s.

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LONDON, SEPTEMBER 8, 1900.

HOLIDAY MEMORIES.

" AND he wandered away and away,
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe."

So LONGFELLOW sang of AGASSIZ, the naturalist. It is a beautiful companionship. " Mother Nature " we like to say, for we feel at home here on the green earth ; we have our own place amid all the varied life that is about us. And in the open country we can be more perfectly surrendered to the influence of Nature, and let her myriad voices speak to us. We feel the fresh life quickening our blood, nerving us with new strength, filling us with more vivid delight.

By the seashore there is the fresh salt breeze and the constant music of the breaking waves, or the silent harmony of a perfect calm ; there are the long stretches of level sand, or the splendid cliffs and rocky headlands of a broken coast ; and then there is the fairy-land under the clear, still waters of little creeks and bays, or pools among the rocks, where a new world seems to have its own forests and gardens of wondrous growth. Or, if the wind is up, and breakers are dashed upon the rocks, there is that glorious tumult, and the vigorous delight of standing against the storm. Then, with all the changing colours of the sea and the sky, there is always the beautiful contrast of the friendly land, with its green meadows and, perhaps, wooded hills in sight. One sees it from the shore, but with what far greater joy, if it is the first token of home-coming, after a long voyage out of sight of land !

But " the strength of the hills is his also," and inland, among the mountains, one finds no less a boundless wealth of beauty and delight. *The strength of the hills*, that is what one feels when standing in their midst, perhaps from some great height looking over ridge upon ridge, tracing the lines of the valleys, as they run up into hidden recesses, or where the pass goes over into further lands—the great forms of the mountains lying there silent and immovable, as they have been for countless ages, and yet with a meaning and purpose which are not dead. For down their slopes flow the living waters, and the meadows are green where the sheep and cattle graze, while below are cultivated fields and gardens, and the homesteads of a hardy race dotted about or gathered into little villages. One sees how the mountains make the land what it is. Here are some of the first lines of a great purpose, which has formed and moulded the earth, rich in treasures to be gained by patient strenuous labour, a fit home for brave and faithful men.

But this is not all of which the mountains speak to us. While we read in their silent steadfastness this good purpose, and like to think of them as the bones and sinews of our land, they have a life of their own, apart from our special human interest—a life of grandeur and beauty—and it is in companionship with these that we find the special delight of a holiday among the hills. There is so much to uplift the heart, such visions of calmness and strength, such largeness of view, and often in the marvellous lights and shadows of sunset, such purity and peace. We say, there is a voice in the silence and the solitude, a presence among the hills ; Nature is speaking to us in parables. And so she does : but in truth it is the voice and it is the presence of the living GOD.

While we are enjoying a glorious ascent, or threading our way along some charming valley, we do not, perhaps, think of it. We are simply given over to the pleasure of the moment—and it does us good. It is rest. It is re-invigoration. But then we come to feel that we are filled with new life, we realise the greater strength and capacity of our manhood, and are eager for fresh service. And there comes to us quiet moments in which it is clear who has given us this life—who through that keen air breathes new vigour into us, who in the solemn silence of the hills, in the beauty of which we have no words to speak, come with a benediction upon our souls. Thus in the solitude we are with Him, and He shows to us of the infinite riches of His loving kindness.

Whether it is among the mountains or down by the sea, or in any quiet, beautiful country place, the truth comes home to us with new vividness : This is the temple of His praise. We are glad to go up into it, and give thanks to Him.

MISTS ON THE CUMBERLAND FELLS.

AFTER three days of brilliant sunshine and unclouded sky, the mists gathered about Great Gable and Scawfell Pike, drifted over Eskdale, covered the heights of Bow Fell and Rossett Crag, and then crept slowly down into the vale that lies between the Langdale Pikes and Pike O'Blisco.

It was Sunday, and I had thought to go over the lower fells from Dungeon Ghyll to Easedale, and so down into Grasmere, and perhaps to the old church there, in which, for more than fifty years, Wordsworth had loved to worship. But the gathering mists changed my purpose, and I went up the valley at the head of Great Langdale to watch them as they wreathed the heights and moved, silent and shadowy, along the slopes.

How wonderful is the change which these masses of soft, grey vapour effect among the hills, where is their native home. The summits, showing here and there above them, look so much higher, and the crags, now hidden and now bare, seem more sternly rugged than when the sky is clear, and the sunlight clothes them. The Langdale Pikes that Sunday morning took on a majesty of impressive power, such as, being of no great height, a stranger to them had not thought to see. And once, when the long, slanting edge of Stickle Pike was visible as a sharp black line, cutting the grey folds of mist high up towards the hidden sky, a sense of the grandeur and mystery of mountain forms was borne in upon the mind.

As morning drew towards noon and the mists crept lower, it was curious to watch them flow through the deep gullies which the streams, or Ghylls, as the Dalesmen call them, had worn into the mountain sides. I saw one of them, when about half way down, suddenly reach an arm across, at a sharp right angle to its course ; and this continued over the slope until it reached another ghyll, thus joining the two downward currents of vapour. A great square was thus marked off on the side of the hill, the top of which was hidden in dense cloud. This dark square mass, edged by the pale mist steadily flowing on three sides, had a quite indescribable effect, when, for a while, no other part of the mountains in that direction could be seen. Some grand mysterious massiveness seemed veiled, and yet unveiled there, filling the mind with an awful and strange joy. Presently, from far up the valley, a dark form winged its way out of the gloom, and a raven, silent as the mist, went by and disappeared behind a crag. It was the living spirit of those solitudes, and gave to the scene and the occasion the last touch of mystery and wildness.

Gradually, as the day advanced, the vapours grew more dense and more enshrouding. Peak after peak was hidden, and all the higher slopes were folded in, and the steady rain fell, and the streams became more strong in volume and in voice. Wandering there in that vast temple, whose walls were mountains, whose incense-clouds were the wreathing mists, whose music was the gently falling rain and the sound of rushing waters, a deep glad feeling of worship and of fellowship took possession of the soul. A calmness, great and profound, came over the mountain solitudes and brooded in the moist air of the valleys. The inner unity

of Nature and of Life made itself real to thought, and the sacred solemn harmonies of the world could be more clearly heard. The peace which is within and above the discord and confusion of things seemed to pervade that lonely place, and made it strangely good to be there. The happiness of something more than hope came into the mind—a silent and unsought beatitude of love. Surely, then, the opposing strife and conflict of the elements, in man and Nature, are only apparent; the inner unity alone is real. Some great friendliness of being dwells amid the turmoil of affairs. Those soft yielding mists and those rugged moveless hills are as *unlike* as things could well be fashioned. The hard outlines of the one, the plastic, pliant folds of the other, seem strangely opposed. Yet how they blend and harmonise; how glorious the effects which their unity of contrast creates; how wonderful the play of those passing vapours around the forms of solid mountain and unyielding crag. The fellowship of things so different, so alien in appearance one to another, wrought thus in majesty and splendour of surpassing grace! Even so is it with all life, when, in moments of clear vision and calm thought, we see it aright.

A few days later, at high noontide, after a morning of storm and of drenching rain, a last sight of those same hills was granted me. It was from the top of Orrest Head, above Windermere. Behind, to the east, a great cloud hung, black and threatening, with low mutterings of thunder, its side nearest the sun edged with brilliant light. Below, to the south and west, the long winding lake lay calm and clear after the rain, its islands reflected in the still bright waters. Far beyond, in the west, the Great Fells stood out—the highest still crowned with mist, the lower slopes dark purple, lined with silver where the streams and torrents hurried down. Above and behind them all, vast white cumulus clouds were piled up in irregular masses, like higher hills built into the sky itself. So in their splendour I left them—the vision thereof a joy for other days, a help mid other scenes.

W. J. J.

THE TWO CROWNS.

BY THE REV. H. SHAEN SOLLY, M.A.

"Now there went with him great multitudes, and he turned and said unto them: If any man cometh unto me, and hateth not his own father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv. 25, 26.

THIS is one of the sayings of Jesus which we are in the habit of treating as an exaggeration. Some think that Jesus can never have uttered such language. Certainly, it is practically disregarded by those who consider themselves his disciples. Nevertheless, there is a meaning in these words which we need not doubt was in the mind of Christ, and it is a meaning which we should understand before talking lightly about Christian discipleship. To help us realise what this meaning is, let me describe a picture in the Royal Academy. It is a picture which aims at the expression of a profound religious truth; it is painted by one of the best of our living artists—we have far too few such pictures by such men. Whether it has fully realised its high aim is a question on which there may be difference of opinion. I do not attempt to deal with it as an art critic, but merely to speak about what it said to me as a preacher.

The picture is called "The Two Crowns." The centre is occupied by the figure of a young king on horseback. The white horse is a noble animal, proudly conscious of honourable service. The king's armour is magnificently painted, and indicates the splendid warrior of the Middle Ages. His face is turned full towards you, and it is a good face, the face of a strong earnest man who means to do what he believes to be right. He is a king who will govern as well as reign, and do his best to govern well. We may take it that he will seek to fulfil the words of our Prayer-book, making his country "the stronghold of right, the refuge of the oppressed and the moderator of lawless ambition." Gathered around him, and forming part of a grand procession, are his people, joyous and trustful; the look of admiration and loyalty is on every face. He can command a willing service, he can count on enthusiastic support. On his head he wears a crown, one of the Two Crowns. It is made with gold, and richly set with flashing jewels. It is the symbol of wealth and power; yes, and of all that wealth and power may command when wisely, rightly used. There is no hint of evil on this side of the contrast, and that is what makes the other side so infinitely impressive. For the other Crown is the Crown of Thorns worn by Jesus on the Cross. By the road along which the procession is passing there stands a tall crucifix—familiar object in a Roman Catholic country—and the Christ whose kingdom is not of this world, dying on his Cross of agony, meets the eyes of the young man whose kingdom is of this world, and who rides past, every pulse throbbing with strength and joy.

The picture conveys a profound truth. Take the greatest and most successful monarch who has ever reigned upon earth—perhaps Charlemagne, or anyone else whom your knowledge of history leads you to suppose has done most good in the world. His achievements, however great they may be, shrink into insignificance compared with the influence exerted by Jesus dying on the Cross; an influence which has been steadily growing for nearly 1900 years, and which we cannot doubt will continue to grow for thousands of years to come, for it is an influence won over human hearts. Raise the glory of the earthly Crown as high as there is any warrant in all history, nay, as high as your historical imagination can conceive, and it will not approach the actual sober facts which tell of the divine glory won by Jesus on the Cross of absolute self-surrender.

Now we may see what Jesus meant by those words when a great multitude went with him, and he told them on what terms a man could be his disciple. Jesus meant that the work he was about to do could be done only in the way he was about to adopt, the way of utter self-sacrifice. Jesus meant that his own way of establishing the Kingdom of God upon earth was the way of self-renunciation and non-resistance; and that this multitude, who wanted to be his followers, but also to settle the way he was to go, could not be his disciples. To follow him, they must be willing to go his way; which was the way of non-resistance, leading to the Cross. On other occasions, Jesus required poverty as a condition of discipleship. This was a counsel of obvious prudence. If you are not to resist a man robbing you of your coat, but to let him have your shirt also, it is obviously best to hold no property which can possibly excite cupidity. Sell all that you have, give to the poor, and then it will be comparatively easy to follow Jesus. And it will be comparatively easy to hate one's own life. This is no uncommon state with those who have failed to attain every object of their desire. There are many who have sought for worthy objects, and have tried hard to attain them, and have failed in one after another; it makes little difference whether they have failed through their own fault or not. Assuredly it is not love of life which keeps them in this world, but a sense of duty. Their service is to stand and wait the summons of their Lord. All this is comparatively easy, at any rate, to those who believe in a future life of Heavenly happiness; and there have been thousands of Christian disciples equal to all this. The real difficulty begins with those relations of domestic life to which Jesus referred when he said, "If any man cometh unto me, and hateth not his father and mother, and wife and children, and brothers and sisters, he cannot be my disciple." We need not press the word "hate." We do not forget that the religion of Jesus is the religion of love. If we are to love our enemies, we are not forbidden to love our best friends. But Jesus meant *something* by those terrible words. At any rate, he meant that the honour due to father and to mother, the love claimed by wife and child, the affection which binds together brothers and sisters, must all come second to something else, that all their interests must be sacrified if this is demanded by the principle of non-resistance and the King's Highway of the Holy Cross.

An important consequence follows the recognition of this order of obligation. A man cannot choose whether he will have a father and mother, or brothers and sisters. He can choose whether he will marry a wife, and be responsible for the rearing of children; and a man is a dishonourable coward and an utter fool, if he thinks he can do this and at the same time be a follower of Jesus along the way that Jesus went. To sacrifice yourself is one thing, to sacrifice others for whom you have made yourself responsible is quite another thing. Jesus left his home at Nazareth, left his mother and his brethren—and how great a wrench that must have been we can guess from what we know of the depths of his loving nature—but Jesus never married, never gave any human being the right to claim his protection, and he warned off various disciples who wished to follow him without understanding what this involved. There was a certain work for God to be done by wearing the Crown of Thorns. That is what Jesus did, and he has had many followers who have done similar work in the same way. The influence of this principle of non-resistance and self-sacrifice is enormous when the self-surrender is complete; and where there is perfect love of God and absolute faith in heaven, there are many willing to follow where Jesus has led the way.

We may well wish that a modern attempt to bring Christianity to China had been made in this spirit. There have

been centuries in the Christian era when it would have seemed the natural thing for missionaries to undertake such work in the same way as Jesus. They would have gone as priests and monks, and perhaps as nuns; certainly not as married men and women. Some of them would have been martyred, but the Crown of Thorns might have won the victory if it had had the field to itself, and the cause of Christianity had not been stained by association with opium and gunpowder. It is not so easy to introduce Christianity a little at a time, mixed up with things of a very different character.

But is this the only form of discipleship to Jesus? Is no true Christianity possible to that young king wearing his crown of gold and jewels, and girt with his sword wherewith to make his country "the stronghold of right, the refuge of the oppressed, and the moderator of lawless ambition?" Is it equally impossible for modern representative government, with its magistrates and policeman, to follow Jesus? It is impossible for any organised human society to follow Jesus in doing the work he did by the way he did it. Such discipleship makes it impossible for any man save a scoundrel or a fool to marry a wife, for any woman to wish to be a mother. But is that what God requires and Christianity demands? "No," you will answer, "it is not." The monasteries of early Christianity may have been needed for a time, but they did not establish the Kingdom of God upon earth; and long before the Reformation came, they were hindrances, not helps, to the spread of pure religion. Christianity cannot require that multitudes of disciples should hold themselves free to follow Christ along precisely that path which Jesus trod. We are not to be content with renouncing the kingdoms of the world, and letting them become the prey of whatever evil has sufficient force to seize them. We are to win the kingdoms of the world for God. Very well, that is the conclusion to which we have all practically come. But it leaves us face to face with a problem of immense difficulty, the very existence of which is, nevertheless, generally ignored by those who talk lightly about following Jesus and carrying out the principles of the Sermon on the Mount. We have, each one of us, to decide how far we ought to follow Jesus, up to what point we ought to take his example for our imitation. We have to do this after having taken into account our present position, with all the responsibilities which, as a matter of fact, we have assumed. We need not wonder that there should be great diversity of opinion among equally good men when they have to solve this problem of more or less imitation of Christ. Let us further realise that following Jesus in self-sacrifice must be entirely an affair of individual determination and execution. It cannot be done by a Committee, a Town Council, a Parliament. It cannot be done by any one person in his capacity as trustee. However willing we may be to sacrifice ourselves, this is not the same thing as sacrificing others whom we have the power to save, and for whose safety we are responsible. This is a very simple truth, but it is perpetually being ignored by people who talk of Christianity being the same for nations as for individuals, and of Governments acting in accordance with the principles of the Sermon on the Mount. We do great harm to our consciences by talking of Christ's precepts as if we ought all to follow them, in our corporate as well as in our private capacity, while we never make any attempt to do this practically, or even feel any real obligation to make the attempt. What we do feel are binding on us in every capacity in which we may have to act are the eternal principles of Righteousness. But these are not exclusively Christian. They are universal as Humanity. They were the aim of the Heathen Roman Empire, and, considering the times, were sometimes realised there with a fair measure of success.

One final thought. We often hear complaints that good government wins little love or gratitude from those whom it benefits. Such complaints are unreasonable. The ruler whose kingdom is of this world can never hope, be he mediæval monarch or modern representative government, to win and wear the Crown of Thorns. He must be content with doing justly, and loving mercy, and walking humbly with his God. He must cleave fast to the eternal principles of Righteousness. Such is the Crown of Glory for him whose kingdom is of this world. Let him not hope to win much gratitude or love. The victory over the human heart, the victory which takes captive human admiration and affection, rising into adoration, is reserved for him who wears the Crown of Thorns. It is the Cross of Christ which has changed human nature.

"RICORDO DI PERUGIA."

The outlook upon the Umbrian plain and Tiber valley from the Perugian hilltop is one whose beauty neither pen nor pencil can reproduce. Difficult, too, is it to convey, even in part, the charm of poetic, historic, and also transient, present association with which the broad landscape, the nearer nestling town, and the immediate city piazza teems. A multitude of impressions contribute to the general pleasure sensation that is experienced in the apprehension of all the stimulating, inspiring beauty that is here so lavishly revealed. To realise the sources of a few of these may perhaps serve but to increase the appreciation of it.

First of all, the blue sky of Italy, and the luminous white clouds that course the heavens and lend their aid, in purple shadows on the plain to the harmony of colour in the landscape. Then the rounded opalescent hills; noble, diverse, individual in shape, yet blending in a homogeneous, unbroken, waving outline, of which the faintest part between two heavily shaded curves—Subasio and a sister hill—is formed by sharper indented snow-covered peaks which recall the Sabines. They are further away, and they do not belong in character to this landscape; they are fitter to look upon Rome and its Campagna—upon scenes of greater activity, the strife of contending forces through all time in the progress of the world—than on this more peaceful land; where, to be sure, though one easily forgets it to-day, peace has not always reigned nor the suave rule of the benign St. Francis obtained—where, indeed, the gleaming white cities have fought for mastery, though now on their respective hilltops they sit like brooding doves. But in this valley it has been the small things that have been fought for, the trivialities that men magnify, as ants may do the obstacles in the way of their hurrying scramble to attain their paltry ends. Such have been the bones of contention in this land, and not the great soul-stirring, powerful principles, the clash of whose contending forces has resounded where the snow-clad peaks look down on the arena of some of the world's greatest moral conflicts—Rome.

Peace there is now on the Umbrian plain, and the cities that crown the hilltops or spread themselves cosily over the fertile slopes look, indeed, like gentle doves upon their nests as they gleam in the afternoon sun. Spoleto in the far distance, Spello, Monte Falco, Foligno in the plain, and nearer at hand Assisi, are so many white patches. But, once invested with individuality, they appear to smile joyfully at one another, giving each other greeting. Time was when each was busy with her own aggrandisement, which meant the despoiling if not the destruction of her neighbour; when each vied with each in wile and stratagem to outwit, to conquer, and to wrest the small advantages each was bent on acquiring. Each had her men-at-arms, her leaders, her great men; none the less great because their sphere and their fame were sometimes circumscribed by their own city walls, and certainly in few cases reached beyond its immediate neighbourhood. But the names and the feats of each city's captains, defenders, gonfaloniers and feudal lords are treasured and honoured by each. The city's history is the history of her lords and noted citizens; and her fame is in the successful enterprises in which these engaged against the neighbouring cities and their own counterparts therein. The glory of each city's lord was achieved in the struggle and victory of his armed host with and over that of a neighbouring baron of the country-side. And the individual memories that lend lustre to their respective annals should be treasured by these cities for the very reason that henceforward their history shall be written collectively under the name of Italy. Perhaps it is the consciousness of having reached a safe harbour after the long tossing through tempestuous ages on a sea of vicissitude, that causes them to-day to smile at one another so benignly. One point of rivalry they yet possess, however, that of the tablets and statues they vie with each other in rearing to the memory of the Liberators of the Fatherland, and to commemorate the passage of one of these great men through their precincts.

It is a far cry back to the thirteenth century, to the days of St. Francis of Assisi; and wider than the actual space in time would seem to be the distance that separates the thought of the nineteenth century from that in which the "Canticle of the Sun" was written. Yet perchance its author, in the phraseology of his Christian Pantheism, expresses more acceptably the essence of the humanitarianism of the present day than do the rational eclectics of our own time. Here at least might be found the meeting-ground of vastly diverse centuries, and the reason for the revived interest in and appreciation of St. Francis in this age.

Assisi gleams in the afternoon sunlight, and a moment ago a passing cloud cast its shadow upon the village so that the church of St. Francis alone stood out in high light, eclipsing the buildings behind it. And another spot of intense light low down in the plain was Santa Maria degli

Angeli, the Porziuncula, which is never hidden. It may be seen at all hours and times, rising up a white mass amid the dark verdure of the plain; and it never fails, as it meets my eye at least, to recall that "Fioretto" wherein is described the feast of St. Clara with St. Francis there; and how the wood about seemed to the inhabitants of the surrounding hills to burn; and it was the glow of spiritual grace, the ardour of divine love in those there assembled which caused the glory that was seen, and not the material fire which could consume and destroy. One can fancy St. Francis walking endlessly over the fair country, journeying from village to village, from one retreat to another, caring for the spiritual welfare of the brothers he established in them; working for the conversion of the villagers in all the country round about, performing acts of mercy and deeds of love which took on the grace of miracles with the halo of divine interposition around them, in the mind of the simple folk, and as such were garnered in their memory, from which later they blossomed anew in the "Fioretti," gathered and preserved for all time by reverent and devoted hands. The sweet savour of that life lends enchantment to this country-side, where the saint, the seer of visions, the transcendentalist was evolved from the youth of compassionate heart, loving impulse, and tender reverence. Who shall say in what measure the fair peaceful country, filled with so much evidence of God's special bounty in its rare beauty and fertility, contributed to mould the character after it had determined the disposition of this "meek servant of Christ" (poverello di Cristo), as he loved to style himself?

Certain it is that on those long journeyings up and down the Umbrian hills to the numberless little hamlets that they bear, much time and much inspiration he must have had for meditation and reflection in the earliest days, before his course was made plain, on troublous questions which assailed his mind and heart for solution; and later, when he had set all doubts at rest by electing to follow Christ simply and solely without deviation in the smallest particular from his conception of the evangelical life, on the compiling of the rule, whereby all men should be brought to the knowledge of that in which a righteous and holy life consists. Later still his thoughts must have been occupied with the practical details accompanying the founding of the retreats. And last of all we must sorrowfully think of him in renewed trial and distress of mind, when Papal disapproval, dissensions in the order, departures from his austere rule, darkened his declining days. Let us not pause on this scene. It represents, alas! the fate of all great movements impelled to their zenith by the inspired force of their leaders, and destined to sure decline by the less noble action of presumptuous followers. A time comes later when they reach the level wherein they best fulfil the requirements of humanity; a level beyond and below which the zeal of enthusiastic supporters and the ill-will of jealous critics have meanwhile respectively exalted and debased them. It is pleasanter to picture this sweet soul absorbed in the contemplation of things celestial, removed from the haunts of men in some place of seclusion, some forest retreat where, mingled with his prayers and devotions, the influence of Nature which he loved so well spoke to him in the murmur of the leaves, the songs of the birds, and the gleam of sun and stars overhead. Often in the "Fioretti" are these retreats spoken of; and one can fancy them as leafy bowers chosen and appointed by the saint as the temples of his meditations. Well may the little hill-town be proud of this gentle son. He is the epitome, the impersonation of this peaceful smiling country—as it is to-day—not as it was in the days of strife and contention. Great and penetrating, indeed, must have been the power and influence in its own time, which has glorified Assisi in the hearts of succeeding generations, which caused the rearing of San Francesco, inspired Giotto's wondrous frescoes, and keeps alive the spirit of the Brotherhood, so that it counts its adherents by thousands, so that it builds costly convents to shelter them, and plays a part in the lives of the rich and noble, by means of its "Third Order" to this day.

Assisi lives still on this memory, and not even the waves of nineteenth-century progress that beat down the barriers of prejudice and custom and dissolve the links of association so relentlessly, have ever been able to overcome or even to dilute the spirit of mediævalism which pervades its desert streets and somnolent "palazzi." How can one think Assisi was ever the scene of busy mercantile life, or that it offered opportunities for the riotous living in which the saint's years of young manhood were passed. It is more credible that these latter were dark touches added later to heighten the merits of his renunciation, to define more sharply the contrast between the human being and the saint when the son of Pietro Bernardone attained to the fulness of honour through beatification. The dome and expanse of wall, always aggressive and prominent in the plain, do not speak to one of the life lived at the Porziuncula. That retreat amid the "wood" so often mentioned in the "Fioretti," so beautifully imagined and described by Sabatier, with its characteristics of retirement, seclusion, and austerity, is in nowise recalled by the opulent basilica which rears its inartistic mass prominently on the plain. This, however, is only the case when viewed from a distance; nearer acquaintance reveals a greater charm in pious association.

The Tiber leads to Rome; hence in the glimpses of its reaches it but suggests the change and strife of Rome turned capital with the dignity of having been the jewel most coveted, dearest bought, and last to be acquired for the Crown of United Italy. Other than this the Tiber may speak to some of remote times, but always of invasion, of conquest, of battle; and always concerning Rome. Here and there, upon the sloping hillside, gently bearing down to the plain, are to be seen villas in their gardens. The vineyards and groves belonging to each secure the privacy of its inmates who, doubtless, are varied as to social station and general prosperity. Within the walls of each, doubtless, are being, and have been, enacted the life-drama of noble and simple. These villas lend "the touch of nature that makes the whole world kin," the homeliness of every-day existence in all lands alike, to the scene whose speech has hitherto been in classic periods. Might we but listen to what passes behind those close shut blinds in the cool, shaded rooms from which the hot summer sun is carefully excluded, we might hear—and, perhaps, with relief—a lighter strain of lyric verse sung sweetly, serenely, sincerely, in indifference to, and oblivion of the grander but less human harmonies without.

San Pietro thrusts its picturesqueness on the view, quite near at hand, a jutting bastion from the fortress that is the town. An anomaly is here to be noted, for if the church's calm shelters a few of Perugino's and his pupils' sweet saints, Madonnas and angels, hard by, alas! to-day is the ground allotted for gun-practice. The bare black target is too nigh, and the shocks of repeated shots shake the venerable building too irreverently at times. It is one of those relentless waves of which mention was made above. So are the barracks, swarming with soldiers; so are the cavalry barracks, where the horses stand picketed in the shady court all ready for exercise and drill; so are the quarters of the Royal Carabineers, very important personages, and right royally lodged. But we forgive the waves their ravages when we are wakened betimes these lovely summer mornings by the strains of martial music that announce the exit of all this military multitude to execute its daily drill and parade on the Piazza d'Armi, which we overlook. The shrill, blatant trumpets mingle with the more sonorous brass of the regular band and the measured beat of drums, to swell the enlivening sound to which the battalions march from barrack to campus. Like machinery in motion, these rows of drilling human beings appear from the height at which we view them; and the officers moving, too, on horseback are puppet-like and unindividual. It is all over—this hour of play at the first principles of warfare—quickly and quietly, and the drums, trumpets, and horns sound the return march. By eight o'clock the men are safely back in barracks, ere the sun has had time to dispel the mists of the valley, to temper the chill, bracing morning air, or to make his rays uncomfortably felt. The officers come slowly up the hill later, in twos and threes, walking their horses and sufficiently in advance of their orderlies to discuss undisturbed the progress of the fresh recruits, and the wider topics into which the conversation drifts. They are dusty and they are in fatigue dress, but they appear thereby but the better and more efficient officers and workers.

There is a great, blank, styleless building which presents one of its bare faces to our gaze. It is of a nondescript order of architecture, and its dismal aspect is intensified by the permanently closed shutters of its windows. They are like the closed eyes of a corpse, and the resemblance extends, for expressionlessness, to the entire edifice. It is the new town hall—the Municipio—which only wakes to life once a year at the meeting of the provincial legislature. It seems too large, too extensive, too ponderous for the function it is required to fill. It is unwieldy, and perhaps thereby it prefigures the complex and still unsystematised order of things which reigns in the governmental processes of Italy.

Last remains to be mentioned the "Giardino Publico," immediately below the window. One may easily count the trees and shrubs of which it is composed. But though it be small in area it represents the meeting-place, the "Corso" of

all Perugia, and on a Sunday afternoon it and the adjoining "Piazza del Municipio" are crowded with loiterers come out to see and be seen, who satisfiedly promenade within these narrow limits, secure in the irreproachableness of their provincially fashionable attire and the equally proper and conventional mode of their present pastime. It is so pleasurable, this sense of perfect satisfaction; no troubling doubt, no disturbing uncertainty as to the aspect of one's bearing and conduct in others' eyes. It is this reposeful sentiment which contributes doubtless largely to stamp on the features of the Peruginese the mark of tranquility and imperturbability; no shadow of nervousness or restlessness is there, only, perhaps, as Perugino has so well depicted in the reproductions of his townspeople turned into saints and Madonnas, a gentle surprise, a vague, but perfectly calm, wonder, backed always by entire complacency.

The soldiers are quietly performing their duties in the courts of the barracks, the watchful "guardie" pace slowly, lazily through the "Giardino Publico," and lean occasionally against the parapet gazing vaguely down upon the winding road beneath and out beyond over the wide expanse of plain. Quietly an old man goes about his business of cleaning the already spotless streets. Peace and calm reign everywhere; hurry and bustle are unknown to this dignified population, and if thereby they fail to advance much in the world's march, they gain by the gentle pace at which they move pleasurable benefits by the way which we pass over or forget to note. They accept and possess the peace which we strive to attain.

Perugia. K. R. C.

OF GREATNESS.

"UNIVERSAL History, the history of what man has accomplished in this world," says Carlyle, "is at bottom the history of the Great Men who have worked here. They were the leaders of men, these great ones, the modellers, patterners and in a wide sense creators of whatsoever the general mass of men contrived to do or attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realisation and embodiment of thoughts that dwelt in the great men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these."

This hero-worship of Carlyle's may be an exaggerated philosophy of history. A brilliant agnostic writer speaks of it as "foolish Carlylese"; while Dr. Creighton has declared the doctrine which Carlyle held of the social office of great men to be "immoral." This appears to be answering extravagance by extravagance. We may admit that the Sage of Chelsea was not unafflicted by the prophetic malady of partialness. The awful intensity of soul which makes men seers and prophets often robs them of that equipoise which yields the whole and steady vision of life. Carlyle's theory may be erroneous but, while we abuse, the phenomenon of "greatness" remains unsolved.

A fuller knowledge of the *modus operandi* of human evolution has disclosed to us that the formers and reformers of human societies were not the benevolent despots that Carlyle would have us believe they were. The idea of human uniqueness, if the phrase may be allowed, has gone to the limbo of many another cherished idea. No man has ever been *separate* from his fellows. "Every one," it has been said, "is a bundle of his ancestors." And as with the individual so with the collective life. Those inventors whom industry decks with her choicest laurels are the debtors of a thousand obscure toilers. Multitudinous hands from a forgotten past offer them the material through which, by the discernment of genius, they perceive a unifying principle flowing. The inventor but gathers into a group the scattered fragments around him to endow them with the utility of a larger purpose.

An analagous process occurs in the realms of religion and art, of intellectual attainment and political movements.

We often imagine that our age is the debtor to one or two minds for its master generalisations. Yet nothing could be more erroneous. Mr. Clodd not long ago gathered into a volume the premonitions which earlier ages had of the evolutionary idea. It was apprehended, though with great imperfections, centuries before our era. In its more modern aspect it was sown by Erasmus Darwin, "watered," as Grant Allen says, "by Buffon, Lamarck, and Robert Chambers. In the fulness of time Charles Darwin, Herbert Spencer, Alfred Russel Wallace, came to consummate it. But evolution existed before Darwin; he was but the man who gave expression to that which was dimly realised." It is the same with the other great generalisation of our own time: the Conservation of Energy "with clouded eyes Kepler and Newton and Laplace had discerned the path which led towards it. Rumford caught clearer glimpses of it, Grove gave it something like definite form, Joule, Helmholtz, Clerk Maxwell, and Balfour Stewart crowned the slowly growing edifice. But the glory of the structure belongs to no one man."

A truer conception of the growth of collective man has torn the veil which concealed from us the human features of the demigod and hero. The monarchs of human thought and action are unable to exact from us the same degree of homage which our not very distant ancestors yielded to them. We have, as it were, rationalised them out of the celestial into the mundane. We say now that "the gods of fable are the shining moments of great men."

Yet, notwithstanding this disillusion, which is born of ampler knowledge, we still persist in yielding homage to "great men"; we still call the lofty spirits that reach beyond the ordinary attainments of men "great" without knowing exactly what we mean. And this form of apotheosis provokes us to ask: "What is this quality in a man that allures and retains the affections and reverence of his fellows—that brings him a fame which the generations cannot tarnish?

The great man is primarily a seer. His piercing vision cuts through what Carlyle was fond of calling the *simulacra*, the merely apparent, and perceives the warp and woof in human affairs of purpose and Providence. He is no stickler for preciseness of terminology, but snatches the appellation for that which he sees behind the visible from the shelves of his temperament. Nor are the convictions which he holds with such tenacity, and promulgates with such insistency, reached after traversing the straight path of logic; they are rather apprehended as "in the twinkling of an eye." The "Greatest of them all," 2,000 years ago, told men to "be perfect"; and also how community of interests wrapt mankind in a sublime unity. To-day learned tomes are written to show that human society is held together by those very centripetal and centrifugal forces of Egoism and Altruism. He saw the greatest fact of human life, intuitively, a fact whose implications nineteen centuries leave unexhausted.

The great man appears to be endowed with sensibility to realms alien to his contemporaries. By a strange intuition he discerns the latencies of his environment. But his is not the illumination which severs him from mankind; it is rather a flash which reveals to him the path along which his fellow man is destined sooner or later to tread. The "possible" is the sphere in which he lives and moves and has his being and which compels him to gird incessantly at the "actual." He *knows* that man must mount one step higher. His own generation bespatters him with the muddy epithets "visionary," "unpractical," "impossible." But the ages that follow realise his vision and make the impracticable a common-place; an achievement of the impossible; and are soon awaiting another great man to lead them. Yet a step further on, "He is a great man," says Emerson, "who inhabits a high sphere of thought into which others rise with labour and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections and keep a vigilant eye upon many sources of error."

Great men are indeed those master spirits who have climbed the hills that conceal the horizon from ordinary mortals and have gazed out upon the illimitable. And from their lofty altitudes they struggle to spell out something of the apocalypse that has been vouchsafed them. Yet the declaration whether it be expressed in an act of heroism or in the music of literature, whether it be with the inspired brush of the painter or in the spheric melodies of the musician, must own some affinity with the general, though, perhaps, vaguely realised apprehension of mankind, or it but pants into unreceptive space.

Thus we know that greatness is not the attribute of a being divested of his humanity; but is rather the consummation of his humanity. No chasm divides the great man from those who are not great, he is the brother with the clearer vision.

> O God, make no more giants;
> Elevate the race,

says Browning. Our invocation would rather be that we might have more giants, for they elevate the race by disclosing to man his glorious destiny, the ever receding goal of perfection.

S. G. NEAL.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. B.; H. B. B.; T. B.; E. H. C.; F. E. C.; C. A. F.; A. A. L.; H. L.; T. L. M.; J. N.; H. S. S.; W. T.; D. W.; J. R. W.; W. W.

THE CHURCH AS A HOME.

A SERMON by Dr. Brooke Herford on "The Church as a Home," preached in Rosslyn Hill Chapel, appears in the *Christian World Pulpit* for Aug. 22. The text is Psalm xxiii. 6, "I will dwell in the house of the Lord for ever." The preacher having spoken of the value of the Church as an elevating influence in human life, and of the significance of even casual attendance at religious services, gave the following illustrations of the true home feeling in such associations :—

"The slightest association of this kind is a proof of the greater thing; a witness that the rooted human feeling and need is still there, and it also still gives a chance for it to be awakened anew into life and growth. I think one of the most pathetic things in the great drive and worry of human life is the way in which the deeper life keeps feeling for some touch of sympathy, even in those who have thought they have got beyond the churches and generally say they don't care for them. I wonder how many in all the places of worship in this great city to-day are something of that kind, people who have entered in a casual way or lonely people who have come here to this great hive afar from their homes, and all has seemed strange to them. Perhaps life has been hard to them, and they have formed no new ties and have not felt like going to any worship, but to-day—this bright morning—some thought of the past came over them and they went out, and seeing people thronging into a church, entered also. And to some who had just been listening in the aimlessness which is all Sunday brings to many, a strain of an old familiar hymn called out in the street, touched some unaccustomed chord of tender feeling and drew them in likewise. Others again have gone and sat in some corner of a great cathedral just for a little rest.

"I met again last summer on the Rhine a lady, an educated lady, who twenty-five years ago had cast off all the religion she had ever known in her convent school, and had done with the whole thing. She entered my church in Chicago, and found there something so different to that to which she had been accustomed that she came again and again, until at last she found a church home which, she subsequently told me, had been the blessing of her life. She is a lady of high culture and had then just taken her doctor's degree in science. Well at the other end of the scale I think of a woman, about the dirtiest and most forsaken I ever knew, who came to have the same home feeling in my chapel in a great English city. I had been taking my Sunday-school children out to sing hymns in the street, in a sort of provincial Seven Dials, and afterwards I invited any bystanders who chose to do so to come back with us to our chapel. And this poor woman straggled in and something touched her and she came again and again. At first no one would sit near her, but she came clean and tidy at last, and by the grace of God, and helped by some kind women, she became quite changed. Next to the decent home that by-and-by she got about her, she felt our chapel like another home.

"Of course, those are extreme cases, but how many have I known, even in our own little churches as I have gone about among them, whose first going in has been just as casual, and who are now earnest members of our household. Here and there, when they first entered they did so with trembling and half afraid, having had it dinned into them that a Unitarian Church was a dangerous place. Well, I bless God for every slightest tie, even curiosity or passing interest in some subject, or of mere weariness or neighbourly friendship, which draws so many people even casually for any single time to these old institutions of God's worship and Christ's Church. But while I bless God for everything, even of this casual sort, I bless Him most because even these least things are rootlets of the greater thing; that great human drawing towards some upward thought and association of religion, and it is of that greater thing that I want to speak to you, not as a casual thing, but as a regular factor of life—the good of having a church home.

"A home that all value. We know what that means. We don't sit there all our time, but from thence we go forth to toil and struggle in the world. Then we return for life's innermost peace and friendliness, reposefulness and renewal. Just so is it when we make the church into a home—a "dwelling-place," to use the Psalmist's words. Thither we go for the inspiration, fellowship, and renewal of that deeper life in us; thither we go as children gathering about the feet of the Great Father, to feel His presence and to feel it altogether, and thence we go forth to do our busiest and highest part in the world. That is the use of the church. Not to be always in it. That was the old monkish idea. They desired to make a permanent sacred enclosure where God's saints might live out of the common world and so keep pure amid never-ceasing worship or as nearly so as might be. But Christ teaches us a nobler idea, the idea of home and of active life in the world, and doing its work and busy in its interests; and religion, with a constant spirit setting up this other home of prayer and worship where we feel together peace, rest, refreshment, a common fellowship to the infinite life, and brotherhood to each other. So we renew life at the best part of it."

IMPRESSIONS OF AMERICA.—I.

WHEN the Council of the British and Foreign Unitarian Association selected me as one of their representatives on the occasion of the seventy-fifth anniversary of the American Association, I fully appreciated the honour done to me; not without some little wonder, which still remains, why I should have been chosen in preference to half-a-dozen others whose qualifications are superior to mine. But I have made it a rule of life never to seek honour or office, and never to refuse them when offered unsought. So I accepted at once, gratified but not delighted. I never wanted to go to America: if I dream of foreign travel with time and money at my command, it is to Greece and Palestine, Egypt and India, that my affections incline; and for this year I had in mind a visit to an historic land, which I was already enjoying by anticipation. It was with some little disappointment, therefore, with no expectation of profit or pleasure, that I looked forward to my visit.

And disappointed I have been indeed! deceived of expectations which were only of uninteresting novelty, wealth without culture, and enterprise without gentleness. I look back upon my American visit as one of the most valuable experiences of my life, and am conscious of an obligation to our Association which would be burdensome, were it not that I have long become bankrupt of thanks, having all my life received on all hands so much more kindness and honour than I can possibly esteem myself entitled to. In the extremely improbable case of my ever growing rich the Council may reckon upon a repayment to their funds, with compound interest at 10 per cent., of the sum they granted me for travelling expenses. It is due to them, indeed; for my profit has been great, and theirs, I fear, very small.

Impressions! of a six weeks' residence in a country whose boundaries are two oceans, whose area is almost as great as that of Europe, and its population over seventy millions. What business have I with any impressions except just that of my own incapacity to form any opinion worth hearing or having? I have lived twenty-four years in Leeds, yet would not be at all confident that I could rightly judge of the city and its inhabitants, their character and habits. What can I know of the United States?

Still, I have my impressions, and I put them forth for what they are—not facts but seemings, how things did appear to me. As such only are they of any worth.

I must begin with a confession which will grieve some of my best and most honoured friends. I went to America to represent the Unitarian Association; there are those of us who would refuse to do any service or accept any honour in the name of that sectarian body, which is supposed to be the incarnation of dogmatism, exclusiveness, arrogance of unbelief, which distinguish it from our grand old liberal "Presbyterian forefathers." "Cannot our people"—I read in an eloquent appeal from the dear "Open Brotherhood"—"cannot our people" (but "our people"—is not this a little narrow, as if there was a distinct "we" who were distinct from other peoples?") "and their Association abandon once for all the carved and painted fetishes of name, and once for all leave 'Unitarianism' and its so-called church and its theological flags and fences to perish in the dust?" Alas! after long years of halting between two opinions, now confessing myself a Unitarian minister, and now declaring that I was simply a minister without other qualifying adjective than Christian (and that only if other Christians were good enough to allow me the use of it; if not, it didn't matter about names), I return from America avowing myself the Unitarian minister of a Unitarian congregation, and I have done for good with painful and wholly futile efforts to make people understand what I am not and what I am, what my congregation is not, or what it willingly avows itself to be. Have I not been advertised in the *Providence Evening Telegram*, under the heading "Unitarian," and as "Delegate from the Unitarian Churches of England"? I blushed to read it; of course it wasn't the fact, for the Association, not the Churches, sent me, but I feared the good folk of Providence, nurtured in traditions of tolerance older than any we own, would not under-

stand my modest protest if I sent it to Monday's paper, and would conclude either that I had abandoned Unitarianism, or that I was one of the queer folk who needn't be attended to by an otherwise busy world.

Of course I know but little of our churches in America. Mr. Bowie, who rushed through the country with an energy which should commend him to any company who needed an agent—only they won't get him—must have seen three times as much I did, and may have come to a different conclusion. But to me it seemed that the controversy about names, which never ceases to worry and hinder us in England, has there come to an end. I came across none, minister or layman, church or individual, who did not frankly accept the name by which otherwise the outside world alone knew them. All I met were Unitarian ministers of Unitarian Churches, united in a Unitarian Association with varied branches for promoting Unitarian activities.

If I could have perceived any signs that this unanimity was accompanied by a development of the sectarian spirit—that more than among us there was a disposition to look upon "the body" as an end in itself rather than a mere means, one of many varied means, to furthering the kingdom of God on earth—that there was a tendency to assume that ours was *the* Church, and with us alone was to be found "the way, the truth, and the life"—had I been aware of any symptom of the kind, I should have returned to England determined to abjure the name and do my utmost to prevent its intrusion in my own place of worship or any society with which I was connected. But I saw nothing of the kind, and I was all day long among ministers, at the rooms of the Association, at public meetings, in churches, in private houses, discussing, listening, and learning what I could of their thoughts and methods. Well, it may be that I am slow-witted to perceive the symptoms of the growing disposition to dogmatism and self-conceit and unwarranted assumption which define a sect, but if there is any such danger threatening our American churches it was wholly hidden from me. I found exactly the same spirit as that which pervades our Polynomial Conference. I heard no word which could give offence to Christian brethren of other denominations, no claim made in public or private to the disparagement of other Churches. Indeed the consciousness of brotherhood, with all working to the same divine end, seemed to be much stronger there than it is here; it certainly was not suppressed in any degree by the frank avowal of the Unitarian name.

So I have come back, determined, for what remains to me of life, to resolutely shun the question of names, and to allow myself to be called, as I shall be whether I allow it or not, a Unitarian minister. Nay, if some well-meaning people should call me, as I have been called, a—— Unitarian (the epithet even with two middle letters omitted would be unsuitable for a religious paper), I sha'n't object. Names are not of our own choosing, and ill names don't hurt, unless we fret about them. This is my first obligation to our brethren of the States; what else I have learnt of them, I will, by your leave, Mr. Editor, go on to tell in your next number.

CHARLES HARGROVE.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bolton: Unity Church.—The Rev. Wilfred Harris, M.A., entered on his ministry on Sunday week, when capital congregations assembled and gave him a hearty welcome. The social meeting to welcome Mr. and Mrs. Harris is announced for Saturday, Sept. 15. In a letter which he has addressed to the members of his congregation, Mr. Harris says:—"My first thought is of the sense of loss that must be felt in having an old and tried friend replaced by a new one. Coming among you at first as a comparative stranger, I cannot bring with me at the outset that intimate knowledge of your past life and thought, your joys and sorrows, such as only the friendship of many years can give, and there must inevitably be many ties of old association that you will miss. But we are to go together into the future, and as we now join hands and look out into the days to come, I pray that God may bless to us all the yet untrodden way."

Boston.—The services at Spain-lane Chapel for the last three Sunday evenings have been taken by the Rev. F. Summers, and have been warmly appreciated. The attendance was larger than usual, and anthems and solos were introduced into the services. On Friday week Mr. and Mrs. Summers, who have been spending their holiday at Boston, joined the choir and other friends in a delightful outing to Woodhall Spa. On Sunday afternoon Mr. Summers addressed the Men's P.S.A. at Shodfriars Hall.

Byker.—On Wednesday week, Mr. A. G. Peaston, who for the past fifteen months has been in charge of this Mission church, and is obliged to withdraw from the work, was the recipient of some pleasant gifts as tokens of the gratitude and goodwill of the congregation, and of the parents of some of the children, not themselves members of the church. The chair was occupied by Mr. Olsen, and some forty members and friends were present. The meeting concluded with the singing of "Auld Lang Syne."

Hastings.—The largest congregation that has gathered together for years assembled last Sunday evening to hear an address by Mr. William Clarke, M.A., on "Christianity and Civilisation." Mr. Clarke's standpoint was that Jesus had no thought of interfering in any way with the duties and obligations of the State. His one aim was to establish a kingdom in the hearts of men. When Christianity had interferred with government, or government with Christianity, the results were disastrous to both. It was a brilliant argument, strengthened by many illustrations from Mr. Clarke's wide range of study, and was listened to with breathless attention by the congregation. Mr. Preston is away on a sea trip of some weeks' duration, and during his absence most of the services are being conducted by Mr. E. Howard.

London: Highgate.—The members of the Highgate-hill Unitarian Church have learned with deep regret that the Rev. J. T. Sunderland, whom, after a six months' ministry they had invited to become their permanent pastor, and who is now in America, will be unable to return to them. During the past seven months Mr. Sunderland had endeared himself to the congregation, into the many branches of whose work he had thrown himself with great zeal and success. The reason of his leaving is the continued and severe illness of his wife, which necessitated his recent return to America. In his letter, read to last Sunday's congregation, Mr. Sunderland says his wife's condition is such "that there would be great danger attending an attempt to make the long journey to London at present or probably earlier than another summer. There is therefore no alternative left me except to send you word severing permanently my relations with the Highgate Church, for of course I cannot return to you leaving her behind." He adds: "I could not have believed that in seven months of time it would be possible to become so much attached to a people as I find I have become attached to the Highgate Church. I shall always look back upon my brief association with you with peculiar interest. It has given me some very dear friends. It has given me a deep and abiding interest in your church, your Sunday-school, your homes, your young people, your children, the Channing House School, and the earnest work which you are all doing to make the world better. I shall follow your future movements with much solicitude and interest." The news was received with deep sorrow, and the sympathy of the Unitarians, not only of Highgate, but of London generally, will go forth to one whose short residence amongst them had already given promise of strong leadership and wide usefulness.

Newbury.—On Sunday, Aug. 26, the Old Presbyterian Chapel was reopened after extensive renovation and redecoration, the services being conducted by the minister, the Rev. E. Turland. In response to an appeal made last autumn, enforced by a public meeting, reported at the time in these columns, the congregation have been enabled to put the roof of their old meeting-house into thorough repair, and to insert improved lead lights into ten windows, while the walls and pillars have been recoloured, the seats and ancient pulpit stained, and the exterior painted. Further improvements are reserved until additional means are secured, as the congregation is determined not to run into debt. At both services Mr. Turland dwelt upon the value of the traditions and principles inherited from their Puritan forefathers, and on the need of faithfulness to their ideal. He gave some interesting particulars as to the history of the congregation, which will shortly be more fully available in a volume, which is in preparation. The subject of the evening sermon was, "Public Worship, its Duty and Delight."

Newcastle-on-Tyne.—On Sunday, Sept. 2, sermons were preached in the Church of the Divine Unity, by Mr. Protab Chunder Mozoomdar, who took for the subject of his evening address "The Brahmo Somaj." Speaking of this "Society of Worshippers of God," as a result of the meeting of the East and West, of Hinduism and Christianity, Mr. Mozoomdar thus described its characteristics:—"Daily prayerfulness was their habit, their promise, their long-settled practice. They were a brotherhood in which they forgot their orthodox distinctions, laid aside caste feelings, and met as equals. As soon as men and women went to a place of worship and adored and prayed to God, if they did that sincerely, they were bound to each other by a relationship which some day would develop into a brotherhood, into a community, into a church, into the Kingdom of God. Their doctrines were simple:—'God is; God is one, God is a spirit; God is Almighty, Allwise, All-good, All-holy. Man is God's offspring; the spirit of man comes from the Spirit of God; man is responsible for his life, his opinions and actions; the soul of man has an immortal life; after death there is another life, in which all the capacities of the soul find unmeasured scope for advancement and affection.' These doctrines were universal. They accepted from others whatever they had to teach. The Scriptures of all religions were theirs; the prophets of all religions were their prophets. The great men of all religions reproved them and set them right. They stood for the universal brotherhood of man. Purity was with them a great principle. They stood up for the purity of the body, for the purity of thought and conscience; for all personal purity they stood determined. They meant more than mere personal purity—they enjoined domestic purity, social purity, national purity, the purity of the whole human race. They had done much in the way of freeing and educating the women of India, and other social reforms. Spirituality was their motive, inspiration, and strength. They might be heterodox in their opinions, but they were orthodox in their devotion. They sought regular piety in the house, as well as outside. Last of all, their greatest principle was the vitality of their religion. The movement was not dead, but was advancing. 'Progress' was their watchword." On Wednesday evening a reception was held in the schoolroom on the invitation of Mr. and Mrs. John Tweedy, to meet Mr. Mozoomdar. A large number of friends responded, and a pleasant evening was spent.

Portsmouth: John Pound's Girls' Home and Institute.—About a fortnight ago the girls—old and new—had their summer outing at Portsdown Hill. They were over 150 strong, and Mrs. Rogers and Miss Treliving, the late matron, were, as usual, in charge. Miss Leigh, the new matron, was also present, and shared in the little festivities. Mr. R. F. Wilkins, Kings' Wear, Devon, although not present in person, kindly assisted in a practical way. Under the auspices of the "Pearson's Fresh Air Fund," the poor children of the John Pound's Mission have also enjoyed a trip to Portsdown, when Mr. H. Blessley, assisted by lady friends and Mr. R. Prior, had over a hundred youngsters in his party. Some "Drum and Fife" young friends from one of the Portsmouth Board Schools were "in evidence," and added to the general enjoyment.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

OUR CALENDAR.

SUNDAY, September 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.
Blackfriars Mission and Stamford-street Chapel, Boys' Own Brigade Church Parade Service, at 11 A.M., "When I become a Man," Rev. FREDERIC ALLEN, and 6.30 P.M.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. W. COPELAND BOWIE.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 6.30 P.M., Mr. J. C. PAIN. No Morning Services during September.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed for repairs.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Mr. J. H. SAVAGE COOPER.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE
Little Portland-street Chapel, 11.15 A.M., at Portland Institute, Little Tichfield-street, W., Rev. HARRY S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. STODDART, B.A.
Peckham, Avondale-road, 11 A.M., 3 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Mr. E. CAPLETON. Service for Children, 3 P.M.
Stepney-Green, College Chapel, 11 A.M., Mr. W. J. HAWKINS, and 7 P.M., Mr. FRANK TALBOT.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. P. RIGBY PRATT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.
BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.
BOOTLE, Free Church, Masonic Hall, Merton-road, 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 AM., and 6.30 P.M., Rev. J. B. BARNHILL.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. J. DAVIES, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. J. MORGAN WHITEMAN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Mr. PETER BOND.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Mr. PETER BOND.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 9th at 11.15, J. A. HOBSON, M.A., "The Tyranny of Books."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after September).

REV. W. MASON can SUPPLY during the Summer and Autumn, or take temporary charge of VACANT PULPIT.—Address, Culcheth, Warrington.

THE SELBY PULPIT will be VACANT early in October. Application is invited to the Secretary of the Yorkshire Unitarian Union.—E. BASIL LUPTON, 14, East Parade, Leeds.

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MARRIAGES.

DUGDALE—GRAY—On the 5th Sept, at Upper Brook-street Free Church, Manchester, by the Rev. Charles Peach, Alfred, eldest son of Alfred Dugdale, 61, Plymouth-grove, and Margaret Alice (Maggie), only daughter of Thomas Gray, 163, Upper Brook-street.

GARDNER—DIDIER—On the 16th Aug, at Rosslyn Hill Chapel, Hampstead, by the Rev. Edgar Daplyn, M.A., Ernest Edward Gardner, eldest son of the late Edward Gardner, LL.D., of Downpatrick, co. Down, Ireland, and of Mrs. Gardner, 27, Thurlow-road, Hampstead, to Virginie Juliette Didier, youngest daughter of the late Clovis Jules Auguste Didier, of Neuilly, France. No cards.

DEATHS.

CHATTAWAY—On the 30th Aug., at 30, Dane's Hill-road, Leicester, Thomas Chattaway, in his 85th year.

GORE—On the 3rd Sept., at 41, Alma-street, New North-road, London, Richard Tilt, only child of Richard and Alice Ada Gore, aged 2 months.

ORAM—On the 31st Aug., after a lingering illness, Gertrude Eliza, younger daughter of the late Mr. John Oram, of Devonport, and niece of Mrs. Richard Oram, of Cremyll, ½ Wandsworth Common, S.W.

WALTERS—On the 5th Sept., at 7, The Waldrons, Croydon, Marie Elise Walters, widow of the late Frederick Walters, aged 83 years. Friends please accept this intimation.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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GENERAL BAPTIST ASSEMBLY.

217TH ANNUAL GATHERING.

The ASSEMBLY of GENERAL BAPTIST CHURCHES will be held in the BETHNAL GREEN-ROAD CHAPEL, SHOREDITCH, on MONDAY and TUESDAY, Sept. 17th and 18th.

On MONDAY, 17th, Divine Service at 7.30 Sermon by the Rev. J. A. BRINKWORTH.

On TUESDAY, 18th, at 10, a Devotional Service, followed by PRESIDENTIAL ADDRESS, by Rev. S. BURROWS, and BUSINESS MEETING at 11.15. Communion Service at 7 o'clock, presided over by the Rev. J. WAIN, of Trowbridge.

Refreshments in Schoolroom. Luncheon at 1, tickets 1s. 6d. Tea at 5, tickets 6d. each.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amounts already acknowledged, £2,242 17s. 7d.; John Lonsdale and Friends, 4s.; Rev. J. R. Wilson, £1 1s.; J. E. B., £15; A. C., £10; Readers of *New Kingdom*, £1; Total £2,270 2s. 7d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

THE minister and congregation of the Upper Chapel, Sheffield, have extended a very cordial invitation to the committee of the British and Foreign Unitarian Association to hold the autumnal meetings of the Association at Sheffield this year. It is the occasion of the bi-centenary of the Upper Chapel. The British and Foreign Unitarian Association will be represented by the President, Sir John T. Brunner, Bart., M.P.; the Treasurer, Mr. Oswald Nettlefold; the Secretary, the Rev. W. Copeland Bowie; also by the Rev. Charles Hargrove, M.A., who will preach the sermon; the Rev. E. Ceredig Jones, M.A., who will read a paper on "The Opportunity and Need of Missionary Work in the Yorkshire District." The Rev. James Harwood, B.A., Dr. W. Blake Odgers, Q.C., and the Rev. W. G. Tarrant, B.A., will also form part of the deputation, and will speak at the public meeting. Wednesday, Oct. 17, and Thursday, Oct. 18, are the dates fixed for the meetings. The full programme of the proceedings, including the special bi-centenary meeting, will be issued shortly; meanwhile let the congregations in the Sheffield district—a very wide district, we hope it will prove—make a note of the dates, and prepare to rally in large numbers for this commemoration.

THE committee of the British and Foreign Unitarian Association have made arrangements for the delivery of a course of six lectures by Professor J. Estlin Carpenter, M.A., on "The Bible in the Nineteenth Century." The lectures will be given at Essex Hall on successive Tuesday evenings, beginning on Oct. 16, at half-past seven. The subjects of the lectures are :—1. "Changed Views of the Law. 2. "Changed Views of Prophecy." 3. "The Gospels and the Origin of Christianity." 4. "The Gospel Question : *i.* The Synoptics." 5. "The Gospel Question : *ii.* The Fourth Gospel." 6. "The Bible and the Church." These lectures should appeal to a large public, if the fact of their delivery can be made widely known. No charge is to be made for admission, and tickets, together with a printed syllabus of the lectures, may be had on application to the Rev. W. Copeland Bowie, at Essex Hall.

A RECENT number of *The Interpreter and New Dispensation* contained a "Letter to the Community," addressed by Mr. Protab Chunder Mozoomdar to his Brahmo friends at home. The letter, which was dated July 8, from the Strand Hotel, Thames Embankment, opened with the following beautiful passage :—

"This is Sunday morning. It is a brilliant warm sunshine, the coolest, sweetest breezes enliven it, the Embankment road is still, there is no traffic, the great church bells strike the chimes in deep solemn notes which prolonged, flow as it were into an unearthly voice calling, warning men that the hour of worship is at hand. "Come and worship the great God in His house!" My whole soul hungers for the worship of the holy God, with you my most dear ones, you who are humble and fervent and true in prayer and praise. A stranger in this great land, wondering at the magnificence of its churches and the celebrations there, I dare not enter them, cannot join their forms, do not understand their singing; though always alive to a profound awe reigning there, my heart longs to be in the congregation of the simple and the faithful who call upon the Spirit in spirit, and in reverence, and trust, and tenderness pour their whole souls to God. The congregation of the immortals worship in the high heavens, many congregations in many lands worship, and may your weekly, daily service swell that chorus of song and aspiration. The heart is its own cathedral, all the immortals are there, all the worshippers are there, all the worship of the past and present is there; the heart of God is in the heart of man. In this blessed morning I retire into that inmost church, and there I am at one with you, at one with God, and the blessed ones who have gone to Him."

IT is not often that we can record such an example of tolerance and cordial good feeling in a religious community as is reported from Dromore, co. Down, at the recent ordination of the Rev. A. Davidson, as minister of the First Presbyterian Church, in succession to the late Rev. D. Thompson. At the luncheon given on this occasion to welcome the young Unitarian minister, the guests included several ministers of other religious bodies, and most remarkable of all, the Very Rev. Monsignor M'Cartan, P.P.V.F., who made a genial speech. Referring to the late David Thompson, Monsignor M'Cartan spoke of him as a "distinguished and saintly pastor," a good and kind neighbour, "a minister who taught the great lesson of charity."

His pious gait showed he was a favourite minister of the Lord, and there was one thing that he loved and taught, that most beautiful of commandments—might I say the prince of commands—that Christ himself uttered : This is my commandment, that the world may know whose disciples ye are, that ye love one another. His death was like his saintly life, and he was surrounded by kind friends and feeling hearts.

Having referred to the many kindnesses he had received from the Unitarians of Dromore, and also from Presbyterians, Episcopalians and Methodists, since he came to the parish, Monsignor M'Cartan concluded with an earnest exhortation to brotherly love.

THE September number of the *Atlantic Monthly* contains an article on "James Martineau," by Professor C. C. Everett, of Harvard, which has some delightful personal touches, and towards the end also some interesting criticisms. We are glad to see from a note of cordial acknowledgment in Dr. Everett's article that THE INQUIRER'S Memorial number has been appreciated and has proved of service in America as well as in this country. Dwelling upon Dr. Martineau's marvellous endowments, physical as well as mental and spiritual, Dr. Everett speaks of the influence of his personality.

Here was a man obviously fitted to meet any exigency of the worldly life. Evidently there was no circle, even in England, so exalted that he might not feel at home in it, and be recognised as being in his rightful place. There was an air of mingled graciousness and dignity which at once attracted, while it would evidently repel familiarity on too easy terms. The repulsion would be exerted, not by any specific word or look, but simply by the calm presence of the man. When I saw him in his crimson doctor's robe, I confess that this, which seems in so many cases such an absurd drapery, appeared to me to be his proper garb. At the same time he

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evidently needed such robes of dignity less than most others.

Speaking of his mental gifts, Dr. Everett says :—

The mind of Dr. Martineau was as lithe and strong as his body. As his body delighted in feats of strength, especially as these were connected with the climbing of his favourite hills, so did his mind rejoice in the pleasure of the athlete. He loved to climb the heights of thought. He gloried in the measurement of strength with strength, in the encounter of mind with mind. Here, too, he was fitted by nature and training to mingle with the best. He took his place with the great thinkers of the world, as one at least who could comprehend them and converse with them on an equal plane, even if he had not their power of original constructive thought.

AFTER a sketch of Dr. Martineau's life, Dr. Everett proceeds to an estimate of his work, giving the first place to his influence as a religious teacher and inspirer.

His first important work, "Endeavours after the Christian Life," retains the supremacy that was at first accorded to it. It is the utterance of a pure and warm religious faith, unhampered by any narrowness or timidity of thought. The form is perfect; the expression is rich with the beauty of the imagination.

The next place Dr. Everett gives to Martineau's work as a defender of the fundamental truths of religion, regarding his critical as more successful than his constructive work as a philosopher and theologian. Of "The Seat of Authority" he says :—

This book is in some ways less perfect than the others. The writings of the last part was separated by a long interval from that of the first. It is by its nature more arbitrary, not to say capricious, in some of its judgments. Yet perhaps no one of his books bears more clearly the impress of the master or has more real value.

For interesting notes on Dr. Martineau's dualism and his doctrine of cause we must refer our readers to the article itself, and will here only further quote Dr. Everett's closing sentences :—

If Martineau did not succeed in constructing a permanent system of the universe, he simply failed where many had failed before him.

Our little systems have their day,
They have their day and cease to be.

His power consists in the fact that he dwelt among the realities which systems so imperfectly represent. To some who love and admire him most, the "Endeavours after the Christian Life" is still regarded as his best contribution to the world. Others find most inspiration in his splendid personality, all aglow as it was with religious faith. He had fairly faced doubt and denial. He had explored the gloomiest stretches of world-weary speculation, and he could still stand in all the joy of his first faith, and proclaim that

God's in his heaven,
All's right with the world.

Whatever we may think of his system as a whole, his works will long remain a storehouse of important thoughts in regard to the matters with which philosophy and theology have to do. It is pleasant to remember that the first collection of his miscellaneous works was made and published in this country, and that Harvard was the first University to give him official recognition.

WRITING last week of the late Henry Sidgwick, the *Spectator* spoke of him as essentially Greek in spirit, possessed of that intellectual eagerness combined with the balanced mind, the fine mental poise, which chiefly characterised the Greeks. His method was the analytical method of Socrates and Aristotle. "Though he had spent much time on Plato, we should say that his mind was scarcely Platonic. He lacked the poetic mysticism of Plato which made of that superbly endowed man a link between the Greek and Christian worlds." It was Aristotle who had the most powerful influence in all his writings.

Sidgwick is carefully committed to an exact and impartial statement of every point of view. He cannot bear that even the side which appeals least to him should not be completely and even sympathetically stated. He has not the English love for taking a "side." He empties his mind of all prejudices, he has no interest to serve but the truth. We cannot estimate our debt to a rare mind of this order. It sweeps away the mists of passion and preconceived notions; it realises for us Bacon's "dry light," it enables us to have a glimpse of the exalted and educating nature of Greek culture, it liberates our intellect and gives us the freedom of the world of mind.

After speaking further of Sidgwick's work, of his great influence at Cambridge, his interest in Psychical Research, his political economy, the article concluded as follows :—

His is a figure we shall not easily forget. We see again that thoughtful face with the deep eyes, the expression austere and yet kindly, the long beard, the somewhat slight form, the light eager walk, the bent head, and we can see the figure at times rooted to the spot, standing in the street quite oblivious of passing traffic, the mind revolving some great problem which was more to him than the customary doings of daily life. His tastes were simple, his conscience was high, his aspirations noble, his life almost ideal. He might almost have been the reincarnation of an ancient Greek philosopher; and what greater praise can we pay to the memory of Henry Sidgwick?

To the September number of *Scribner's Magazine*, Mr. W. D. Howells contributes an extremely interesting article, "A Personal Retrospect of James Russell Lowell." For some years after the close of the Civil War, the elder and the younger author were both living at Cambridge, Mass., and on terms of intimate friendship, which remained unbroken until Lowell's death, and in Mr. Howells' "Retrospect" we find many of those charming touches which only such a close intimacy can give, in the portrait of a man. Describing his friend in the first years of their acquaintance, Mr. Howells says :—

He still wore his auburn hair somewhat long; it was darker than his beard, which was branching and full, and more straw-coloured than auburn, as were his thick eyebrows; neither hair nor beard was then touched with grey, as I now remember. When he uncovered, his straight, wide, white forehead showed itself one of the most beautiful that could be; his eyes were gay with humour and alert with all intelligence. He had an enchanting smile, a laugh that was full of friendly joyousness and a voice that was exquisite music.

Concerning Lowell's religion there are the following notes :—

He was speaking of the New Testament, and he said the truth was in it, but "they had covered it up with their hagiology." Though he had been bred a Unitarian, and had more and more liberated himself from all creeds, he humorously affected an abiding belief in hell, and similarly contended for the eternal punishment of the wicked. He was of a religious nature, and he was very reverent of other people's religious feelings; he expressed a special tolerance for my own inherited faith, no doubt because Mrs. Lowell was also a Swedenborgian; but I do not think he was interested in it, and I suspect that all religious formulations bored him. In his earlier poems are many intimations and affirmations of belief in an overruling providence, and especially in the God who declares vengeance His and will repay men for their evil deeds, and will right the weak against the strong. I think he never quite lost this, though when in the last years of his life I asked him if he believed there was a moral government of the universe, he answered gravely and with a sort of pain. "The scale was so vast, and we saw such a little part of it."

IN the amendments to the Education Acts, embodied in a new Act which came into operation a few weeks ago, School Boards, and local authorities charged with the duty of looking after education in England, are now empowered to make bye-laws raising the age of exemption from attending school from thirteen to fourteen; magistrates are also empowered, as in Scotland, to impose a fine up to 20s. for each case of neglect on the part of parents to send their children to school; formerly 5s. was the maximum fine in England. Further, the so-called "Dunce's Certificate" can in future be obtained only if the child has made 350 attendances during five preceding years, instead of 250 as formerly. These new powers, which we trust will be widely used by School Boards and magistrates, ought to lead to genuine progress in elementary education. Great credit is due to the School Accommodation and Attendance Committee of the London School Board for pressing these amendments, time after time, upon the attention of the Board of Education and upon the Government.

WE learn from the *Christian Register* that Professor Edward Cummings, of Harvard, has been appointed associate pastor, with Dr. E. E. Hale, of the South Church, Boston. He has had a distinguished career as a student of sociology. He is now convinced, we are told, that the ministry of a Unitarian church presents an inspiring opportunity for social service, and that the teachings of sociology "serve only to reinforce the fundamental teachings of ethics and religion." Several of our readers will remember meeting Mr. Cummings when he was in England a few years ago, when there was some talk of his becoming the Warden of Mrs. Humphry Ward's University Hall Settlement, then located in Gordon-square.

THERE is a kind of melancholy in which there is much that is corporeal. Little can be done against such a mood, even in minds of the greatest acquired strength. We can, indeed, so far prevail against it as to think and work as if it did not exist; but we remain sad; cheerfulness cannot be forced, and man has not much more power against the clouds which overhang the heaven of his mind than he has against the clouds of external nature. In the meantime we must not remain quite inactive, but must labour on at our everyday duties, and be watchful over ourselves.—*Humboldt.*

THE CONGRESS OF THE HISTORY OF RELIGIONS.

Paris, Sept. 9, 1900.

THE Congress of the History of Religions is over, and there falls to me the pleasant duty of chronicling its success, and gathering up for your readers some impressions of its significance. It owed its inspiration, doubtless, to the Parliament of Religions at Chicago in 1893, a filiation which was recognised in the report of that great assembly communicated by its originator, Mr. Carroll Bonney, and presented to the meeting here by Dr. Paul Carus of Chicago. The intervening Congress at Stockholm, due (I believe) to the initiative of the King of Sweden, seemed to have left such faint traces that nothing was said about it; but it may fairly claim to have prepared the way for what will now, it is hoped, become a permanent organisation. It was obviously impossible, however, for Paris to adopt the platform of Chicago, and assemble the representatives of the various religions of the world side by side in friendly equality. The Cardinal Archbishop on the Seine could not have played the part of Cardinal Gibbons by the great inland sea, and opened the proceedings with prayer. It was necessary, therefore, to find an independent basis; and this was supplied by history. In the past all religions could only be known by the same methods, and studied on similar lines.

The proceedings opened on Sunday, Sept. 2, with an informal reunion at the Hôtel des Savants. The Congress tickets were issued to members, glasses of beer and cups of tea were sent round, introductions took place right and left, and a genial atmosphere of good-fellowship was quickly created where all were ready to be pleased. The venerable M. Albert Réville, of the Collège de France, whose figure and whose gracious courtesy strongly reminded me of Professor Charles Eliot Norton of Cambridge, Massachusetts, was the chief host, and his son, M. Jean Réville, and the distinguished French folk-lorist M. Léon Marillier, who were the secretaries of the Congress, exerted themselves to the utmost with unfailing tact. The total number of members actually present in Paris, so M. Jean Réville informed me, was about 150: a wide range of countries was represented, for in the course of the week I made acquaintance with members from Switzerland, Italy, Austria, Belgium, Holland, Sweden, Armenia, India, Canada, and the United States. The absence of the "patriarchs" of the science of the history of religions as Professor Max Müller and Professor Tylor were appropriately designated, was greatly deplored; the smallness of the English contingent—Professor Percy Gardner, and Miss Weld of Oxford, Mr. Pinches (the distinguished Assyriologist) and myself—was much regretted; while Germany was scarcely represented at all.

The Congress was definitely constituted on Monday morning in one of the large rooms in the building devoted to the meetings in the Exhibition grounds beside the Pont de l'Alma. The ground floor was occupied with the admirable sociological exhibits which presented so skilfully the progress of workmen's organisations, education, and other modern interests. Dr. Tiele, of Leyden, who was to have delivered the opening address, was unhappily detained at home by the consequences of a recent severe illness. Professor Albert Réville was elected president, and proceeded to inaugurate the Congress with an appropriate discourse. He dwelt on the origins of the history of religion, on their sources in human nature, on the method of investigation suggested by the conceptions of evolution, and on the place of the new study in the encyclopædia of contemporary science. M. Bonet-Maury followed with cordial words of welcome on behalf of the Minister of Public Instruction, and after a few words of American greeting from Dr. Paul Carus and some further business, the morning session was adjourned.

Business began in the afternoon at the Sorbonne when the sections, were grouped in appropriate subjects, and the order of the papers was provisionally arranged. The mornings were devoted to sectional meetings; while general meetings were held in the afternoons of Tuesday, Thursday, and Saturday. The papers were necessarily of unequal value, and there was a tendency to substitute more popular utterances for severer and technical studies; but the value of such a Congress does not lie in the specific contributions so much as in the opportunities which it provides for personal intercourse and for the quickening of interest and enthusiasm in common work. The publication of the proceedings of the Congress will give me an occasion hereafter for saying something about the special value of particular papers in different sections; it must suffice here to recall some of the impressions suggested by the general discourses addressed to the whole Congress at the afternoon meetings.

The place itself was full of historic interest. The buildings of the Sorbonne have been almost entirely reconstructed in the last few years: only the great church containing Richelieu's tomb remains unchanged. Immediately below, across the street, on the slope of the gentle hill descending to the Seine, are the "Thermes," the ruins of the once splendid baths attached to the Roman palace. Their scale may be imagined from the single fact that the "Frigidarium" is 65 feet in length and 59 feet in height. Here is preserved the little altar of the guild of Paris boatmen found in the course of excavations on the island in the Seine beneath the mighty choir of Notre Dame. Adjoining the ruins, reared perhaps in part out of their very stones, is the exquisite mediæval house, built for the town residence of the great abbots of Cluny, full of romantic history, and now a very palace of the art and life of the Middle Ages. The names of the neighbouring streets, Saint Benedict, Thomas Aquinas, the Holy Fathers—into which Napoleon, Solferino, and such like, break with rude intrusion—suggest an atmosphere of Catholic calm. The Sorbonne itself is still called after the Confessor of St. Louis who founded the famous school in 1253, with such success that it quickly became the theological arbiter for Europe. All around the hillside up to the Pantheon, which stands so proudly but so emptily on the site of the old shrine of Ste. Genevieve, were gathered the colleges and halls which made up the great University of Paris. Its numbers then may have possibly surpassed the twelve thousand students who now gather within its walls, but no women were then admitted (there are now between three and four thousand) to its teaching. So rapid is the education of opinion that it has needed only a generation to make it impossible for any future Renan to be sacrificed even for a while to clerical hatred. When I congratulated M. Réville upon the fact that he had been able to deliver much of his great treatise on the life of Jesus in the form of lectures from his professorial chair in the College de France, he told me that when it was established (I think in 1873) the late M. Jules Ferry, to whose initiative it was due, had taken the utmost pains to guard its liberty and place it on the broadest possible foundation.

It was impossible to forget this long roll of interesting associations as we gathered day by day in the halls of the Sorbonne. There, on Tuesday afternoon, after the distinguished Sanskritist and member of the Institut, M. Sénart, had read a very important paper at a general session on Buddhism and the Yoga philosophy, M. Sabatier, Dean of the Faculty of Protestant Theology, delivered an address which expressed in the clearest manner the attitude of the Congress towards Christianity. His subject was "Biblical Criticism and the Science of the History of Religions." He pointed out that the first period of Biblical criticism was essentially dogmatic, and that when rationalist criticism first arose it often lacked altogether the sense of history. With Baur of Tübingen began a new era, in the attempt to connect the early Christian records with a general conception of historical development, a method so brilliantly applied to the Old Testament by Reuss, Graf, and Kuenen. M. Sabatier traced the application of the modern principles in the cases of the Pentateuch and the Book of Daniel, and then proceeded to argue that the Gospels must be treated in the same way. Moreover, if there was a literary and historical criticism of the Gospels, science could not be kept away from the Church, which must submit its claims to the same impartial criteria at the bar of history and reason. Christianity was thus frankly placed in line with all other religions, and this may be regarded as the distinctive note of the Congress. It did for the past what Chicago did for the present, though necessarily in a different way. In such an atmosphere Catholicism could hardly breathe easily. Two or three priests courageously attended some of the sessions, and the Abbé Denis contributed a paper one morning on the influence of Kant and Hegel on modern conceptions of Christianity. The note struck by M. Sabatier was worthily maintained on Thursday afternoon by Count Goblet d'Alviella (Brussels) in his most interesting address on the historic relations between religion and morals, the fervent close of which made a deep impression on the meeting, and by Professor de Gubernatis (Rome) in the concluding discourse on Saturday on "The Future of the Science of Religions." The latter was pervaded by a southern glow of hope and conviction which again and again drew forth bursts of applause, and proved that the severest study was by no means necessarily destructive of eloquence or emotion.

The dryness of discussions was happily

relieved by occasions of social charm. The Congress was entertained one afternoon with genial hospitality in the noble Musée Guimet, whose generous founder still lives to see the increasing usefulness of his great creation. M. Jean Réville received his friends in his delightful house at Auteuil, in spite of the much-regretted illness of his accomplished wife. Another gathering to which I had the honour of being invited was held at the house of Mme. Coignet, an eminent writer on morals, who had been an active friend of the anti-slavery cause more than a generation ago. There I had the pleasure of meeting, among other guests, M. Firmin Roz, who has translated Emerson's "Representative Men," and is now preparing a careful study of the life and thought of the Concord Sage. He gave me a most interesting account of the change which has recently affected so much of French thought, by leading it from the scientific materialism of Bernard and Pasteur to a more spirtual philosophy. And last, but assuredly not least, must be mentioned the final banquet in the first story of the Eiffel Tower on Saturday evening, when impromptu speeches were made with overflowing goodwill. A Swedish rabbi from Stockholm wittily compared our situation with its polyglot company to the Tower of Babel. Behind that lay a common tongue; and so behind the diversity of forms and rituals and creeds lay a common faith. It would be the work of the members of the Congress to help the world to discern this unity and to cherish it in love. In this sentiment we bade each other farewell, hoping to meet again four years hence.

J. ESTLIN CARPENTER.

IMPRESSIONS OF AMERICA.—II.

I THINK the most valuable lesson I have brought back from America is that of respect for myself and my fellows, irrespective of the conditions in which they or I are placed.

And first for myself as a Unitarian minister. I must needs begin with a confession which will not increase the respect of others for me; but there are some who stand in need of the lesson I have learnt, and I cannot communicate it without exposing my own need of it. I was brought up in a home where great value was set upon "the ministry of the gospel," none at all upon the collateral advantages of that ministry as dignified by State recognition or the good opinion of "the world." But among my schoolfellows a quite other estimate obtained, which, as is generally the case, prevailed over that of my parents and possessed me. We looked upon Dissent not as in any way wicked (for the queer Anglican doctrine of schism and the sin of joining in the worship of the All-Father with any of His children not of your way of thinking had not yet become popular), but as unquestionably vulgar. And when I went to Cambridge and found myself in a society where a Nonconformist was almost as much of a rarity as a coloured man—there was not one in my own College, I don't think more than two or three in the whole University—I all the more readily fell in with the general sentiment of disdain because in other respects I was peculiar and not popular. I remember well how on one occasion only I entered "a beastly Dissenting chapel" as it was known in common talk, "a schism-shop" as more zealous Churchmen called it. I was drawn by the name of some well-known preacher of those days, and after our own college service, which consecrated the day and in a way legitimised any subsequent proceedings otherwise not quite regular, I made my way in cap and gown (for it was Sunday, and if I went at all I must needs go as a 'Varsity man) to the chapel doors. It is forty years since I entered them, I remember nothing of the sermon nor even the name of the preacher, but I do well remember the feeling, half of shame, half of daring, with which I looked up and down the street to see if anyone, whose notice I should mind was within sight, and the consciousness as I was shown to a seat that the entry of an undergraduate was an extraordinary event. This feeling of contempt did not extend at all to Roman Catholics, and there were always half-a-dozen or more of us, unabashed, at the evening service at the little chapel of those times; so when I became a Roman Catholic, though I suffered sorely in other respects, I did not in the least feel that I had let myself down by so doing.

When I came back ten years later I did my best to find some means of reconciliation with the National Church, which owned all the tender associations of my youth, and the larger associations of my country's history and literature. But I failed utterly; between creeds and conscience—my own I mean, I am judge of no other man's—I found no possibility of compromise. Layman or minister, I could not be a Churchman; if I was to have any religion, I must needs be "a beastly Dissenter"! I cannot say that the sense of degradation, or coming down in the world, weighed much with me; there were other considerations of so much more serious importance that if I remember right this had no influence at all upon my decision.

Still—and here comes my confession—old habits of thought had possession of me, and I never got over the feeling that I was a Dissenting minister, and as such the social inferior of every clergyman I met. Nay—forgive me, O ye good Unitarians who, like my dear old friend Joseph Lupton, are proud of your Church, and cannot be in any company for half-an-hour without letting them all know what you are!—many a time have I concealed the humiliating fact, let it be supposed that I was a clergyman if so it was supposed without hint of mine to that effect, and carefully parried questions which might lead to discovery. Shame on me! but there is no denying it, I have been ashamed of what in my heart I believed to be a high and holy calling, because it is not one which finds favour with the world.

Well, I have returned from America cured of this paltry failing, and I hope the cure is permanent. For the first time in my life I found myself in a land where there is no religion established either by law or by current opinion—where Churches are judged more or less important by the good they do—where all ministers of religion are commonly known as "clergymen," and the difference in the social standing of ministers of all denominations depends upon their own qualities and not upon the body they minister to. It seems as if this were the mere common sense of theory and practise in respect of religion, but like common sense in other matters, it is uncommon enough in the world still. At any rate I had never fully realised the facts upon which such a practise is founded; I had certainly never acquired the habit of thinking and acting upon them.

My American friends have taught me by their example to form a juster and saner estimate of my real position as a Unitarian minister. I have always had in abhorrence the detestable effrontery, under which shame of being a dissenter sometimes conceals itself, of going about the world with the assurance in talk and bearing, "I am as good as you and better too." I am sincerely glad that there are far better men than myself in every ministry, and I am ready at all times to show them reverence as my superiors. But henceforth I shall not feel myself the inferior of any man because he happens to be minister of a more popular religious body, or even of the great national Church. We are just what we are each one of us, and the designation Anglican, Congregational, Unitarian does not affect our real worth at all. It is just a question of clothes. Superfine cloth, serge, or shoddy, it does not matter which covers the back, so far as real worth is concerned, and no sensible man pretends that it does: so "Church or Chapel" in no wise distinguishes laymen and ministers into the more or less worthy of regard: with what measure of sincerity they believe and worship does undoubtedly distinguish them in the sight of God.

Should I have learnt this if I had not passed the greater part of my time in America at Boston? I don't know. I am sure to a great extent it is true throughout the States that a minister is judged by his own merits, and not by the orthodoxy or respectability of the Church he belongs to. But to a Unitarian, Massachusetts is the State which corrects the poor esteem in which he is perforce content to be held in the Old World; and he cannot live there even for a short while without learning that he is really a very respectable person, Europe and its society and its orthodoxies notwithstanding.

The area of the State exceeds by only a quarter that of Yorkshire, its population is less by one-third. But while in Yorkshire we have twenty-five places of worship, some of them very small, and could not muster, I fear, as many as twenty-five hundred Unitarians all told; in Massachusetts they have nearly two hundred churches—in Boston alone, which has not the population of Leeds, they have twenty-eight. And the standing of Unitarians there is firm and high, as their numbers are large; there are other sects more attractive or more popular, there is none more respected. A Unitarian minister cannot reside even a brief while in Boston without acquiring a juster conception of the dignity of his calling. He may be a very poor creature in his own esteem—which of us who has known himself long has not so judged himself?—but as a minister he holds a position which only his own unworthiness can degrade.

To have learnt this was of itself worth going to America for, at least to one who like myself had not succeeded in learning it any other way.

"You English Unitarians seem as if you were always expecting to be kicked," was the remark made to Dr. Herford (he

will correct me if I am wrong) by a minister lately returned from England. There is much truth in it. We hold our own proudly enough in the big towns of the North, but even there and much more in other places, we are constantly exposed to being snubbed and slighted. Let us take for our defence the consciousness that we are free men, and honest to confess our belief and our unbelief. The real shame is not ours, but theirs who in the pride of priesthood or prejudice look down upon our unpretending quest of truth, of which we are the unworthy ministers.

Charles Hargrove.

LITERATURE.

A REVISED PRAYERBOOK.*

Some years ago the Rev. E. I. Fripp published a revised edition of the Book of Common Prayer, and he has taken advantage of his recent removal to Mansfield to bring out a new edition, which is an enlargement of its predecessor as well as an improvement. Any congregation desirous of adopting a Liturgy, or of changing one already in use, would do well to examine what Mr. Fripp can offer them, provided that they agree with him that it is best to have, not several services, but one order of morning and evening prayer, with a good deal of latitude of choice in regard to Psalms and Canticles and some other portions of the service. This is what Mr. Fripp has given us. His revision of the Church of England morning and evening prayer has been accomplished with the best possible taste and right feeling; and, what is still more important, with the strictest regard for sincerity in devotional utterance. Then follow three sections: Prayers and Thanksgivings, Responses, and a Litany. Next come twenty-eight Canticles, including seventeen arranged for the seasons of the Christian year, four for spring, summer, autumn, and winter, compiled from Scripture by Mr. Fripp and very beautifully done, and three from Dr. Martineau's well-known services. After this follows the Psalter, with Psalms carefully selected for each day in the month, occupying about half the book, which concludes with a series of Collects, and one entirely new feature in our own service books, a Catechism for use in the Sunday-school or religious training at home. We should like to see this Catechism reprinted separately and sold by our Sunday School Association. Only experience can show whether it would meet the want so widely felt for something that will supply more definiteness and coherence to our religious training of the young. Giving them these answers to learn by rote will, of course, do little good of itself, but if wise teaching turns these answers into centres of true thinking and right feeling, the work accomplished may be most valuable and lasting.

Mr. Fripp had hoped to include a Lectionary in the present volume, but that project has had to be deferred. We trust that before long it may be carried out, perhaps in conjunction with other ministers who are working on similar lines. It will be worth much if we can get rid of the superstition that Lessons ought to be chosen to suit the sermon. Lessons from Scripture belong to the devotional part of the worship. Moreover, a great change has taken place since our Nonconformist forefathers introduced the practice of selecting "special" Lessons for each service. In those days everybody read the Bible, and was familiar with the context of any passage selected, knowing all about the history of the actors mentioned. Now, half the congregation, in many cases we might say nine-tenths, rarely open the Bible or hear a word of it read except at the Sunday services. No doubt there are many Lessons which have a certain completeness in themselves, but even they lose much by isolation; and there is enormous wealth of reading in the Bible which is profitable when read continuously, Sunday by Sunday, but practically meaningless and unimpressive when taken in detached snippets.

We welcome Mr. Fripp's book as an earnest attempt to do something to make our devotional worship more real and deep. We are constantly hearing talk of the importance of this devotion as compared with the more intellectual aspect of religion treated in the sermon, but we rarely meet with deeds backing up this talk. It is the subject of the sermon that is advertised, or announced in the "Church Calendar," ministers are asked to come and "preach," absent members apologise for not having come to "hear him," and when hymns and lessons are alike chosen to suit the sermon, it is only natural that all the first part of the service should be regarded as, and often called, "introductory."

At the Leicestershire Conference, Mr. Fripp, in a fatherly manner, gave us some rules which he had drawn up for the use of his young people in connection with public worship, and very good rules we all thought them. Our readers will, perhaps, like to see a copy of a somewhat similar exhortation which, written out that all may read, hangs up in the fine old Norman Church at Iffley, near Oxford.

On your way to the Lord's House be thoughtful; be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. When you reach the church, never stay outside. Go in at once. Time spent within is exceeding precious. In the church, kneel down at once, very humbly, and pray. Spend the time that remains in holy thought. In prayer, remember the awful presence into which you have come. Never look about you to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing: attend to yourself. Fasten your thoughts firmly on the whole service. Miss not one word; this needs a severe struggle, so you have no time for vain things. The blessed Spirit will strengthen you if you persevere. When service is over, remain kneeling, and pray. Be silent, and speak to no one until you are outside; the Church is God's House, even when prayer is over. On your way home, be careful of your talk: the world will too soon slip back into your mind. Love prayer and praise best. Preaching is but a help to that heavenly work.

Why is it that we are not at all surprised to find such admonition posted up inside one of the churches of the Establishment, but should be very much surprised to find it within one of our own chapels?

H. Shaen Solly.

A MINISTER'S AUTOBIOGRAPHY.*

The Rev. Alexander Macdougall, who will be known to some of our readers as for many years minister at High Garrett and Halstead, and afterwards at Diss, has been living latterly in retirement on account of failing health on the Essex coast, and in the enforced leisure of his evening time has written a novel in the form of an autobiography, with evidently a good deal of *Wahrheit* mingled with the *Dichtung*. Simply as a novel among a crowd of others by unknown authors, we confess that we should not have been attracted by "The Autobiography of Allen Lorne," and should have turned from it, not eager to read abstracts of sermons in such a form (though the *Spectator* says that "readers who like Scotch theology will no doubt revel in the book"!), and, inclined to agree with the writer of the *Athenæum*, notice that "it is difficult to take pleasure in solid seriousness when it takes the form of a religious novel undiluted by humour." But having come upon traces of personal interest in connection with our own religious community, the book became more attractive, and the *Wahrheit* especially of the closing confession of faith made one forget the novel in sympathy with its author.

Allen Lorne came up to London as a young man, having been obliged on account of heresy to abandon his intention of entering the ministry in Scotland, and after some trying experiences of battle with the world finds employment with a Scotch editor in town. Then he is led to take up preaching, and though ill-prepared becomes a minister, and so finds after all his true work in life. Some time in the fifties this must have been, and under a thinly-veiled disguise of altered names we see him preaching first at Ditchling and then accepting the pulpit, while he attended classes at Manchester College (but Mr. Macdougall's name does not appear in the list of regular students of the College). There are descriptions, without names, of W. J. Fox and Spurgeon, John James Tayler and Dr. Martineau. Of these latter as his teachers in College he speaks enthusiastically, adding the apostrophe: "O soul of our souls! who breathes the Poem of the Universe, we thank Thee for such revealers who attune our minds to hear it! They—in a sceptical age—though always heretics to the popular view, are the very saviours of religion." The description of Dr. Martineau we will quote:—

His presence was stately and commanding. He was tall, well-proportioned, graceful in his movements. His face was a study in physiognomy, its prevailing expression that of meditative thought blended with wistful sadness. The form of it strongly reminded me of the portrait of John Locke, but its expression indicated stronger and finer feeling than the face of that philosopher. His manner was grave and dignified, with a certain shyness and reserve that hindered familiarity. I see him in my mind's eye, with the middle joint of the bent forefinger of his right hand touching his compressed lips, a characteristic attitude when intently thinking.

After the completion of his ministry at Ditchling, and the development of his love-story, there follows an unsuccessful attempt to obtain a pulpit in a great Midland town, where his doubt as to the

* To be had from the compiler, Mansfield, price 2s.

* "The Autobiography of Allen Lorne, Minister of Religion." By Alexander Macdougall, Fisher Unwin. 6s.

miraculous element in the Gospels stands in the way of his advancement. He leaves the ministry for a short time, but then finds a new opening and a very happy settlement, crowned eventually by his marriage, at "High Elms," in Essex, where "Sir Samuel de Courcelle" has built a chapel for his workpeople. The three concluding chapters are "Thirty Years Afterwards," when the retired minister takes a retrospect of his work. The book contains more than one incident which may interest members of the Psychical Research Society. We can only repeat that the *Wahrheit* of Mr. Macdougall's story has the genuine interest of a personal confession.

ARTICLES IN THE REVIEWS.

We have not found anything specially attractive in this month's Reviews, unless it be the article on "Old Age Pensions in Denmark" in the *Contemporary*, which should be read by all who are interested in the question of better provision for the aged poor. The Danish law of 1892, which established a new system of Old-Age Relief, appears to have worked very well for respectable and self-respecting old people, without too great a burden of expense to the country, while experience has shown where it needs amendment, so as not to discourage thrift. In the same Review Mr. C. de Thierry's article on "The Colonial Office Myth" expresses very frankly the Colonial view of that office as a factor in the government of the Empire, and Mr. Frederic Mackarness, writing on "The Causes of the Cape Rebellion and its Cure," brings forward some painful evidence of the misuse of martial law in South Africa, contrasting this with the far more restrained and wiser policy of the British Government in dealing with the Canadian Rebellion at the beginning of the Queen's reign. Mr. W. Larminie's article on "The Evidence of Design in History," argues from the great movements of Western life, from the early days of Egyptian and Babylonian civilisation to the present, when in his view England and Russia hold the promise of the future, that such development could not have been the result of blind natural causes; but the writer wisely refrains from attempting a too definite interpretation of the Divine purpose in particular events and epochs of history.

Recent events in the Far East will attract special attention to Professor Max Müller's article in the *Nineteenth Century* on Confucianism, the first of a series of articles on "The Religions of China." This is followed by a hopeful article on "The Situation in Italy," by Signor Giovanni della Vecchia, who regards his country not as decrepit and hastening towards death, but as convalescent with a vigorous future in store for it. "The Oldest Picture-Book of All," Mr. E. W. Maunder, who is assistant at the Greenwich Observatory, finds in the midnight sky, where, although some of the figures of the constellations are of much more recent date the Great Bear, Cepheus and Cassiopeia, Orion, and many others may be traced back for thousands of years, and thus furnish a unique kind of historical evidence of primitive civilisation, Mr. Maunder works out his theme in an interesting manner, and thus summarises his results:—

This oldest picture-book of all was designed nearly five thousand years ago by a people dwelling somewhere between the Aegean and the Caspian, which domesticated the bull, the sheep, the goat, the dog, and the horse; which hunted the bear, the lion and the hare, and used the bow and the spear. Yet a people not merely nomadic, but either maritime themselves or at least acquainted with the ocean and with navigation. They had made not a little progress in astronomy, for they had determined the length of the year and had carried the science of observation so far that they could recognise the position of the sun relative to the various ecliptic groups of stars. Their religion involved the erection of altars and the rite of sacrifice. They were acquainted with stories of the Fall and the Deluge, substantially the same as those preserved to us in the early chapters of Genesis, and they devised many of the constellations to give appropriate and permanent record of them; no doubt because they were included, as with ourselves, in their sacred history.

To the *National Review* Mr. Adrian Hofmeyr contributes "An Africander's Reflections on the Future of South Africa." Writing as a loyal and enthusiastic subject of the Queen, though entirely Dutch by race, Mr. Hofmeyr having referred in plain terms to former blunders of British administration in South Africa, speaks of the present as a supreme opportunity, and perhaps the last, for securing peace and unity in that country. It must be, he is strongly convinced, under British rule, and he concludes with a series of pleas which he regards as essential for a happy settlement, the first being that the Home Government should abandon red-tape, and the second, that large and generous allowance should be made for those suspected of disloyalty, and the third that the equality of the Dutch and English languages should be recognised.

THE INWARD LIFE.

From "Christ the Revealer," by the Rev. John Hamilton Thom.

If God made the Human soul in the likeness of Himself, and also made all visible Nature to symbol some portion of His own attributes, then whenever our souls come into earnest contact with Nature, the material symbol of His Power or Love may so act upon a mind made in His image, as to raise in us the irresistible consciousness of a mighty and mysterious Spirit in some communion with our own—of something in our own nature akin to the Spirit that made the universe—and the God who is within us, and the God who is without us, be palpably revealed. It is not that our intellects draw this inference from Nature by any logical process, but that God has so formed and fashioned us after Himself that Nature, being also full of Him, casts our souls into these frames of sentiment, impresses this feeling upon us. We spiritually receive it; we do not logically deduce it. Nature, like a signet of God, imprints the Image and Superscription of the Almighty upon souls that His hand hath also prepared for the impression. The immediate evidences of God are all in the original constitution and direct experiences of our own souls; and only kindred manifestations of Himself in His mirror of the universe, or breathed to us from the nobler souls of others, draw these internal signatures into fuller light, as heat develops heat. Reason itself is not so much an independent instrument by which we discover God, as it is a ray of God in us. It is God witnessing of Himself, because He has given us of His own Spirit. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now *we have* the Spirit of God, that we may know the things which are freely given us of God." This is the instruction of St. Paul; and the old Hebrew mind knew it well. "The spirit of man is the candle of the Lord: and the inspiration of the Almighty giveth him understanding." Strange that this, the elementary truth of all Religion, should still have to be taught, and by so many be regarded as a dark saying—strange that in these modern days, though Christ has come between, we have scarce yet attained to the spiritual insight of Solomon or Job! Our Father has quickened us with His own Spirit, and every vivid manifestation of that Spirit swells the derived nature that is in us with a fuller wave from the infinite Light. Thus only can we personally know Him.

And hence I believe that nothing, in the way of language, could be more fitted spiritually to misdirect us than the established expression, "the Evidences of Religion"—as if Religion was the acceptance of a proposition that was proved, instead of the consciousness of living relations to a living God personally recognised. Religion has no irresistible evidences except in spiritual experiences. The real evidences are not argumentative proofs of God's existence or character offered to the mind—they are living manifestations of Him presented directly to the soul. The evidences that are worth anything are not reasonings, but the facts of the Spirit which witness to us that our souls have a Master, an Inspirer, a Comforter, a Judge, who is not ourselves. What are the evidences of Religion when God speaks in the conscience? The state of the soul itself is the only proof of the immediate action of the Holy One: there is no *third* person or thing between us and Him.—What are the evidences of Religion when the midnight heavens raise in us the awe of an Almighty Presence? There are no evidences that can be offered in the form of an argument, for no premisses can involve an Infinite Being unless they first assume it; but there are manifestations of a living God in those serene outgoings of His Power which appeal to sensibilities that His own hand has strung, and create the direct conviction and mysterious sympathy which breaks out in the adoring worship of the Psalmist: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is Man that Thou art mindful of him, and the son of Man that Thou visitest him?"—What are the evidences of Religion when Jesus Christ shows us the Father? There are no evidences but a spiritual apprehension of the human Image of God's Goodness, and if we have no eyes to see *that*, Testimony, miracles witnessed or miracles reported, will no more convince or convert us, than they converted the Jews who knew not the Father nor him, who could not see the Divine lineaments in the form of a Servant: it is not logical inference, but spiritual manifestation, the shining in our hearts, as the Apostle says, of the light of the knowledge of the glory of God in the face of His Son. And thus all that can

with any truth be called Religious Evidences are our spiritual experiences themselves, which are either the direct action of God's Spirit upon ours, or the action of His Spirit upon us through the medium of the universe, which is His mirror, or through the mediation of one of His children who is in fuller communion with Him than we are, and therefore manifests Him more mightily than we do—until the manifestation reaches its height in that Son of God and Son of Man in whom was the fulness of the prophetic spirit and the filial life.

THE CHILDREN'S COLUMN.

I WONDER whether you are beginning to feel tired of looking through other people's eyes at all the pictures that have been shown to you lately. Well, there is just one more that I should like to give you a peep at to-day, because someone lived there whom you have all learnt to know and love, I think; Louisa Alcott, who wrote "Little Women," and "Good Wives," and "Little Men," and all the other first favourites of at least every *girl* of the last thirty years.

We had reached Boston, the final and most delightful of our halting-places in our pleasant little trip to the States; and when our good friend asked, "Now, what places round about do you most want to see?" I promptly replied, "Longfellow's house, Harvard University, and the village of Concord." "I think I can fix that for you," was his kind answer; and "fix it" he did in the most satisfactory manner possible. A senior student was found to take us to the College buildings and grounds, and to show us the white "homey" house where the world-beloved poet, Longfellow, lived and worked; while for our ever-to-be-remembered visit to Concord he gave us, as companion, his bright young daughter whom, speaking as "Aunt Amy," I felt ready to adopt as a "niece" on the spot.

Concord, from its name, should be full only of memories of love and harmony, should it not? But that can scarcely be said of it; for though this May morning—as we enter the carriage which is to take us for a drive round—is fine and clear, setting forth in its purest beauty the peaceful landscape of grassy fields and meandering river, yet our guide points here and there to spots which tell of hatred and war in the past. These we are glad to pass by and forget as soon as we can; though at the same time we cannot help feeling how proud the nation must be of her defenders in those unhappy times—of Washington who led, and of the brave men who followed him. See, that statue is of a Minute Man; so called because such men as he were ready at a minute's notice to go to serve their country. There he is, standing by his plough, stalwart and strong, doing his work; but the gun is close by, and he is ever prepared for the expected call.

And now let us pass—as how often is done in real life—out of the path of war and hatred into that of abiding love, by the passage through the peaceful cemetery. Sleepy Hollow it is called; a quaint name well suited for the place. Here, lighted up by the pleasant sunshine, in the midst of trees and shrubs clad in their new spring garments, we find the spots where the earthly caskets of some of the sweetest spirits of this last century have been laid down. Marked by a huge block of pink quartz is the grave of Ralph Waldo Emerson, of whom I will tell you something presently; further on are those of the family of Nathaniel Hawthorne, whom you may know as the writer of old-world stories in "The Wonder Book" and "Tanglewood Tales." And here, do you see these little white stones? these are the graves of Louisa Alcott and her sisters—the four whom we remember best as Meg and Jo, Beth and Amy.

Now, passing out of Sleepy Hollow, let us go to see the very houses where these "Everybody's friends" lived. I must not stop at each one, but here is where Louisa Alcott lived; there is the garret where she read and munched the russet apples, and here the garden in which she and her sisters played. Do you remember the hymn she wrote? This is what she says about it in her journal:—

I used to imagine my mind was a room in confusion, and I was to put it in order; so I swept out useless thoughts and dusted foolish fancies away, and furnished it with good resolutions, and began again. But cobwebs get in. I'm not a good housekeeper, and never get my room in nice order. I once wrote a poem about it when I was fourteen, and called it "My Little Kingdom." It is still hard to rule it, and always will be, I think.

If you ever get a chance of reading Louisa Alcott's life I advise you to do so, for it is wonderful to see how bravely she fought in this great battle of life. Her father was a man of ideas, but these did not bring in money; the beauty of her mother's character may be seen from her impersonation as "Marmee" in "Little Women." It was a very hard life this high-minded family had to lead, and it was Louisa who, beginning to help at the age of sixteen, did most to keep it going. But you must not think of her as just a genius, taking up her pen and letting it run on, and so bringing in golden guineas. No, her story is the story of a constant struggle with difficulty; though living in the simplest fashion, it was very hard to get enough for the merest necessities. But honest work of any or every kind was thankfully taken and faithfully performed. Listen to this entry in her diary when she was only twenty-one:—

In January I started a little school. . . . about a dozen in our parlour. . . . In May, when my school closed for holidays, I went to L—— as second girl. I needed the change, could do the wash, and was glad to earn my two dollars (8s. 4d.) a week.

Now, that is what I call a brave life. Nothing is mean or low to the truly noble in spirit. And Louisa is not ashamed of her washing; why should she be? She can do it well, and she can sing the while.

Queen of my tub, I merrily sing,
While the white foam rises high,
And sturdily wash, and rinse and wring,
And fasten the clothes to dry;
Then out in the free fresh air they swing
Under the sunny sky.

I wish we could wash from our hearts and our souls
The stains of the week away,
And let water and air by their magic make
Ourselves as pure as they;
Then on the earth there would be indeed
A glorious washing day.

"Hope, and keep busy," was one of her good mother's mottoes, and Louisa sturdily set herself to carry out its advice. Presently we find her getting a few dollars for stories, but this more congenial work does not prevent her earning money in other ways when she can get it. We read again in her journal:—

Finished "Twelve Bubbles" (story). Sewed a great deal, and got very tired; one job for Mr. G. of a dozen pillow-cases, one dozen sheets, six fine cambric neckties, and two dozen handkerchiefs, at which I had to work all one night to get them done, as they were a gift to him. I only got four dollars.

And so, working and hoping, hoping and keeping busy, Louisa Alcott went on until after "Little Women" had appeared which brought her first great success; and then—at the age of forty—she was able to feel that her long cherished dream had been realised, that by her exertions the family had enough money to enable them to live in comfort, and that her beloved "Marmee" could sit in a pleasant room, with "no poverty to worry, but with peace and comfort all about her, and children glad and able to stand between trouble and her."

And did she do all her work without help from anybody? No, no; indeed, no one in this great, wonderful world of ours can do good all alone—that is one of Nature's most beautiful laws, as it seems to me. Louisa had many helpers; first in her own home circle and then in her neighbours and friends, chief among whom was that Ralph Waldo Emerson of whom I spoke just now. To Louisa Alcott he was "Master"; and many a time did she write letters to him, which she never sent, or left wildflowers on his doorstep without a word to say from whom they came; and, indeed, it was not until many years later that she told him of her innocent worship. She writes:—"Emerson remained my 'Master' while he lived, doing more for me—as for many another—than he knew, by the simple beauty of his life, the truth and wisdom of his books, the example of a great good man, untempted and unspoiled by the world which he made better while in it, and left nobler and richer when he went."

And now we have the privilege of entering the house of this "Master," to be kindly received by his daughter and introduced into his very study, where his window looked down the path leading to the front gate; an emblem, surely, of the way in which he did not allow his graver studies to shut him off from sympathy with common everyday life. I was told in Boston one day that his writings have become so well known and loved that enough copies have been sold to enable half the households in the whole United States to possess one for itself; and as all Emerson's works were directed towards the uplifting of men and women into paths of sweetness and light, we should feel that the little village of Concord deserves a place in our grateful recollection if he alone had lived and worked there; and this feeling is deepened when we think of the many others who have sent out their messages of cheer and blessing broadcast over the world—whose homes may still be seen dotted here and there along the country roads.

MARIAN PRITCHARD.

TO CORRESPONDENTS. — Letters, &c., received from the following:—W. H. B.; P. W. C.; R. B. D.; R. D. D.; A. G.; E. H.; M. H.; H. B. L.; B. I. P.; W. G. P.; F. T. R.; G. V. S.; E. L. H. T.

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LONDON, SEPTEMBER 15, 1900.

HARVEST THANKSGIVING.

EVERY year the beautiful old story of the fruitful earth is told over again, to those who will attend and hear—the story of a great friendliness to the children of men, a *wise* friendliness, which gives most to patient, steadfast labour and careful forethought, which asks faithful service, but then as from the impulse of a generous heart pours out its beautiful gifts abundantly. True, that in the great harvest of the world light and shadow are constantly blended, there come misfortunes and at times dire calamities; but even these may not be set down as altogether evil in the continuous discipline of men, for they call forth courage and endurance, they quicken sympathy and mutual helpfulness, and teach lessons of a true humanity which otherwise might not be learnt. Such a famine as that which has this year desolated so large a part of India may seem too overwhelming and too terrible in the unutterable sufferings it has caused; and yet we cannot shut our eyes to the fact that a great part of this suffering ought to have been prevented, and that its recurrence can and must be prevented, if we are to do our duty by India; for we are assured that while drought must from time to time burn up great tracts of the land a wiser and more generous administration would deliver the people from the worst effects of such calamity. And altogether we may be bold to say that in the world as it is to-day, with the available resources of experience and civilisation, every year's harvest brings enough for all and to spare, and if anywhere there is failure and privation, it is the fault not of the bountiful earth, but of the dullness or the evil selfishness of men. We have yet many things to learn as to the best way of sharing the good gifts of the earth; but through hardship and noble self-sacrificing labours we are constantly learning, and shall have growing reason to rejoice and give thanks at harvest time.

For those whose lot is cast in the country, who are themselves tillers of the soil, or in any way labourers upon the land, this season brings memories of personal life mingled with the fortunes of the changing year—the early spring, the blooming of the fruit trees, the maturing of the fruit and grain; joys and sorrows of home are blended with these interests, the careful watching, the alternating hope and fear, the steadfast resolve to meet any trouble that may spring up, the great thankfulness when the harvest is safely gathered in. At the same time are stored up lessons of experience, with a deepening feeling of dependence on the earth, the need of constant obedience to her laws and strenuous use of every power in daily service, if the best treasures are to be gained.

But the greater part of our people are townsfolk, or are engaged in very different occupations, and they miss all that intimate experience and interest in the life of the fields, and can share only through sympathy the peculiar joy of a harvest-home. And yet, if such is our lot, our thoughts have a wider range, and our sympathy and gladness reach out further over the earth, for the stores that make our harvest are gathered in from many lands. From every quarter of the globe the swift ships bring the varied produce which shall help to feed the people of our crowded cities, while in return are sent out other fruits of patient labour and the riches of our land. Thus the carriers of the world by sea and land are helping in the great harvest, and no less those who labour in the mines or at the furnace or the forge, those whose work is in the factory, the warehouse or the office. When we are rejoicing in our harvest, and think what it teaches us and how we can do our part better in the years to come, we have to consider that our duty lies not only in the line of the direct cultivation of the land in the best possible way, but even more, in these days, in the right ordering of our social state, in all the varied labour and commerce of the world.

The great struggle against the corn laws in this country is not yet forgotten. Its happy ending gave to a people repeatedly on the verge of starvation daily bread, and secured to them that the bountifulness of the earth should no longer mock their poverty and helplessness. So every effort to set free the commerce of the world, to bring distant lands nearer together, to render easier the interchange of their different produce, has made for the same good end. In this country much more might surely still be done, by reformed land laws and by other means, to lead back many of our people to a country life, thus making the land more productive, and relieving to that extent the dreadful pressure of poverty in great cities.

Every year the lesson is brought home to us with fresh intensity, when we think of the condition of our own people and of other nations throughout the world, how closely our whole life is linked with the life and fruitfulness of the earth, and how much depends on growing wisdom and self-control in civilised nations, on a clearer apprehension of mutual interest, that shall make ignorant and insane hostility impossible—an interest which must lead through friendly co-operation at last to a genuine sense of brotherhood among men.

In the midst of our harvest thankfulness, we have to mourn this year not only the dreadful calamity which has befallen our brethren in India, but for yet sadder reasons the desolation of the war in South Africa, thousands of lives lost, many other thousands maimed and impoverished, while of the people's wealth millions have been worse than wasted in a conflict which ought to have been avoided—millions, the loss of which we do not yet realise in the heavy burden it must lay upon our people. And yet while we are learning the stern lessons of these calamities, we may take comfort in the thought of the wonderful recuperative power of Nature and of our own race, if only we will dare to be true to its inward law.

We do not live by bread alone, though without bread we cannot live. And we are coming to understand that as a people we can only have the bread which is needed for our life, if we have also that other nourishment, which is the Word of GOD to every living soul. That is to say, we cannot have for all our people and for all the peoples of the earth, enough of the outward daily bread and the simple, natural joys of life on earth, unless we have in our hearts righteousness, compassion and brotherly love. So GOD is leading us to see further and understand more clearly the meaning of our life, in which outward things, things of the earth and the material frame, are so wonderfully blended with the inner spirit. Only the true spirit can overcome our difficulties, rightly order our growing, complex life. Mere self-interest must fail, but righteousness and truth, compassion and brotherly love, in a word the wise and holy spirit that was in JESUS CHRIST, the purest spirit of our common humanity, *that* can rule and conquer, and destroy the evil which else must destroy us.

The kingdoms of this earth must be made kingdoms of the living GOD, if all the people are to have bread enough, if all the goodness of GOD in this rich and beautiful earth is to be fully enjoyed. That will be the true harvest of faith and love, for which we have to

work and pray, when from every heart shall go up the song of joy and thankfulness: "The earth hath yielded her increase, and God, even our own God, shall bless us."

THE PULPIT.

THE EDUCATION OF MAN.*

BY THE REV. L. DE BEAUMONT KLEIN, D.SC., &c.

"Let all things be done unto edifying."—1 *Cor. xiv.* 26.

LET all things be done unto edifying, or, as we might say, unto building up, for the expression used here by Paul represents an architectural notion applied in a spiritual sense. In another way, our word "education" is possessed of a similar meaning. It really signifies: to draw out the mental powers of the child, to stir them up into activity, and to discipline the activity thus provoked. We might therefore say also: let all things be done unto educating, taking education in its broadest and highest sense.

And, in thus paraphrasing this great saying of the Apostle Paul, we feel we are not doing serious violence to his full meaning. For he undoubtedly looked upon Religion as the supreme education of man. Every element of knowledge was, in his eyes, but a schoolmaster to lead us to Christ; and the Law itself, however sacred in virtue of its supposed divine origin, was no more, whatever the Scribes and Pharisees might say. This idea was promptly taken up by the Christian Church and applied by her with increasing rigidity as time went on. Not only was all available knowledge made to minister to the needs of Theology, but the actual truth and practical value of all knowledge were made to depend upon their harmony, real or apparent, with certain canons of truth already determined.

Those canons were the test of all that deserved the name of knowledge, and what they did not know, it was not always safe to call knowledge. Thus the foundations were laid of that great historical conflict which arose, as was inevitable, when the human mind, recovering itself, insisted on comparing the results of its investigations with the teachings of dogmatic Christianity.

Wisely taught by the experience of the past, the British Association, which we so cordially welcome in Bradford this year, has carefully abstained from anything that might tend to intensify that painful conflict in our times. The present popularity of the Association with all classes is indeed in marked contrast to the feeling which prevailed openly in certain quarters in former days. Such a popularity is the best proof of the wise moderation and truly liberal attitude of that influential body. Its members state the results of their investigations with a simplicity entirely free from all aggressiveness, calmly assured that there is something divine in the nature of truth, which must ultimately appeal to the mind and heart of all sincere worshippers. However, the study of the momentous conflict between Religion and Science in the past certainly reveals two most important facts:—

First, in all that has to do with certain metaphysical ideas and theories, Science has been unable to affect Theology in any marked degree. The contingent realm of second causes is the proper sphere of Science; the investigation of laws, the testing of the facts of experience, the just application of induction and deduction within the strict limits of observed phenomena, these constitute her domain. Whenever Science has attempted to go outside of her province, she has ceased to be Science, and therefore has failed to make good her position or to justify her attacks. Her telescopes and microscopes are powerless in respect to that which is beyond the reach of scientific scrutiny. The story is often told, to illustrate the anti-religious tendencies of science, how one day Napoleon I. met the great astronomer Laplace soon after the publication of his work on the Dynamics of the Solar System. "I noticed," said the Emperor to Laplace, "that in your book the name of God does not occur anywhere," "Sire," answered Laplace, "I had no need of that hypothesis." Now, we should realise that such an answer is not necessarily a materialistic and an irreligious one, but that it may be, and probably was, the blunt answer of a mathematician who did not feel justified in introducing theological terms in a strictly scientific work, merely for the sake of appearances. He understood the proper sphere of Science and rigidly kept to it. For this he only deserves praise. But, on the other hand, it must be recognised that within her own province Science has undoubtedly compelled Theology to modify her former views in several important particulars.

For instance, the defeats of Theology in the field of Astronomy are well known; her defeats in the field of Geology are more recent, but no less striking. Many of us can still remember the discussions respecting the antiquity of man. Since then, that antiquity has been steadily increasing, as is clearly shown by the latest discoveries made at Abydos by a distinguished member of the British Association, Professor Flinders Petrie. The usual answer to those facts is that they prove the mistakes of theologians as interpreters of Revelation, but that they prove nothing against the Revelation itself. This view of the case has not passed unchallenged, but, in any case, the answer practically amounts to a confession that Churches which have allowed theologians to mislead them possess no infallible guidance in their interpretation of Revelation; a view which, in spite of official affirmations, is steadily forcing itself upon the intellect of Christian laymen, at least. Hence, the remarkable caution now exhibited by ecclesiastical authorities in connection with scientific subjects.

While admitting the wisdom of this new attitude, unknown to the age of Copernicus and Galileo, it must, however, be said that the new attitude would more fully command our confidence, if exaggerated claims had not been so rashly made in the past. The question may be asked: Should not a knowledge resting upon infallible grounds have also some infallible sense of its own limits? If not, is not that knowledge constantly exposed to the dangers of which we have been made aware during the last three hundred years by the steady advances of human science? However, this great and, on the whole, painful conflict between Religion and Science has not been useless. It has enabled us to realise more clearly their respective limits, and it has, at the same time, done away with elements of confusion which were equally prejudicial both to Science and to Religion in the minds of men.

The doctrine of the Relativity of Knowledge which pervades our modern thought has come to teach us the vanity of all efforts on the part of Science to deal with the Absolute. The principle of relativity which the philosopher finds to be true of mind, Science also finds to be true of the Cosmos, and this indicates to her her province. Science has not and cannot have any complete knowledge even of the essential nature of matter; how then could she legitimately propound theories about spirits and their destiny? As it is, the field of labour opened to Science is vast enough and glorious enough to satisfy her most boundless ambition. Her duty is to minister to the intellectual side of the education of humanity, and to her therefore we may say, in the words of Paul: "Let all things be done unto edifying." May she go on building up our knowledge, relative though it be, of our surroundings, of our conditions of existence; and may her best efforts tend to that end, for thus only can the social destinies of man become fully understood.

But here a grave objection presents itself, about which it would be unworthy of us to remain silent because of the difficulties involved in it. The objection is this: if the natural powers with which we are endowed thus limit human science to the realm of the relative and the contingent, how are we to reach to anything beyond? If Science is logically forced to avoid both affirmation and denial in all that has to do with the ultimate cause of phenomena, and with their ultimate destination, what organ, it may be asked, remains to man by the help of which he may hope to pierce through the rigid circle that limits his vision? In other words, if such be, strictly speaking, the conditions of human science, what becomes of Religion?

This difficulty has been fully realised by modern philosophers, by no one perhaps more clearly than by Immanuel Kant. For him, the human intellect is the illuminating and regulating agent of our nature, but it is the human will which really rules over all our faculties. It proffers affirmations of its own which are as much natural facts as any other facts, and which therefore we cannot leave out of account in our calculations. Now, what does it affirm? In presence of a physical order bound in law, it affirms a moral order founded on freedom. It does not explain that freedom, but it gives us an invincible sense of it. Also, it affirms the supreme fact of duty; it lays thus the foundation of morality, and upon the real raises the ideal.

Reasoning alone, according to Kant, may fail to reach the mystery of Being and Substance, God and the Soul. But man is not merely reason; he is will, feeling, conscience also, and the report of this side of his nature, the practical reason, as Kant call it, carries with it what may not be reasonably ignored or resisted. When Vauvenargues said, "Les grandes pensées viennent du cœur," he was not uttering a mere paradox; he was really giving expression to the same view, only in a more picturesque form.

This attitude of the Philosopher of

* A sermon preached in Chapel Lane Chapel, Bradford, in connection with the meeting of the British Association, Sept. 9, 1900.

Kœnigsberg towards the great problem has been adopted more or less openly by many other thinkers with various modifications. But substantially the idea remains the same, for it is not a mere philosophical figment; it has its roots deep in our nature. Religions have not given it to us; it has given us Religion. Even the latest and most advanced views of Evolution fail to weaken the claims of our moral nature. For there is no evolution out of nothing; evolution implies the progressive development of something. If there are moral phenomena increasingly manifested in this universe, it must be because the conditions of a moral element are somehow represented, however faintly, in the Reality out of which those phenomena originate.

Thus all sides of man's nature are contributing to the education of man; all things are being done "unto edifying," unto the building up of the perfect man through science and through love. In this conception, the painful conflict between Religion and Science has its termination; the proper limitations of science are acknowledged, and the sphere of the ideal, and of the religion which that ideal inspires, is found to rest upon a faculty that feels, in its own way, the evidence which it cannot see.

Shall we refuse to listen to one of the voices within us, because it seems to lose in distinctness what it gains in sublimity of utterance? We cannot prove goodness and beauty as we can prove a theorem of Euclid; yet we feel assured that the good and the beautiful are as much of a reality as the true. Here we are not afraid to trust to feeling; we know ourselves ennobled by that trust. Is the case different where Religion is concerned? Linnæus, a man of true scientific disposition, watching once the unfolding of a blossom, exclaimed: "I saw God in His glory passing near me, and bowed my head in worship." This is the spirit in which we may best hold communion with Nature; thus we shall be saved from the misfortune of losing sight of her profound unity, while we are bent upon the study of manifold separate aspects.

Dante, in his vision, thought he saw the story of Nature no longer scattered in disconnected leaves, but bound with love divine into one mystic volume.* It is the glory of our humanity that she has come to feel herself called to realise within herself, in a theme at least, the meaning of that sublime vision. Science is steadily gathering into her bosom treasures of knowledge; earth, air, and sky are being searched, and the mind of man is gradually binding into one sacred volume the leaves which Science finds scattered through the Universe, and gathers together in the course of the ages with such noble and untiring industry.

Thus, slowly but surely, we rise to a truer conception of the supreme unity of Nature, and the conviction is borne in upon us that our highest knowledge and our highest spiritual anticipations are both the normal result of a universal Cosmic process. In *this* conviction lies the *final* harmony between Religion and Science; it helps us to realise how, by letting "all things be done unto edifying," our hearts and minds may be made to minister with combined usefulness to the education of humanity, led by the love "that beareth all things, hopeth all things, endureth all things."

And we are thus emboldened to conclude with the Poet's prayer which seems to express so perfectly the feeling of our time in respect to the searchings of our minds and the longings of our hearts:

"... Knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow."

* Nel suo profondo vidi che s'interna,
Legato con amore in un volume
Ciò che per l'Universo si squaderna.—Par. 33, 85.

MEADROW CHAPEL, GODALMING.

III.

DURING almost a century, more records are preserved of the societies connected with the chapel than of the chapel itself. Mr. Joseph Brent is said to have been the founder of the Sunday-school, but it could only have been working about a year when he was called away to Portsmouth, and from 1813 until the present time it has, I believe, always been considered one of the most important branches of our work at Meadrow.

A combination of three schemes was proposed under the title of a "Benevolent Society." It was designed to give instruction to the ignorant, in reading, writing, &c., on the Sabbath day; to establish a lending library; and to give relief to the poor. The third object had to be abandoned for want of sufficient funds. The second was enthusiastically pursued. An income of about £10 a year was at the disposal of the workers; in three years they had ninety volumes on their shelves, and in six they report:—

Your committee announce with much satisfaction the augmentation of books to your library. Priestley's works are continued taking in; and those of Milton's and other admired authors are swelling our library lists. No one surely can mistake the invitation furnished him to make a proper disposition of his talents and his time. He is snatched from the base of perilous enjoyment and recreation to mix in the society of truth and inspiration. It is reading that makes society more congenial, and solitude more enjoyable. The married man is made more social, the single more conversant, the child more interesting, the parent more caressing."

To this society and to a kindred one of later formation are owing, doubtless, the large collection of books, theological for the most part, that cover one wall of the old chapel; there are Christian Reformers from 1816 to 1862; Monthly Repositories of the years near 1830; probably a complete set of General Baptist Advocates; General Baptist Assembly reports from 1815 to 1832, and British and Foreign Unitarian reports from 1826 to 1838, with many other books of useful historical reference. The ebbs and flows of library membership, the new accommodation for books, the attempt to open it one evening a week as a reading-room—all these are carefully recorded. A curious calculation is extant, dated 1828, signed by Richard Wood, secretary, as follows:—

This library now contains 261 volumes, which averages an increase of 20 vols. per year since its commencement, during which period the different books have been taken out about 1,000 times; which amounts to eight times for each book being read, and three books, on an average, taken out every Sunday; and six hours being allotted to the reading each book will give three hours each day (Sunday excepted) to the reading of the library books. Now, if we took three hours to be equal to three hours labour at 2d. per hour, the amount for each work will be 3s., which for thirteen years will exceed £100, so that knowledge to the amount of £100, as interest, has been derived from the society, while the principal, or books, remain still in our possession and use.

Running on parallel lines with the library for eight years, and finally merged into it apparently as a juvenile branch, was the Meadrow Christian Tract Society, started about the same date (1832) as similar societies at Billingshurst and Horsham. The moderate subscription of a halfpenny per week was charged, and Mr. John Cooke was the first treasurer; he had the unusual experience of "getting weary of the continual balance in hand"; and it was decided to relieve the library funds of the charge of the Sunday-school and transfer its management to the Tract Society. It began with forty-six members, but in three years numbered only 27; and the secretary reports:—

"The periodicals taken regularly are the 'Christian Teacher,' 'Christian Reformer,' 'Christian Pioneer,' 'Christian Child's Faithful Friend,' which your secretary feels it his duty to state are not much inquired for." Pleasure is, however, expressed "In the disposition which is becoming so general among our countrymen to form themselves into organised masses for all purposes tending to mental, moral, and religious improvement as a most excellent feature in the varied manifestations of the progressing spirit of the age."

It is especially explained that the Society is not started in antagonism to any of their Christian brethren, and that no controversial tracts will be circulated beyond the congregation unless applied for. In the school also "no peculiar religious sentiments are inculcated." The children are to come "clean and well combed," and no flogging is to be allowed; two stools are bought for the use of the teachers; 3s. 0d. is spent on "knives, quills, &c."; a letter from Horsham cost 8d., while they can send one to London for 7d. There is the chronic complaint of the want of a few more teachers; "we still find it quite impossible to persuade some of our young friends, that they might perform all the duties of life, and yet teach in our school once in three weeks; on the other hand we have the invaluable assistance of some teachers who neglect no business, and consider it the performance of a duty, to listen with an attentive ear to their poorer brethren who entreat that they may be taught to read and write; to such teachers distance is no impediment, and a desire to do good overcomes all difficulty."

Enthusiastic and energetic teachers they were! In some cases it is reported they had to come six or nine miles, and to be there by 9 A.M. Few schools can boast twenty-four teachers and three superintendents to forty-four scholars; yet as the staff attended only one Sunday in three it is about our present average proportion in the South. At one time in its history seven out of nine teachers belonged to the Ellis family. The Rev. Hy. Williamson, of Dundee, was among the scholars at Meadrow; probably also the Rev. Philemon Moore, as well as his father and grandfather.

Just now that in connection with our "Oxford movement" some of our leaders

are advocating one service only a day, and an evening meeting conducted by the young people for themselves, it is interesting to look back to a similar experiment started at Meadrow in 1842 under the name of 'The Mutual Instruction Society. It had about forty members, and met alternately on Sunday and Wednesday evenings. Within the last few years elderly men have spoken of its meetings as giving them their first impulse to self-culture. Among the names of those who opened its discussions are Thomas Potter, John Cooke; John, Sidney, William and Alfred Ellis; James Kensett, Thomas Agate; and the Revs. E. Chapman and M. Davidson, who acted as leaders. Among the subjects discussed were:—

"Is a taste for literature favourable to morality?"
"The propriety of introducing a liturgy into Unitarian services."
"The necessity of individual exertion in Christian churches."
"What should be the primary object of Sunday-school teachers?"
"Advantages of prayer."
"Advantages of early piety."
"Saving faith."
"Baptism, its nature and obligations."
"The creation of all things."
"On the broad and comprehensive sympathy with humanity manifested by the poets," illustrated by extracts from Pope.
"Life, character and poetic genius of Percy Bysshe Shelley."
"Is the diffusion of knowledge among the people calculated to make them discontented with their situation?"
"Influence and necessity of amusements."
"How far is the want of proper amusements for the operative classes connected with the immorality and irreligion which exist?"
"On the effects likely to ensue from closing the shops in Guildford and Godalming at an earlier hour, in what way the leisure-time would probably be spent, and what provision exists for spending it well."
"What effects has temperance upon the morals and religion of man?"
"Present system of reforming criminals."

The society lasted about three years, and seems to have been broken up by a difference of opinion as to the rules by which its deliberations should be guided.

The ministry of the Rev. Edwin Chapman lasted from 1841 to 1846. He seems to have previously held the pulpits of Billingshurst, Deptford, Stamford-street, and Newington-green, though there is a little conflict of dates in "Vestiges of Protestant Dissent" as to his movements. In 1844 he delivered a course of six Sunday evening lectures, on doctrinal subjects, at Guildford. In 1846 his farewell sermon is thus recorded by one of its hearers:—

"Last Sunday our excellent minister, Mr. Chapman, preached his farewell sermon in the afternoon. It was an earnest and pathetic expression of concern for the welfare of his flock; he did not speak much of himself, but advised them to go on, in love, forbearance and kindness. Many shed tears; he was himself much moved."

When he died, thirty years later, those who remembered him spoke with deep feeling of their high appreciation of his character; their respect and admiration; and of the indebtedness of the Meadrow congregation to him.

He was succeeded by the Rev. Maxwell Davidson, who came from Billingshurst in 1846 and emigrated to Australia in 1851; he returned to England in 1858 and held the pulpit at Wareham for a few years. He, too, left behind a name still held in grateful remembrance.

John Robertson is next on the roll; he commenced his ministry at Meadrow in 1852; in 1854 he preached the "Oldbury Double Lecture"; in 1855 he accepted the pulpit at Lewes, but shortly left there for Halstead.

The Rev. Joseph Smith seems to have been in charge for the following seven years. The story here is difficult to trace, but probably during the many changes of the time the intervals were filled by lay and other help.

The Rev. Percy Bakewell, who had previously held charges at Northampton and Warwick, came in 1862 for three years; at the end of that time he went to Halifax. He died in 1868, and the Meadrow minute books record the letter of condolence sent to his father on that occasion.

In 1868 authentic records are again at our service. Mr. Edwin Ellis was elected secretary, and a tribute to his predecessor runs: "Mr. Jno. Cooke during many years of change, and some almost of disintegration and collapse, never relaxed his faith; his efforts to unite and bind together one and all never ceased." If more of us who hold that responsible office entered on it in the spirit of this gentleman and his successor, it might be the better for those beloved churches we serve.

At that date the Rev. W. D. Smyth was pastor, but the following year he resigned on account of ill-health, and the Rev. W. A. Clarke, of Pudsey, was invited. Among his staunchest helpers he counted the secretary, and Edwin Kensett, who was acting as treasurer. He was a man of considerable physical strength and great activity; we still remember here, how he used to walk to Horsham (twenty miles) on a Saturday afternoon, in order to exchange pulpits on the following day with Mr. Dunbar or Mr. Scott.

New Sunday-school accommodation was necessary, and after much consideration it was decided to use the old chapel as a schoolroom and build a new chapel close to the road. A legacy of £110 was used for the purpose, and about £200 collected from members of the congregation and friends. The last services in the old chapel were held on July 17, 1870; all the reports read hopefully about this time; a sewing class was started, a benevolent society arranged; collections for the French Fund, through M. Coquerel, and the Chicago Fund, through Robert Collyer, were made. In 1874 and 1875 courses of lectures were given in Guildford, and a Theological Reading Society was started, to which the Meadrow Library lent forty books. This energy reacted, for the time, favourably on Meadrow; the principal matter under discussion from 1870 to 1874 was one of church government; after long deliberation the church formally decided on severance from the General Baptist Assembly, with which it had been connected since its foundation. Toward the close of his ministry here, Mr. and Mrs. Clarke suffered a severe loss in the death of their young daughter. I was told, but lately, that he preached her funeral sermon from the same text he chose the evening of his own sudden death which occurred a few years ago. The success at Guildford resulted in the formation of a congregation, and building a church there which was opened in 1877, and by degrees the activities of the congregation naturally flowed toward the more populous locality. Mr. Clarke resigned the joint ministry of Meadrow and Guildford in 1882.

The Rev. Samuel Pinkerton was at Meadrow from 1886 to 1890, and either before or after those dates the Revs. Frank Freeston and Edgar Fripp each had a student's supply year there. The Rev. Hubert Clarke commenced his work there in 1894, and among the results of it is the formation of a good string band which leads the musical part of the service, and which has solved in another way the problem Mr. and Mrs. Watts set themselves to unravel, in the near neighbourhood.

This series of articles must not close without an acknowledgment of Mr. Ellis' kindness in allowing me the use of several of the manuscript books. An extract of one entry in his handwriting may fitly conclude them.

MINUTE BOOK, 1869.

We ask a man to come and minister to us, to accept such small stipend as we can collect, we say to him in effect "we are sadly overdone with every-day cares, and some of our highest thoughts and best feelings are like to be choked. We cannot verify all our views, nor read up on disputed points; our ideas of education and of life get obscured and narrowed by our circumscribed vision—come and help us, minister to our highest needs, let us have the advantage of views from a higher standpoint than our own, rule us by your stronger efforts in the path of duty, show us how to work with you to the end we have in view." There is no more wonderful relationship than this between pastor and flock, nothing more sad and painful if it is incomplete and unreal, nothing more cheering and more beautiful if harmonious and complete. E. E.

I should be glad of any further information that would fill the gaps in my narrative. E. KENSETT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

VEGETARIANISM.

SIR,—In reference to Mr. Mott's letter in last week's INQUIRER, the definition of cruelty as "inflicting unnecessary pain" is one which will serve well enough for the question under discussion. While entirely dissenting from his axiom that "moral right and wrong have no connection with purely physical actions," I agree that the justifiable element in all slaughter depends upon its necessity or otherwise. At present it does not appear possible for us vegetarians to be consistent non-slaughterers, but as regards products, such as food, feathers, and furs, it is abundantly proved by example that they are not among the necessaries of life. Therefore to avail ourselves of them is to be guilty of a "cruel" action, as per definition. Mr. Mott's gentle raillery as to those creatures, such as vermin, which we are forced to kill for the sake of health and comfort, of course does not apply. In defence of our lives, too, we must kill. Vegetarians need by no means "confine themselves to this argument," but even if they should do so their case will be a

sufficiently hard nut for the kreophagist to crack.

It is curious that the statement should have been made that "from the earliest times man has been a flesh-eater." What is meant by "man"? Certainly the whole human race has not always been, any more than it is now, carnivorous, and some tribes, following their original instincts, have been cannibals, but this does not prove that they were divinely intended to be so, or so to remain. Moreover, science tells us that the teeth, jaws, and digestive organs of humanity were never meant for masticating and assimilating flesh-foods, being almost precisely like those of the monkeys which are entirely frugiverous.

It is scarcely a correct statement that those races which have subsisted on a vegetable and fruit diet have "been of little account in the world's history." What about the highly cultured Indian races and the ancient civilisation of China? The Chinese are even now proving, and proving very vigorously, that we must recognise them as of some importance. It is certain also that fighting qualities do not solely reside in consumers of animal food. Another point to be remembered on this head is that until the last generation or two the mass of the inhabitants of these islands were too poor to be flesh-eaters to any great extent, and yet it was with these men that we won our victories. Napoleon, too, led to unequalled military glory an army composed of oppressed and miserably poor peasants whose means could not possibly have procured much beyond pulse and bread.

A very serious consideration attaching to this subject is that if we are to base our conduct entirely upon the assumption that *man*, as the superior animal, has absolute rights over the lives of the inferior, we may come in time to believe that the higher *humans* ought to be preserved by the sacrifice of the lower, a doctrine which is already being put into practice by certain ardent Viennese vivisectors.

In conclusion, allow me to say that Mr. Mott is evidently mistaking my identity. My life is neither "useful" nor "beautiful," and certainly my fame can never have reached Leicester. RUTH MILLS.

Birmingham.

SIR,—If mankind took to a diet of vegetables, fruit, milk, and eggs, would killing cease? Suppose we leave the fish to eat one another, abolish altogether the pig, the turkey, the goose, the duck, and the pigeon, give up our pet the dog and the useful cat (to avoid the daily slaughter of thousands of puppies and kittens), let us even clothe ourselves with cotton and linen, deny ourselves the music of stringed instruments, and many other luxuries that are not necessary, and abolish the sheep. Let us get the State to pension the old horses, or let us work them till they die in harness, or let us abolish the horse, too, and have only automobiles, steam-ploughs, &c. When we have done all this, what about the superfluous cocks that are hatched from the eggs, the superfluous bulls born from the cows? What about the aged hens that have ceased to lay, the aged cows that have ceased to give milk? Surely some prophet will then arise and condemn the crime of an egg and milk diet, and we shall abolish the farmyard entirely, and digging and climbing man will be the only domestic animal left!

Now, putting aside the argument that man is what he is because he is omnivorous, let us look at the thing from the animals' side of the question. Would not the pleasure we should do away with be infinitely greater than the amount of pain we should abolish? I presume that the beasts know their hour of death no more than man knows his, and even a cruel death, as a rule, only lasts a few seconds—nothing compared with the months and years of happy well-fed existence.

Bath, Sept. 10. A. E. JONES.

THE MUSICAL VICAR.

THE fame of the musical vicar had reached me years ago, but it was not till the other day that I found myself in the town where he works and "plays." Looking over the announcements for the Sunday I was to spend there, I caught sight of his name appended to a notice that on that Sunday afternoon he would conduct a people's service, to include a performance of music on the orchestral organ, and an address on "What language does music speak?"—both by the vicar himself. When the appointed time came I found myself one of the "people"—mostly women and young persons—who were drawn to hear the accomplished clergyman. The service opened with two collects and the Lord's Prayer, the last being recited in the peculiar hurried manner but too common in churches of the Establishment. A hymn was then sung, one of several in the course of the service, the singing being chiefly done by a small choir of boys very imperfectly heard by me. The musical selections which followed included a piece by Gounod and two from Rossini's *Stabat Mater*, in which the properties of the orchestral organ were skilfully exhibited by the clerical organist, who also was the composer of the hymn tunes used on the occasion.

It would be unbecoming, in more than one way, were I to attempt a critical estimate of the performance, which was at the same time a service. If the soft passages seemed at times too soft, and the loud passages too loud, there may have been others who enjoyed it all just as it was, and to whom the whole was restful and inspiring. It was inevitable, I suppose, that, while I took with gratitude the comfort it brought me, I fell to musing whether there were no possibilities of similar Sunday afternoon services in some of our own better equipped churches. Here were some 400 people, probably, who at least found something worth listening to on that Sunday afternoon; and, if I was not too sanguine, it appeared that a very little judicious alteration in style would have rendered the occasion most beautifully gracious and memorable. I thought some of our musical ministers might easily emulate the vicar, by making some such provision for the "people's" Sunday afternoons; even if it is highly improbable that many of them can approach his technical skill, and certain that none of them has an organ with the roll of drums and clash of cymbals amongst its resources. But someone might be found to play. True, it would be unfair to impose on professional organists for gratuitous work; but there are not a few young musicians amongst us who might do themselves and the world a service by aiming at the ability requisite for such occasions. If the idea took root, why should there not grow up an Order of St. Cecilia amongst them, the aim of which would be the musical nurture of devout feelings amongst the people?

The vicar had his offertory at the close, and I should suppose that any expenses of printing and attendance would be much more than covered. The one bass soloist and the choir of boys probably volunteered—in any case the expense on this score in similar services need not be large. The one thing needful is to give the best music as far as possible in the best way.

We came ultimately to the address, and I should like not to be critical about that either, for one's heart went out to this unconventional, manly-looking man, who had so clearly chosen his own line and followed it out with earnest devotion. He read his address, however, and it was to be printed, we heard; so that it must be taken as having been somewhat carefully thought out and prepared. All the more it surprised one painfully. It missed its mark entirely, as it seems to me. The good man clearly started out to tell us that music speaks a universal language, but it is hardly credible that what he really did was to tell us that musical script is the same all the world over—which, unhappily, it is not. Surely, one thought, he will remind us that there is a power in sweet sounds to appeal to all hearers, no matter what their native land or speech may be; he will lead us through a contemplation of the universal sway of music to a realisation of the common heart of humanity, despite all divisions of sect, party, nation or race. Alas! not a word of it. And yet I feel he must have had some such idea in mind when he set out, but lost it somehow among his fugues. Another incredibility—at least if one had not heard it; this good, cultivated man, who is the responsible religious teacher of a large parish, and who in the course of a season addresses thousands of well-to-do visitors, actually told us that the English speak English, their neighbours across the Channel French, another race German, and another Arabic, "*because of sin.*" Of course he only said so on the authority of the story of the Tower of Babel, which he duly quoted and evidently accepted implicitly. He was a sensible man, too, in many things; witness his straight advice to parents to secure to their children some facility in a second language, and so qualify them to receive and give the benefits of foreign intercourse. Witness also his hearty denunciation of the sham antique in church music, as for example when "Gregorian tones" are sung by congregations, and used by organists as a basis for the most florid accompaniments, than which nothing could be more glaringly out of place. The vicar evidently does not like the "Gregorian" style. He praised its inventors as good servants of their day, but claimed that the music of these later generations is vastly superior and is more appropriate to an intelligent worship of God. I thoroughly liked his outspokenness, also, in regard to the neglect often shown towards men who, like Keble and Neale, have rendered priceless service to the devotional life of the Church; and I heartily welcomed his plea for courage in adopting new methods of appealing to the masses and drawing them to the higher and nobler ideals of life. All the more, it seemed a pity that

the "Gregorian tones" of Hebrew tradition still imposed themselves on him. And all the more, it seemed a duty that those who had something better to say in the light of later revelations should say it, whether anything like the musical vicar's allurements be employed or not.

W. G. T.

GOD IN THE PRESENT.

ESSENTIAL Religion is the Art of Living—the sum of all other arts whatsoever. And the foundation of this art is practical. All progress made in the development of life has been through the invasion of reverent common sense into the realms of false imagination. Analysis of the Reformation will show that the eruptions which gave it power came from a deeper stratum than theological technicalities or surface dogma. Those who are claimed as martyrs of a particular section of evangelicalism, were in fact exponents of God's greatness in the human heart by its refusal to fly in the face of the verity of nature. Take, for instance, the tailor of Evesham, who was burnt because he maintained that Jesus sitting at supper could not give his disciples his living body to eat; such opinion was the certainty of a plain man, who would not believe what was repugnant to that reason which was the salvation and guide in the mystery of daily life. Such men were not the soldiers of a religious finality, but communicating links between the old and the new. It is not the letter of their faith that should be regarded, but its spirit.

It is the realisation of their spirit that turns our attention to contemporary thinkers. The Creator did not cast all his pearls, or even an undue proportion of them, into one age—not even into the Elizabethan.* In acknowledging present hearts as inspired we do not honour the past less, but our own age more. To such translators of the Divine, as to their forerunners, Earth is college, and the Creation itself the living Scripture. Older comments upon it they weigh and revise in the light of fuller knowledge, retaining all that is true, striking out all that is dead. They are the authoritative editors of the Great Manual; they bring it up to date; they gather together what has been discovered since it was last given to the world; they present to the apprentices of life not only the glories of original experience, but, in addition, the succour of the most recent. And they present it not only to apprentices, but also to those of the workmen who are sufficiently wise to believe that the axioms known at the time of the completion of their own indentures did not constitute the terminus of human knowledge.

The term "inspired" may in this sense be held to cover all those who by the sincerity and direction of original thought make life holy. In them all the operation of the sacred law of noble purpose and devotion to mankind will be clear. As the moon, by the fact of its revolving round our planet as its centre, also revolves round the greater attraction of the sun, those thinkers whose bond is human service, by that very bond are brought into the light of the Divine Radiance, and reflect the glory of the Supreme.

Thought is the regenerator of the individual, and therefore of the world. Thought is the root of action. Alter a man's heart belief, and you alter his life. It is modern thought that must in the first place feed the mind of modern man, as fresh wheat must feed his body. Modern thought alone is trained and prepared for the conquering of the new positions and strongholds to which error has shifted its mobile forces. Old books of tactics are useful neither in material nor spiritual warfare. They may answer in maintaining an unattacked position in one's own camp, but they will never overtake and overcome the enemy in his stronghold. The wisdom of the modern answers to the wants of the modern.

Take for the moment the message of one whom we may justly regard as among God's minor prophets, John Ruskin. He gives irresistible prominence to the necessity of contact with, and the understanding of the beauty of Nature as an indispensable religious factor. But had he lived ten centuries ago he would undoubtedly have given the same preponderance of emphasis to the wonder and freedom of towns. Towns in the earlier days were the up-builders of life: to-day they come perilously near to becoming its death-vault. The living teacher looks on the conditions of living men with actual eyes, and is able to adjust, according to his power, his ministration to the most critical wants of his age.

Amid all the turmoil, the littlenesses, the confusions of our own times, there have sounded through the lips of men who have lived, and are living in the same century as ourselves, inspired calls, as deep heart-music, as searching invocations to a truer and manfuller life, as subtle and all-embracing potencies of thought as ever have been breathed out beneath the sun. These are the angels of the God of the Living: they arouse men to the divinity of life here and now.

ERNEST BETHAM.

* The lecture from which the above is taken was given at Stratford-on-Avon.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Bootle.—The Free Church Hall, Stanley-road, was reopened on Sunday, 2nd inst., after extensive alterations and decoration, and presented a charming interior. The Rev. J. Morley Mills, late of Nantwich, who succeeds the Rev. H. W. Hawkes, entered upon his work, and preached, morning and evening, on "The Church of God" and "Our Gospel." Both sermons were deeply impressive and able, and the services were on a high level. Unusually large congregations assembled, and everything pointed to a bright future for the church. On Thursday, 6th inst., a large and cheering conversazione was held to welcome Mr. and Mrs. Mills. On the platform, besides the Chairman of the Church and others, were the Revs. E. Ceredig Jones (of Bradford), H. D. Roberts, R. S. Redfern, T. Lloyd Jones, J. F. Jones, J. L. Haigh, J. Anderton, and H. W. Hawkes; the Rev. J. Crossley was also present. Letters of regret for absence and of good wishes were received from the Revs. Dr. Klein, R. A. Armstrong, W. J. Jupp, J. C. Hirst, C. H. Wellbeloved, J. M. Whiteman, and D. Davis; and from Messrs. C. W. Jones, Cedric Boult, Sydney Jones, and others. Cordial welcomes were offered to Mr. and Mrs. Mills on behalf of the church, the Sunday-school, the Ladies' Work Society, the Liverpool District Missionary Association, the local ministers, and the laity (represented by Mr. R. Robinson). After an address from the Rev. E. Ceredig Jones, who first led Mr. Mills to enter our ministry, Mr. Mills responded in an eloquent and intensely earnest speech, which was a convincing augury of the spirit in which he has undertaken the pastorate. The addresses were interspersed with music by members of the choir, and concluded with a brilliant organ solo by Mr. Mount, the church organist. Refreshments and social intercourse followed. Friends from Southport, Liscard, Hope-street, the Ancient Chapel, Birkenhead, &c., were present.

Boston.—Mr. Briggs, of Nottingham, conducted the service at the Unitarian Chapel, Spain-lane, last Sunday evening. His sermon on the subject, "What is Man," was well rendered and much appreciated by the large number present.

Bradford.—In connection with the meeting of the British Association in Bradford, the preacher last Sunday, at Chapel-lane Chapel, was the Rev. Dr. Klein, of Ullet-road Church, Liverpool, who preached in the morning the sermon on "The Education of Man," which we are glad to be able to print in full in our present issue. In the evening Dr. Klein's sermon was on "The Romance of Human Learning." He took as his text Proverbs ii. 10-11, and dealt eloquently with the story of the progress of knowledge, and the obstacles which had to be overcome. It was not enough, he said, to enjoy the triumphs of science, they must gratefully remember the struggles of inventors and discoverers, men, aye and women too, who had become martyrs in the search of truth. The story of human learning was not merely romantic, it was highly instructive, and full of precious religious lessons. The romance of human learning presented the spectacle of men who, in spite of poverty and sickness, in spite of social drawbacks, in spite of lack of time, had successfully struggled to satisfy the highest cravings of their souls. They were examples as pathetic as anything we could read of in fiction, the struggles of the poor, the struggles of the rich, the struggles of the weak, the struggles of the deaf and the blind, the effort of the soul in spite of impediments to reach that harmony which it was made possible to reach. We must remember that these men had been gathering knowledge for us, they had been the martyrs and heroes of humanity, and the wealth of knowledge which we possessed, that which had laid the foundation and made it possible for the British Association to meet in Bradford, had been prepared by the sweat of the brow and the tears of anxiety and desire of these noble souls.

Dromore (co. Down).—On Thursday, Aug 30, the Rev. Alfred Davison was ordained to the ministry of the Presbyterian congregation, in succession to the late Rev. D. Thompson. The opening service was conducted by the Rev. W. E. Mellone, Moderator of the Armagh Presbytery, the sermon being preached by the Rev. S. C. Pinkerton, after which, the usual questions having been put and answered, the ordination prayer was offered by the Rev. J. F. Kennard, while the hands of members of the Presbytery were laid upon the kneeling candidate's head. The charge to minister and people was then delivered by the Rev. A. B. Hamilton. The members of the congregation subsequently entertained their visitors and other friends at luncheon, and in the evening a successful soirée was held, Mr. John Moore, J.P., presiding. At the luncheon the chair was taken by Mr. J. R. Miniss, among the speakers being the Very Rev. Mgr. M'Cartan, P.P.V.F., and Dr. Strain, while other orthodox ministers were among the guests.

Mossley.—The congregation of the Christian Church, Stamford-road, have had recently to mourn the death of Mr. William Mason, of Lorne-street, formerly manager of the Co-operative Society's Central Boot and Shoe Establishment; also of Mrs. Abraham Morrell, wife of the secretary of the Mossley Industrial Co-operative Society, and daughter of the late Mr. James Robinson, who is spoken of in a local paper as "the real founder of the Christian Church and Sunday-school in Stamford-road."

Pontypridd (Resignation).—The Rev. Dr. Griffiths has resigned his position as minister of the congregation meeting in the Old Town Hall.

Sheffield.—At the half-yearly meeting of the teachers' of the Sheffield and District Sunday School Union, held at Upperthorpe on Monday, Sept. 10—being the occasion of a paper by Mr. E. G. Chitty on his visit to the recent Summer Session of Sunday School Teachers at Oxford—a resolution was unanimously passed, strongly approving of Mr. Copeland Bowie's suggestion, made at the above Session, in favour of the issue of a yearly teachers' code, or book of rules and suggestions for the guidance of Sunday-school teachers, in a similar manner to that used in the case of Board Schools; and it was further resolved that notice of this resolution be sent to our two Unitarian papers, and to Mr. Ion Pritchard, hon. secretary of the Sunday School Association.

Warrington.—A meeting was held in the Cairo-street Schools on Thursday week, to bid farewell to the Rev. W. H. Drummand and Mrs. Drummond on their removal to Belfast. Mr. Drummond, who

is succeeding the Rev. E. I. Fripp at All Souls' Church, has been minister at Cairo-street for the past seven years. Speaking of his connection with public institutions in the town, a Warrington paper says:—"He took a prominent part in the formation of the Warrington District Nursing Association, and about two years ago he was elected a member of the Warrington Board of Guardians for St. John's Ward. Educational matters claimed his attention, and he was a strong supporter of the University Extension Lectures, and also took an active part in connection with the Warrington Literary and Philosophical Society. He was a useful member of the Infirmary Board and also of the committee of the Warrington Savings Bank." The farewell meeting was largely attended, but Mr. and Mrs. William Long, Mr. Frederick Monks, and Mr. Woodcock, treasurer of the congregation, were unfortunately unable to be present. The chair was taken by Mr. J. R. Young, who spoke in terms of warm appreciation of Mr. Drummond's services, not only in the pulpit, but in every branch of their work. Never during the past twenty years had their chapel stood higher in general esteem than at present. They felt the parting from Mr. and Mrs. Drummond very keenly. They asked Mr. Drummond's acceptance of an oak writing desk which was being made to his own design. Mr. Muir then presented to Mr. Drummond a framed photograph of the members of the choir, and other photographs are to follow. Mr. T. Birchall next presented to Mrs. Drummond a beautifully executed bronze statuette of Mercury, with expressions of gratitude and deep personal regard. Mrs. Drummond having acknowledged the gift, Mr. Drummond followed, and thanked his friends not only for all that had been said that night, and for their farewell gifts, but for many things that had been said to him during the past weeks. The desk would be a constant source of delight to him, and as he wrote his sermons on it, it would be linked with memories of Cairo-street Chapel. If in the future he was able to do any good thing and to preach the Gospel with any power, it would be due not to himself alone, but to the influence of things they had experienced together at Cairo-street. He then spoke of the reasons which had decided him to accept the call to All Souls' Church, the great opportunity of service which offered there, the strong ties of ancestry and Irish sympathies which drew him to Belfast, and seemed to mark him as specially fitted for the post. During the past weeks he had felt as never before the depth and sincerity of the attachment which bound him to friends at Warrington, but while the parting was painful, he could not feel that in going he would lose his friends. Having referred to his work in the town, and the pleasure of association with members of other churches, Mr. Drummond spoke of the growth of their congregation and the prosperous future that awaited them, and concluded with renewed expressions of thanks. On Sunday Mr. Drummond preached his farewell sermons at Cairo-street.

Whitby.—The last of the open-air services conducted by the Rev. F. Haydn Williams was held on Sunday last. The average attendance has been not less than 200. Mr. Williams has illustrated his teaching by local affairs. He is threatened with prosecution by the Harbour Trustees for speaking on a piece of ground they claim, but which Mr. Williams holds to be public property.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

The Autobiography of Allen Lorne, Minister of Religion. By A. Macdougall. 6s. (Fisher Unwin.)

The Story of the Nations: Norway. By H. H. Boyesen. 5s. (Fisher Unwin.)

Voices of the Past. By H. S. Roberton. (G. Bell and Sons.)

Guide Book to Natural, Hygienic, and Humane Diet. By S. H. Beard. 1s. (Order of the Golden Age, Ilfracombe.)

Third Earl of Shaftesbury: Life, Letters and Philosophical Regimen. Edited by Benjamin Rand, Ph.D. 15s. (Sonnenschein.)

Strand, Captain, Wide World, Sunday Strand, Traveller, Contemporary, Scribner's, Bookman.

OUR CALENDAR.

SUNDAY, September 16.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, Boys' Own Brigade Church Parade Service, at 11 A.M., "When I become a Man," Rev. FREDERIC ALLEN, and 6.30 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 6.30 P.M., Mr. J. C. PAIN. No Morning Services during September.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. A. GORDON.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Mr. ARTHUR SAVAGE COOPER.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., at Portland Institute, Little Tichfield-street, W., Rev. HARRY S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M.

Peckham, Avondale-road, 11 A.M, 3 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. W. LEE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. HERBERT RIX.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 AM. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Mr. F. LAWSON DODD, M.R.C.S.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M and 6.30 P.M., Rev. A. W. TIMMIS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. HENRY GOW, B.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. J. FELSTEAD.

MARGATE, Forester's Hall, Union-crescent, 11 A.M. Mr. PETER BOND.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. W. STODDART, B.A.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Mr. PETER BOND.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Mr. G. R. SMITH.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. J. MORGAN WHITEMAN.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 16th, at 11.15, J. A. HOBSON, M.A., "A Little Nation."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after September).

REV. W. MASON can SUPPLY during the Summer and Autumn, or take temporary charge of VACANT PULPIT.—Address, Culcheth, Warrington.

WAVERLEY - ROAD CHURCH, SMALL HEATH.

The PULPIT is now VACANT. Communications may be addressed to Mr. J. P. P. DUTFIELD, 40, Charles-road, Small Heath, Birmingham (Hon. Sec.).

MARRIAGES.

REYNOLDS—PEARSON—On the 8th Sept., at St Luke's, Nightingale-lane, Wandsworth Common, by the Rev. G. Buchanan Ryley, Walter Miles, eldest son of Captain W. E. Reynolds, late Coldstream Guards, to Lillian Woodville, younger daughter of the late William Woodville Pearson, Esq., of Manchester.

DEATHS.

BLACKLEY—On the 4th Sept., at 3, Albany-road, Southport, in his 81st year, Charles Harrison Blackley, M.D., formerly of Manchester.

BRAITHWAITE—On Saturday, the 8th Sept., in her tenth year, Helen, the beloved daughter of Edward and Elizabeth Braithwaite, of 4, All Saints'-terrace, Nottingham.

HAIGH—On the 2nd Sept., at the residence of her nephew, Mr. J. D. Hibbert, Crescent House, Dukinfield, Catherine, widow of the late S. D. Haigh, of St. Anne's-on-the-Sea, late of Prospect-place, Mossley, in her 75th year. No cards. Friends please accept this intimation.

Society for the Abolition of Vivisection

Offices: 62, Strand, London.

The object of this Society is a Law for the Total Abolition of Vivisection or putting animals to death by torture under any "Scientific" pretext whatever. To call on the Legislature for less would be to admit the principle (and thereby perpetuate the enormity) that man is justified in selfishly inflicting agony on the innocent.

Opponents of the Slave Trade agitated not for restriction but abolition. The wrongs perpetrated by man on animals are even more dire than those inflicted by him on his own species. The Abolition of Slavery was an act of high Christian philanthropy. It is no less noble or less Christian to stop the sufferings of other helpless creatures of our God.

The above Society appeals to the Public for aid.

19TH CENTURY BUILDING SOCIETY

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On TUESDAY, 18th, at 10, a Devotional Service, followed by PRESIDENTIAL ADDRESS, by Rev. S. BURROWS, and BUSINESS MEETING at 11.15. Communion Service at 7 o'clock, presided over by the Rev. J. WAIN, of Trowbridge.

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SATURDAY, Sept. 29, RE-UNION of FORMER SCHOLARS and TEACHERS.

SUNDAY, Sept. 30, SPECIAL SERVICES—10.45, Rev. J. PAGE HOPPS; 3, Rev. P. H. WICKSTEED, M.A.; 6.30, Rev. G. H. VANCE, B.D.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

[Established in 1842.] [Registered as a Newspaper

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NOTES OF THE WEEK.

The Indian Famine Brahmo Somaj Fund.—Mr. A. M. Bose writes from Calcutta under date of Aug. 30:—"I have thankfully to acknowledge the receipt of Rs. 3,757 5 as. 5 pies., the equivalent of £250, which reached me last week. This bring up the total received up to date to £2,150 (Rs. 32,160 6 as. and 9 pies), besides a sum of Rs. 200. Our two main centres of work are now at Ahmedabad and Ajmere, where most useful help is being rendered by the devoted band of Brahmo workers. Not the least appreciated portion of that help will be the amount of Rs. 5,000 (about £335) which has been sent last week at the special request of the chief Government official or Deputy Commissioner, for the purchase of clothes to be distributed amongst the miserable and suffering people about Ajmere. Men, women, and children in large numbers are literally in rags, and there is the severe winter approaching which these starvelings and wrecks of humanity have to face with what little—alas how little of stamina that is left in them. You will be glad to learn that some money has been, and is being, raised by the Brahmo Somaj, to supplement the generous help of our English friends. How much more could be done if we had more money!" Mr. Ion Pritchard acknowledges receipt of the following donations:—Amount already acknowledged, £2,270 2s. 7d.; F. N., £20; N. A., 10s.; H. Woolcott Thompson (additional), £100; the Rev. J. Brinkworth, 10s. 6d.; A Friend, Liverpool, £3; Total, £2,394 3s. 1d. Contributions may be sent to Mr. Ion Pritchard, Essex Hall, Essex-street, Strand, London, W.C.

Mr. P. C. Mozoomdar is at present in Scotland. He preached last Sunday at Edinburgh, and is to preach to-morrow at Dundee. We understand that on the following Sunday Mr. Mozoomdar may be at Aberdeen, and on the first Sunday of October at Glasgow. It will be seen from the announcement of the reopening services at Little Portland-street Chapel that he is to preach there on the morning of October 14. On the previous Sunday morning the Rev. P. H. Wicksteed is once more to occupy his old pulpit.

Application for tickets for the course of six lectures on "The Bible and the Nineteenth Century," to be given by Professor Carpenter at Essex Hall, beginning on Tuesday evening, October 16, may be made personally at Essex Hall; otherwise, a stamped and addressed envelope should be sent, when tickets and the syllabus of the course will be forwarded. We are glad to hear that the committee of the British and Foreign Unitarian Association hope to arrange for the further delivery of the lectures in the New Year, at Leeds, Liverpool, and Bolton.

The Unitarian "Year Book," recently published by the American Association, contains a much fuller record of the churches than former issues. There are 459 churches in all: 265 in New England, 107 in the Central and Western States, 43 in the Middle States, 25 in the Pacific Coast States, 13 in the Southern States, and 6 in Canada. It appears that 42 churches were established during the seventeenth century, 73 during the eighteenth (before their Unitarian days), 80 during the first half, and 264 during the last half of the nineteenth century. Three hundred and fifty of the churches report the number of families supporting them, giving a total of 32,000 families; to this number the editor adds 3,000 as representing the scattered unreported churches, making a probable grand total of 35,000 Unitarian families. There are 31 churches, it appears, which have 200 or upwards subscribing families; 94 which have between 100 and 200; and 225 report less than 100. If each family may be reckoned as husband, wife, and three children, then there are 175,000 avowed Unitarians in America connected with the churches.

There are, we believe, at the present time twenty-seven vacant pulpits in our group of churches; some of them are very small places, but others are important centres of usefulness. It would also appear that there are sixteen Unitarian ministers seeking appointments; and if all these men were called to take charge of congregations there would still be eleven churches unprovided with ministers. A very different condition of affairs seems to exist in America; for, according to the "Year Book," there are 550 ministers, while there are only 459 churches. Of course several ministers in America, as in England, are employed in other ways, or have retired owing to old age.

The first number of the new *Monthly Review*, published this week by Mr. Murray, with Mr. Henry Newbolt as editor, is of substantial proportions in a distinguished cover, and will be most welcome to lovers of large type. The number is of very varied interest. It opens with three editorial articles, unsigned, the first on "The Paradox of Imperialism," which declares that Liberalism "has set its seal on the Empire, and the mark is indelible; it has established, and must uphold a democratic autonomous commonwealth." There are military and naval articles, and the editor contributes an ode on "The Nile," written for the inauguration of the Gordon College at Khartoum. The concluding lines refer to Gordon:—

Nile! in thy dream remember him
Whose like no more shall rise
Above our twilight's rim
Until the immortal dawn shall make all glories dim.

For this man was not great
By gold or kingly state,
Or the bright sword, or knowledge of earth's wonder;
But more than all his race
He saw life face to face
And heard the still small voice above the thunder.
O river, while thy waters roll
By yonder white deserted tomb,
There, where so clear a soul
So shone through gathering doom,
Thou and the land shall keep the tale of lost Khartoum.

Professor H. H. Turner writes on "Recent Eclipses," and Mrs. Hugh Bell on "The Influence of the Stage." Perhaps the most valuable article is on "Art before Giotto," the first of a series of essays on Early Florentine Painting, by Mr. Roger E. Fry. It is illustrated by a number of interesting illustrations of old mosaics, pictures, and sculptures.

The *Monthly Review* contains also an article on "Details of My Daily Life," by the Amir of Afghanistan, which is a chapter from the Amir's Autobiography, to be shortly published by Mr. Murray. The Amir, whose naïve account of his daily life was taken down from his dictation and translated into English, appears as a very unpretentious, earnest man, devoted to the welfare of his country. Hard work has become with him a second nature, and he takes very little rest. "It is no trouble to me to work hard; on the contrary, I love it, and I never feel tired, because I am so fond of work and labour. There is no

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doubt that every person has some sort of ambition, and this is my ambition; all the hard work I do is to complete the administrative work of my kingdom."

This love for work is inspired by God; it is the true ideal and desire of my life to look after the flock of human beings whom God has entrusted to me, His humble slave. Allah says through His Prophet: "When the Almighty desires to do a thing He makes all necessary preparations for it." (Koran.) As God wished to relieve Afghanistan from foreign aggression and internal disturbances, He honoured this, His humble servant, by placing him in this responsible position, and He caused him to become absorbed in thoughts of the welfare of the nation, and inspired him to be devoted to the progress of this people, and to be ready to sacrifice life itself for their welfare and for the true faith of the Holy Prophet Mahomed —may God bless him!

THE Amir has been roused to these untiring exertions by witnessing the progress of other nations and desiring it for his own. "I dream," he says, "of nothing but the backward condition of my country, and how to defend it, seeing that this poor goat, Afghanistan, is a victim at which a lion from one side and a terrible bear from the other side are staring, and ready to swallow at the first opportunity afforded them." But we think better of the lion than that.

My doctors and hakims tell me that this never-ceasing activity is the cause of all my illnesses, that I work too hard, and do not take my meals regularly at fixed times. My answer is: "Love and logic have never agreed together." As I am a lover of the welfare of my nation, I do not feel my own pains, but the pains and the sufferings and weakness of my people, which I cannot bear for them, and those who have never been in love do not know how sore are the sufferings of lovers. . . . In my pursuit after the welfare of Afghanistan, the more that I see signs of change and progress, the faster I follow them, as a lover follows the tracks of the footmarks of his ideal, which make him more eager to keep in the road. I pray God to help me in carrying out this duty for which He has selected me from among other men.

Often tired and discouraged by the perverseness of his people the Amir longs to give up the struggle and seek a peaceful life elsewhere. "But this would be a cowardly action and a refusal to fulfil the duties ordained by the real Almighty Master and Sovereign, for which He has created me."

SPURGEON'S famous Tabernacle, which was destroyed by fire in April, 1898, has been rebuilt, at a cost of £45,000, with sitting accommodation for 2,703, and was re-opened, free from debt, on Wednesday. Services were held throughout the day. Spurgeon's son Thomas, who is the present pastor, his brother Charles, Mr. Ira D. Sankey, the Rev. John Thomas (of Liverpool), and Dr. Monro Gibson were among those who took part in the day's proceedings. Mr. Sankey, at the morning service, said that the last time he was there was to "sing a song over the dead body of the greatest preacher of the nineteenth century. He felt sad as he thought of the two mighty men who had passed away—C. H. Spurgeon and D. L. Moody." He then proceeded to sing "The Better Land." The fact was emphasised by more than one speaker that the new building was raised on the old foundation, and their testimony would be the same. The portico of the building was also the same, said Thomas Spurgeon, and there would be no change of front.

AT a recent meeting of the Committee of the Liberation Society it was resolved, in view of the retirement of Mr. Carvell Williams, M.P., from Parliament, as follows:—

The Committee has heard with regret that its Chairman, Mr. J. Carvell Williams, M.P., will not offer himself as a candidate at the approaching General Election; and under these circumstances desires to place on record an expression of its gratitude for, and appreciation of, his services to the cause of religious equality in Parliament. Mr. Williams has fought four contested elections, in three instances successfully, having been elected a member of the House of Commons in 1885, 1892, and 1895. During such membership he succeeded in passing the Marriage (Hours) Act 1886, and was a leading member of the Select Committee on the Burial Laws which sat in 1897-98, on whose recommendations the Burial Grounds Act, 1900, was based. Further, he has strenuously opposed the reactionary measures of the present Government, framed in the interests of sectarian education, and of the Established Church clergy; and at every available opportunity has made valuable contributions to the debates on these and other matters affecting the relations of religion to the State. The record thus briefly suggested is one upon which Mr. Williams, his constituents, and the society are to be heartily congratulated, and is illustrative of his zeal, devotion, and earnestness in the great cause he has at heart. The Committee rejoices in the large measure of health and strength vouchsafed to their friend and colleague and in the prospect of a continuance of his efforts on behalf of the society.

So far as questions of religious equality are concerned, there was not much done in the way of new legislation during the last session of Parliament; but it is satisfactory to note that a few changes in the direction of greater freedom have been legalised. The Burial Grounds Act, which comes into operation on Jan. 1, 1901, renders the forty-eighth hours' notice required by the Act of 1880 no longer necessary in the case of the consecrated parts of parochial cemeteries. The new Act makes it permissive for Burial Boards to apply to have a part of a cemetery consecrated. There will be no longer any necessity for the erection of two chapels, one for Anglicans, the other for Dissenters; a chapel may be erected, but it "shall not be consecrated, or reserved for the exclusive use of any denomination." It is further enacted that the payment of fees to incumbents will no longer be required except for services actually rendered. If a dissenting minister performs the ceremony he will receive the fee. The provisions apply to cemeteries opened after the passing of the Act. In the case of existing cemeteries, the old fees will be exacted for fifteen years, or on the vacating of the incumbency, whichever is the longer period. It should be observed that the Act does not deal with churchyards, only with parochial cemeteries.

THE good we never miss we rarely prize.—*W. Cowper.*

EVERY day is sacred; that we may learn to bear it in mind, we set apart the first, and begin each week with the reminder.—*Charles Hargrove.*

BERNARD COTTAGE, SOUTHEND-ON-SEA.

SIR,—May I beg the courtesy of a little space in your columns to give a few particulars respecting the above, which I believe will be of interest to many of your readers, and especially to those by whose thoughtful liberality we are enabled to carry on this useful work.

The Home was opened on Aug. 5, 1899, too late for its advantages, or even its existence to be made very widely known, before the holiday season of that year came to a close. Nevertheless, we received up to the end of 1899 a total of thirty-three visitors, the majority staying for a week each. To be exact the combined visits would be equivalent to 38½ week-guests. During 1900 to the date of writing we have welcomed a further seventy guests coming from all parts of London and its surroundings. Some of these have made visits extending over two or three weeks, and even longer, the total of week-guests in this period amounting to ninety-eight. From the beginning of July to the present it has taxed not only the resources of the Cottage, but also the accommodating spirit of the matron to find room for the numerous applicants, and I regret, in a few instances, having been compelled to refuse admission to some who had not given me sufficient notice of their intention to visit the Home.

Not only those seeking a holiday, but many needing rest and change after periods of sickness, have come to Bernard Cottage, and I am privileged to add, that without exception, all have been benefited by their stay. The matron, Mrs. Gilbert, by her kindness and attention, has deservedly earned the thanks of all who have come under her charge.

In conclusion, I should like to point out that the Home is open all the winter through, and that Southend has many climate virtues that make a visit to it health-giving and enjoyable even in the winter months. It is the sincere wish of the Committee that the fullest advantage should be taken of the Home, and I shall be pleased to give any information to any who contemplate a visit.

R. EWART CRANE,
Local Hon. Secretary.

Westmount Lodge, Heygate-avenue,
Southend-on-Sea, Sept. 17.

THE Special Services Committee of the British and Foreign Unitarian Association have arranged for the Rev. Stopford A. Brooke, M.A., to preach on the following dates at the places named:—Oct. 14, Rochdale (M.), Oldham (E.); Oct. 28, Southampton; Nov. 4, Oxford (Manchester College Chapel); Nov. 18, Platt Chapel, Manchester; Dec. 2, Burnley (M.), Padiham (E.); Dec. 16, Bradford. On the evening of Oct. 21, Mr. Stopford Brooke speaks at Mansfield House, Canning Town, for the Warden, Mr. Percy Alden.

THE attention of teachers and others, who are interested in Sunday-school libraries, is called to the advertisement in another column, in which the gift of a large number of books is offered to immediate applicants by the Misses M. E. and G. Martineau. Some are children's books, but it will be seen that a good number of them are for the use of teachers only.

LITERATURE.

SOME BOOKS OF VERSE.*

THE six books which we have gathered together for the present notice have all been published in the course of the last two years, and each one of them will have a special interest for some of our readers. We have had pleasure from time to time in publishing in these columns verses and other contributions from several of the writers.

Mr. Robert Wilson's volume is dedicated to Dr. Martineau, in memory of a friendship "which has been the consecration of my life and of its poetic aspirations." A good part of the volume consists of sonnets, in which it seems to us that Mr. Wilson is more successful than in the Lyrics which follow. But that is a matter of taste. The first four sonnets are addressed to Dr. Martineau (the book was published shortly before his death), and these, together with three "In Memoriam W. M. A." and two "In Memoriam M. T." are charged with deep personal feeling. We could wish that the aspiration addressed to the author of "Wordsworth's Grave" might yet find some further adequate fulfilment:—

Let thrilling raptures from the strings be wrung,
And, Horace of our grand old Saxon tongue,
Be thoughts starred out from many a nebulous phrase!

The following is a good example of Mr. Wilson's skill in the use of the sonnet:—

There is a joy of sacred sorrow born
That flees the haunts where hollow laughter rings;
But on the lark's—nay, on the eagle's wings,
She mounts aloft, albeit with pinions torn,
And though her garland be a crown of thorn.
A low sweet song unto herself she sings:
Too meek for rapture, she hath secret springs
Of solemn solace that the world would scorn.
Her home, the calm abodes of speechless Thought,
Her paradise the bosom of her God:
What loves she best on earth?—the peaceful cot,
The field where honest Toil upturns the sod:
And, when by choicest spirits she is sought,
She leads the way that One before her trod.

Miss Pattinson's "Far-Ben" is, as the title goes on to say, "Poems in Many Moods," and the collection is dedicated to Professor A. C. Bradley, of Glasgow, and formerly of University College, Liverpool. Southerners will, perhaps, wonder what "Far-Ben" means; but Miss Pattinson tells us in the opening poem.

Far-Ben, 'tis a secret chamber
Hid from the vulgar eye,
Where treasures of priceless value
In thick profusion lie;
And angels sit at the threshold,
And mem'ry keeps the key,
And the door is always opened
With thought of sanctity.

There are memories of childhood and school-days, and the wakening of the deeper life, and of the joys and sorrows of later years.

And there are the books too sacred
For common light of day,
And the golden thoughts long gathered
Which forced the soul to pray;
And there the hopes of the future
Beyond our farthest ken,
When God shall take in His keeping
The things which lie Far-Ben.

Of the writer's many moods there is one which delights in the old Arthurian legends, and has produced the two longest poems in the book, "Sir Gawayne and the Green Knight" and "The Lady of the Fountain," and another has produced seven songs "from Macpherson's Ossian," but we confess to have found more pleasure in some of Miss Pattinson's simpler verses. Most beautiful of all, both in its form and its depth of feeling, are the verses on "A Birthday."

Your birthday, and I sit and ponder here
Beneath the summer sky;
I gaze above at the broad arch of blue,
And try with aching eyes to pierce it through,
That I might see you for a moment, Dear,
Within your home on high.

Long years ago, they came to me one night
And told me you were dead.
They took you from the waters cold and deep,
The waters that had lulled you into sleep,
They laid you with your young face pale and white
Upon your quiet bed.

I saw you lie, the lips that I had kissed,
So blue, and cold, and chill;
Your eyes were closed, and there across your breast
The busy loving hands were crossed, at rest;
But more than all your loving smile I missed,
And life was dark and still.

. . . . .

I cannot come to you, perhaps, for years;
But, Love, from time to time,
I feel you near me in my lonely sleep,
I feel the shadows of your love so deep,
I seem to draw you by my very tears
From your far distant clime.

Your birthday, Dear! do you remember it,
As I do here below?
And do you look from out the sunny skies,
And smile with deeper love in your pure eyes,
To see how here alone on earth I sit
And wait, yet long to go?

. . . . .

Your birthday, Dear! you keep it up above;
I keep it here to-day;
And yet united in the solemn hush
Of silence, do our souls together rush,
And mingle in a never-dying love,
Which knoweth no decay.

Mr. Mott's "Benscliff Ballads" is "a book for summer holidays," but it is perhaps even pleasanter to read for reminiscence afterwards. The Preface tells of its origin.

We were ten
Middle-aged men,
Slaves of the ledger, the desk, and the pen.

Of the most divers creeds and parties, they were baptised into "the Faith of Friendship," and met at intervals for high talk, and at rarer intervals for "a Midsummer Day's Dream together among the hills and woods of Charnwood Forest." Benscliff was their favourite rendezvous, and Mr. Mott clearly was their poet. The ballads are delightful in their unrestrained holiday humour, and will give special pleasure to those who are familiar with the neighbourhood of Leicester and Loughborough. They are full also of genuine love of Nature and perception of the beautiful. The more serious tone is not lacking.

Mirth for the sunshine, laughter for the morning,
But the pure stars bring silence, lovelier still;
Folly stands awestruck, and a voiceless warning
Commands the vagrant will.

So let us part, old friends, this night and ever,
Not sad but earnest, looking towards the day
When every noble deed and brave endeavour
Shall have its wreath of bay.

After the ballads come a number of miscellaneous poems, which are followed by some touching memorial and anniversary verses, as *e.g.* the following lines in memory of Mrs. Joseph Whetstone, widow *aet.* 76:—

A tender woman's heart, faithful and fond,
Left, like a desolate and lonely wreck,
Upon life's outmost shore!
The Rescue Ship,
Death's life-boat, manned with messengers of hope,
Flies to the signal of distress; the wreck
Is lifted, floated, all her broken cords
And torn white sails made beautiful once more!
And soft winds lead her forth caressingly
From that dark strand into a summer sea.

The Memorials close with some fine verses on the death of Gladstone. From the Anniversaries we must make one final quotation:—

Life like a gathering river runs
Between the banks of Time,
A tiny moss-bed at its source,
In front, God's heaven sublime.

The morning dew upon the moss
Delights our infant eyes,
Till the great thoughts with gathering years
Rush forward to the skies.

For us, dear love, the mossy fount
Fades in the distant blue,
But all God's palaces of light
Are bursting into view.

"The Living Past" seems to have little inspiration for Mr. T. S. Jevons. There are one or two lighter verses in his little book, in which one can find some pleasure, but for the most part his meditative poems, if not without distinction, are palsied by disappointment and a heart that cannot hope. We may have altogether mistaken their tenour, but the impression we have received is such that no healthy singing ought to give.

Mrs. Martha Perry Lowe, widow of the late Mr. Charles Lowe, and a native of Keene, N.H., has gathered into her volume "The Immortals," significantly robed in white, a collection of twenty-nine memorial poems, the subjects of which will all be well known in New England, while others, such as Channing, Lowell, and Whittier are as familiar to us in the old country. Two or three of the poems are of a somewhat different character, as the first on "The Walk toward Emmaus" and that on "Scheffer's Dante and Beatrice." Mrs. Lowe sings also of Charlotte Brontë, Mrs. Browning, Shelley, and Schubert. The following are from the verses in memory of Lucy Larcom:—

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* "Laurel Leaves." By Robert Wilson. Constable and Co. 5s.

"Far-Ben, or Poems in many Moods." By J. S. Pattinson. Sonnenschein and Co. 4s. 6d.

"The Benscliff Ballads and other Poems." By F. T. Mott, F.R.G.S. Gay and Bird. 2s. 6d. net.

"The Living Past and other Poems." By Thomas Seton Jevons. Macmillan and Bowes. 2s. 6d.

"The Immortals." By Martha Perry Lowe. The Botolph Book Company, Boston.

"Garden Songs and other Lyrics for Music." By Edward Teschemacher. Goldsmith Press, Limited. 3s.

Farewell, benignant spirit, wise and good,
Beloved singer for all womanhood!
A softened brightness from the day
With thee has passed away.

Many have loved thee, since thy earnest eye
At early morn of girlhood looked on high,
Seeking to consecrate thy youth
To beauty and to truth.

Mr. Teschemacher's "Garden Songs" overtake our tardy notice with a second edition, which is dedicated to Madame Melba. These lyrics are all intended to be set to music, and, as a matter of fact, the greater number of them have already been so used. Early in the summer Madame Melba was announced to sing one of them, "An April Birthday," in a song of Mr. Landon Ronald's. The words of songs are not always such good poetry as to be worth collecting in a dainty volume, but Mr. Teschemacher's verses are full of music in themselves, and are very pleasant reading. There may, perhaps, be a danger of too great facility, and yet many of the the songs are very charming, and some of them are not without touches of deeper feeling. Of the lighter songs the following is a good example :—

Violets, sweet violets,
Linger in the glade,
When the primrose blooms no more,
And the cowslips fade;
When the sun on May-time sets,
Linger still, sweet violets!

Violets, sweet violets,
Tender smiles of Spring,
When you raise your tiny heads
Birds begin to sing;
All our tears and vain regrets
Fly before you, violets!

Violets, sweet violets,
In the Summer fair,
When the stately lilies bloom,
Roses everywhere,
Though the world so soon forgets,
I shall love you, violets.

To Mr. Teschemacher's reverent earnestness and fine perception of natural beauty our columns have not infrequently borne witness, and here we must be content with one more example of his more serious verse.

Since I have loved thee, God has strewn the flowers
In deep profusion round my wandering feet,
Filling with music all the troubled hours,
And making Life a garden, holy sweet.

Since I have loved thee, God has touched my heart,
Upraised mine eyes beyond each shadow dim,
Revealed a way that doth in darkness start,
And surely leads through perfect love to Him.

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Richelieu and the Growth of French Power. By J. B. Perkins, LL.D. 5s. (Putnam.)

Buddha and Buddhism. By A. Lillie, M.A. 3s. (T. and T. Clark.)

William Watson Andrews: A Religious Biography. By S. J. Andrews. 9s. (Putnam.)

The Half-Hearted. By John Buchan. 6s. (Isbister.)

The Heiress of the Forest. By E. C. Price. 6s. (Isbister.)

Review of Reviews, Monthly Review, English Illustrated.

IMPRESSIONS OF AMERICA.—III.

It is eighty years since Washington Irving wrote "with deep regret of the literary animosity daily growing up between England and America." In the meanwhile much has been written and spoken of which the effect can only be to nurse ill-will between the two great English-speaking communities, and teach us on our side to regard Americans with feelings akin to contempt. Just now, we having supported America in her attack on Spain, and having received of her in return no opposition in our war against the South African Republics, there is more active good will between the two nations than has, perhaps, ever been before: to maintain this unwritten alliance and bring us ever nearer together as men who speak the same tongue, own the same traditions, have a like regard for the Christian religion under its many varying forms—this is, it seems to me, the greatest service anyone can render to humanity. And the speaker or writer who in levity of heart, or of worse motive, utters aught tending to nurse ill-feeling between us is guilty, in my poor judgment, of a crime against the race.

Irving goes on to speak of "the peculiar lot of our country to be visited by the worst kind of English travellers," but when he so wrote there was no American Unitarian Association, and consequently no deputation of respectable Unitarians had visited the country; so neither Mr. Bowie nor Mr. and Miss Pritchard and myself need fear inclusion in that kind of travellers. But when reading on I came to the third class, who "through mistaken or ill-directed hospitality, or from the prompt disposition to cheer and countenance the stranger, prevalent among my countrymen, have been treated with unwonted respect in America," I began to have misgivings that something would ollow which an uneasy conscience would insist on "improving" to my personal humiliation. For had not I, an entire stranger—nay we, for we were man and wife, and all hospitality shown to us was necessarily double—been received everywhere rather as friends than guests, as English cousins, not mere visitors? and had there not been shown on all sides prompt disposition to cheer and countenance us, and make us feel at home? and were we not treated with respect we are not accustomed to in the old country, where conscious of being dissenters and heretics we lie low, and are content to take a back seat? Indeed, I can scarce restrain a blush when I see the prominent position I occupy in the photographic group of delegates taken outside the Association room at Boston: it wasn't my fault, I had taken a place in the crowd such as I judged myself entitled to, but American courtesy forced me to stand in front of many better men. Yes, this was evidently the class of travellers to which I belonged; and what of them? First, "they become arrogant on the common boon of civility"; next "they attribute to the lowliness of others their own elevation"—to such failings no man ever pleaded guilty; indeed to confess that you think too highly of yourself is to assert that you don't, for how can a man think that he thinks falsely? If I am prone to them since my return from America, I can only say, May God and my friends pity my folly! But to the third charge against these pampered visitors to the States that "they underrate a society where there are no artificial distinctions, and where individuals as themselves can rise to consequence," let my fellow-delegates look to themselves, I answer with entire assurance, Not guilty. No, I may overrate such a society, very likely do, for our impressions, favourable or otherwise, are apt to be the more confident the less they are due to long and varied experience: I have no temptation to disparage it.

It was my good fortune to be for nearly a fortnight the guest of President Elliot of Harvard. I might have lived long in America and in years not seen so much of "society where there are no artificial distinctions" as I did in those few days so happily and profitably spent under his roof. The Master of a College used to be a very great personage at the Universities of my youth, distinguished among dons as dukes among the ordinary nobility: undergraduates were privileged to behold him in his place of dignity in chapel on Sundays, and he took the chief part at the Communion Service once a term: there were awful possibilities of being compelled to stand before him in case of very grave misdemeanour, and if he were Vice-Chancellor we knelt to receive our degree at his hands; otherwise he was altogether beyond the range of our vision, which stopped short at tutors, proctors, and coaches. Now Harvard is a University in no way inferior to Oxford and Cambridge, except that it is young and, of course, wants the sentimental and real advantages which a venerable antiquity can alone confer. In numbers, scholarship, equipments, variety of subjects taught, it can hold its own with any University of the world. It has at present 1,850 undergraduates, and there are 420 at the Radcliffe College for women, which is affiliated with it. The examinations are, I believe, stricter than those which suffice for an ordinary degree with us. The honorary degrees are prizes which men like Dr. Martineau are proud to be thought worthy of. While as to income, well, that is American! imagine last year "gifts extraordinary in amount and variety" reaching a total value of over fifteen hundred thousand dollars; twelve million dollars of Funds; and yearly receipts of more than £300,000! Nor do I hesitate to say that the money is more economically spent than with us. Americans are liberal in giving, but they are strict in exacting a return, and there are no easy posts to be had at Harvard whether by examination or by interest. But what impressed me most in this wealthy, thriving, intelligent society was the entire absence of "artificial distinctions." I learnt, casually, that the President was esteemed one of the big men of America, one of the biggest in Boston, but I should never have found it out from what I saw in his own house or college. It was not simply that he himself was as unassuming in his deportment as a really distinguished man can afford to be, but there was absolutely no ceremonial associated with his person or office. Neither gowns nor hoods are worn at Harvard, the chapel is seated like any dissenting chapel in England, and the pulpit is the only reserved place outside the choir pew; the President, chiefest man of all the neighbourhood, and head of the whole University, takes his seat anywhere as there may be vacant place for him among

the others, professors and undergraduates. And as it is in the House of God, where all distinctions of office and learning and birth are for the time completely obliterated, so that no observer could pick out worse or better among them all, or guess, except by marks of age, which were the last fresh comers and which the grave and reverend seniors—so is it throughout the precincts of this seat of learning. There are all sorts and conditions of men to be found there as elsewhere, very rich and very poor, dull and clever, successful and struggling, the distinctions between them are as in every human society, real and profound; but there are none "artificial," as Irving calls them, none of mere vanity and wantonness. I was told of students who served others at table in order to eke out their scanty resources, but if I was correctly informed, it made no difference to their position in the college: of course they were not the associates of the rich men: there would ordinarily be equal difficulty on either side in such association, but they were in no way looked down on or esteemed an inferior caste, as sizars used to be with us. There was no pretence to universal equality; one man is better than another, however much you may shout to the contrary; but the spirit of the place was that superiority was to be shown in character and achievement, and by no means displayed in dress or ceremony or deportment.

I believe Harvard is the most democratic, as it is the first and most famous and most prosperous of all the American Universities. But within the narrow limits of my observation I seemed to perceive the same spirit everywhere prevalent. I heard and read much of "The Almighty Dollar," and how a man was esteemed in the world just in proportion to the amount of his income: I suppose this is more or less true universally: after all the man who has £10,000 a year is *worth* more than the man who has only £1 a week. The error consists in making wealth the only or the chief test of worth.

Perhaps had my hosts been among the millionaires of Newport and not Boston Unitarians, I might have formed a different opinion as to the value set upon money in America. As far I had opportunity of observing, it seemed to me to count for neither more nor less than among us. I don't know that in England we set much esteem by a man merely because he is rich: that he is discreet and liberal in the use of wealth, it is for this we admire him. So there, it is something portentous, to be gazed at by the wise and envied by the foolish, a single person who has managed to appropriate to himself a share of the world's goods equal to the revenue of a state. But that he is really superior to the honourable man of business of small means, to his own honest servant, to scholar or statesman, or minister of religion, I don't think anyone dreams of such a thing. In America a man is taken for just what he really is; each one is worth so much his whole stock taken into account, mind, body, character, record, substance, culture, family; and at that worth is he esteemed, neither more nor less. Consequently the way is open there as it is not here: if a man have ability to rise there is no obstruction in his path: it does not tell against him that he was penniless to begin with, or that his father was a shopkeeper or a labourer, or that he is a Dissenter or a Romanist. Let him try, and he will win the place to which his equipment, mental, moral, and physical, entitle him. If such equipment is poor, if his abilities are small, or his health weakly, or his qualities indifferent, let him not complain. Why should he want to be more than he is fit for?

This seemed to me the supreme merit of American society. The well-known lines of Burns continually recurred to me

> For a' that and a' that,
> Their dignities and a' that,
> The pith of sense and pride o' worth,
> Are higher rank than a' that.

Soldier, sailor, tinker, tailor, doctor, lawyer, cook, duke, these are the accidents, the clothes in which the man is seen by the world. The true self of him, what he is capable of, by that is to be awarded place high or low among his fellows. The lesson is not novel or profound, but they practise it better in the New World than in the Old—at least so it seemed to my very superficial view.

Charles Hargrove.

SUNDAY-SCHOOL LITERATURE.

Miss Marian Pritchard read a paper on this subject before the Chicago Union of Liberal Sunday-schools, last May, of which an abstract appears in *Unity* for August 30. Having spoken of the need of self-devotion in the work, and the part played by personal influence and example, she proceeded to say that tools were required, and that of these books were the chief:—

What books shall we use? With what literature shall we supply our scholars? On this subject I can only speak in general terms, for of course our different communities would look to different books. But here again we have a key note. Never let us use any book whose teachings do not answer to *our* sense of truth. We may be mistaken, the book that we put on one side may be in the abstract truer than the one to which we turn, but that is not the point; unless it is true to us we ought not to use it. And yet, if your experience on this side of the Atlantic is anything like our own across the ocean it will force you to acknowledge that many teachers think that it does not matter much what books our children have, a pretty picture or a shilling story, or even less; the fact that a book lies ready at our hand will frequently be a sufficient reason for choosing to read out of it to the scholars; the fact that its teaching abounds in doctrines and theories which we hold to be untrue counting for little. "Children don't notice that sort of thing," they say.

Now, years ago there was some excuse for this happy-go-lucky method, but to-day every community can count on several men and women ready and able to help us in the matter of literature. They bring our papers, full of pleasant, wholesome stories; they prepare with great care series of lesson notes which when rightly used will make the teachers' task comparatively easy. But teachers do not make use of their opportunities as they should. I believe this omission is mainly due to the fact that teachers misunderstand the use of books in their class work. If they cannot take the manual and use it right away without any preparation, they are apt to grumble and say that if the book cannot be used in that way, well, then it is not better than any other and is not worth getting.

Books are *tools*, neither more not less. What should we say to a carpenter who never tried his hand on plane, or saw, or chisel, until he had to make the woodwork of a house? We should ridicule the idea as almost too foolish for conception, and yet we often use our books in this fashion. Perhaps the worst-used volume in this respect is the Bible. That grand old collection of Hebrew and Greek classic literature is constantly handled in this haphazard fashion, and the result is very deplorable; for instead of having its many beautiful passages kindle an enthusiasm for righteousness and truth, it comes to be regarded as something very dull, very wearisome, which must be got through somehow so that teacher may get on to the story. It is not easy to teach from old-time scriptures, I admit; but a little inquiry will enable us to find help from many books written just for the work we have in hand.

The same is true of other themes; to some the voice of uplifting and inspiration comes better through the song of the birds, the scent of the flowers, the instincts of the animals, the laws that govern so wonderfully the physical world, or the life and work of some noble soul. In all these directions help is ready for us in the shape of excellent books—but their contents must be mastered, not merely glanced through before you go to your class. Again, in some subjects, notably those which we think should be taken up with our young people (such as those treating of the grounds of faith and of the higher life) we often feel that books are not enough. Just as the young carpenter has to go to a master hand to learn how to properly use his finest tools, so we want guidance in the more difficult paths of knowledge. But here again we may have help for the asking; indeed, we may not even have to ask, but may have the offer of help already before us, since our ministers are always willing to help the teachers.

Books are our tools, then—tools that we must understand and know how to handle before we can properly use them. Further, we must remember that as the workman chooses his tools not only with regard to the work he wants to do, but also keeping steadily in view the material on which the work is to be done, so the real teacher in choosing a good book for his class must consider his material, the child's mind, and pick accordingly. How often we find some of our most beautiful poems misused, by being given for children to learn who have no power of understanding them. We are apt to forget that a drop of dew will fill the lily's cup.

To recapitulate:

1. We are to choose the best bits of literature that we can, and only those whose teachings are true to us.

2. In selection of our lesson, or our book, we must not only have regard to the aim we have in view—the building up of character and presentment of a high ideal—but we must also remember the limited powers of the young people whose hearts and minds are to be trained.

3. We are to master the contents of the book or chapter, either by ourselves or with outside help, before coming to the class; and even if we get help from books or from the minister, the final lesson preparation must be our own.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE UNITARIAN NAME.

SIR,—I have read with the greatest pleasure Mr. Hargrove's excellent account of his visit to the United States, and especially his frank avowal of the effect on his own views of the universal adoption by our churches there of the Unitarian name. I had the honour to go on a similar mission twenty years ago, preaching at the Saratoga Conference, and seeing much of our Unitarian friends from the Atlantic to the Mississippi. The effect on my own mind was exactly that which Mr. Hargrove describes. Yet I had been an advocate of the name Free Christian, of which, I believe, I was one of the inventors. When the late Mr. Forster seceded from the Independents in 1853 or 1854, I was one of his congregation, and took part in the first service he held in the carpenter's shop in Kentish Town. We had found that we were Unitarians, but we shrank from the name and called ourselves Free Christians, and the new church when it was built was called the Free Christian Church. At Nottingham, years later, the late Edwin Smith and I got together the important Conference which resulted in taking away from the Unitarian Association its representation of congregations and in the formation of Dr. Martineau's Free Christian Union. We utterly failed to make the public understand what "Free Christian" meant, and as minister in later years of the Free Church which I had had a hand in founding I constantly met with the same difficulty. People who thought it an orthodox church in which the sittings were free, charged us, sometimes, with drawing them to an unorthodox service on false pretences. So my friends and I came to the conclusion that the honest thing to do was to put the word Unitarian on the notice board that everybody might know that the services were based on the Unitarian view of Christianity. My experience had led me to this conclusion, and my visit to the United States in 1880 confirmed and strengthened me in it. Further experience in work which has brought me much into contact with journalists, politicians, and men of letters has deepened my conviction that we have a noble heritage in the Unitarian name, and that to change it for Free Christian or any other appellation is to step down from a great historic position into deserved obscurity.

P. W. CLAYDEN.

St. Leonard's-on-Sea,
Sept. 12.

VEGETARIANISM.

SIR,—May I apologise to Ruth Mills for having misread her signature? I imagined that I was answering Ruth Wills, a name well known in Leicester, and much respected. I have no doubt, from the manner of her writing, that Ruth Mills is equally respected in her own circle.

As to the argument, nothing can be made of man's dentition, because it is perfectly adapted for a mixed diet such as the leading races of mankind find most suitable. It is quite clear that the Cave men lived largely on flesh, because among their relics are constantly found the bones of animals which have been split open for the extraction of the marrow. I suppose it is true that one of the Buddha's laws is like that of Moses: "Thou shalt not kill," and it does not seem to be any more strictly obeyed. Fish and pork are argely used both in India and China.

According to Froude the working-classes of Britain, in the sixteenth century, were great flesh eaters. Meat was cheap, and shins of beef were the favourite food of the artisans. I must still maintain that we have no record of any dominant race living entirely on vegetable food.

As to the moral right or wrong of a purely physical action, I think there is no doubt that what I have stated is correct. To strike a man may be a proper thing to do in one case and an improper thing in another. The moral element does not reside in the act, but in the mental purpose.

F. T. MOTT.

Leicester, Sept. 18.

HAPPINESS.

HUMAN nature is so constituted that it could not be normal without the contrasts as joy and sorrow, pleasure and pain. The eagle breasts the hurricane and soars upwards beyond the vision of man; and likewise men ascend into heights of holiness by breasting opposition. This fact is expressed in many a common adage in poetry and prose:—"Men make stepping-stones of their dead selves to higher things"; "'Tis sorrow builds the shining ladder up, Whose golden rounds are our calamities"; "When he hath tried me I shall come forth as gold"; "I have chosen thee in the furnace of affliction," and so on. It is only thoughtless men who think a good life can be full of unmixed experiences. We cannot be heroes unless we strive and conquer. Heroism implies obstacles, opposition. Still we know that, generally speaking, our human life may be happy or unhappy; although we recognise that there is no life so full of sunshine, but that clouds cast their shadows now and again; and no life so full of wretchedness, but that brightness bursts in upon it occasionally. Some thinkers have told us that happiness is to be found by working for others, by being unselfish, by regarding the world as our home and all men and women as our brothers and sisters; while one tells us—

> If solid happiness we prize,
> Within ourselves the jewel lies,
> And they are fools who roam;
> The world has nothing to bestow;
> From our own selves our joys must flow,
> And that dear hut our home.

Samuel Johnson wrote a story called "Rasselas," which helps wonderfully towards the solution of this problem. He wrote it under the stress of bereavement, for his fond old mother had died, and he wanted to earn the money needful for burying her decently and paying her few debts. It is a wise and healthy book, and distinctly religious in its drift. It teaches that the man who expects too much will never find happiness. It is no use thinking you would obtain it were you someone else. Johnson sends his Prince into all sorts of conditions of life, and he concludes that he would not like to exchange places with anyone else in the world.

He who is born on earth and yet desires to attain to heaven, surely knows that the climb will mean difficulty and fatigue and sometimes disappointment. It is not wise to sit down and waste life in complaining that things are made as they are. We may depend upon it that behind Nature there is an intelligence and wisdom superior to our own; we should, therefore, not argue how we could have made a better world ourselves; but rather find out the laws of things to greater perfection, and bring ourselves more and more into line with the methods of God's own procedure. "He does nothing who endeavours to do more than is allowed to humanity. Of the blessings set before you make your choice, and be content. No man can taste the fruits of autumn while he is delighting his scent with the flowers of spring; no man can at the same time fill his cup from the source and from the mouth of the Nile." Realise what are inherent impossibilities, and then you will not cry because you cannot grasp the moon.

As one who believes in the existence of God, I see nothing in this problem which should overwhelmingly oppress a man. I know enough of life to know that you cannot infallibly judge by appearances. I do not believe there is any man who is not intimately acquainted with disappointment and unhappiness. With Rasselas, I should not like life to be too calm and unruffled, because it would mean stagnation. If a man told me he had absolute, unalloyed happiness, a cup without dregs, I should probably not believe him; but if I did, I should not envy him, because I am sure that such a state of mind means indifference to the world's needs, mere selfish contentment, lack of true, manly, brotherly sympathy. Just as I am exhilarated by the joy of my friends, so am I depressed by their sorrow. It is in the order of things that we do not live for ever. I do not complain that God ordained death; indeed, I can see that if men did live for ever, the earth would have been more than crowded long years ago, and I should never have been born; but I am glad I am living, and thank God for the fact; although I find thorns amongst the roses, and tangled difficulties in the path. Then every time a death occurs there are those who are stricken with great sorrow; and, in addition, probably overwhelmed with anxiety and difficulty. These things are inevitable; but there is blessedness in the human sympathy called forth; there is a true human strength in the heroic effort to overcome obstacle, and to rise superior, morally and spiritually, to these dark problems of human destiny. To be happy through all these experiences would mean being devoid of feeling, or being feeble of intellect, or both. I do not desire the happiness of imbecility; I prefer the chequered thoughts and experiences of a healthy mental life, of a mind that is not and never will be content with things as they are; because it believes that God has in store for us infinitely higher developments of thought and feeling. We are bound to take these things into consideration when we attempt to solve this question of happiness.

And, finally, I must emphasise the clear distinction between pleasure and happi-

ness. Pleasure appertains to the senses; happiness is a state of mind. A man can indulge in pleasure, and yet be unhappy; but a man can be happy with very little pleasure. Bear in mind that happiness denotes a certain condition of mind. A man can go through pestilence, famine, torture, and martyrdom, and yet be happy. He has an object he wishes to attain, an ambition to serve, a duty to discharge, a dream to realise; and though discomforts and dire pains and penalties threaten him, he bounds forward joyfully to meet them. Now, we are pilgrims on this earth. We start down very low in the scale of intelligence, with very animal predilections and instincts; our aim is to reach our goal at last; to recede from the brute and approach the angel; to attain to true and honourable manhood; to become possessed of those spiritual graces which are divine and godlike; and the man who pursues this road of life, though it be at the expense of physical comfort and sense indulgence, is infinitely happier than the man who ignores the spiritual side of life, and thinks only about increasing his purely bodily pleasures, and caring little about the condition of the rest of the world, so long as his own cravings are satisfied. Said Rasselas: "It is our business to consider what beings like us may perform, each labouring for his own happiness, by promoting within his own circle, however narrow, the happiness of others."

Charles Roper.

THE CHILDREN'S COLUMN.

I read lately a story of the time of the Roman Emperor Nero, very shortly after the time when Jesus had been put to death in Palestine, and whilst Peter the Apostle was still living, as quite an old man, and Paul also. It is not a story for children, but some things in it I can tell you which will interest you.

Nero was a horribly wicked and cruel man. He encouraged all sorts of evil and vice, in the name of "pleasure," which to him was the one great aim of life. He was very vain, and liked above all things to be praised and flattered. He wrote poetry, and sang his own songs, and then people praised him and called him "divine," and said that even Apollo could not sing as he did. Of course he could not really believe such flatteries, and he despised the men who gave them; still they pleased his ears, and he could not help seeking them and half believing them. But he was hated and despised and dreaded; for he was even more cruel than he was vain, and on the slightest offence he would have a man killed, or else most cruelly tortured, without thinking again about him. No one was secure of his own life, or that of his friends; for any moment they might find that they had done something to displease Nero, and then it was all over with them. We, in these days, living safely in a peaceful land with a good Queen and good laws and good governors, can hardly picture to ourselves what life in those times must have been like.

When Nero wanted to do something which he knew the people would not like, he got up shows and games to amuse them and so gain their favour. These "games" were held in a great amphitheatre in the open air; prisoners who had been captured in war, or others who had been tried and condemned to death, were made to go and fight in the arena, with men or with wild beasts, for the amusement of the Emperor and people, who sat round in thousands to watch; and when one man was killed his body was just carried off out of sight, the sand smoothed over, and another sent to fight.

Now there were a great many Christians in Rome, and the Apostles Peter and Paul are supposed to have been there, teaching and encouraging the Christians. But Nero hated the Christians; he had not really the least idea of what they believed, and there were strange rumours about them and the strange God that they worshipped instead of the many gods of Rome. Nero persecuted the Christians, and punished them, sending men to hunt them up and bring them in, to be flung into prison, tortured, or put to death. So they were obliged to hide themselves away wherever they could, to escape being captured; sometimes in caves or quarries. When they were taken prisoners, false charges were got up against them for things that they had not done; and people were never wanting to witness against them and so please Nero.

At last a terrible fire broke out in Rome, and it began in several different parts of the city at once, showing that it had been set alight on purpose. It is more than probable that it was done by Nero's orders, for some purpose of his own; and then he gave out that it was done by the Christians—peaceable people who only wanted to be let alone, and allowed to have their own worship in peace. But Nero gave orders to have all the Christians hunted out and put in prison; and then he gave orders to have preparations made for the greatest show of games that there had ever been in Rome. Wild beasts were caught, and brought in, and shut up till the games came on. The amphitheatre had been burned, but an immense wooden building was prepared and gaily decorated, and then the people streamed in to see the show. Then the order was given to bring in some of the Christians into the arena, and let loose the raging wild beasts upon them; and this was to be a grand amusement for the people! All this was done; and in the sight of thousands of spectators, sitting coolly by, hundreds of faithful Christians met their terrible death, sometimes praying or singing hymns, always with sublime courage and cheerfulness. It is almost too terrible to think of; but we ought to know a little of what people have endured for their faith.

Children, we flinch and yield at a little persecution from our schoolfellows and companions. What are *those* persecutions to these? And are we Christians? These martyrs were, and were able to "endure hardness as good soldiers of Jesus Christ"; but we must surely be Christians of a different sort!

And still Christianity spread, in spite of all that Nero did to stop it. But he was determined to stamp it out; so he devised one more persecution. He lighted up his gardens at night with bonfires, and in these fires he burned the Christians; and he looked upon the scene with pleasure.

There is a legend about St. Peter which tells that his friends and disciples who still lived begged and prayed him after his to fly from Rome, as he was sure to be killed if he stayed, and so would Paul, and then there would be no one left to guide and teach them. Again and again he refused and said he would stay; but at last he yielded, and set off to flee from Rome and the persecutions. The story says that as he went he saw Jesus coming along the road *towards* Rome, and so meeting him; he was astonished, and when Jesus came near Peter asked "Quo vadis, Domine?" ("Whither goest thou, Lord?") And Jesus answered, "I go to Rome to be crucified over again." And Peter turned back, and would no more yield to persuasions, but met his death in Rome with his fellow-Christians.

It seems almost a pity to say anything more about the beautiful legend. But I wonder what you, children, will think about it? Did it mean (do you think?) that some one was needed to stand fast and help the Christians to bear their fate nobly, in a way worthy of their Master who had been crucified, and that if Peter was not willing to stay with them Jesus would go, even to be crucified over again? Or did it mean that Peter had missed the meaning of Jesus having suffered a sad, terrible death, and that it must come over again, to make him know what complete self-sacrifice and self-surrender meant? Might it not also mean that if one sacrifice is not sufficient, we must be ready to make another? But anyhow, we should all of us have felt, surely, as Peter did in the story, that he must go back to Rome, at all costs, and be ready there to lay down his life, as his Master was, even to be "crucified over again."

Those are words to bear in mind all through our lives; for trials will come which we would willingly flee from; and they may come not *once*, but over again; and we must live in such a spirit of willing self-sacrifice that we are ready, if need be, and if thereby we can help anyone else, to go forth to "be crucified over again."

Gertrude Martineau.

SUMMER'S OVER-SOUL.

O earth! thou hast not any wind which blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A loving word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them. A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The breezes of the sunset and the hills.
Sometimes—we know not how nor why nor whence—
The twitter of the swallows 'neath the eaves
Will strike up through the thick roofs of our sense,
And show us things which seers and sages saw.
In the gray earth's green dawn something doth stir,
Like organ hymns within us, and doth awe.

Richard Realf.

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LONDON, SEPTEMBER 22, 1900.

AN APPEAL TO THE PEOPLE.

FOR the next three or four weeks the one subject which above all others must engross public attention in this country will be the General Election and its results, as they are likely to affect the progress of national development during the first years of the new century, and the policy of Great Britain in the settlement of South Africa, in the government of India, and in other momentous international affairs. It is much to be regretted that in making an appeal to the country the Government should have chosen a time when the elections have to be held on an old register, whereby many thousands of citizens, who ought to have a voice in the decision, are for the time being disfranchised; that is an injustice which must be keenly felt, but a discussion of it and its significance in the present position of affairs would seem to be too much a matter of party strife to concern us here. What we wish to emphasise is the seriousness of the issue which must occupy the thoughts of every true citizen of whatever party and whether, for the purpose of this election, enfranchised or not.

Great questions of social reform have long been waiting for effectual treatment, and it is a strange form of patriotism indeed that can allow these to be forgotten or neglected amid the more exciting interests of military operations. The greatness of an empire must depend upon the soundness, vigour and happiness of the life of the people at home as well as in distant lands, and while the war and its results will doubtless be the chief topic of discussion on political platforms during the coming weeks, it is greatly to be hoped that these other matters of vital popular concern may be pressed well home, and that men will be sent to the new Parliament determined to work strenuously for the accomplishment of much-needed reforms.

A proper control of the drink traffic ought not to be a question of party politics, and as a matter of fact there are large numbers of men on both sides pledged to thorough-going temperance reform. May their ranks be so far recruited as to command the attention and respect which the Archbishop of CANTERBURY in the House of Lords last session failed to secure at the hands of the PRIME MINISTER! No less urgent surely is the question of the housing of the poor in our great cities, the failure to deal effectually with which is one of the dark blots on our vaunted civilisation. And to these should be added questions of higher education, of industrial peace and progress, of some better provision for the aged poor, and others that must make for the greater health and vigour and moral elevation of the people. A General Election may be an occasion merely for the embittering of party feeling, unscrupulous perversions of truth and the lowering of the tone of public life; on the other hand, it affords a great opportunity for lifting vital questions into prominence, and demanding for them a rightful consideration. When we are told that politics are to be kept apart from religion, our reply is that we will not so degrade the ideal of citizenship, as to listen to such a plea, but will rather use every effort to bring a worthier tone into the discussion of all public questions. And certainly these questions of social reform must not be suffered to become matters merely of election promises. They are the most vital questions of our religion to-day; and when they are felt to be such throughout the country, and dealt with as such in the constituencies, Parliament will speedily find a way to do its part.

Of questions affecting other countries, with which this nation must be closely concerned, there are two which rank first in the vastness of their scope and the weight of responsibility they lay upon our people. The question of India unhappily receives far too little of the serious attention due to the claims of that great country with its teeming millions. We are too ready to take it for granted that everything is well with our paternal government, and that periodical famines are inevitable; but from time to time earnest voices are heard, which should at least urge us to seek for more knowledge, and remind us that in electing representatives to our own Parliament we are choosing men who will be bound by every consideration of honour, no less than of interest, to take an active part in caring for the welfare of that distant country.

On the question of South Africa we shall only add a few words. We have not concealed the bitter sorrow and repugnance with which from the first we have been obliged to look upon the war, and we have remained painfully convinced that the larger share of guilt for it rests with this country and not with the Transvaal. But the final judgment on that point cannot yet be given, nor will the coming election decide it; history alone can make it clear, if indeed it must not be left to a yet higher tribunal. But with whatever difference of feeling we look back upon the causes and the progress of the war, and however ardently we may wish that wiser counsels had prevailed, and the country's destiny might have been worked out in peace, after what has taken place we must accept, as it appears to us, the humiliation of the forcible annexation of the Free State and the Transvaal, and the burden of responsibility for the future good government of the united states of South Africa. There will, doubtless, be much patriotic shouting during the next few weeks, but it is a subject rather for the gravest anxiety, and every loyal citizen of the Empire is called to watchfulness and strenuous exertion so far as his influence may reach, to see to it that what we have undertaken to do for South Africa shall be done. We are assured that this has not been a capitalists' war, but rather a war for the establishment of true liberty and for the redemption and protection of the native races. Let us beware, then, that no new system of slavery is introduced, in the interest of cheap labour, benevolently enforced; and let the natives be guarded by strict prohibition from the fatal traffic in strong drink. Let it also be remembered that we are pledged not to the dominance of one race, but to equal rights of citizenship for all, the quenching of the fires of animosity and the sway of an enlightened Christian civilisation. It is these considerations which ought to be kept steadily in view, and for the enforcement of which it must be the endeavour of all who believe in the greatness of the Empire and the nobility of the British race to secure trustworthy representatives.

MESSRS. WILLIAMS AND NORGATE announce among their forthcoming publications Professor Harnack's recent lectures on "The Principles and Applications of Christianity," translated by his friend, Mr. T. Bailey Saunders, with a special preface for this translation written by the author, and Professor E. Nestle's "Introduction to the Greek New Testament," translated by the Rev. William Edie, and edited by Professor Allan Menzies, of St. Andrew's University. These works will be incorporated in the new series of the Theological Translation Library as volumes I. and II. of the fifth year's subscriptions, and will be sold separately at half-a-guinea per volume. We are glad to hear also of a new work by the Rev. C. E. Beeby, vicar of Yardley Wood, entitled "Doctrine and Principles: Popular Lectures on Primary Questions." Our reader will remember Mr. Beeby's recent interesting contribution to these columns, as well as his notable book on "Creed and Life."

THE DIVINE CHRIST.

Surely more than one Unitarian visiting Oberammergau has found himself perplexed by the apparent paradox that the Christus is quite as human as his own conception of Christ, but conspicuously less divine. And further consideration only serves to show that this is no accident, but due to something inherent in Catholicism. The cause is partly suggested by the very title of the great drama, for it is the play of the Passion—that is to say, the presentation not of what Christ *did*, but of what he *endured*. And *endurance* may be touchingly human, but can hardly reveal specific kinship with the creative power characteristically revealed in action.

But the title is merely the indication of a limitation imposed by the orthodox scheme of the universe, and it is the object of this article to open the question of how far even we Unitarians have failed to escape the traditional limitations.

The orthodox theologian must of necessity dwell upon the passion of Christ's life and have a suffering saviour. If for no other reason, then simply for this: that every critical event in the Messiah's life is conceived as predestined — already fixed in God's eternal order long before the spirit of Jesus entered the flesh. Nay, more—for what is not already present in the mind of God?—the Messiah's life was revealed even to man and anciently foretold from birth to death to the prophets of Israel.

Now in what sense can we conceive of such a life as being actually lived? In no sense at all. It may be played well or ill as a part is played—the different events may be beautifully, heroically, majestically rendered, but the ring of the creative spirit ever rising in new response of grandeur and beauty to the extorting pressure of unannounced events, must, in the nature of the case, be absent.

To the Catholic this fact is comparatively unimportant, for he is not dependent on the earthly Christ for his conception of the Redeemer's character. To him Christ is an eternal and heavenly power, whose divine character is, and always was knowable by the chosen few, apart from his earthly incarnation. To him all that is absolutely essential in the earthly life of Christ is, first, that it shall fulfil prophecy, and then that it shall reveal an unmistakable humanity.

But woe unto us if we, having abandoned belief in his deity as part of the Godhead, then accept the merely suffering Christ of earth whose mission was to reveal the humanity of God, but not the divinity of Man.

This difference cannot be too much insisted on. If Christ is to be anything to us, it must be as revealing (like other supreme souls) man's divinity, whereas to the orthodox Christian the entire significance of his life is as revealing God's humanity. Hence the orthodox Christian can afford to have a merely suffering Christ; can afford to dwell exclusively on his passion, which we cannot. To us his life must be pre-eminently the life of action, or he has ceased to be our Master in any true sense, and has become merely a tradition, and a shadowy one, which we take on from orthodoxy without truly appreciating or understanding it.

Unfortunately it requires a far greater effort of the historic imagination to make into our own a life of action than such a passive life as we have represented at Oberammergau. It does with any historic character. We almost inevitably regard dead persons not as like ourselves, ignorant of what to-morrow will bring forth, and of how our actions of to-day will work out into the inevitable but unknown future. And this, perhaps, is specially so with Bible characters. We find it necessary to remind ourselves that Jeremiah, for instance, was not in his own day half-way through the Bible, but at the end of knowable time—as much as we are to-day.

But it is of supreme importance that we Unitarians should realise this of Jesus. Truism as it is, it needs insisting on that he had not read the Gospels. And when he was led down the hill from Gethsemane and saw the faint glow over the eastern hills he did not certainly know that it was the last dawn he should see in this world, nor could he know, as we do, that it was to be a cross that day which should raise him to the kingdom. We cannot help reading his life in the light of its tragic climax which is so deeply stamped upon our imaginations; but this is to lose half its human significance. To know the divineness of any life we must go and live it through stage by stage with the liver, always more filled with the emotions of each moment than with our knowledge of the end.

Yet it is no easy task for anyone to do this, and certainly not to be expected of the humble average Christian of mediæval or modern Europe. It may be then, that the Catholic Church has done well in presenting Christ always as human, tenderly, pathetically, almost aggressively human. For we are all touched nearly and, moreover, deeply by the very simple human passages of life—birth, childhood, motherhood, suffering, betrayal, patience, forgiving submission. We have all seen, we have all understood—in part at least,—we have all loved these things. Yea, and it is in times and ways like these that we should expect a divine being, predestined to undergo certain ordeals in a human life, to display his superhuman goodness. We should, in fact, expect to see in him, as he walked his earthly way, how perfect the simplest humanity may be. And this the Catholic Church has given her children. She has never feared to paint Christ's humanity. Protestantism appears, however, too timid. In its presentation of Christ it has rather shunned all aggressively human features, and has dwelt far less on the motherhood, the infancy, and even the humiliations of the passion and crucifixion. There things harmonise so hardly with the conception of a person of the Godhead. But in turning from them Protestantism has largely lost what is so essential to the orthodox scheme of the universe—the true and veritable humanity of God as shown in Christ, which the Roman and Greek Church for so long have brought home by effigy, and picture and doctrine to the humblest peasant of Christendom.

And this, indeed, is no small thing. It is enough to have changed human life on earth, for men to believe that God, the Almighty power, not ourselves, evident in all Nature, is not stern and even hostile as men felt of old, but has been revealed as human, nay, once passed through and endured all our human difficulties and troubles by humbling himself to become a holy woman's child. He, the Almighty—as they hold with awe—was a man, a holy man, full of power and truth, and yet gentle, forgiving, suffering. We need have no fear now of His pity and love. But more. They deem that this humanising of God was no afterthought in Creation's plan. From the beginning it was pre-arranged that at a certain stage God should accept and spare His divinest creature man, and man should at last come to know the tender love and pity of his human God. Who shall dare scoff at this thought? Who is wise enough to pass it by with a smile? Is it not resplendent with tender beauty, and, moreover, the symbol of an immeasurable truth?

Surely it is no small thing to have brought home to men, even in any form, the truth of God's incarnation in man, and of the human sympathy of the Infinite.

But has not this symbol, with all its beauty and significance, been bought for us at too heavy a price? For, after all, no symbol is as precious, nor yet as illuminating, as one human soul. Christians have purchased a beautiful and poetic figure, but they have sacrificed for it the greatest perhaps of all historic personalities. For to almost all of us, orthodox and heterodox alike, the life of Jesus appears more as supremely passive than supremely active. We see that he did and he endured what he had to do, but we fail to see what new flashes of divine glory one after another were revealed, nay, created, in those few fleeting hours by the carpenter prophet of God. Vainly has Christian teaching striven to raise the person of its founder. Vainly has he been serially called God's Son, His first-born, His *only* begotten, until at last he was called God Himself. No titles could give back the true divinity which men lost sight of, when they saw his life as a scene in God's pre-conceived, unalterable scheme of salvation, instead of a new and unique effulgence of creative power which never *was* until it flamed forth in that soul Then, There, and Thus, and never would have been at all if the Galilean artizan had not put down his tools to preach.

In his creative genius is the divinity of man—in his power to be and to do, and to bring about that which none can foresee, for as yet it is not fashioned in the armoury of God. We create new deeds which have not been and cause them to become irrevocable facts in Creation. This, God has given to us: to create and leave the world for ever changed.

Each deed we do, or shall do, is eternally and irrevocably our own; for our living responsibility before the living God is the awful price we pay for His image. And this is each man's uniqueness; this is his divinity. Even bound in his temporal finitude, he yet retains some glow of the creative will of the Eternal; and if we separate a man from his fellows and strive to put him in another sphere of God's economy, then we are in danger of robbing him of this his supreme glory, which makes him truly a son of God.

And is not this exactly what has happened to the Christ of Orthodoxy? Is it his divinity which moves the multitudes of to-day as it stirred the multitudes of Galilee and Jerusalem? Do we to-day stand astonished at his *teaching*, or do we follow it as that of a living God?

No, indeed. For the conventional Christ as we see him in picture and

sculpture and hymn of to-day has not the virility of a child. The awful events of his life are lightly repeated with unutterable cant, thinly veiled by sentimentality, in the pulpit, and his very name uneasily avoided out of it, as though the illusion were too frail to bear the light of thought. We have tried to make him a God, and in the Protestant world, at least, we have scarcely retained him even as a man.

And Unitarians to whom the full light of the historic standpoint is open are too often satisfied to take over this same colourless Christ of Protestantism, but stripped even of his titles. They deny his deity, and yet with unmanly apology hasten to explain that he is still something almost other than man, thus losing the very pearl of great price which they have sold all to buy.

And is it for these in their bankruptcy to tell us (as, indeed, they now, with the irony of things mortal, begin to do) that we must somehow take this nearly lifeless abstraction, this symbol robbed of its symbolic significance and incarnate it into our conception of God, to give this *warmth* and *humanity?* To such as these the divine power of the living human genius is utterly unknown. Without sufficient historic sympathy or imagination to know and live with the man himself they cling pathetically to the effeminate image of Christ which Sunday-school hymnology has bequeathed to them, but in reality understand about as much as Judas of the genius who, single-handed, wrenched the course of history into a new and immeasurably fruitful channel; who at one stroke swept the heart of Judaism clean of its heathen temple, and shattered the barriers which shut her priceless inheritance away from humanity. Jesus crushed the Temple made with hands to raise one (yea, even in Judaism itself, as to-day witnesses) made without hands; he gave to mankind the Old Testament and—as it was not known even there—the inestimable "knowledge of the Lord." And all this achieved and summed up in a single act and a single quotation from his prophetic predecessor Jeremiah, as, standing amidst overturned tables in the Temple court, he said, "It is written, My house shall be called a house of *prayer* for *all the nations*." And this is the man whom Christians have been content to describe in the words of Isaiah as the "lamb" or as the man of "sorrows."

Scarce anywhere to-day is it for his true divinity and inspired genius that Jesus now holds sway over men's hearts as he did of yore over their lives. So far as he is yet our Master it is, to nearly all, for what still imperishably remains of his simple, beautiful humanity. It is hanging as a helpless child at his mother's breast, or as a yet more helpless victim on the cross, that the Catholic loves to picture him. It is in such scenes as blessing the little children or uplifting the heart-broken Magdalen that Protestants cherish his memory. These things, too, are indeed divine; but in themselves not more so than many a hundred—aye, many a million—of his humbler brethren's doings and sufferings. For the tenderness, the poetry, the grandeur of the Divine power never ceases to speak to us and comfort us in the lives of men. But the divine words and actions which Jesus alone of all God's created universe ever did, or ever could have spoken or done, are so little understood or appreciated, that most professing Christians would be at a loss to prove wherein the teaching and actions of Christ were greater or more important—not to say more divine—than those of his predecessors among Israel's Rabbis and prophets.

No. The Christ of Christendom is often human—tenderly, pathetically, beautifully human—but so long as he stands to us as the actor in the drama of man's redemption, or remains unique as other men are not unique, he cannot be truly divine.

Yet it may be there is deeper cause than our creeds why so many of us to-day cannot have a divine Christ. For no creed can, by the grace of God, securely debar us from spiritual truth; and there never has been a time through the centuries nor ever a place where some disciples, few or many, have not risen till they caught the light. The summits of those glowing souls reach in continuous chain between ourselves and far Calvary, linking us with the Nazarene Master himself and passing on the beacon gleam even where the sun has been lost. Too many of us have sadly to confess that it has always been less our creeds—blinding as they may be—than *ourselves* that shut us from the light. In very truth we do not *want* a divine Christ; and as in olden days men trembled at a thunder-cloud lest it should reveal the God to see whom was death, so we still shrink from the sight of God in Christ, as in all other great souls, as we shrink from death itself.

For we dare not face the life of God-inspired *action* which led Jesus to the cross. In our sight it has become an artistic dream, removed by two millenniums to a safe distance from reality. It is a melody in a minor key; in fact it is not the life of supreme *doings*, but merely the Passion.

If we would see God in creature or man, and therefore if we would have a divine Christ, we need not so much to be clear in head, but we must strive to be pure in heart. Our own life actions must be cleansed and re-cleansed of frivolity and sordid endeavour. For the inexorable truth is ever awaiting us—that, however, irreproachable our Christology, however diligently we may call ourselves disciples of Jesus Christ, seeking to creep to heaven upon the vicarious way of his life, to us he never will nor ever can appear divine until there glows in our own lives some new dawning of the Deity.

JOSEPH H. WICKSTEED.

FAULTS in the life breed errors in the brain,
And these, reciprocally, those again.
—*W. Cowper.*

SEE how naturally and beautifully the one divine force of Good Will works to cure, to save, to educate, to uplift. Set down among men in the most abandoned or savage community, a living revelation of goodness, of truth, and probity, and straightway it is as if you brought sunshine and air into the fever ward of a hospital. He who loves and does good stirs others also, by an irresistible contagion of goodness, to love and to do good. He whose life is in line with the eternal current brings other lives, by induction, as it were, into the same movement.—*Charles F. Dole.*

GENERAL BAPTIST ASSEMBLY.

THE 247th annual meeting of the General Baptist Assembly was held at the Bethnal Green-road Chapel, Shoreditch, on Monday and Tuesday, Sept. 17 and 18.

On Monday afternoon the meeting of the Messengers and committee was held, and in the evening a religious service was held, at which the Rev. J. A. BRINKWORTH, of Saffron Walden, was the preacher, having fulfilled the same function also in the years 1880 and 1890. Taking as his text Matthew xvi. 18, "Thou art Peter, and upon this rock I will build my church, &c.," Mr. Brinkworth spoke at length of the character of the Christian Church as a vital body resting upon a prepared foundation, and as destined to endure and overcome all the evil forces of the world. In answer to the question whether they themselves were members of the Church of Jesus Christ he said: "The soul which, won by the beauty and loveliness of Christ's character, stirred by its purity and inflamed by the holy fire of his self-sacrifice, flows into cordial agreement with all other trustful souls about it, so likewise attracted and kindled; the soul that is willing with them to celebrate and carry out its reverence and love for the common Lord in every Christian way, according to its fair understanding of his design, is a member of Christ's real Church." That was the test they must apply to themselves, not regarding their religion simply as a scheme of doctrine or a system of morality. The central principle of Christianity was a spiritual principle of love. From this must spring the whole of their true life, not in self-sufficiency, but in discipleship and in the strength which comes from union. In conclusion the preacher said: "The individual is not absorbed in the Church, and does not remain as he was, but he is ennobled, warmed with the sacred fire of common enthusiasm, and impelled by new and more urgent motives to the service of God and the salvation of man. The body he belongs to beyond all mere words is a sacramental host, a celestial estate, and a 'company of labourers together with God.' What other relationship could be equal in the honour it confers, the confidence it nourishes, or the duration through which it shall last—for ever?"

On Tuesday morning, after a devotional service, the President's Address was delivered by the Rev. S. BURROWS, of Dover. At the outset he explained that Dr. Daland, who otherwise would have occupied that position, had accepted a call to America, and was no longer with them; it therefore fell to his lot for a second time to fill the office of president, and he acknowledged the honour so conferred upon him.

THE PRESIDENT'S ADDRESS.

The subject of his address was "The Genesis of the Spiritual Life. It was, he said, during a holiday in Italy that the thought of the approach to the spiritual temple took hold of my mind. I was standing late one Sunday afternoon in the great square of the Duomo at Milan, gazing at the wonderful cathedral, and watching the worshippers ascending the steps and passing into that magnificent building out of the busy street; away from the noise, they passed into the calm of the great church, lit by the light of

beautiful windows, rich with the legend of saint and martyr and sacred story. As I mused on the scene, it seemed to me that it is step by step that we rise from our ordinary life up to the temple of the Spirit, the sanctuary of God. Though materialism has ceased to be a power in the realm of philosophy, it still has much power over the popular mind. Men are so apt to think that what is unseen is unreal; we have, therefore, to try and lead them to realise the naturalness of the spiritual life by showing them how we may rise from the busy square of every-day existence, step by step into the holy of holies of the spirit.

In the great square men buy and sell; they are anxious, full of love or hatred, but amid all conflicting feelings conscious of an inner self. We need to press home upon them that in this consciousness of the unity of their being is the first step towards the higher, diviner life. For what is this self? Not the nerves, for we can be vexed at being nervous and worried. Not the brain, for we often complain that our brain will not work and do our will. It is something at the back of nerves and brain—it is the self or soul conscious of its own existence. We think different thoughts, feel different feelings, suffer, enjoy, meditate, act, and yet it is always the same "I" or self that does these things. I am the same person that I was twenty years ago, though my thoughts and feelings have altered in many respects; and so it comes about that there is within us a sense of constant change and constant permanence. What is this permanence within us? It is our self or soul: it consists, not merely of intellect, but also of will, affections, and spiritual perceptions. Once men become conscious of a selfhood, and they also become conscious of a not-self, an external world. Both these conclusions are primary beliefs, prior to reasoning, known to us as soon as we begin to analyse our consciousness.

True, there have not been wanting those who have disputed both the unity of our selfhood and the reality of an external world, and in their studies carefully satisfied themselves that neither existed; but as soon as they stepped into active life, they were confronted with the difficulty that all their conduct had to be regulated on the assumption that both a self and an external world actually existed. Now, are not beliefs essential to our practical life—beliefs that we are obliged to act upon, even if we dispute them—justified as part of the very nature of our being? Once we can help men to see this, and they will no longer feel that we are talking in the air when we speak of still deeper realities.

Following out this line of thought, Mr. Burrows then appealed to the sense of beauty and to the moral consciousness as bearing witness to the deeper realities of our human life and as steps of approach to the profoundest spiritual truth.

Having now risen (he continued) from the primary truths of consciousness, of our existence as a personal unity, surrounded by an external world, step by step by a consciousness of beauty and a consciousness of right, we can take another step that brings us to the threshold of the temple. This step leads us to study the spiritual consciousness or the power within us of knowing spiritual realities. Is this reliable? Many to-day deny that it is, and turn away from it as crumbling and treacherous ground to venture upon. But when they have trusted their nature so far, why not venture on this next step? If the other steps were solid and could be trusted, wherein does this differ from them? Admitting that man has a sense of beauty and a sense of right that is generally trustworthy—so trustworthy that we do not dispute the reality—is it not just as much a fact of our nature that there are aspirations that yearn for communion with the Infinite Reality, above all, in all, and through all? Here, as in the consciousness of beauty and morality, there are differences of development, and different ideas as to what is spiritual; but if the differences in the realms of art and morality do not destroy their value, neither should they in the realm of our spiritual nature. Let us have confidence to trust the revelation within. Beauty and goodness have led us up to the white walls of the temple of the Spirit; let us go on to the inner shrine.

Religion is universal; where is the shore on which rises no altar, no attempt of some kind to symbolise or express some relation with the Unseen and Eternal? Where is the land on which men have built themselves homes, but in which no temple has been raised?

Shall we be told by some that universal consent is nothing but a mark of error? If so, we can reply in the words of Ernest Neville, "that such an objection rests upon a confusion of ideas. Humanity has no testimony to render upon scientific questions, the solution of which is reserved for patient study; but humanity bears witness to its own nature." It does so, for religion is an expression of the highest inner life, a sense of voluntary dependence on, and joyful submission to a Divine Power, and this sense of the spiritual reality has held its sway over mankind in spite of error, superstition, and scepticism. We may, of course, as individuals, only look at the surface of life, only loiter with the triflers in the market place, or become so eager in competition that we leave ourselves no leisure to think; or entangle ourselves with insoluble puzzles to which we can find no clue. But these phases of experience no more disprove the resources of humanity, than a gaudy poster of some melodrama disproves the power of man to appreciate the pictures of Rubens or Turner. Religion may be denied or degraded; but so may art, so may morality. It is for us to try and purify it, as the true artist seeks to ennoble and purify art. As this reforming process goes on in religion, we feel more its grandeur and spiritual sublimity, and our hearts cry out as we cross the threshold of the spiritual temple, for God—for the living God.

"It is in such a mood that the burden of the mystery, that the heavy and weary weight of all this unintelligible world, is lightened; that serene and blessed mood in which the affections gently lead us on—until, the breath of this corporeal frame, and even the motion of our human blood almost suspended, we are laid asleep in body and become a living soul; and with an eye made quiet by the power of harmony and the deep power of joy, we see into the very heart of things."

In uttering these subtle thoughts, Wordsworth felt that he was voicing some of the deepest truths of our nature. It was no mere fantasy, no mere dream, it was a deep and solemn reality for him. He felt, as we feel, that the temple of the spirit stands firmly based on the evidence of our own nature. Standing there we enter by the portal of trust in the unchanging goodness of God. Even the great mystery of evil cannot shake this portal; for evil is not the ruling power, it tends to destroy even itself. Nor is evil so prevalent as some would have us suppose.

They dwell only on disease, death, and crime, till the whole of life seems one scene of horror; but do they not overlook the glow of health, the joy of heart, the sweet affections of home, the delights of true society, the charm and beauty of Nature, and the ever-changing seasons, all of which are real, and far more prevalent in our existence than plague and famine and sudden death? True, we cannot explain all—we are but as children looking out into a universe too large for us to fully comprehend—but so shot through and through with rays of goodness and love, that we can comprehend enough to give us faith and trust that all the 'angles of our strife will be rounded into calm.'

Entering through this portal of the goodness of God, we see before us the altar of faith—of faith that we can hold communion with God. Could we not enter into relations with Him He would remain for us a mere dead abstraction. But our poor human sense of goodness, our loneliness, our weak love, seek the Infinite Goodness, the Great Companion, the Eternal Love; and as "we kneel at the great world's altar-stairs that slope through darkness up to God" we realise that we are in the presence of the Eternal Spirit, and above the altar beams in soft radiance the face of Christ from the great window of history. He stands revealing in his humanity all that is best in us, and helping us to see also, shining through his life and character, rays and gleams of the Divine glory. If he was so gentle, so forgiving, so full of grace and truth, we feel strengthened in our trust in God as our Father and our Friend.

It is to this apprehension of the reality of the higher life that we seek to lead our congregations. To help them to feel that there is nothing unnatural or unreasonable, or out of harmony with ordinary life, in finding God as the refuge of the soul. Our desire is to enable them to feel, as St. Francis de Sales says, "that as the birds have their nests to which they can retreat, and as the stag shelters himself in the thick forest, seeking shade and refreshment when the summer is hot, so our heart needs a resting place, even the altar of the Lord of Hosts." Amid our disappointments and sorrows, our sins and repentances, God is our "house of defence, our strong tower, and shelter from the storm, and our refuge from the heat."

To this faith consecrated by our beloved Master, lived out by millions, sought as a present help in time of trouble—to this faith we seek to lead those whom we are permitted to influence. In the great temple of the spirit we find a home, courage for living, comfort for dying, help and cheer for every time of need. A holy music breathes out on the worshippers; the silence is broken and the throbbing heart rejoices—

'And the long aisles flash out in light
And nave and transept, column white
And arches crossed, gleam clear to sight,

As if the roof were off, and all
Stood in the noon-sun. To the call
To other hearts as liberal,

The pedal strikes out in the air!
The instrument hath room to bear
Still fuller strains and perfecter.'

Aye, friends, as Emerson said, the "world is young yet," the revelation is only begun, the great Bible of humanity has only a few chapters, the temple is still incomplete. In hope and trust, then, let us work and wait, faithful during life's little day, sure that God will never leave us nor forsake us, but will at last lead all His children home "to the Temple not made with hands, eternal in the heavens."

THE BUSINESS MEETING.

At the conclusion of the President's address the business meeting was held. The Rev. A. J. Marchant having been elected assistant secretary for the day, the Rev. C. A. Hoddinott read the roll of members, and a resolution of welcome to members of other churches present, and to the Revs. G. Lansdown and T. Shakespeare, settled at Billingshurst and Deal respectively, was cordially passed. The two new members having responded, the Rev. V. D. Davis, as one of the visitors, briefly acknowledged the welcome and was followed by the Rev. F. Allen, who conveyed the greetings of the Provincial Assembly of London and the South Eastern counties, and dwelt upon the great need of unity among all the churches for a common resistance to the real evils of the world.

The Secretary then read the letters from churches belonging to the Assembly and also the Committee's report.

The accounts, which were presented by the Rev. A. J. Marchant, as treasurer, showed a balance in hand, increased during the year from £43 to £65. The total receipts, including the balance brought over, were £221 8s. 7d., the income being chiefly derived from endowments. The contributions from churches and personal members were £5 2s. 8d. The grants to churches during the year amounted to £110. The accounts were adopted and the Committee and officers were re-elected, and the usual business, which extended over an adjournment for lunch, was concluded with thanks to the President and to the Rev. W. Harvey Smith and the Deacons of the Bethnal Green-road Church.

The meeting was not largely attended.

In the evening a Communion Service was held, conducted by the Rev. J. Wain.

Because Heaven is in us to bud and unfold,
We are younger for growing old.

—*Lucy Larcom.*

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers.
Export Oilmen.

"OUR CHAPEL."

I use the phrase which somehow has become fixed in my memory after about fifty years. Why we called it "our chapel" may require careful inquiry. There was a church in the parish, but the relation of the Sunday scholars to it did not appear to be so close as between us boys and girls and "our chapel." It was not only the building but the ministers and people who made "our chapel" a real House of the Lord.

The chapel was of a rather strange style of architecture, and utility had evidently determined its shape and internal arrangements. It had a porch, and over the porch a very plain cross: the idea of a decorative or ornamental cross was evidently not entertained. The cross was there, a sufficient sign that the worshippers were Christians. It misled a poor woman once, a real wayfarer. I see her yet, with a baby suspended behind her, fastened in a shawl. She came to the door and asked if it was a Catholic chapel; the cross, no doubt, was the cause of her turning from the high road. It was the first time I was perplexed with the problem—Catholic or Protestant? Of course it would have been useless to have invited the poor Irish tramp inside, as she would have found neither altar nor priest; and yet now I testify, in the true sense "our chapel" was a Catholic chapel.

The peculiar architecture of the building was only partially visible through the luxuriant shrubbery which filled up the ground between the chapel and the high road.

The inhabitants within half-a-mile were mostly poor people. Their children found their way to the Sunday-school; but they themselves expressed their regard for the chapel people, "who never interfered with anybody."

It was the Sunday-school which gave me an introduction to the institution I am trying to describe. There was a service as well as a Sunday-school. I remember how devout and earnest all those men and women seemed to be. Not all alike; their individual peculiarities were distinct and manifest.

Some of them came from distant places, some driving, others walking. They were not of the peasant class, though I recall one couple who came from a little hamlet about two miles away, who trudged along with a fixed determination that they were in the way of life. Carlyle would call them peasant saints.

For ten years I hardly missed a Sunday in attending the worship as well as the Sunday-school. There was a regular congregation of about fifty. I should betray myself if I were to name them as I could easily do. There were sons of one family and their parents; there were brothers of another, and wives and children. The girls were noticeable in the summer time by their large straw hats and flowing ribbons. The floor of "our chapel" had no matting, and the steps of every family were distinctly characteristic—squeaking boots, the heavy tread of the farmer, the quick step of the tradesman and shopkeeper. There was no bell, and no clock. Service began when the minister and the choirmaster had arranged the hymns from Aspland's collection.

One member of the congregation always appears to my mind as an advocate of ventilation. After fifty children had occupied the building, it no doubt required a change of air. So, before the service began, this member, who had left his lovely meadows and fields nearly three miles away, took the opportunity to open a part of the very high window by means of an iron rod. The bottom end of the rod was perforated to receive a pin on the side of the frame; but the village blacksmith had made the hole too large for the pin, and the apparatus often failed. A hasty remedy was found in a piece of paper to make the pin hold. Why the chapel committee did not call in the aid of their local carpenter I cannot guess. This performance was often repeated.

I have the most agreeable remembrance of the choirmaster. He was never so called, and I am satisfied never received a salary. When he entered the white-painted door, fitted with a spring to close the opening automatically, he held a piece of white paper in his hand about three inches square. He proceeded to a square pew immediately under the pulpit. The table in this pew was covered with green baize. As I was at a later period admitted to the choir seat in order that I might in some degree compensate for the want of female voices by playing the air of tunes upon an eight-keyed flute, I was initiated into the art of selecting tunes for hymns.

I well remember our psalmody on Easter Sunday. A son of a former minister always came to his native place at Easter and then took his seat in the choir. An appropriate hymn was:—

There is a land of pure delight,
Where saints immortal reign.

It was sung to the tune of "Cambridge New"; the last line of each stanza is repeated. The bass is very prominent in the repeat, and I almost hear these voices coming down the "corridors of time" singing out their "eternal hope," long since realised; only a few of those old-timers still here, "this side of Jordan."

They were very loyal to Jesus; a favourite hymn was:—

I'm not ashamed to own my Lord
Or to defend his cause,
Maintain the glory of his Cross,
And honour all his laws.

This was sung to a tune named "Hythe," which, I think, only exists in MS. It has many repetitions, like one of Handel's choruses. When we got hold of a good sentiment we clung to it, and kept it in our minds like a sweet morsel in our mouths.

My account of "our chapel" is not taken from my standpoint of to-day. It is the impressions made upon a Sunday scholar. The people I saw and heard were not under any ecclesiastical control; they sang and prayed out of full hearts and earnest souls, "with none to molest or make them afraid"; they sought no proselytes and interfered with no man's right to worship God according to his own conscience.

The authority of the Bible they accepted, interpreted by reason and experience, and believed that all would come right under God's purpose at last.

There was a gallery in our chapel, and the gallery people were never seen sitting in the body of the building. Except for a cushioned seat or two, the gallery appeared designed for persons of a little

humbler station. A row of pegs enabled the men to hang up their hats. The attitude for prayer was turning the face to the wall, standing.

My impression is the congregation dispersed very slowly after the Benediction. The little porch became crowded. I, however, and the other scholars were interested in the Sunday dinner which was, for some of us, being cooked in a neighbouring bakery, where an elderly member of the chapel was engaged in the cooking process, so that I have no idea of the communications that passed between the members on their way through the grounds to the road.

When we returned to Sunday-school we often found that our desks had been utilised for tables, and we saw the remains of a very plain lunch. In a large jug we noticed very temperate drink. A piece of toasted bread was suspended in water. The taste of the decoction was a very slight improvement upon that of pure water. Before the chapel-keeper could clear the tables we often tasted the liquor, and wondered. Owing to the distances a second service was seldom held.

The anniversary tea meeting was held on Sunday afternoon. It was then we heard the exposition of certain sentiments which were prepared beforehand and offered to prominent members. At such times visitors were present who were always listened to with rapt attention.

"Our chapel" was closed every Whit-Sunday, when it was understood the members and ministers travelled to a neighbouring county to assist in celebrating the anniversary of another chapel. The minister of this chapel occasionally visited us—a tall, venerable-looking man, whose manner and address were exceedingly impressive. I saw a photograph of him somewhere lately and recognised it at once. The addresses given at the anniversary meeting showed that several of the members were capable of expounding a passage of Scripture; but if a minister was not available, a very dry and uninteresting discourse was read out of an octavo volume. This was always read from the table pew. No layman ever ascended the pulpit. The gallery people, I imagine, would hardly see the reader.

It is probable there were two parties in the little congregation, but I saw no signs of it. I now know a radical change happened, and a disruption took place, but it did not reach the Sunday-school.

There were four ministers in my time. The first I only remember from hearing him deliver a discourse upon the death of a former scholar of the school, burned to death by fireworks on a Fifth of November celebration.

He was succeeded by a broad-shouldered florid-faced son of the Emerald Isle, with a voice that might have filled St. James's Hall. He must have devoted much attention to combating the mythical theory of the origin of Christianity, as I remember he often used to pause and remark, "No one doubted the historical reality of Socrates. Why doubt that of Jesus?" The writer may as well confess he was rather restless during service when deprived of a library book which sometimes, as the least of two evils, was allowed by the teacher who sat among his boys. The restless scholar was retained till the minister descended the pulpit and came to the culprit. There was a twinkle in his eye, and a suppressed smile on his good-humoured face all the time he was exhorting the unruly youngster to learn to sit still, which won the boy's heart for ever. He visited the Sunday-school and gave lectures. He told us about gravitation. A staghorn-handled penknife was allowed to drop from his hand to the table, followed by a stentorian question: What caused it to fall? We even heard through him of centripetal and centrifugal forces. The geography of Palestine and the topography of Jerusalem, with the exact locality of the Valley of Hinnom, Gehenna, which he explained was the only material hell mentioned in the Bible.

Our next minister was a Scotchman, pale, thin and tall, with the manner and style of a student. He gave lectures upon literary subjects and introduced to us the Scottish poet, Robert Nicol, whose hymn in Bateman's collection deserves to be better known:—

Arouse thee, Soul!
Be what thou art,
An emanation of the Deity,
A flutter of that heart
Which fills all nature, sea and earth and sky!

He also read to us the sermon preached before the Queen by the late Principal Caird "The Religion of Common Life."

Our next minister was from the West of England—a quiet, thoughtful man. He held, I suspect, very closely by the old paths. I remember he made the only personal appeal I ever received from a Liberal minister to profess myself a disciple of Christ. I was indebted to him for kindnesses which I only refer to in passing.

The old chapel still stands, but the pulpit and pews are gone. When I visit it all these are restored in my memory, and I see a worshipper who all these years has embodied my idea of a saint.

Robert Leighton describes, I believe, Hope-street Church, Liverpool, as "our chapel." He praises its beauty, "its marble pillars," "the azure roof," "the windows' pictured scenes," "its organ," "its preacher."

"Our chapel" was but a plain and homely house; yet it enshrined faith, hope, charity, and was a true House of God.

I visit the parish church where I was christened and confirmed: I cannot join in its worship, I cannot accept its priest's interpretation of the Gospel. My heart and soul find satisfaction in what I owe to "our chapel."

Sept. 11. An Old Scholar.

Men know but little of each other after all; but little know how many good and tender affections are suppressed and kept out of sight by diffidence, by delicacy, by fear of appearing awkward or ostentatious, and even by strong sensibility, which sometimes puts on a hard and rough exterior for their own check or protection; and the power that penetrates all these barriers must be an extraordinary one. There must belong to it charity and kindness, and forbearance, and sagacity, and fidelity to the trust which the opening heart reposes in it.—*Anon.*

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Alltyplaca.—The annual committee meeting of the Sunday-schools of Cardiganshire was held on Monday last. A moderate number of ministers, students, and representatives from the schools was present. The Rev. John Davies was voted to the chair. The chief business was to make arrangements for the Sunday-school examinations next spring. It was determined that the syllabus of work for classes three and four should be the first six chapters of St. Luke, for class two the first five chapters of the Rev. D. Evans's catechism, and for class one a series of questions and answers to be prepared. Lessons have also been prepared on the prescribed period of St. Luke, and will be issued shortly. April 3 was provisionally fixed for the date, and examiners were appointed for the different centres. After some further suggestions had been made as to the conducting of the examination, and the drawing up of questions, the meeting concluded with tea, prepared by some members of the chapel.

Billingshurst.—Successful Harvest Thanksgiving Services were held in this church on Sunday, Sept. 9. The church was most tastefully decorated, and appropriate sermons to good congregations were preached by the Rev. G. Lansdown. The church has been recently painted, and carpet seating, "a gift from a lady visitor in appreciation of the services," has been put upon all the pews. On Monday, Sept. 10, the church anniversary meetings were held. A large number of members and friends assembled for tea, which was partaken of in the school and in the church. A large number of friends came from Horsham and Guildford, and several visitors in the neighbourhood came. The Rev. J. J. Marten, of Horsham, conducted the service, and deeply interested everyone in his sermons. After the service a public meeting was held, with the Rev. G. Lansdown in the chair. A hearty welcome was accorded by the meeting to the visitors, and this was responded to by the Rev. Lang Buckland, of Guildford, in a stirring address; also by Miss Emily Kensett, of Horsham, and by Mr. Bromham, of Petworth. A special vote of thanks to the Rev. J. J. Marten for his services, and to the ladies for their hospitality, brought a very successful anniversary to a close. Through the kindness of Mr. and Mrs. Carter and family, Mr. Lansdown has procured the use of a pretty little chapel at New Pound, about three-and-a-half or four miles from Billingshurst Station. The building has been recently painted and looks very bright and cheerful. The notice board, which bears the name Unitarian Church, announces that services will be held every Thursday evening and choir practice every Tuesday. In this church there is every prospect of good and successful work being carried on. There are large engineering works, owned by the Carters, an old Unitarian family, close by, and there is no church within a mile. On Thursday week, when the church was opened, there were thirty-two present, including half-a-dozen lads who have volunteered their services as choir boys. The members at Billingshurst have kindly granted the use of an American organ belonging to them. The people of the district have cordially welcomed Mr. Lansdown, and it is expected that when the movement becomes better known, and the harvest has been gathered in, good congregations will assemble.

Bolton: Unity Church.—A meeting was held last Saturday evening to welcome the Rev. Wilfred Harris, M.A., who has succeeded the Rev. H. M. Livens as minister of Unity Church. After tea the chair was taken by Mr. J. Entwisle, and a cordial welcome was extended to Mr. and Mrs. Harris, on behalf of the church, by Mr. John Waring, one of its oldest members, and Mr. D. Whitehead. The Rev. Dendy Agate, as a friend of both Mr. and Mrs. Harris of many years standing, also spoke Messrs. S. Fairbrother and R. Chadwick offered a welcome on behalf of the school, the Revs. C. J. Street and E. S. Hicks on behalf of the ministers of the district, and the Rev. E. Allen on behalf of the North and East Lancashire Unitarian Mission. The Rev. W. Harris, in reply, thanked all the speakers for their welcomes, and assured the members that Mrs. Harris and himself already felt at home amongst them. Mr. S. Bromley welcomed the members who had joined the church during the last twelve months, and Mr. W. W. Midgley replied. Several songs, quartettes, &c., were given during the evening, and after the hymn, "He liveth long who liveth well," the meeting concluded with the Benediction.

Birmingham: Small Heath.—On Saturday, Sept. 15, a social meeting of members and friends of the Waverley-road Church was held in the schoolroom for the purpose of wishing farewell to the Rev. H. Harrold Johnson, prior to his departure for America. During the evening he was the recipient of the following presents:—A beautifully illuminated address on vellum, bound in morroco, signed by the officers and committee, together with a polished oak stationery cabinet, on behalf of the congregation; a handsome dressing-case from the Ladies' Sewing Guild, and a silver paper knife from the teachers and scholars of the Sunday-school. The Chairman and various speakers expressed their keen sense of deprivation, in that the movement would no longer have Mr. Johnson's inspiring influence to urge them on to higher and nobler duties. The church has been much indebted to Mr. Johnson for zealous and efficient services since his coming in September, 1897, when services were held in the Board School, Somerville-road, and afterwards in the iron room, previous to the opening of the new church in October, 1898. It was with much regret that the congregation found that Mr. Johnson was unable to reconsider his decision to leave for America.

Boston.—Last Sunday evening Miss Freeman Clarke, daughter of the late Rev. J. Freeman Clarke, of Boston, U.S.A., conducted the service in Spain-lane Chapel, and gave a very excellent sermon on "The Christian Church: For What should it Exist?" which was very attentively listened to by a large congregation. On Monday evening several members of the Unitarian circle assembled in the chapel, where Miss Clarke kindly gave several very interesting explanations of different passages in Scripture, which were much enjoyed by everyone present. Miss Clarke's kindness in coming to preach in Boston is much appreciated by the members of the Spain-lane Chapel.

Deal.—The Harvest Festival was held on Sunday last, when the chapel had been beautifully decorated by the ladies of the congregation and visitors. Special sermons were preached by the Rev. T. Shakspeare, minister, and this revived festival (the first for several years) was regarded as a success. The fruit, &c., was given part to the poor and part to the hospital.

Ringwood.—Harvest Thanksgiving Services were held here on Sunday, Sept. 16, when Mr. C. Lionel Briggs, B.A., of Manchester College, Oxford, preached. The decorations were bright and choice. In the evening the Harvest Service of Song, by Messrs. Bowie and Tosh, was given. The collection, for the benefit of the Royal South Hants Infirmary, Southampton, amounted to £1 17s. 10d.

Stalybridge.—On Sunday evening, Sept. 9, the Rev. W. Harrison delivered a discourse on a third visit to the Ober Ammergau Passion Play. Mr. Harrison saw the play in 1880, 1890, and again on Aug. 26 of the present year. He gave a sketch of the history of the play, and showed how it had gone through a process of evolution, becoming gradually refined and simplified as years went on, till now there was nothing in it to offend the most fastidious taste. Some things he saw in it in 1880 had been eliminated, and the play had gained in dignity and beauty in consequence. It was now "a thing of beauty," and to those who saw it, "a joy for ever." The church was crowded by an attentive congregation, who listened with interest for nearly an hour, and many of them were visibly affected at Mr. Harrison's description of Jesus parting with his mother, the treatment of Jesus in the guard-room, and the crucifixion. The Harvest Thanksgiving Services were held on Sunday last, Mr. Harrison conducting the services, morning, afternoon, and evening. There was a profusion of fruits, flowers, and vegetables, and the church was full on each occasion.

Stockton-on-Tees.—On Sunday evening, Sept. 16, a memorial service was held, on the passing away of Mr. Ramsey, a member of the church. The Rev. W. H. Lambelle gave an eloquent sermon, and the choir rendered special music, Miss Rose, the choir leader, singing a solo "Consolation." "The Dead March" in *Saul* concluded the service, the congregation reverently standing. On the previous day a congregational excursion, in which the children of the Sunday-school also joined, was made to Eaglescliffe.

Wales.—The Rev. J. Hathren Davies gives notice in the current issue of *Yr Ymofynydd*, our Welsh magazine, that he will relinquish the post of editor at the end of the year. He will then have completed thirteen years of service. It is to be hoped that some one will be prepared to take up the post at the beginning of the new year, so that there may be no break. *Yr Ymofynydd* started on its mission September, 1847.

Warrington.—Following on the farewell meeting to the Rev. W. H. Drummond and Mrs. Drummond, reported last week, the teachers and officers of the Cairo-street Sunday-school held a meeting on Sunday week, and on the following Monday evening the members of the young men's and young women's classes, of which Mr. and Mrs. Drummond had been the teachers, also held a meeting, at which enlarged photographic groups of the members were presented, with many expressions of gratitude and affection. At the latter meeting, in the course of his reply, Mr. Drummond said that to be able to look at such a picture would always be an encouragement and happiness to him. What had he done that he should receive all these presents? He had tried, as many others had tried, and had succeeded better than he had done, to make the interests, pleasures, and sorrows of the school his own, and he felt that he had not altogether failed in identifying himself with the life of the school. And whoever might take his place he could offer no higher privilege and no greater gladness than to come into contact with the life of the young people in the school as he had tried to do. He had no doubt made many mistakes and had irritated people sometimes, and, looking back, he saw that he might have done many things differently; but his friends, in the goodness of their hearts, had taken his intention; and he could say with absolute certainty that it had always been his wish to think of what was best for the school. That must be the keynote of the life of the school—not what they individually liked best, but to be unselfish, remembering that they were only members of a great fellowship with common interests which they had to serve. There had been more corporate life, more sense of fellowship in the school during the past two years, and more earnestness than ever, and he had never during the whole course of his ministry been so happy about the school as he was at that moment. He left it with a regret and affection he could not adequately express to them, but also with the greatest hopes for the future. They had beautiful schools, but the great thing was that they had such a splendid band of young people who made the place their religious home, the place where they sought for their friendships, and where they sought some of the deepest affections of their lives, and where also they sought for wholesome and happy amusements and serious teaching. Here also it was that they learnt the delight of doing good to others. Let them go on in that spirit, continue their good work and make the school more and more a power for good not only for themselves but for others.

THERE is no way of escape for parents. They must needs be inspirers to their children, because about them hangs, as the atmosphere about a planet, the thought environment of the child from which he derives those enduring ideas which express themselves as a life-long appetency towards things sordid or things lovely, things earthly or divine.—*C. Mason.*

BIRTHS.

COOPER—On the 17th Sept., at 3, Oak Villas, Archway-road, Highgate, the wife of Arthur Savage Cooper, Solicitor, of a daughter (Eileen Marjory).

MARRIAGES.

HICKLEY—MADOCKS—On the 19th Sept., at Unity Chapel, Chelmsford, by the Rev. T. E. M. Edwards, assisted by Mr. E. J. Harry, A. R. P. Hickley, late of Goulburn, N.S.W., to F. C. Madocks, of Chelmsford.

PASSMORE—LONGLEY—On the 13th Sept., at St. Mary's, Barnsley, by the Rev. William Banham, assisted by the Rev. Canon Kirby, Frederick Eddy-Passmore, only son of the late Frederick Eddy-Passmore, of Cheapside, and of Mrs. Passmore, of Highgate, London, to Emily Beatrice (Bettie), younger daughter of Isaac Longley, of "Blytheswood," Barnsley, Yorks.

WEBSTER—WOOD—On the 19th Sept., at the Westgate Chapel, Wakefield, by the Rev. Andrew Chalmers, Arthur Henry, youngest son of Geo. Webster, J.P., Westgate, Wakefield, to Mary Ellen (Nellie), eldest daughter of the late Sam. Wood and Mrs. Wood, Ashdale House, Wakefield. At home, Ashwood Villas, Wakefield, Oct. 4th and 5th. (No cards.)

DEATHS.

SMITH—On the 18th Sept., at Fairlawn, Coombe Wood, Kingston, Surrey, Sophia, widow of the late Joseph Denham Smith, Esq., aged 80.

OUR CALENDAR.

SUNDAY, September 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 6.30 P.M., Mr. J. C. PAIN. No Morning Services during September.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane. 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS,

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, and 7 P.M., Rev. BROOKE HERFORD, D.D.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., at Portland Institute, Little Tichfield-street, W., Rev. HARRY S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., 3 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, and 7 P.M., Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. T. ELLIOT, and 6.30 P.M., Mr. L. TAVENER,

Wandsworth, Unitarian Christian Church, East-hill. 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 AM. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. W. TIMMIS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Jacob at Peniel."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. MORGAN WHITEMAN.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M
YORK, St Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 23rd, at 11.15, Prof. A. W. BICKERTON (Christchurch, New Zealand), "The Evolution of Ethic."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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will be re-opened on
SATURDAY, 6TH OCTOBER, 1900,
when there will be a DEVOTIONAL SERVICE at 3 P.M., conducted by the
Rev. W. COPELAND BOWIE,
Secretary of the British and Foreign Unitarian Association, and the
Rev. T. E. M. EDWARDS,
Minister-at-large of London and S.E. Counties Provincial Assembly.
The SERMON will be preached by the
Rev. HENRY ENFIELD DOWSON, B.A.,
of Gee Cross, near Manchester.

On SUNDAY, 7TH OCTOBER, Morning Service, at 11.15 A.M., will be conducted by the Minister, the
Rev. HARRY S. PERRIS, M.A.
The SERMON will be preached by the
Rev. PHILIP HENRY WICKSTEED, M.A.
Evening Service, at 7 P.M., will be conducted by the Minister.
The SERMON will be preached by the
Rev. FRANCIS HENRY JONES, B.A.

On SUNDAY, 14TH OCTOBER, at the Morning Service, at 11.15 A.M.,
Mr. PROTAP CHUNDER MOZOOMDAR,
of the Brahmo Somaj, India,
will give an Address.
The Evening Service, at 7 P.M., will be conducted by the Rev. HARRY S. PERRIS, M.A., Minister of the Chapel.

N.B.—All those who attend the Re-opening Service on Saturday Afternoon, 6th October, are invited to proceed to the Portland Institute in Little Titchfield-street, where Tea will be provided at the close of the Service.

LONDON DOMESTIC MISSION.

A PUBLIC MEETING will be held on WEDNESDAY, SEPTEMBER 26th, in the Large Hall of the Mission Station at RHYL-STREET, to welcome the Rev. WILLIAM WILSON on his settlement as Minister in succession to Rev. J. Pollard. Chair to be taken at 8 o'clock by P. M. MARTINEAU, Esq., who will be supported by the Revs. J. PAGE HOPPS, F. K. FREESTON, E. M. DAPLYN, and others. Friends of the Mission are specially invited.

G. DAWES HICKS, Hon. Sec.

North-Midland Presbyterian and Unitarian Association.

The 102ND ANNUAL MEETING will be held in FRIAR GATE CHAPEL, DERBY, on TUESDAY, Oct. 2nd, 1900.

11.30.—CONFERENCE, introduced by the Rev. E. I. FRIPP, B.A.

3 P.M.—ANNUAL BUSINESS MEETING, when the question of appointing a Minister-at-large for the district will be discussed.

6.15.—PUBLIC WORSHIP. Preacher, the Rev. JOHN PAGE HOPPS.

DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.

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CENTENARY CELEBRATION, 1900.

SATURDAY, Sept. 22, SCHOLARS' PROCESSION and TEA PARTY.

SUNDAY, Sept. 23, SPECIAL SERVICES—10.45, Rev. H. S. TAYLER, M.A.; 3, Rev. H. W. HAWKES; 6.30, Rev. H. E. DOWSON, B.A.

SATURDAY, Sept. 29, RE-UNION of FORMER SCHOLARS and TEACHERS.

SUNDAY, Sept. 30, SPECIAL SERVICES—10.45, Rev. J. PAGE HOPPS; 3, Rev. P. H. WICKSTEED, M.A.; 6.30, Rev. G. H. VANCE, B.D.

Former Scholars and Teachers who have not received circulars of invitation to the Re-union Party are requested to send their names and addresses, *at once*, to Mr. E. B. BROADRICK, Mona Bank, Dukinfield.

SUNDAY SCHOOL LIBRARIES.

Any of the following Books, suitable for Sunday School Libraries, either for Children's or Teachers' Use, will be gladly given to any Schools or individuals to whom they may be valuable, *on immediate application*, to Miss MARTINEAU, 35, Gordon-square, London, W.C.:—

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Sunday School Helper for 1885 to 1888; and for 1892, 1893, and two copies for 1899.
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Sunday for our Little Ones. E. M. Geldart.
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The Gift of Life. Sara Wood.
Young Days. 1898.
Home Devotions. Bartram.
The Action of Alcohol upon Health. 3 copies. Andrew Clark, M.D.
Successful Life. John Dendy.
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The English School-Girl. Mrs. A. Higginson.
The Child's Friend. Vol. XI. Boston. 1849.
Sunday School Magazine (bound vol.). 1853.
Two Hundred Years Ago. (Rejection of Puritans.) Rev. D. Mountfield. 1862.
Pulpit Studies: "Robert Elsmere." Rev. R. A. Armstrong.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE annual meeting of the Provincial Assembly of London and South Eastern Counties is to be held at Horsham on Tuesday week, Oct. 9. It will be seen from the advertisement that the preacher this year is the Rev. F. K. Freeston, of Essex Church. Particulars as to the time of trains, &c., will be advertised next week, but the Rev. F. Allen writes to remind members of the Assembly and other friends, who think of attending the meeting, that the price of tickets for luncheon and tea, which is now 2s. and 9d. respectively, will, after Oct. 2, be increased to 2s. 6d. and 1s. Such a meeting in the country not only affords an occasion for a pleasant gathering of friends united in a common cause, but also gives an opportunity to the members of the Assembly, which we trust will not be neglected, of adding encouragement and strength to a country congregation, which from the nature of its position cannot often enjoy such stimulus.

LITTLE Portland-street Chapel is to be re-opened on Saturday next, Oct. 6, after renovation, which has greatly improved the interior. The roof has been repaired and relayed, so as to admit much more light. The pews in the body of the chapel have been replaced by more commodious and comfortable seats, the interior has been re-decorated, and electric light has been introduced. The cost of these and other necessary repairs has amounted to £950, and there remains still about £100 to be raised. Particulars as to the re-opening services are advertised in another column. Little Portland-street Chapel, which is now the only representative of our liberal faith in Central London must always hold a special place in our regard as the scene of Dr. Martineau's fifteen years' ministry, and we could earnestly wish not only that the social and religious work of the Portland Sunday-school and Institute might prosper more abundantly than ever, but that the chapel itself might once more be filled by such a congregation as formerly worshipped there.

WE must add our congratulations to those of many friends to Dr. Blake Odgers, on the appointment which was reported last week in the following terms :—

The Queen has been pleased, on the recommendation of the Home Secretary, to appoint Mr. Blake Odgers, Q.C., lately Recorder of Winchester, to be Recorder of Plymouth, in the place of Mr. Henry Edward Duke, Q.C., resigned.

Dr. Odgers must have special satisfaction in going to Plymouth, as it is his birthplace, his father, the Rev. W. J. Odgers, having been minister there from 1832 until 1853.

THE Church Congress was opened at Newcastle on Tuesday, with a morning service in the Cathedral, at which the Archbishop of York was the preacher, and in the afternoon the Bishop of Newcastle delivered the presidential address. The last meeting of the Congress, held at Newcastle was in 1881, before the new bishopric had been established, and Dr. Lightfoot, as Bishop of Durham, presided. This fact, as well as the close of the century gave the President the occasion for some interesting reminiscences in tracing the progress of Church work. Speaking of the relation of the Kingdom of God to the ethics of the nation, Dr. Jacob said :—

The revival of the Church in the course of this century has had at least these two marked features: one, a recognition that religion cannot be severed from life, but must consecrate and permeate every department of life; and the other a recognition that religion is not simply a personal matter between man and God, but that our Lord came to found a society, a kingdom, upon earth, and that the Church, as the Divine Society, is bound socially to affect all other forms of society, so that all departments of social life should bear in some way the impress of the great society of which our Lord himself is the head. It has taken centuries to work these principles out, and they are still imperfectly understood. But men grasp them, and the best men try to give them expression. The despair of reconciling religion with life led to the monasticism of the early Middle Ages. The failure to realise the social character of the Church led to an enormous loss of power in meeting the natural selfishness of man. Even an enlightened individualism is powerless against the organised forces that are marshalled against it. Gradually men are learning the truth that not only must religion consecrate life, but the Church, as an organised body, must meet and mould the social forces amid which she is surrounded, and which will infallibly lower her own standard if they be not transfigured and transformed by the truth which she embodies, and the presence that she enshrines.

The address afterwards touched upon the chief topics to be discussed by the Congress, the attitude of the Church to the Bible, the Reformation, and the self-government of the Church, and concluded with an earnest confession of faith in the spiritual foundation and guidance of the Church.

MR. H. R. FOX BOURNE, Secretary of the Aborigines Protection Society, in view of the General Election has addressed a letter to the papers calling attention to the responsibility of the Government and Parliament for the just treatment of the native races in South Africa and in other countries under British rule. With regard to South Africa he writes :—

On Oct. 17 last the Prime Minister, in the House of Lords, promised that, as a result of the South African war now nearing its conclusion, "due precaution will be taken for the philanthropic and kindly and improving treatment of those countless indigenous races of whose destiny," as he said, "I fear we have been too neglectful." Two days later, in the House of Commons, the Colonial Secretary stated, as one reason for the war, that "the treatment of the natives of the Transvaal has been disgraceful; it has been brutal; it has been unworthy of a civilised Power." In so far as those allegations are true, the Government is now in a position to mend matters, but it can only do so by methods different from those already pursued by some British subjects and others in Rhodesia and at Kimberley, as well as, so far as the Boers allowed, in the Johannesburg district. If the evils complained of by Mr. Chamberlain are to be put an end to, if Lord Salisbury's promise is to be kept, much better treatment than they have thus far obtained must be accorded to South African natives under British no less than under Boer control. A great deal can be done towards securing the necessary reform if, in the several constituencies, electors who favour it will press the point on the candidates who ask for their votes.

South Africa, however, is only one of the quarters in which the native question arises. "In assuming control over the Eastern Sudan, as manager of Egyptian affairs, Great Britain is still in the initial stage of a huge enterprise already offering complications enough, not merely around Khartum, but also in Uganda and in our East African and Zanzibar Protectorates. As huge and threatening is the enterprise on the other side of the Black Continent, where Ashanti expeditions and Sierra Leone disturbances are but incidents in the policy of British expansion on which General Lugard and others are employed.

MEADVILLE THEOLOGICAL SCHOOL

In these Sudanese, Nigerian and adjacent operations the fate of at least ten times as many natives is involved as in the Transvaal settlement." A Committee of the House of Commons reported in 1837 that "the oppression of the natives of barbarous countries is a practice which has not even the poor excuse that it contributes to the interest of the State," but that "on the contrary, it is a short-sighted and disastrous policy; as far as it has prevailed, it has been a burden to the Empire: it has thrown impediments in the way of successful colonisation: it has engendered wars in which great expenses were necessarily incurred and no reputation could be won: and it has banished from our confines or exterminated the natives who might have been profitable workmen, good customers, and good neighbours." On this, Mr. Fox Bourne says:—

In the past half century there have been great changes in British colonial policy and some improvements in the treatment of native races; but the area of "exploitation" has enormously increased, and abuses are now more plentiful than ever. Drastic reforms are urgently needed, and, to ensure their being adequate and of the right sort, there is occasion for authoritative inquiry at least as searching as that which was made by the Select Committee of the House of Commons between 1835 and 1837. Such an inquiry, either by a Parliamentary Committee or by a Royal Commission, will be asked for as soon as possible after the new House of Commons gets to work.

THE first congress of the Ruskin Union was held on Saturday, Sept. 22, at Sheffield. The object of the Union is "to promote the study of the works of John Ruskin, recognising them, without indiscriminate approval, as the outcome of a genius at once profound, sympathetic, and generous, and nobly used for the benefit of mankind." The Union seeks to carry out this object by uniting together the existing Ruskin societies, by the publication of a journal, the promotion of reading circles, and the holding of meetings and lectures, by advising members as to courses of reading, and by the holding of an annual congress. The Union has already a membership of about 220. Lord Windsor gave an address as president, in the course of which he said that while he did not consider Ruskin infallible as a teacher either in art or economics, he had taught them the great lesson of sincerity and truth in daily life and work, in which art was an essential element to lead to higher moral life. On a subsequent suggestion of a sixpenny edition of "Unto this Last," Mr. George Allen said that the eighteenpenny edition was selling very well. "Until this Last" was now in its 34th thousand and was selling at the rate of 5,000 a year. In the evening a lecture on "The Social Economics of Ruskin" was given by Mr. J. A. Hobson.

GOOD for us, if we can, to set ourselves in imagination in the place of the heroes or saints of other days; not so good, if we try by a literal imitation to transplant them into our own days. The one loyal tribute is to act, not as they acted, but as we believe they would act under our altered circumstances. It is only as thus used that examples can yield up the whole of their vast influence.—*Professor J. Mac Cunn.*

CORRESPONDENCE.

JESUS AND THE PROPHETS.

SIR,—I am troubled to find that by an accident of memory I made a false reference in my article last week. I speak of Jesus in the Temple as quoting from Jeremiah—which he did—but not in the passage I cited. The original discourse was doubtless longer than the fragment preserved to us in Mark xi. 17; but here we have two quotations, the first from Isaiah lvi. 7, ". . . for my house shall be called a house of prayer for all peoples," and the second from Jeremiah vii. 11, "Is this house, which is called by my name, become a den of robbers in your eyes?" I purposely omitted the last reference in my cursory description, as it was not quite so significant as showing Jesus' conception that the religion of Israel was both *spiritual* and *universal*—the point I wished to emphasise. But if we compare the passages in Isaiah and Jeremiah, it is interesting how much more closely the whole occasion is paralleled by the passage in Jeremiah than that in Isaiah. The passage in Isaiah is a declaration of Yahweh, that gentiles *who observe the law* and *make sacrifice* shall be accepted together with Israelites. If Jesus meant the quotation in this sense there was nothing in it to offend the priests and scribes, for gentiles who observed the law and made sacrifice were already allowed a place among the chosen people.

It is more likely, if Jesus thought of the passage as more than an isolated phrase, he was thinking of the first verse of the chapter: "Thus saith Yahweh, Keep ye judgment, and do righteousness: for *my salvation is near to come*, and my righteousness to be revealed"; a passage which bears a strong resemblance to Jesus' early preaching, Mark i. 15.

But far more striking is the passage in Jeremiah as a likely precedent for Jesus' bold defiance of the priestly and governing classes of Jerusalem: "The word that came to Jeremiah from Yahweh, saying, Stand in the gate of Yahweh's house, and proclaim there this word. . . . Amend your ways and your doings . . . trust ye not in lying words, saying, 'The Temple of the Lord, the temple of the Lord, the temple of the Lord, are these' . . . 'Will ye steal, murder, and commit adultery, and swear falsely . . . and come and stand before me in this house, which is called by my name, and say, 'We are delivered'; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?" Jeremiah vii. 1 ff.

JOSEPH H. WICKSTEED.

Padiham, Lancs., Sept. 25.

BOOKS FOR S.S. TEACHERS.

SIR,—Will you kindly make known through THE INQUIRER to the applicants for our little stock of books suitable for Sunday-schools and teachers, that my sisters and I find ourselves quite unable to gratify them all; we have had about 110 applications, often forty or fifty for the same books. Being just now in the turmoil of removal, we must postpone distributing the rest of our little stock till that is over, and we will then do our best to send our books where they will be most useful. We only wish we had enough to send to all who ask for them; and if some applicants receive no reply, it will not be from any neglect or want of sympathy, but only because it is impossible to gratify them all.

M. E. MARTINEAU.

35, Gordon-square, W.C., Sept. 26.

MR. HARGROVE'S UNITARIANISM.

SIR,—It has been impossible to read and read again the Rev. Charles Hargrove's pleasant impressions of his visit to America, without feeling in some appreciable danger of being infected with his *Unitarianismatism*.

He might, indeed, scarcely escape his conclusions, when he passed over from the muddled consistencies and muddled inconsistencies of our present conditions here, to the warm welcome, the eager enthusiasm, the splendid activities, and the fervent eloquence of our brethren over sea; but there was no call on him to declare the fact of his Unitarian opinion or his ministrations under such a flag.

Nobody thought of testing him for such a declaration, or desired to commit him to avowal of any such segregation from other Christianity.

His affectionate appreciation of associations so united, so devoted, so efficient, was to be expected from one so sympathetic, so devoted, so efficient as he is, and he seems most correctly to distinguish between such service as all theirs essentially is—and its denotation by a dogmatic name of a dead, or at least dying, merely doctrinal controversy.

It is true that our fathers in the faith found in their emancipation from the unspiritual fictions of Alexandria (of all places in the world), and the dogmatic infallibilities of churches based upon such heathen, so-called, orthodoxies a veritable release into the brotherhood of Jesus; and in their realisation of simpler Truth learned, personally and directly, to trust one God and one Father, without any believing in forms of obsolete phraseologies of dead men.

To many faithful souls the temple of Unitarianism is assuredly the House of God, but that *Image* is one that *must be cast out and broken down*. No soul amongst us will be saved by his Unitarianism, nor even by his Christianity, if it means crying Lord, Lord. Our gate is strait, and our path narrow. How are we poor laymen to face it and keep to it, if our shepherds will go piping along pleasanter roads of popular appeals and associations and rival bands?

I cannot but entreat one whom I know and respect as I do Mr. Hargrove, to watch the Father pruning every branch that beareth fruit, and purging it that it may bring forth more fruit.

Is it not enough to say that Unitarianism does not mean what only it really does mean; but something else; which it is more convenient to say it means, and which in truth it does not mean at all.

Theologically I am a Unitarian, no doubt, but I would fain be something better religiously.

So far as the American condition subsists as Mr. Hargrove reports of it, it seems to me that that condition rests upon the great *association for practical work*, from which our friends know of the docrine whether it is of God. There is a sort of association for talking about things, which is by no means the same thing!

R. D. DARBISHIRE.

CHANNING AN APOSTLE OF THE SPIRITUAL LIFE.

BY WILLIAM CHANNING GANNETT.*

I.

THERE is certainly something in the genius of Calvinism that makes for liberty, for religious as well as political liberty. Its central dogma is a literal apotheosis of despotism. Yet three times has Calvinism, flowing in Teuton blood, won splendid victories for democracy,—in Holland, in England, in New England; and in the field of religion there is Geneva, and here is Boston. If Channing and his thought had been a solitary apparition in New England history, even then the question would rise, Was he in any way the flowering of Puritanism? But he was plainly but one of a company, as more than a hundred "First Churches" of Eastern Massachusetts, the very homesteads and seats of New England Puritanism, were more than ready to follow his lead. As he became leader partly because two other men who might have shared leadership with him, Buckminster and Thacher, died young, it is plain that that which took the name "Unitarian" here in the early part of this century must have been in some way the flowering of Puritanism. Given Calvinism under Congregational conditions,—under other conditions the movement is the same, but much slower,—given such Calvinism grimly and winningly battling with the wilderness in the seventeenth century, given this Calvinism illumined by the logic, yet spiritualised somewhat by the ethical passion, of Edwards and his followers,—tempted, "Arminianised," by the example of political independence, rationalised and humanised somewhat by the intellectual culture radiating from Harvard,—given this during the eighteenth century, and the result was foredoomed,—"Unitarianism," not by revolt, but by normal development, early in the nineteenth. But if the connection be doubted, to-day's New Orthodoxy, a far wider illustration of a similar sequence of facts, authenticates it. For to-day's New Orthodoxy is a belated Unitarianism. Largely in doctrines, completely in spirit, in principles, in characteristic emphases and tendencies, it is "Unitarianism with the copyright run out," as someone has named it. Each new book that appears in its name has been a fresh surprise of familiarity and generous concession, until surprise has become expectation. But this New Orthodoxy expressly calls itself the "New Puritanism." It is right. It is Calvinism flowering again under influences of culture and freedom similar to, but vastly more potent than, those which opened the blossoms on that early bough three generations ago. The *name* of the blossom is nothing; and, if by misfortune that premature Mayflowering of ours got a name for the time which alienates it from the life of the tree, it had better be sooner or later abandoned and forgotten. But the blossom-*fact*, and the influences that produce it, are everything; and under nineteenth, still more under twentieth-century conditions of freedom and culture, Calvinism is God-doomed, predestinated and elected to become in spirit and principles, and largely in doctrines, that which through this century has been known as the "Unitarian heresy." Not now, but before the twenty-first century dawns, there will be no end of satisfaction and joy in that fore-ordination accomplished. But note, as we pass, that this very figure of the early-blossoming bough precludes two thoughts. The foolish assumption that the bough is the *cause* of the tree-glory coming, of which it so truly is herald; and that other delusion, if anyone holds it, that the premature "Unitarian" blossom was, or is, as full in its petals, as fair in its tint, as the "Orthodox" blossoms will be when the whole tree is covered with bloom, in which the bough shall be happily lost.

Strange as it seems, then, there is evident connection by way of normal development between Puritanism and Unitarianism. That connection can even be traced and accounted for. Calvinism's mighty assertion of the sovereignty of God, by levelling everything like inequality among the souls subject to Him, by pulverising lordship and caste in religion, prepared broad fields for the springing of spiritual liberty between man and man, whenever milder skies should be regnant and the sowers appear. In Calvinism, it followed, the Infinite Sovereign of the Universe dealt directly and personally with individuals. He creates me, regenerates me, elects me, damns me, in all probability; but He recognises and specialises *me* in it all. Calvinism thus becomes a mighty assertion, also, of the importance and worth of the individual soul; and again we can see where Channing and Unitarianism are forming in embryo. Under Calvinism, once more, whatever we have to think of the character of its God, yet the engrossment of mind is with the skies, is with very God. The Infinite is the Calvinist's vocation and avocation. Whatever stands for the Ideal and the Eternal, in contrast with the Temporal, is his household thought and his business. Now let ideals of humanity ripen in men —that same engrossment remaining—and the result would naturally be emphasis on the Moral Perfection, the Goodness of God, as sublime as the emphasis on His Sovereignty had formerly been. This is exactly what happened three generations ago in those old Puritan homes of Massachusetts, and what is now happening again on a larger scale out in the Orthodox world. And such recognition of moral perfection in God would inevitably modify the rest of theology. For instance, in ethics the Puritan sense of sin would easily become a yearning for sinlessness, for the imitation of God. This also happened, and is happening. So for a third and a fourth time we see the foreshadows of Channing, of Unitarianism, of the New Orthodoxy. I repeat, it is all one efflorescence. In these days we can largely explain what seems such anomaly—the whole efflorescence of liberal religion on the root and stem of New England Puritanism.

Calvin as well as Servetus, John Endicott as well as John Robinson and Roger Williams, Jonathan Edwards and Hopkins even more than Gay and Chauncy and Mayhew, were spiritual ancestors of Channing and Emerson. Thank God for the Puritanism—in our forefathers!

All this is not prelude: it is part of the piece. For the subject entrusted to me is Channing and his influence on the religious life of America; and his spiritual ancestry and collateral kinship have a great deal to do with any influence he has had or will have. It makes that influence natural, inevitable, and likely to widen.

Channing an Apostle of the Spiritual Life is the aspect in which I present him, not choosing this aspect as one out of several possible, but accepting it as the only aspect he has. He was not a many-sided man. The spiritual life was at once his centre and his circumference. He was almost as much cloistered within his "Imitation of God" as his kinsman, born just four centuries behind him, was in his "Imitation of Christ." By spiritual life—who can define it?—I mean life with the Ideal, in the Ideal, from the Ideal; life with a sense of the Infinite in the finite, of the Eternal in time, of God in the soul—the "Emmanuel" sense. Many have much of this sense, and we "know by the look in their eyes that their eyes are looking on God." Channing had it in a very rare degree, as his eyes and his life and the "look" in every word he has written testify. I wonder if most of you who are listening do not know Channing by tradition rather than by acquaintance. Two of the noblest spiritual autobiographies in our language are those of Channing and Emerson; in each case a "memoir," but so edited that the man reveals himself by diary, letter, and extract from sermon or address far more unconsciously than is possible in any formal autobiography. They are both of them books of the Inner Life: the drama is all of the soul. It is an exhilarating and exalting experience to give a slow month or three months to the nephew's memoir of Channing or to Cabot's of Emerson. May I speak of myself, for I am only too typical of a common neglect? One of my summers, well on in mid-life, was spent in *discovering* Channing. Son of his colleague, christened by Channing, brought up in the atmosphere of his ideas, no name more familiar, I thought I "knew" Channing, and had no need to read him; became Unitarian minister, and still never much read him, until his centenary birthday approached. Then, to prepare a Sunday-school manual about him, I read thoroughly. The days and the nights were spent by the side of a lake in the prairies, but I was on hill-tops all summer. I felt I had found a new friend-in-God, one to endure, reverend for ever. If typical in my self-neglect and ignorance, may I be typical, also, in the surprise and delight!

"An Apostle of the Spiritual Life." A certain day in a college year, and the hour and the place and the very tree under which the experience occurred, the very chapter of the book that kindled the experience, Channing remembered all his life as the day, hour, tree, book, of his "new birth," when a glowing vision of the majesty of rectitude and the beauty of holiness broke on his soul. And, if the Charles were his Jordan, its meadow willows the palms of his baptism and his vision of opening heavens, Richmond in the South was the scene of his wilderness struggle, lonely, ascetic, self-searching, intense. He came back from that struggle and stress invalided for life. Jesus half hinted, half hid, the story of his desert days in a kind of parable: Channing's final act of soul surrender was so closeted with God that his biographer reverently says he must leave it untold on the diary page.

From his own grateful tributes we learn

* An address delivered at the seventy-fifth anniversary of the American Unitarian Association, at Boston, May, 1900.

who were the minor Isaiahs and Micahs to shape his growing ideals: Hutcheson, who opened to his mind the ranges of self-abandoning love; Ferguson, who awoke his enthusiasm for social progress; Price, who "saved me from Locke's philosophy," and gave in its place the doctrine of "ideas"; Butler, with his rounded view of human nature; Law, with his mystic piety and yearning for spiritual perfection; Edwards himself, the white light of his soul often outshining the lurid glare of his thought; and rugged, lofty Hopkins, at one time the family pastor in Newport. These were the spiritual guides of his preparation for life-work.

Once come to Federal-street, the young preacher soon began to reveal himself, and continuously. He has often described his conception of the minister's office: "There is one great office in life, that of the soul-quickener." "No man is fitted to preach or promote Christianity who is not fitted to die for it." "A fellow-worker with the reformers, martyrs, prophets, Christ, angels, God." "Your work is to preach the Perfect"; and, to do that, "Be what you preach." The "charge" at Dwight's ordination is a preacher's cabinet of golden words, which ministers would do well to read through once every year. As is not uncommon, this young soul-quickener in his very first written sermon touched the keynote of all his sermons, because the key-note of his life. It was this: "We glorify God when by imitation we display His character. The good man manifests the beauty of God." He preached the sermon in the Medford church; and after it wise Dr. Osgood, its minister, told his daughter, "That young man will one day be the greatest preacher in these States." In Boston, within six years, the little society had to build a large new meeting-house. What was the charm? No anecdotes, no quotations, no pictures in words, no illustrations even, made the sermons attractive. They were sermons in one colour—sermons from the soul, of the soul, to the soul; sermons of "the Perfect Life," "the Life of God in the soul of man." Such, at least, were the sermons written and published later; and probably the main difference between the earlier and later ones was that the early were distinctly more orthodox. In 1808 he could speak of "our guilty parents after their fall," "the Son of God leaving abodes of joy, and expiring a victim on the cross," "immortal beings advancing to the brink of an abyss from which they are never to rise." Doctrine like this secured welcome, perhaps; but it was far too familiar to account for the listening at Federal-street. That "key-note," pervading, tells better the secret, and the speaker himself still more. It was the man in the sermons that filled them with illustration and charm—the sweet, bright seriousness of the face, the wide, clear brow, the eyes already yearning, the vibrant, cleaving, shading voice—"that wonderful voice, thrilling one as if it issued from the inmost deep of the spirit," as Furness reports it. He had but one gesture, but his intonations were gestures. To this add the growing knowledge of Boston, at that time a town of thirty thousand inhabitants, that the young preacher *was* what he preached. He preached holiness, and he was holy. Men and women, even children, would tell in after-life of the one sermon, the one prayer, the hymns and the passage of Scripture read, even the pronunciation of single words, which they had heard from Channing's lips in the pulpit.

THE CHURCH OF THE SPIRIT.

BY THE REV. FRANCIS GREENWOOD PEABODY.*

"When he, the Spirit of truth, is come, he shall guide you into all truth."—John xvi. 13.

I.

One of the most striking characteristics of Christian theology is the subordinate place which has been, as a rule, assigned to the doctrine of the Holy Spirit. The Trinitarian formula, which has for many centuries represented the faith of the vast majority of the Christian Church, announces the relationship of three equal and separate manifestations of the Godhead, to each of which the devotion of Christians may with equal fitness turn. In the practical piety, however, of great numbers of believers the thought of the divine Fatherhood and the recognition of the work of the Spirit have been in large degree dominated by the peculiar power and persuasiveness of the doctrine of the Son. It is not surprising that the person of Jesus should have had this peculiar homage. Out of the vastness of the methods of the Father, out of the vagueness of the work of the Spirit, stands this human figure, with the affections, friendships, trials, and tears of human life, tempted as we are, yet without sin; and many a life that has seemed to itself a stranger among the great designs of the providence of God or the mysterious workings of the Holy Spirit has felt itself at home in the companionship of the self-sacrificing and suffering Jesus. On this natural desire of the human heart for the sympathy of God many theologians have seized, and have taught a Christo-centric faith, in which the search for God shall be satisfied in the person of Christ. Without entering into any discussion of the validity of the Trinitarian formula, it is obvious that this exclusive emphasis upon one of its factors is but a partial utilisation of its scope and significance. It is, in fact, a kind of Christological Unitarianism. The features of the Father are hidden behind the mighty processes of creation and evolution; the witness of the Spirit remains undetached as a distinct personality from the influence of the Father and of the Son; and there is left amid the shifting complexity of theological conceptions the single convincing revelation of the Word made flesh, full of its unmistakable grace and truth. Back, then, to Jesus the heart of simple piety turns; and the theologian meets this Christo-centric emotion with his doctrine of an immanent, eternal, present Christ. "My faith in God," said such a man, "and even my faith in the goodness of the world, are the product of my loyalty to Jesus Christ." And the same note of spiritual stability is struck by the great poet of Christian theology:—

The very God! think, Abib; dost thou think?
So, the all-great were the all-loving, too,—
So, through the thunder comes a human voice,
Saying, "O heart I made, a heart beats here!"

* The first part of a Sermon preached on occasion of the seventy-fifth anniversary of the American Unitarian Association, at Boston, May, 1900.

Yet in the teaching of Jesus himself nothing is more conspicuous than his emphasis on the mission of the Holy Spirit. Standing at the end of his own ministry, Jesus distinctly announces that his work is partial and preparatory, and that the truth to which he testifies is to be a progressive revelation. "I have many things to say unto you, but ye cannot bear them now." "When the Spirit of truth is come, he will guide you into all truth." To his followers this thought of a progressive revelation seemed simply paralysing. They had believed that he would himself guide them into all truth, and they were bewildered at his declaration that there were many things necessarily undisclosed by him. "Lord, we know not whither thou goest," says Thomas; "Whither goest thou?" asks Peter; "Show us the Father," is the still more elementary demand of Philip; until at last the thought of the unfinished revelation sweeps over them with such a wave of discouragement that they do not even ask, "Whither goest thou?" because "sorrow has filled their hearts." In Jesus, on the other hand, there appears no such sense of prematureness in departure or incompleteness in work. The end of his ministry has come just where it should. "It is expedient for you," he says, "that I go away." He finds tranquillity and strength in the assurance that his own work is to be taken up into the greater unity of the purposes of God, and to receive its interpretation, not alone through that which it has given, but through that for which it has prepared the way. "Greater works than these shall ye do, because I go to my Father." "The Spirit of truth, which proceedeth from the Father, he shall bear witness of me." Beyond his own teaching, beyond his own life, Jesus discerns the movement of history guided by the Spirit of the truth; and, having touched his friends with a susceptibility to that Spirit of truth, he trusts them with the most splendid confidence to the progressive revelation. How majestic in its self-effacement is his thought of the world! Onward and ever onward is to move the life of man, into disclosures of the life of God which even Jesus himself was not permitted to unfold. From the Father and the Son, as the creeds with profound truthfulness repeat, is to proceed the Spirit of the truth; and through that procession of the Holy Ghost the life of God is to reveal itself from age to age.

Nor bounds, nor clime, nor creed thou know'st:
Wide as our needs, thy favors fall.
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

How meagre and arid would seem to Jesus a scholastic discussion concerning the personality of the Holy Spirit, when he was praying that the personality of his friends might be made holy by that Spirit! It is the witness of the life of God in the soul of man. It is the immanent deity, the progressive revelation, the undeparting and undiminished inspiration, the Spirit of the truth. With a sublime and tranquil faith Jesus delivers his friends to the guidance of this Spirit, and departs from them with the sense that his mission is complete when he has committed them to the direction of the Spirit of the truth.

Such is the teaching of Jesus; and through the whole course of Christian

history, while many souls have found their sufficient satisfaction in the doctrine of the Son, there have been many natures in all communions which have received with peculiar reverence this witness of the mission of the Spirit. Such souls create an apostolic succession of the Holy Ghost. They have felt the touch of God upon His world and upon themselves. They have rested in the strength of the Everlasting Arms. They have listened to the harmonies and pathos of human experience. They have committed themselves to the Spirit of the truth, and have been led by it wherever it will; and then, as they turn back to Jesus, they have seen that in this attitude of spiritual alertness and responsiveness his life also was sustained, and that the Spirit of the truth proceeds not from the Father only, but from the influence and teaching of the Son.

Who are these interpreters of the mission of the Spirit? They are the devout souls in every age who have found God and rested in him—the idealists with their philosophy, the transcendentalists with their vision, the poets, the seers, the mystics of the Universal Church. A strange and varied fellowship they make of many races, traditions, and creeds, held in the unity of the Spirit of the truth, witnesses of the life of God in the souls of men. They utter themselves in a unison of language which is neither ancient nor modern, but timeless, universal, one. Across the centuries speaks the Jew Philo: "God has breathed into man from heaven a portion of his own divinity." "The soul of man is an indivisible portion of that divine and blessed Spirit"; and with this word of Hebrew wisdom is heard the prologue of the Fourth Gospel, "The life was the light of men." A century passes, and Plotinus bears witness, "The wise man recognises the idea of the good within him: this he develops by the withdrawal into the holy place of his own soul." Other centuries pass, and Bernard of Clairvaux, preacher, administrator, and saint, gives testimony: "It is in the Spirit that union with God occurs." "The word is not one of sound, but of penetration; not talkative, but effective; not dinning the ears, but persuading the affections." Still other centuries pass, and the Dominican Tauler preaches: "When the mind is rightly directed, it tendeth toward this ground whose image is far beyond its power." "This revelation must take place in the Spirit; for God is a Spirit, and our created spirits must be united to and lost in the Uncreated." So through the ages is renewed this serene message. "Madam," says the holy Franciscan to Mme. Guyon, "you are disappointed and perplexed because you seek without what you have within. Accustom yourself to seek God in your heart, and you will find him"; and the pupil soon testifies, "The soul passing out of itself, by dying to itself necessarily passes into its divine object." "My own experience seemed to me a verification of this." German theology begins its modern period with the declaration of Schleiermacher, that the Christian consciousness is the test of Christian truth, and that the sense of dependence upon God supplants all need of proof of the being of God; and German criticism recalls the saying of Richard Rothe, that "next to the Bible as a help to the religious life stand the writings of the mystics." Even across the broad and shadowless region of English thought, with its philosophy of utility and its theology of an Establishment, there strike at times these softer shadows of the witness of the Spirit, like soft clouds that fleck a treeless field. "Great things," writes George Fox, "did the Lord lead me into, and wonderful paths were opened unto me." "As people come into subjection to the Spirit of God, they receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being." Finally, the same strain of this tranquil music of the soul is heard amid the noise of commercialism in the New World, and is greeted with a peculiar responsiveness. How many souls in how many religious communions have been supported by Emerson's confident words! "Within man is the soul of the holy, the wise silence, the universal beauty, the eternal one." How many have sung to themselves the confession of Jones Very!

In finding thee are all things round us found,
In losing thee are all things lost beside.

How many have greeted with gratitude the words of Phillips Brooks! "It is a blessed thing that in all times there have always been men to whom religion has not presented itself as a system of doctrine, but as an elemental life in which the soul of man came into very direct and close communion with the soul of God." "It is the mystics of every age who have done most to blend the love of truth and the love of man within the love of God, and so to keep alive or restore a healthy tolerance."

Thus, if we may give to the theological phrase a new significance, we may trace the long procession of the Holy Ghost, winding through the paths of Christian history, separated a little from the main body of believers, distrusted often for indifference to theological or ecclesiastical details, yet transmitting through the ages the apostolic succession of the spiritual life, testifying to the inner light, which is the life of God, undisturbed among transitions of theology or conflicts of sects, confident and forward-looking among the mysteries of life, because recalling the Master's promise that the Spirit of the truth will lead them into all truth. And never was this witness of the Spirit so broadly manifested as to-day. In all branches of the Christian Church a new confidence appears in the living God, the immanent Christ, the Christian consciousness, the significance of the soul. As long ago as the twelfth century an Italian mystic, whom Dante places in his Paradise with Saint Anselm and with Hugo of Saint Victor, conceived that the movement of history was to unfold itself into three great periods, the first revealing the character of the Father, the second teaching the gospel of the Son, the third imparting the mission of the Spirit, and that these periods were to succeed each other as the spring succeeds the winter, and the summer succeeds the spring, or as the dawn follows the night and the day follows the dawn. We need not enter into these vast speculations of universal history to find a place for the Spirit of the truth; but this, at least, we may perhaps believe, that as a new century summons the religious life to a new examination of its creed and conduct, it will be discerned that never before was that creed so simple, so self-evidencing, or so sincere. It may be that the church of the twentieth century is to be the church of the Spirit, and that the text of its preaching is to be the Master's word: "When the Spirit of truth is come, he will guide you into all truth."

LITERATURE.

THE WORLD'S EPOCH-MAKERS.*

THE number of really good titles for a comprehensive series of the biographies of great men is not so abundant that we need seriously quarrel with that chosen by Messrs. T. and T. Clark for their new series, which is appearing under the general editorship of Mr. Oliphant Smeaton, but the volume on Cranmer, which was the first to be issued, rightly begins with an acknowledgment that he cannot in any sense be called an epoch-maker. In the announcement of the series it is explained that it is to comprise "biographical studies dealing with prominent epochs in theology, philosophy, and the history of intellectual development," and this takes the edge off the seemingly too ambitious claim of the general title. Thus while Buddha and Mahomet seem fitly ranked among the "world's epoch-makers" (of whom the greatest is perhaps inevitably omitted) and Augustine, Luther, and Calvin stand naturally among the first for their great influence in the Western world, even for Wesley so great a claim can hardly be made, although he undoubtedly made an epoch in the history of the English people, while Marcus Aurelius, though he gave the world a classic, made no epoch, and the same may be said of Savonarola, in spite of his magnificent protest against the corruptions of the Church and the world of his day. When we come to the Herschels in the realm of science, and to Newman in the realm of theology and the Church, it becomes still more apparent with what reservations the general title must be accepted.

When, however, we turn from the promise of the series as a whole to its fulfilment in the earliest volumes, we find at once abundant reason for satisfaction and for cordial congratulation of editor and publishers. The "Cranmer" and "Luther," especially, are admirable little books, and they have, what the "Wesley" has not, careful and somewhat elaborate chronological tables and an index.

Mr. Innes, writing on "Cranmer and the Reformation in England," has a thorough grasp of the subject. Neither the blind hero-worship of the ultra-Protestant nor the equally blind enmity of the Catholic, whether Roman or Anglican, distorts his picture of the man, and of the movements of the time. In the story of the Reformation in England, Cranmer stands out, not indeed as heroic, but as "a consistently prominent figure," who, "more than any other single individual, left his personal impress upon a national institution." He by no means stands to England as Luther to Germany, or Knox to Scotland; England had no such com-

* "Cranmer and the Reformation in England." By Arthur D. Innes, M.A., sometime scholar of Oriel College, Oxford. T. and T. Clark. 3s.

"Luther and the German Reformation." By Thomas M. Lindsay, D.D., Professor of Church History, F.C. College, Glasgow. T. and T. Clark. 3s.

"Wesley and Methodism." By F. J. Snell, M.A. (Oxon). T. and T. Clark. 3s.

manding leader in the Reformation, and if we were to look for the noblest and most truly heroic of her reformers we should find him probably in a much humbler man, William Tyndale, whom Mr. Innes just mentions, and to whose fearless and patient faithfulness and single-hearted devotion we owe so much of what is best in our English Bible. But Cranmer's influence was more apparent, and in Church politics he was called, quite against the bias of his nature, to play a very prominent part. He was largely instrumental in making the Church of England the compromise that it is, but his chief claim on the gratitude of his countrymen is in what he did for the reformed Prayer Book. Of this Mr. Innes writes:—"The noble language of the English Liturgy, as Cranmer shaped it, would be a sufficient monument for any man; to him in chief is due the marvellous charm of its cadences." And again: "For the noble language of the English rendering which has made the Prayer Book a masterpiece of literature, Cranmer himself is known to be mainly responsible; and for this, at least, he is entitled to ungrudging praise."

The first three chapters of Mr. Innes' book are a prologue, giving in a masterly way the larger historical setting of the English story. The unrest of Europe at the close of the fifteenth century is pictured, the influence of the New Learning, the dire need of moral reform; then follows an account of the Scholars' Movement in this country, the work of Colet, More and Erasmus, and the "intelligent moral amendment" at which they aimed, without any thought of breach with Rome. But this outlook of reformation "to be effected by sweetness and light" was shattered by the revolt of Luther in Germany and the very different revolt of King Henry in England. What Mr. Innes says of Luther's revolt may be quoted here as a good example of the quality of his book:—

For good or evil, on Dec. 10, 1520, when Luther burned the Pope's Bull condemning him, he kindled the torch of Revolution. When the Monk of Wittenberg took up the challenge of the Head of the Christian World, the appeal was no longer made to the wise, the learned, and the great ones of the earth, but to the heart of the people. The Reformation for Erasmus would have been an affair of adaptations, compromises, recognising that there was much to be said on both sides, much that was better left alone. For Luther, it was a warfare of truth against lies, with no unresolvable half-truths. With Erasmus, it was a question what men should be taught to believe; with Luther, it was what they should be moved to feel. Luther's theology was not the vital part of him; Lutheranism was not the vital product; Rome, Geneva, and Oxford have influenced the structure and interpretation of creeds and formularies not less than Wittenberg; but the passionate ardour for reality in things spiritual, the personal responsibility for upholding truth, the enthusiasm of conscience, which translated the Reformation from an external official revision into an inward regenerating force—these the modern world owes to Martin Luther more than to any other man. When the Anglican Church left Roman doctrine it borrowed more from Calvin or Zwingli than from Luther; the Huguenots of France, the Presbyterians of Scotland, the Puritans of England derived their theology from the same school; but it was Luther who sounded the call to arms, Luther who first grappled with the foe and was not overthrown, Luther who gave revolt the justification of success, Luther who proclaimed the fundamental rule, that he must hold to the truth as he conceived it, though all men should be against him.

With the fourth chapter on "A Tender Conscience" begins the more detailed account of the English Reformation, springing, in its outward progress, out of Henry VIII.'s marriage difficulties and personal desires. Mr. Innes shows very clearly how Henry was the actual ruler and how instantly even such a man as Thomas Cromwell was destroyed by a false step, bringing him into conflict with the King's wishes. Cranmer's early life, as a quiet Cambridge scholar and friend of the New Learning, is very briefly sketched up to the time when an opinion on the burning question of the hour, expressed in conversation with a friend, brought him under the King's notice.

No monarch has ever been endowed with a keener eye or a shrewder judgment in discovering the instruments most perfectly adapted to his requirements. The scholar was drawn from his cloister, plunged into the whirl of half-understood political intrigue, and forced to be a statesman when nature had intended him for a college don. Almost without warning he found laid on his shoulders the responsibility for steering the Church through the stormiest seas. From Henry's point of view, no better selection could have been made; but Cranmer himself must have felt many a time that there was a strong element of "cursed spite" in the case.

The narrative of what followed is told with great discernment into the character both of the King and of Cranmer, and in view of present-day controversies in the Church is strongly to be recommended to all who wish to understand what the Reformation really meant. It closes with the pitiful story of "the least of the martyrs," who perished in the fires of Mary's reign, after the temporary failure of his courage, and the last redeeming confession of his sin. "Thus died Thomas Cranmer, whose elegy sounds through the ages in the music of the English liturgy; highest of all the martyrs in station, accounted lowest of all in honour. For many that are first shall be last, and the last first." A final chapter of epilogue sketches the further progress of the Reformation under Elizabeth.

Two small slips we may note for correction in the next edition. On page 27 Mr. Innes speaks of the safe-conduct, in spite of which Huss was betrayed at Constance, as "papal" instead of "imperial." On page 95 he writes: "The favourite or the trusty counsellor of one day were the victims of the next."

Dr. Lindsay has given a refreshing quality to his study of "Luther and the German Reformation" by the illustrative matter he largely introduces drawn from contemporary records of the social life of the time. His account of Luther is vivid and picturesque and, so far as we have been able to judge, accurate and valuable. In the list of books consulted, however, while we find Peter Bayne's "Martin Luther" and the "Chronicles of the Schomberg-Cotta Family," it is somewhat surprising not to find Dr. Charles Beard's "Martin Luther" and Hibbert Lectures on the Reformation.

In his version of Luther's final words before the Diet of Worms, Dr. Lindsay uses an expression which has puzzled us. He makes Luther say, "I am bound by the Scriptures which I have quoted; my conscience is thirled to the Word of God." That, we suppose, is Scotch, for our English dictionary gives us no help. In Burns, *thirled* seems to mean *thrilled*; but in this place we can only conjecture what it means. Telling of the Peasants' War, Dr. Lindsay says: "They filled themselves drunk at nights with the wines they found in noble and ecclesiastical wine-cellars." That is the only other sentence we have felt at all inclined to amend in a book vigorously written and rich in interest.

Mr. Snell's "Wesley and Methodism" is also a very interesting book, though written in an unconventional manner, which is occasionally rather trying. It is plentifully illustrated from Wesley's Journal and other records of the time. The study of Wesley's conversion and of the hysterical phenomena connected with his preaching furnishes material for useful thought. Mr. Snell is by no means blind to Wesley's faults, but, he says, "Wesley was a glorious being."

His zeal was matchless; and he accomplished, by prodigies of mental and physical effort, a vast and necessary work. The physic may have been nasty—those fits, especially—but Methodism arrested national decay and infused new life into Christianity. In the political sphere, though Wesley's direct intervention was not happily conceived, it is in every way probable that the influence of that high Tory over the masses did much to prevent an English analogue to the French Revolution by absorbing into the ranks of Methodism those who would naturally have been its leaders. The emancipation of the slaves, and, after that, other emancipations, were the reflection and the fruit of that inward emancipation of which Wesley was the preacher. The Evangelical movement, and the Oxford movement, in the Church of England, were both founded on the principle that religion was something other, something higher, than an aspect of civil life. This principle, which in the eighteenth century had been fairly lost, Wesley and his companions were bold enough to reassert. For this all English-speaking men, irrespective of creed, have cause to be thankful.

Such is Mr. Snell's estimate of Wesley's influence; but when he seems to regard the emancipation of the slaves as due largely to the power of Methodist preaching, he surely has forgotten the part of the Society of Friends in that great movement. John Newton, even as an ardent evangelical, engaged without scruple in the slave-trade; while, on the other hand, there were members of the older Nonconformist bodies who were repelled by the "enthusiasm" of revivalist preachers, who yet were fearless champions of justice and freedom.

TO A CHILD.

You weep not with the older heart,
Although red leaves the pathway strew;
Our summers wearily depart,
But not for you.

You mourn not with the older mind,
Now autumn hours around us steal;
The greater glories left behind
You do not feel.

For round your feet God's blossoms grow,
Eternal flowers blessed by Him;
Oh! with us they abide, although
Our eyes are dim.

EDWARD TESCHEMACHER.

TO CORRESPONDENTS. — Letters, &c., received from the following:—E. B.; A. C.; E. I. F.; C. S. H.; E. R. H.; W. L.; R. M.; W. M.; A. W.; P. H. W.

OBITUARY.

THE REV. J. G. SLATER.

Another faithful labourer is called away from the field. Only a fortnight before his death, on Sept. 23, Mr. Slater was preaching to his congregation at Pudsey, and he is surely to be accounted happy that he was permitted to be at work until the end, and then without painful lingering, to pass on to the higher life. A native of Newcastle-on-Tyne, Mr. Slater was born December, 1839, and as a young man came under the influence of the Rev. James C. Street. Thus he was drawn to the work of the ministry and entered as a student of the Home Missionary Board in 1865. Three years later he undertook his first ministerial charge at Aberdeen. For seven years he was at Mossley, then at Middleton, from which in 1885 he removed to the Holbeck Church at Leeds. Since 1896 he had been at Pudsey. For some time Mr. Slater was active as secretary of the Manchester Missionary Conference.

It is a record such as is happily not uncommon in the community of our churches, a record of quiet faithfulness, which does not need to be set down in many words, but with thankfulness for the life now completed, and with sympathy for those on whom the inevitable sorrow must fall.

THE CHILDREN'S COLUMN.

IDEALS.

It is as true to-day as it was hundreds of years ago that noble-minded men and women cannot rest contented with a merely animal life: they do not find full satisfaction in having food, shelter, and clothing: they need some ideal, some grand enthusiasm, some aim and object worthy of a whole-hearted devotion.

Most of the boys and girls who read the "Children's Column" have probably heard of the legends of Arthur and his Knights of the Round Table. One of these called the Holy Grail (see Tennyson's Poems) tells of an ideal sought after by some of Arthur's knights; and of how, for most of them, the King thought it unattainable.

It was said that the Cup from which Jesus drank at the last sad Supper had been brought by Joseph of Arimathæa to Glastonbury, where for a time it stayed: if any man could touch or see it he "was heal'd at once by faith of all his ills." But then the times grew to such evil that the Holy Cup "was caught away to Heaven, and disappear'd." At length, however, to a maiden who gave herself up to "prayer and praise—to fast and alms" came once more the Holy Grail! "Down a long beam" it stole, "rose-red with beatings in it as if alive." She told to her brother Percivall her vision, and begged him to fast and pray, and to persuade his brother-knights to do so too, "that so perchance," said she, "the vision may be seen by thee and those, and all the world be heal'd." Many of Arthur's knights thereupon vowed that they would "ride a twelvemonth and a day" in quest of the Holy Cup, until they found and saw it, "as the nun had seen it." But Arthur, "the blameless King," when he heard of the vows which had been made, declared that for most of his knights these did but mean the following of "wandering fires"; for they were "men with strength and will to right the wrong'd": they had power to do great deeds, and yet were choosing rather to follow what for many would be but a fruitless quest.

Let us now see some of the other various ideals which have been pursued by men and women, and which have helped to purify and uplift not only themselves but also their fellow-men.

In the year 1758 there was born in Germany, to parents in humble circumstances, a boy—afterwards named Johann Heinrich von Dannecker. Through the favour of a wealthy patron the lad was fortunate enough to have the opportunity of a good education, including an excellent artistic training. Having proved his ability as a sculptor he was sent, for further study, to Paris, and thence to Rome, where he stayed five years, and executed some fine statues of classical deities, such as that of Ceres (the goddess of corn), and Bacchus (the god of wine). As years passed on, however, nobler thoughts and loftier conceptions of art—or, in other words, a higher artistic ideal—took possession of Dannecker: he had been thinking much of the Christian virtues as bodied forth in the life of Jesus, and it appeared to him that here was to be found a far worthier subject for artistic representation. The gods and goddesses of Greece and Rome were certainly conceived of as possessing marvellous physical beauty, and as fully able to delight and charm the eye; but in the character of Jesus—who pointed his brethren to God as their loving Father, who gathered little children about him, and blessed them; who spoke of the lilies and the birds, and taught men to love their enemies and who could yet thunder forth words of stern rebuke to hypocrites and deceivers of men—in the spiritual nature of this man were surely centred more godlike qualities than any classical deity could lay claim to. To worthily conceive, and fittingly represent the Christ, Dannecker found would require years of study and patient effort: these he cheerfully gave, and with a fine result. After having given to the world a grand conception of Christ in marble he was asked by Napoleon to produce a statue of Venus for the Louvre gallery: this, however, he refused to do. And why? Because having had, as it were, a vision of Jesus—having once felt what it was to embody in marble his highest ideal he could no more employ his art in what he regarded as a less worthy manner; "for," said he, "my art is henceforth a consecrated thing."

There may be many ideals other than those concerning art. Arthur Hugh Clough, the poet and scholar, who died only some twenty years ago, had, for instance, such a high ideal of Truth that—though to him and those he loved it meant loss—he, at the age of twenty-nine, gave up all thought of entering the Church of England, since he could not conscientiously sign the Thirty-nine Articles; he also resigned his Fellowship at Oriel College, Oxford. And so he has left a noble example to all who would follow Truth.

The ideals of the sculptor and of Clough are personal ones; in addition to these there may be ideals for society and the world at large. Some men have set before themselves, as worthy of a life's devotion, the desire to free their country from some great evil like slavery, or the love of strong drink; while others again have longed to remedy some political ill. Of the latter type was the noble Italian patriot, Joseph Mazzini, who rested not from his self-imposed task of rousing his countrymen to gain back their independence. Italy had been conquered by Austria, and Mazzini longed to see her once more free and governed by her own people. In order to carry out his cherished plans he was ready to endure much hardship, and even imprisonment and exile. His whole life was consecrated to the service of his country, and was "governed by the sacred idea of duty"; and this, for him, meant that he must be a lonely man, persecuted and a wanderer for the greater part of his life. Yet he remained faithful to his grand ideal of the unity of Italy, and of government by the people themselves. As the result of his labours his country at length threw off the foreign yolk; but she has never set herself to attain the whole of Mazzini's lofty hopes.

About the year 1833—five years after William Lloyd Garrison, of America, had conceived the ideal of freeing his land from the reproach of slave-owing—Lucy Crandall, a Quaker schoolmistress, began to see that it was altogether wrong to let the negro girls grow up without having any chance of education. She determined, therefore, to begin a school for young negresses; but, alas! the State of Connecticut, in which Miss Crandall lived, opposed the effort, and passed a law prohibiting coloured pupils from residing in such a school. Miss Crandall, who had already begun to carry out her plan, was then arrested, tried, and imprisoned. When she was again set free, as she still persisted in keeping up her school, the tradesmen refused to sell her food, her well was polluted, and her house set on fire. Yet did this heroic woman hold on her way, and, in five years, the new Act was repealed.

The great ideal of Jesus, as you know, was that of converting this "every-day" world of ours into the kingdom of God, or of Heaven: than this surely no ideal could be grander: it should be ours also. Therefore do we, like Jesus, pray "Thy Kingdom come, Thy will be done on earth as in Heaven." For a noble ideal it is often necessary to sacrifice much—it may be wealth or fame, time or money, health or even life itself; and a deep debt do we owe to those who have been equal to such surrender.

When you are old enough to know and love Alfred Tennyson's poetry, you must read his poem called "Merlin and the Gleam," in which is the line, "Up, and follow the Gleam." These words you can easily remember; and if you will think of each high ideal as a "gleam" sent to you by the good God, and determine ever to follow it, though it lead you to the loss of worldly advantages, and of the praise of your fellow-men, then surely you will have what will be worth more than all these—the blessing of the Most High shall be upon you. Alice A. Lucas.

The worst materialism is not the theory that goes by that name, but the living as if there were no meaning in life beyond the capricious pleasures of the moment; and the true belief in spiritual realities is found only in the one who affirms in every action the reality of the best things in human life.—*The New Humanity.*

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LONDON, SEPTEMBER 29, 1900.

THE ULTIMATE FOUNDATION.

WITH the end of summer comes the time when throughout the country faithful workers are setting themselves with steadfast purpose to concentrate their strength on fresh efforts in the service to which they are called. In many churches and in other unions for beneficent work, friends are drawing together again, with renewed consecration preparing to carry out well-matured plans, and with the happy sense of fellowship and mutual confidence.

At such a time one is specially thankful for words of strong faith and encouragement and of clear insight into the fundamental principles which must give direction to all fruitful effort, and the ideal which is the goal of our endeavours. We are glad, therefore, to be able this week to offer to the members of our churches the first part of Mr. GANNETT'S noble address on "Channing, an Apostle of the Spiritual Life," and also of Professor PEABODY'S sermon on "The Church of the Spirit." These are utterances not to be hastily glanced at, but to be read in quietness and pondered in the light of the duties to which our Free Churches are called. Work undertaken in the spirit with which they are instinct will lift our efforts out of all littleness and despondency, even in the humblest and most solitary place, and friends will be wise if they will take to heart the lessons here offered to us all.

The Bishop of NEWCASTLE, at the conclusion of his address as president of the Church Congress, directed his hearers to the same fundamental thought. The Church, he said, was born, when the Holy Spirit was given, and only by faith in that abiding presence could she have any true spiritual strength or any vital union. "We are bound to discuss principles and policies, organisation and methods, ethics and life, but we are conscious all the time that the real foundation of our work lies above, and that the temple will only rise with the true architecture and equipment as we copy 'the pattern in the Mount.'" It is true that we do not think of that Presence under the same form as the bishop, to whom "an Ascended Lord" is the quickening Spirit, but essentially we believe that it is the same truth we hold, and our churches, as all others, must live in the power of the one Eternal Spirit. This is the fundamental truth held with such clear conviction by the Society of Friends, from whom the whole Christian world has so much to learn. "In its light" (and here again we can adopt the bishop's words) "we can calmly face, and even welcome, the fullest criticism of the standard of our faith: we can survey the changes, epochs, and crises of our history; we can hold our ground as a spiritual organisation with a constitution that has been the growth of centuries, and that has yet nobler work to do for the nation and for the world." If only every Church would realise the full significance of such words as these, there would be less dogmatic bitterness, and far more humble dependence on the Truth, teaching inwardly. Then we should see the right relation between our doctrines and the growing life of a religious community, and our whole strength would be thrown into the work of the hour, in thankful dependence on the Ever-present Helper, who is the strength of all who trust in Him. Living in that Spirit, in perfect charity with our brethren of every race and creed, we should know, even while we see but as in a glass, darkly, how we are all being led, by different ways into the perfect light.

In his address on "Channing" Mr. GANNETT strongly advised ministers to read the charge delivered by that prophetic teacher at the ordination of the Rev. J. S. DWIGHT. As a reminder of what they will find there, and further incentive to the reading of the whole, we add here one or two passages from it :—

> Preach with zeal. But let it be a kindly zeal. Always speak in love. Let not earnestness be a cover for anger, or for a spirit of menace or dictation. Always speak as a brother. With the boldest, sternest, most scornful, most indignant reproofs of baseness and crime, let the spirit of humanity, of sorrowful concern be blended. In too much of the zeal of the pulpit there is a hardness, unfeelingness, inhumanity, more intolerable to a good mind than sleepy dulness or icy indifference.
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> I have said, preach plainly and preach earnestly; I now say, preach with moral courage. Fear no man, high or low, rich or poor, taught or untaught. Honour all men; love all men; but fear none. Speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offence. Do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or vague, lifeless utterance of unpopular truth. . . . You must also take heed lest you baptise your rash, crude notions, your hereditary or sectarian opinions, with the name of Christian doctrine. But having deliberately, conscientiously sought the truth, abide by your conviction at all hazards. . . . Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs.
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> Glory in your office. You delight in poetry and the fine arts; but remember that the divinest art is that which studies and creates the beauty, not of the outward form, but of immortal virtue; which creates not statues and pictures, but holy and disinterested men; which awakens the God-like in the breast of our brother. No poem is so glorious as a Christian life; and he who incites a fellow-creature to this produces a work which will outlast all other works of the mind. . . . Regard your office as meant not to perpetuate what exists, but to introduce a higher condition of the Church and the world. Christ was eminently the Reformer, and reform is the spirit of the ministry.

UNITARIANISM IN JAPAN.

THE Rev. CLAY MCCAULEY, who early in the present year returned from his ten years' residence in Japan, as representative of the American Unitarian Association, gave an address on the occasion of the seventy-fifth anniversary of that Association at Boston, last May, which was in effect a detailed and eloquent record of the work of the Japan Mission. In the *Christian Register* of Aug. 30 and Sept. 6 this address is printed in full, and furnishes us with the following particulars.

The awakening of Japan to the manifold advantages of Western civilisation led to a strong conviction, in the minds of some of the more earnest and enlightened men of that wonderful country, that material and intellectual progress would be far from a real benefit, unless to these was added a true spiritual progress that should give to the people a vital religion for the inspiration and control of life, in place of their former abandoned faith. And, looking at the various forms of Christianity offered for their acceptance, it seemed to these men, in view of the essentially rational bent of the Japanese mind, that in Unitarian Christianity they would find what they wanted. Hence various approaches to the leaders of Unitarianism in America, until in the year 1887 the Rev. ARTHUR MAY KNAPP, on behalf of the American Unitarian Association, undertook a mission of inquiry to Japan. This was followed after his return, in the spring of 1889, by a more decisive step, for later in that year he returned to Tokio accompanied by the Rev. CLAY MCCAULEY, and three professors who

were to occupy University posts in Tokio, while aiding the Unitarian Mission as they had opportunity, and also by Mr. Saichiro Kanda, a Japanese gentleman, who had completed a course of study in America, and was ready to help in the mission work. The party from America was soon joined at Tokio by our friend, the Rev. H. W. Hawkes, who for a year and until his recall to this country freely devoted himself to the same service. In what spirit this mission was undertaken, the following passage from Mr. McCauley's address will show.

When the American Unitarian Association responded to the Japanese appeal to "Come over and help," the friends and founders of the mission, it is to be remembered, did not lay upon their representatives the duty of teaching an authoritative and fixed body of religious dogma—a "creed"—in the name of Unitarianism, or of carrying to and of reproducing among the Japanese a traditional system of ecclesiastical organisation and government. Far from it. When the mission was established, those who had it in charge were officially instructed to "express the sympathy of the Unitarians of America for progressive religious movements in Japan, and to give all necessary information to the leaders of religious thought and action in that country." In consequence of this declared aim the Association's representatives, from the beginning of their service, sought to discover, to encourage, and to co-operate with any religious association or group of persons, or with individuals, irrespective of form of religious sect or personal belief, that might wish to know the mature and advanced thought in Christendom about man's higher or spiritual problems or interests. It is true that at the present time there are, and that from a time early in the mission's history there have been, Japanese churches and associations known distinctively as "Unitarian." There is also much literature published and distributed, labelled and acknowledged as specifically "Unitarian." But it is the fact that no foreign Unitarian was ever present at the organisation of a Japanese Unitarian church or association. It is also the fact that our mission has no organic connection with any Japanese Unitarian institution; also, that it declines to place upon its publications any authoritative indorsement of their contents. I will repeat a few of the characteristic utterances of some of those to whom have been intrusted the Japan work. The Rev. A. M. Knapp, the mission's pioneer, declared in the beginning of his work, "The errand of Unitarianism to Japan is based upon the now familiar idea of the sympathy of religions. With the conviction that we are messengers of distinctive and valuable truths which have not been emphasised, and that, in return, there is much in your faith and life which to our harm we have not emphasised, receive us not as theological propagandists, but as messengers of the new gospel of human brotherhood in the religious life of man." The Rev. H. W. Hawkes, the earnest English volunteer to our work, describes the Unitarian aim in these words. We seek "to build broader foundations than creed or sect; to demonstrate reason in religion, science is theology, and all things in God. This is grander than any denominational triumph." The Rev. W. I. Lawrance, whose devoted and all too brief service in our mission is well remembered in Tokio, wrote that "our work in Japan marks a new departure in missions." We "bear the simple gospel of freedom, fellowship, and character. We not only acknowledge with frankness, but accept with gratitude, all that is true and uplifting in the faiths already there. We hold up to them the pure theism and the deep-rooted optimism of Christianity. Our method is based on the sympathy of religions." Also, that my own declarations in the establishment of the mission may appear as part of this record, I recall this passage from a published answer to an inquiry made to me by a Buddhist priest: "Unitarianism has not come to Japan to destroy, but to fulfil. Unitarianism is here to set men free, or rather to help the free minds of Japan to set all minds free; and to hasten the coming in the world, as far as may be, of the sublime empire of love and righteousness, which will at last make of humanity a true brotherhood under the care of the infinite and eternal God, our Father."

The ranks of the seven did not long remain unbroken. Mr. Hawkes came home early in 1891, and Mr. Knapp had already been obliged at the end of 1890 to leave the work of the Mission in Mr. McCauley's hands, while Mr. Lawrence, who went out as a fresh ally, was obliged by broken health to resign in 1894. The three professors also one after another were called away, so that at the end of his ten years of service Mr. McCauley stood alone, yet with no sense of failure or desertion, but with the happy conviction that the good seed was sown, and that the wisest course was now to leave the native workers to realise their own strength, and to work out, without foreign intervention, the destiny of their own religious life.

"From the present time," said Mr. McCauley, "a new period in the religious and spiritual history of Japan begins. Unitarianism is no longer a strange thing there, nor is it now directed under alien care. It is to-day a living, growing organism, known throughout the Empire, in large measure already maintained, advanced, and directed as part and product of Japanese thought and life."

The result of these patient labours is apparent in three directions—in the establishment of churches, the dissemination of liberal religious literature, and the promotion of education. There was at first considerable opposition, misunderstanding, and misrepresentation to be faced, both from orthodox missionaries and native Buddhists, but this before long was overcome, relations of greater cordiality were established, and the steady maintenance of Unitarian teaching has exerted a salutary influence over the presentment of "orthodox" Christianity and Buddhism alike. One striking result, attributed largely to the Mission's influence, was the holding in 1896 of the first Universal Religious Conference in Japan, in which Shinto, Buddhist, Confucian, and Christian delegates met in sympathetic union to discuss fundamental questions of religious life.

From the beginning of the Mission religious services were held, at first by the help of interpreters; but no really good place of meeting could be found until, in the spring of 1894, Unity Hall was built, and became the home of the "First Unitarian Church of Tokio," and also of an admirable library, and a native Unitarian Association. Postal Mission work is now vigorously carried on, and is extending the influence of Unitarian teaching widely through the country. The "Senshin Gakuin," or "School for Advanced Learning," established early in the history of the Mission, and for some time successfully carried on, is at present, greatly to Mr. McCauley's regret, in abeyance, owing to the lack of funds. But when that difficulty is overcome Unity Hall is ready with admirable accommodation for its further development.

While the original workers in the Mission have now all left Japan, the effectiveness of the work, Mr. McCauley thankfully records, is not impaired, native teachers have taken their places, and there are signs of a growing acceptance in influential quarters of the principles and the ideas of religious life, which it has been the purpose of the Mission to promote. The following are the concluding sentences of Mr. McCauley's address.

In bidding farewell a few weeks ago to the Unitarians of that far-away people, I said from the platform of Unity Hall: "Let religion, as faith and love toward God and man, be the one encompassing and all-pervading power guiding the words and deeds that shall have place under this roof. As my parting counsel, I can commend to you nothing of such high and lasting worth for everything that shall here bear the name of Unitarianism as the bond of union of the American Unitarians—that teaching of Jesus of Nazareth by which practical religion is summed up as love to God and love to man."

Confident, therefore, that sincere efforts will be made to fulfil this highest counsel, I have passed my charge over to the care of the Japanese. I part from my Japanese friends and from my long held work among them with more regret than I dare attempt to put into words. But it is best for the sake of this service of our faith and love that it should be transferred now to those to whom your mission carried it. It is time that the Japanese should feel in every way their own responsibility, and should have full opportunity to make perfect their impulse toward self-reliance. And it is my sincere prayer that the Japan Unitarian Association may become the minister of a faith and life that shall spread farther and farther, and more and more deeply, in the life of that wonderful people of the Far East, until the whole nation shall become conscious of a divine calling, and shall act worthy their birthright as men among brother-men, and under a clear consciousness of God, as God's children.

Duty is our ladder to the skies, and climbing not we fall.—*A. Leighton.*

IMPRESSIONS OF AMERICA.—IV.

THE first Unitarian church I saw in America was that of Montreal, where Episcopalianism is the fashionable and Romanism the popular religion. As I stood looking at the building a lady and a little girl passed, and following the direction of my eyes glanced up at the Notice Board: "Mother, what are Unitarians?" said the child. The answer gave me much to think about: "They don't believe in the Holy Ghost." Ah me! I knew that we were generally defined as people who did *not* believe, and that often enough we gave occasion for this damnatory definition of our position; but I thought the one article of faith to which we did cling with as much enthusiasm as we are capable of was that God is Spirit, and that the Spirit of God dwells among us. The lady evidently knew nothing about us; but how did she come by this queer notion? There is no saying; only if she had known more of us, perhaps she would have justified herself by replying that the one thing we seemed to want was religion—that we were liberal, respectable, philanthrophic, rational, everything except spiritual, worshippers of and believers in God the Holy Spirit. We might make a good defence against this charge, but the fact that there was need of defence would be proof that it was not wholly untrue. If I am not mistaken there is too much of the mere business element about the American religion in general; a church is "run" for what it brings in, and the minister is chosen who will draw hearers and subscribers, with too scanty respect to his qualifications as a religious man. "Respectability" has been our reproach in England, but our Unitarian kinsfolk on the other side struck me as more eminently "respectable" than any congregations I had met here. The few churches with which I was privileged to make acquaintance seemed to me to consist entirely of well-to-do people, and the Sunday-schools were only junior congregations, the younger members of the same "gentile" families. Am I wrong in thinking that American Unitarianism is a class religion? If so, I shall be glad to be set right, and I give this opportunity to my friends there for enlightening us on the subject.

Yet even if it be so I could, I think, make a good defence on their behalf. I discovered no sign of unwillingness to admit the poor, children or adults; I heard no remark which could be interpreted as a paraphrase of "Stand by thyself, come not near to me; for I am holier (or better off) than thou." Such a spirit is the negation of the fundamental faith, confessed by us all in the first two words of the prayer which all Christians use. That there is such a spirit among our American brethren I do not believe. But if it be the case that there it is the more cultured, the better educated, the qualified to succeed and therefore the more successful, who naturally tend to become members of a Unitarian community—why, who shall reproach either the individuals or the body? And if asked why it should be so there so much more than here, I should answer that it is for the reason given in my last article—namely, that there the way is broader, and those who are fittest for higher position attain to it. The working man who becomes a master is a Unitarian for the very same reason that from man he has risen to be a master: he is thoughtful, independent, enterprising in matters of belief as he is in matters of business.

But when the worst is admitted in this or other respects, it remains to say for American Unitarianism that every garment has its seamy side, and the finer the dress the greater the contrast between its appearance before the public and what it looks like under inspection in the hands of the dressmaker. It is the same of every human institution, secular or religious: however flourishing it may appear to outsiders, it will certainly have its own difficulties and drawbacks unsuspected by the casual observer. We are much given to admiring the fair show of other churches than our own; their zeal, their numbers, their heartiness, their progress, seem to reproach our poor estate; and some would find all the fault in ourselves; our methods, perhaps our creed, they think, are to blame for our comparative failure. But while we do well to note all things wherein our neighbours excel us, while we ungrudgingly give our admiration to those who succeed where we fail, and try to learn what lesson we can of their example, at the same time it is well to remember that these churches too have their share of all the troubles which beset us. I have had myself an unusually large experience of religious bodies. I have never known one which had not its embarrassments, its scandals, its divisions of opinion, its signs of manifold weakness. But it is seldom that the garment is turned inside out except in the privacy of the committee-room, and the world rightly enough takes it for what it appears to be. It looks handsome, expensive, dignified, warm, useful, comfortable; no doubt it is what it looks, let us hope so at least; what good purpose were served by inquiring how much it cost, how it was made, how long it has been worn, and so forth? So we judge men and churches from the outside, and may well be content to do so, as long as we are not called upon to pass sentence upon them in God's place—a task for which few or none of us are qualified.

And in regard to our own churches in America I have no doubt there is much to be said not to their credit as religious societies, but I had neither opportunity nor desire to discover what might be amiss. I had but a sight of some few of them in passing, and I saw the grand parade of representatives at Boston when all were in full dress. I was not sent as an inspector to report on the condition of the churches, but as a representative to bear the friendly greetings of English Unitarians. If, therefore, my general impressions should seem, to those who know better, of too favourable a character, I can only say in defence that I saw the handsome side of things, and describe them, not with any pretence to knowledge, but simply as they appeared to me.

I proceed, then, to note a few characteristics of the congregations of our faith in America, especially such as struck me by contrast with ourselves.

First, there seemed to me much more of common life. The single congregation was not so isolated as ours are apt to be, but each subscribed to the general fund and took part in the life of the whole body. The number of varying Hymn and Service Books is nothing like so great as with us, and of 454 churches, over 200 use the "Hymn and Tune Book for the Church and Home, with Services for Congregational Worship," published by the Association. In my judgment the advantage of using in so many churches the same form, the same book, and the same prayers, far outweighs the drawbacks of a certain loss of liberty, a loss inevitable where many individuals unite, whether for worship or for business, or where many churches or societies unite.

Secondly, the women take a more active part in the business of the congregation, with immense gain thereto. They are not relegated to the Sunday-school and tea meetings. Their efficiency and enthusiasm, evidenced in so many other spheres of activity, is fully recognised in the church—perhaps I ought to say is beginning to be recognised in some churches, the wish dictates the exaggeration. We are much given to restrained boasting of our intellectuality as a religious body, and get full credit for it among outsiders. But it is true for us as for other religious bodies, that without the devotion and services of the women we were lost. I should say that this is still more the case in America, and they recognise their obligation by giving to women their due place on council and platform. In return they nobly sustain the Church's life and work, and at Boston during business hours, when few or none of the men could get to the meetings, they were made spirited and inspiriting by these dear Unitarian women.

I had noted other points, but I become conscious that the more I enter into details the less are my observations worth. First impressions are generally worth recalling and perhaps worth publishing: second impressions had best be suppressed to give place to maturer experience. Of course I am prejudiced, so intensely prejudiced, that I have not even the desire to form an impartial judgment; but I certainly did not see any congregation in the States that I would, taking all things into consideration, change with my own in Leeds. But what is the worth of such testimony? I begin my twenty-fifth year here next week, I have grown grey here, I have watched the little children grow up and become fathers and mothers, I have christened their babes and buried their dead. Of course, there is no congregation in the world to be compared with that of Mill Hill Chapel. Yet suppose I were twenty years younger, and were offered a pulpit in America, suppose I had in mind my own happiness and my prospects of usefulness, I think I would —well, no, what matters it what I think I would have done in a case which did not occur. I do not regret that I was not tempted when temptation might have been too strong for me.

CHARLES HARGROVE.

ONE of Jesus' great teachings was that no man need ever be anxious. What is the fruitful source of anxiety and worriment? It is the egoist's fear and suspicion; his business is his own separate interest, against which he conceives others to plot and contend. In Jesus' case his life was not his own: he lived under orders: he did his Father's business: the victorious forces of the universe went with him. He had only to obey orders from above. There was nothing therefore to be anxious and worried about.—*Charles F. Dole.*

THE LEGEND OF FAUST:

The man who sold himself to the Devil.

Is it wicked to desire knowledge? or was the Devil right for once—right in saying that knowledge will make human creatures godlike, gifting them with the power of looking on both sides of things, so that they can compare good with evil, can enjoy pleasure all the more by contrast with pain, can subdue the lower animals and rule the elements by the power which knowledge brings?

Throughout the Dark Ages, in Europe, curiosity to know was checked by the priests, the fearless study of the Bible was forbidden, the investigation of the laws of Nature was punished as a dreadfully wicked thing. According to their view, the Bible contained all necessary knowledge, and the Church stood in the place of God to explain what the Bible meant. There had been war in heaven, and the rebel angels had fallen. Then God created this world and the human race. Satan—the Adversary—led astray the first pair through their curiosity for knowledge, and he and his army of evil spirits were still at the elbow of every one, to tempt them into rebellion against God. Eventually the devils, and those who yielded to them, would be shut up in the infernal regions, to suffer endless torments. A scheme of redemption, however, had been provided; and the chief concern of mortals should be to consider how they were to escape hell.

Meantime the Devil was busy with mischief. He caused plagues and famines. He brought on eclipses and comets. He and his angels afflicted people with illness and with madness. There was no misfortune, accident or pain, which they were not the cause of. Sometimes the Devil appeared in the form of a black man; sometimes as a beautiful woman. There was scarcely a saint who had not seen an evil spirit. And some men, who were not saints, actually made compacts with evil spirits, and took lessons from them. It was these sorcerers or wizards who caused hail and thunderstorms. They even sometimes entered into marriage relation with sylphs and other female spirits. More awful still, there were numbers of women who committed the corresponding sin. This was considered to be a fact so amply attested that it would be impudent to deny it. These witches, by their compact with devils, obtained power to work miracles; they caused tempests and damaged property; and they were continually transported through the air to a Sabbath meeting where they paid homage to the Evil One. These things were believed, even by the upper classes; and seeing that Scripture spoke about the witch of Endor, and Moses said, "Thou shalt not suffer a witch to live!" it was thought impious to deny them. So there was sometimes wild panic, and women were burnt alive by scores, and the horror extended through centuries.

This state of things may be said to have begun when Christianity obtained its full victory over Paganism, and became corrupted itself; and the change was already complete in the sixth century. Dense darkness rested on Europe for six hundred years until the Revival of Learning began, and it took five hundred years more before those deeds of darkness ceased altogether to be perpetrated.

The dawn, however, was breaking into day about four hundred years ago, or a little earlier, when the movement was in progress which is called the Renaissance, the re-birth or re-awakening. We all know something of the religious Reformation under Luther and his friends, and we rejoice in it as having overthrown Papal authority and established the right of private judgment. But this was only part of a wider movement. The human mind was rousing itself from the lethargy of centuries, and asserting its right to free inquiry. When the Turks invaded Europe and captured Constantinople many Greek scholars were driven into exile, carrying into Italy and other lands the seeds of an intellectual renovation, in the philosophy of Plato, and all the other Greek thought and knowledge and speculation. There was the Greek love of Nature, their delight in beauty and strength, their admiration of the human form, their sense of the dignity of man, their discussions about the origin of the world, their ideas about the gods—things which had been banished by the Church of the Pope and Cardinals.

Roman classics were being studied, too, as well as Greek. And both in Rome and in Greece, statues of men and gods were being brought to light and sent westward. They excited people to admiration and new thought. It began to be seen that Greeks and Romans were greater than the Fathers of the Church, greater than the schoolmen and the monks. The classics were brilliant and weighty, whereas mediæval thought was obscure and feeble. The study of the poets, philosophers and orators of antiquity made it impossible any longer to pretend that mankind lay under a curse, or that God's handiwork in Nature had been marred and ruined by an evil spirit. It began to be seen that witchcraft must be a delusion. Scholars began to write history, on a broader foundation: European history and human history, instead of the annals of convents and the lives of saints. In short, the spirit of ancient Greece had risen from the tomb—the spirit which the earlier Christianity had suppressed and banished—and as a result the fabric of superstition was crumbling and tottering to its fall. The liberal mind was recovering its liberty, was regaining a sense of dignity, and remoulding its faith.

Doctors of Divinity were ceasing to be valued. Chairs of Literature were founded instead; and as there were not yet any printed books, the Professor became the centre of a band of earnest disciples. Soon afterwards there came printing, to fix the possession of what had been gained. Columbus discovered America and began to open up all the world, as a globe, and let in a flood of new ideas that way. Copernicus dethroned the old astronomy, and showed that the earth is one of the planets. Other men, studying the rocks and fossils which they saw exposed in cliffs and quarries, suspected that the earth was older than 6,000 years, and doubted the infallibility of Moses. I am giving a bare outline and faint indication of what took place; but altogether it was like a new birth of civilisation.

But all this active pursuit of secular knowledge greatly scandalised the priests and theologians. It was reviving Pagan philosophy. It was bringing back Greek art which had been banished as an abominable thing (for the Greek statues were undraped, and they were statues of so-called gods that could only be demons). It was teaching people to glorify the human body, when they ought to depreciate and loathe it. It was prying into knowledge that was forbidden. It was rebellion against ecclesiastical tradition. It was breeding doubt and disbelief. It was letting in the light. It was opening people's eyes. It was no doubt the work of the Devil, who had told Adam and Eve that the fruit of the tree of knowledge *would* open their eyes. It must be suppressed if possible, by the dungeon, the thumbscrew and the rack; by every form of torture; and by burning at the stake, which would only send to the Devil a little sooner those who had made a compact with him already.

In the Middle-Ages if any man investigated Chemistry or Natural Philosophy or Medicine, and studied to such good purpose as to be able to cure diseases or to dissolve metals or manufacture a gas, he was supposed to be assisted by the Devil. The priests declared it, and the people believed it. The Devil was a master of such arts. Roger Bacon, the monk who invented gunpowder, was accused of having dealings with the Devil, and punished with fourteen years imprisonment. Cornelius Agrippa too, whose studies led him to believe that magic rested either on imposture or on a knowledge of the laws of Nature, and not on the assistance of devils, was accused of magic himself, imprisoned for a year, and ceaselessly calumniated till his death. That such a compact with the Devil could be made, was considered to be established on the clearest authority. Scripture spoke of it; and the Fathers of the Church denounced magic. In the fourteenth century the bas-reliefs on cathedrals frequently represented men kneeling down before the Devil and devoting themselves to him. So surely it must be true!

To us it seems very absurd that the study of chemistry, or geology or astronomy, should be regarded as wicked—that natural knowledge should be the Devil's department—as though the world had been created by the Devil and not by God. And yet a little curiosity about eclipses and comets was so natural, a little knowledge of herbs and drugs so useful, the invention of gunpowder and the wonderful things that could be done by chemistry promised to give men such power—that if it had been true that such knowledge could only be obtained by putting oneself under the tuition of devils, there were men who would have dared to do it. There was one very singular man who rather professed to have done so, and made capital out of the reputation. His name was Paracelsus. He was an alchemist who made some discoveries; and it is said that true chemistry began with him. He insisted that its importance did not consist in making gold, but in the preparation of medicines; and he raised it to high rank by making a knowledge of it indispensable to all medical men. He performed some remarkable cures himself, and attained to great celebrity. Yet he was a fanatic and impostor. He declared that he was inspired, and that he was able to cure *all* diseases, including those deemed incurable. He said he had discovered an elixir which would prolong life to any extent; the tincture which Adam

and the patriarchs used, whose life ran up to near 1,000 years. He wandered from province to province, as scholars used to do, predicting the future by the stars and the lines on the hand, and exhibiting all the chemical processes which he had learned. Well, this man was a strong assertor of the existence of sylphs, gnomes and other spirits of Nature—beings possessing more than human excellence, and to rise to intercourse with whom was the highest aim of the philosopher. "The air," said he, "is not so full of flies in summer as it is at all times of invisible devils." Beelzebub, the Chief of the Demons, was subject to the power of magic; and Paracelsus used often to say, "If God does not aid me the Devil will." One of this man's followers gave out that he was the possessor of a devil, which he carried about with him in a bottle. The pretended devil, however, was nothing else but a scorpion preserved in a phial of oil.

With these glimpses into the beliefs and impostures of those times; the investigations in chemistry, the recovery of Greek learning; the way in which the priests condemned all inquiry as unsettling, heretical and devilish; and the way in which the masses of the people (though feeling some curiosity, and half sympathising with inquirers) yet from force of education, or rather from ignorance and tradition, supposed the priests to be right, and the philosophers to be really in league with devils—having these glimpses, we are in some measure prepared to understand the "Legend of Faust," who is declared to have sold himself to the Devil for twenty-four years, at the end of which time he was carried off.

It appears that there was really a man named Johann Faust, born towards the end of the fifteenth century, who studied medicine and magic, and claimed to be a sorcerer. It was stated that he had summoned the Devil at night in a forest near Wittenberg. The Evil Spirit afterwards visited him three times in his dwelling; and they had disputes. Eventually a compact was made, and Faust pierced his hand with the point of a knife to obtain blood to sign the compact with. The Evil Spirit gave his name as Mephistopheles. The terms of the compact were that Mephistopheles was to serve Faust, and obtain for him whatever he might want during a period of twenty-four years, and then Faust was to pass body and soul into the power of Mephistopheles. So during his further earthly life Faust is not sold to the Devil to be controlled and forced into wickedness, but is to have his own way, and gratify his own desires, with a clever demon to aid him, paying the price afterwards.

One thing that he does is to employ Mephistopheles, as we shall see, to help him to gratify his curiosity to obtain knowledge, especially forbidden knowledge. Mephistopheles took the form of a monk—who would suspect a holy man of being a devil?—and brought food and wine for Faust out of the cellars of bishops, and rich garments for his master to wear; so that Faust and his confidential man, Chr. Wagner, lived in luxury. This perhaps was part of his desire. Faust wanted to marry decently; but in this Mephistopheles would not help him, because marriage is pleasing to God. But these things are by the way. The chief thing is that Faust shows a great curiosity to learn and to know. He wishes to see different parts of the world. He puts questions about the seasons, about the planets, about the creation of the world itself. Here surely we see the student of 300 or 400 years ago, ambitious to investigate, with a curiosity fanned and directed by the voyages and travels which were opening up America and Asia, and bringing before the European mind the customs and the thought of other countries; a curiosity about the planets, and perhaps their sinful inhabitants, if Copernicus is right in saying that the planets are worlds, and that the earth is but one of a family; a curiosity about the creation of this world, whether it took place in six days or not, and so recently as 6,000 years ago; and man made of the dust, and woman from his rib; or whether there was more truth in old Greek speculations, of Epicurus and others.

Mephistopheles and Faust travel through the air; nothing easier when so many witches and wizards had done it before. They see many countries; they even get a view of the Garden of Eden. No sincere doubter could fail to be curious about Paradise, seeing that if the garden could be found, and the four rivers all starting from the middle of it, this would be some corroboration of the Scripture story. Nobody had been able to find the Garden of Eden hitherto. But even this is not enough for the inquiring mind of Faust. He asks Mephistopheles about hell and devils; and he is not satisfied until he is taken to see the infernal regions in a chariot drawn by dragons.

Faust had not been allowed to marry; but in the twenty-third year of the compact Mephistopheles brings to him from the Shades of the Dead the Grecian beauty, Helen, whose charms led Paris to carry her away, thus giving cause for the Trojan war. Faust becomes infatuated with her beauty, and lives with her, and their son is named Justus Faustus. This is probably an allegorical narrative, intended to set forth that the curiosity of those times, the renewed study of Greek history and myths, and the recovery of many statues of queens and goddesses—masterpieces of the sculptor's chisel—had put the student in love with Greek beauty.

Many stories are told of the wonderful tricks and illusions performed by Faust as a sorcerer; *e.g.*, he made flowers to bloom at Christmas, and he drew wine out of a table; but when it is declared that he took to himself the wings of an eagle and would explore all the secrets of heaven and earth, this again is probably a figurative statement conveying the fact that nothing was beyond the range of his inquiry, the inquiring spirit of that age. Faust had freed himself from the trammels which so long enslaved the human mind and chained it to the ground; he meant to make himself acquainted with all that could be learned from stars and suns, from mankind in all countries, and from every science whether forbidden or not.

The original form of the Faust legend is a book published in 1587, with the following lengthy title:—"History of Dr. Joh. Faust, the notorious sorcerer and black-artist: How he bound himself to the Devil for a certain time: What singular adventures befell him therein, what he did and carried on until finally he received his well-deserved pay. Mostly from his own posthumous writings: for all presumptious, rash and godless men, as a terrible example, abominable instance and well-meant warning, collected and put in print. James IIII., 'Submit yourselves therefore to God; resist the Devil, and he will flee from you.'" One writer says that the Devil strangled Faust, and that his dead body lay constantly on its face on the bier, although it had been five times turned upwards. According to another account he was carried off at midnight in the midst of a fearful storm, his body being shattered to fragments, and leaving only a splutter of blood and fragments. But these are idle stories, perhaps invented by the priests. Faust was not carried off by the Devil, but the theory of the Church required such an end for him.

Faust represented the craving after knowledge: that knowledge which the priests withheld. Students and investigators were really beginning to attain to it, and the new knowledge necessarily came into conflict with the doctrines of the Church. The study of the laws of Nature tended to upset the notion that diseases were caused by witches, and hailstorms by wizards, and all disasters by devils. The new knowledge about the old heathen Greeks—Socrates and others who were wiser than the monks, and perhaps better men too—gave breadth and charity to men's thoughts. Such men as Paracelsus and Faust taught that it was necessary to cultivate a contempt for the quarrels of creeds, and to spurn the orthodox tenets concerning the Fall of Man. The priests said (and probably believed) that all this revival of learning was evil. It amounted to taking the fruit of the Tree of Knowledge. It was the Devil opening men's eyes to knowledge of good and evil. Such men as Faust must be in league with the Devil; and to the Devil they must go. So the story of the fearful ending of Faust was spread abroad. Books related it, to point a moral against sinful curiosity; and plays put it upon the stage to warn the people. Yet it is believed that the people often sympathised with Faust, admired his courage and rejoiced in his power.

Probably our feeling would not be very different. We bid godspeed to all investigators. We rejoice in the discoveries of science. We say, let knowledge grow from more to more: let all the things once known to the civilisations of Greece, and Egypt, and Babylonia be recovered and published. We, at least, have no superstitious idea that while the Bible is God's word the universe is divided between God and the Devil. The world is open to our gaze; and the Creator who has given us faculties will not be displeased if we use them. If there be anything that He wishes to keep from us, the hiding will be effectual: we shall find that cabinet locked. Or it will be a riddle which we cannot guess. But what we can unravel we may.

GEO. ST. CLAIR.

A MAN will be already in no mean paradise, if at the hour of sunset a good hope can fall upon him like harmonies of music, that the earth shall still be fair, and the happiness of every feeling creature still receive a constant augmentation, and each good cause yet find worthy defenders, when the memory of his own poor name and personality has long been blotted out of the brief recollection of men for ever.—*John Morley.*

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Badfield.—Harvest Services were conducted by the Rev. A. Amey, minister, on Sunday last. Mr. Sangster, organist of the Old Meeting, Framlingham, assisted at afternoon service.

Brighton.—On Wednesday evening a welcome meeting was held in the hall adjoining the Free Christian Church, New-road, in connection with the settlement of the Rev. H. M. Livens as minister in succession to the Rev. Alfred Hood. There was an excellent attendance, the hall being filled. Amongst those present were the Revs. F. Allen, E. M. Daplyn, and W. G. Tarrant, from London, and Mr. G. J. Holyoake. After a hymn, the secretary, Mr. Johnson, read extracts from numerous letters of apology for absence and of good wishes from the writers, who included the Revs. A. Hood, C. C. Coe, Dr. Brooke Herford, J. J. Marten, J. Page Hopps, and W. Copeland Bowie; Mr. Herbert Rix and Mr. F. Taylor, of Bolton. Several letters of kindly welcome had also been received from ministers and clergy in the town. The Rev. W. G. Tarrant, who had to leave the meeting early, gave the first of a series of short addresses. Speaking especially on behalf of the Provincial Assembly, he welcomed Mr. Livens to that district, the importance of which as a centre of busy life increased yearly. Mr. Livens would feel himself charged with the duty of representing the forward movement in religion, politics, and social reform, in a community where such workers were all too few. That meeting would assure him of the sympathy of friends far and near in his labours, and he would feel the sacred truth that all who had done battle for the right were on his side, though human eye might not see this great "cloud of witnesses." The Chairman (Mr. F. T. Wilson) explained that as their new minister had begun his ministry in the middle of summer, they had thought it best to defer their united welcome till autumn, and he was glad that so many friends had gathered on that occasion. They had already enjoyed Mr. Livens' services and sermons for a period sufficient to reassure them—in addition to all the high commendations given in the letters they had heard—that in their new minister they had a man of singular religious fervour and poetic feeling; one, too, who was endowed with a sympathetic nature such as would win for him in Brighton the same kind of friendships as he had evidently made wherever he had been. The congregation owed it to their minister to cheer him up by their presence on every possible occasion. It was absurd to expect him to be an effective preacher if they left him an empty church to preach in; and the Chairman, in extending the welcome of the congregation, said he hoped this would be shown by their continued fidelity to him in all his good work. Mr. J. G. Holyoake, being called upon, gave some interesting reminiscences, and spoke of his indebtedness to Unitarians. Remembering the dismal views of God that had blighted his own early life, he felt that Unitarians by their teaching were doing a noble work. There was no church in Brighton that would not be the better for it. He spoke of the work of their late minister, Mr. Alfred Hood, and cordially joined in the welcome of that evening. The Rev. H. M. Livens then responded, with warm acknowledgment of the kind things that had been said and endorsed by the meeting, and in an earnest speech dwelt upon the character of the ministry he was undertaking, which could not be that of a priest, but a friend among them. After an interval further speeches were made by the Revs. F. Allen and Edgar Daplyn, and after a comprehensive vote of thanks, the meeting closed with the singing of the doxology.

Capelybryn.—The committee meeting of the Cardiganshire Musical Festival was held here on Sunday afternoon. In the absence of Captain Davies, the Chairman of the Union, Mr. J. R. Thomas, Pontshaen, was voted to the chair. There was a representative gathering of delegates from the various chapels present. It was determined to hold the next festival at Aberystwith on the second Monday in June, 1901, the Rev. W. James, B.A., Y.A., Llandyssul, to be president for the day. Hymns and tunes were chosen and other arrangements made, but the work of looking out for a suitable hall and for the organist was left to the committee. Mr. Eiddil Jones, Cefncoed, was appointed leader, and the officials of the Union were reappointed.—The annual Thanksgiving Service for the Harvest was held on Tuesday evening, Sept. 25, when two sermons, appropriate to the occasion, were delivered—one by Mr. Simon Jones, H.M.C., Manchester, and the other by one of the members of the chapel. There was a fairly large congregation, but, owing to various reasons, it was not up to the average of the last few years. The collection, which was towards the B. and F.U.A., was good in proportion to the number present. Thanksgiving Services were also held by the sister church at Alltyplaca on the same day, both in the morning and the evening.

Ciliau Aeron, Cardiganshire.—On Sunday, Sept. 9, the Rev. E. Ceredig Jones, M.A., Bradford, administered the Communion Service at this chapel, when nine new members joined the church. On Sunday, 16th inst., Mr. Jones preached in the morning at Rhydygwin, and in the afternoon and evening at Ciliau. As usual, when Mr. Jones preaches in this neighbourhood, large numbers of people came to hear him, and his sermons gave great satisfaction. On the following Wednesday evening, a special service was held—Mr. Jones and the pastor, the Rev. Lewis Williams, taking part—to receive more new members into the fellowship of the church. Twenty joined. During his stay Mr. Jones visited many of the descendants of the old families who used to be associated with the congregation, and it is hoped that there may in consequence be a revival of their interest.

Crewe.—The silver wedding of the Rev. R. Stuart Redfern was celebrated on Tuesday week, Sept. 18, at Crewe. At the school there was a congregational tea and soirée, at which most of the members of the congregation were present, as well as the Rev. Lawrence Scott (of Denton) and the Rev. J. Kertain Smith (of Belper), who performed the wedding ceremony for Mr. and Mrs. Redfern twenty-five years ago in the Dukinfield Old Chapel. The congregation presented to Mr. and Mrs. Redfern a handsome silver-plated lamp, and in doing it, Mr. Thomas Harding spoke of the valuable services which Mr. Redfern had rendered the congregation, and of the love and respect in which he is held. The Rev. Lawrence Scott spoke of Mr. Redfern's valuable services as a layman in connection with the congregation at Denton, before he entered on his ministry at Great Hucklow and Bradwell. The Rev. J. Kertain Smith referred to his long and intimate acquaintance with Mr. Redfern, first as a valuable worker in connection with the congregation at Mottram, then at Denton, at the time when the East Cheshire Christian Union first made their effort to establish the congregation at Denton, and to Mr. Redfern's services at Great Hucklow. He said Mr. Redfern was held in high esteem in the neighbourhood, and that he was elected Chairman of the Bradwell School Board; and no less were his services appreciated by the Committee of the North Midland Presbyterian and Unitarian Association. The after part of the evening at Crewe was spent in listening to various pieces of music, that were well rendered by members of the congregation.

Dukinfield.—The celebration of the Sunday-school centenary began last Saturday. Early in the afternoon the scholars and teachers gathered at the school, and after each had received an aluminium medal of neat design, they formed in procession, headed by their banners and two bands of music, and paraded the principal streets of the borough. In the procession were the Rev. H. S. Tayler, minister of the Old Chapel, the school directors, the following ex-directors: Mr. J. Jackson, Ald. J. Kerfoot, J.P., J. Bancroft, Mr. E. B. Broadrick, Mr. M. Wilde, and other gentlemen. Returning to the school over Chapel Hill, they assembled round a flagstaff which had been erected in front of the chapel, and sang the hymn, "All people that on earth do dwell." The scholars and officials, to the number of nearly 700, were regaled with a free tea, followed by an entertainment, at which speeches were delivered by the Revs. H. S. Tayler and H. W. Hawkes, grandson of the founder of the Sunday-school. In the course of an exhibition of lantern views, pictures were given illustrative of the history of the school. The front of the school was elaborately decorated, and the streets through which the procession passed were bright with flags and streamers put out by the inhabitants. The medal has on one side a faithful representation of the school of the present time, with the words "Dukinfield Sunday School. Founded 1800." On the other side is the inscription, "Centenary Celebration, 1900," surrounded by a laurel wreath and the words, "Dukinfield Old Chapel Sunday School." Special services were held in the chapel on Sunday, the ministers being the Revs. H. S. Tayler, M.A., H. W. Hawkes, and H. E. Dowson, B.A. Next Saturday the celebrations are to be continued as advertised.

Edinburgh: St. Mark's Chapel.—On Sunday morning, Sept. 23, Mr. P. C. Mozoomdar conducted the service after the form followed by the Brahmo Somaj, and preached an eloquent sermon on "Universal Religion"; and on the Wednesday following a meeting was held in the chapel hall, when Mr. Mozoomdar gave an address on "Social and Religious Reform in India." Among the audience were several ministers of other churches, and a number of Indian University students. Mr. Mozoomdar, in reply to questions from the audience, expressed the opinion that the present taxation of India pressed heavily upon the poorer classes. With regard to the famine, he, while recognising what the Government had done to alleviate the suffering, thought that stores should be established at various places to provide food against the recurrence of these visitations, of which he, in his own life-time, could remember some twelve or fourteen. He thought that there had been a tendency recently to withdraw such measures of self-government as had been granted, and if he had a fault to find with the English system of government it was that it was too machine-like, and with all its perfection it lacked soul. At the close a hearty vote of thanks was accorded to Mr. Mozoomdar, on the motion of Dr. Morrison, President of the Presbyterian College in Calcutta.

Garston.—The Rev. H. D. Roberts, formerly of Chester, begins his work as missionary of the Liverpool District Missionary Association, by conducting the service in the Garston Co-operative Hall, to-morrow (Sunday). The public meeting to welcome him was to have been held on Monday, Oct. 1, but, owing to the General Election, has been postponed to Thursday, Oct. 25.

Gloucester.—The members of the choir of Barton-street Chapel were most hospitably entertained, on Friday week, by Mrs. Margaret Price, at her residence, Pen Moel, which is beautifully situated on the banks of the Wye.

Ilkeston.—The Rev. E. A. Maley preached his farewell sermons on Sunday, prior to leaving Ilkeston, having accepted the Nantwich pulpit in succession to the Rev. J. Morley Mills, now of Bootle.

Liscard.—Last Sunday a meeting was held after evening service, at the Memorial Church, to bid farewell to Mr. F. S. Johnson, who has been from the first a loyal and enthusiastic worker in the church, and latterly has been a member of the committee and superintendent of the Sunday-school. On his leaving Liscard to undertake a business engagement in Hamburg, the congregation took the opportunity of presenting him with an illuminated address, bound in marbled calf, and expressing warm personal regard and appreciation of his services to the church. Mr. Johnson acknowledged the presentation with much feeling, and the meeting over which Mr. W. Woffenden presided was marked not only by cordial feeling, but by hopefulness for the future of the church.

London: Bermondsey.—The Harvest Thanksgiving services will be held on Sunday next, Sept. 30, at 11 A.M. and 7 P.M., when it is hoped that all friends of the Bermondsey Church will make an effort to be present. These services will conclude the temporary engagement of the Rev. D. Amos, who has conducted the church work during the past four months.

London: Essex Church.—On Sunday next, at the morning service, Mr. P. C. Mozoomdar will give an address on "Where is Thy God?"

London: Ryll-street Domestic Mission.—On Wednesday evening a meeting was held in the hall of the Mission to welcome Mr. and Mrs. William Wilson, of Glasgow, Mr. Wilson having undertaken the charge of the Mission in succession to the Rev. J. Pollard. The chair was taken by Mr. P. M. Martineau, Chairman of the Domestic Mission Society, and there was a large attendance both of friends of the Mission and members of the congregation. A very hearty spirit pervaded the meeting, and the warmth of the applause which greeted every reference to Mr. Pollard showed in what grateful affection he is held by the friends whom he has served so devotedly since the foundation of the Mission twenty years ago. After the singing of the hymn, "Come, Kingdom of our God," letters of regret for absence and of welcome to Mr. Wilson were read by Dr. G. D. Hicks, the secretary, from Dr. Brooke Herford and the Rev. W. G. Tarrant, and the Chairman then offered a cordial welcome to Mr. and Mrs. Wilson, at the same time looking back at the past and speaking with much feeling of what the Mission had owed to Mr. Pollard. The Rev. J. Page Hopps then spoke, welcoming Mr. Wilson into the ministry. He congratulated the people of the Mission on having a Scotchman to follow a Lancashire man as their minister. He had known and loved Mr. Wilson's father in Glasgow, and he promised them that they would find in a Scotchman not only strength and determination, but the poetry which made the Scotch a lyric people, and a fund of deep, strong sympathy. They were to consecrate Mr. Wilson that night, not by any laying on of hands, but by the laying on of the love of their hearts; they must all feel that they had part in that consecration, the children as well as the elders. It was to a ministry in the spirit of

Christ, who "went about doing good," that Mr. Wilson was to be devoted. With all his heart he welcomed Mr. Wilson to the work. The Rev. F. K. Freeston, on behalf of the London ministers, and Mr. Conway, on behalf of the workers of the Mission, joined in the welcome, and Mr. Wilson responded, gratefully acknowledging the kindness with which he had been received, and speaking with hopefulness of the work he was to undertake. Hitherto he had given his leisure to such beneficent work, and he was thankful to be able now to devote his life to it.

Newbury.—Harvest Festival Services were held in the Newbury Presbyterian Chapel on Sunday, Sept. 23, when the place was made beautiful, as befitted the occasion, by a lavish display of flowers and fruit. In the afternoon a Service of Song, with readings from the Book of Ruth, was given by the Sunday scholars to a gathering of their parents and friends. The preacher, morning and evening, was the minister, the Rev. E. Turland, whose subjects were—"In everything give thanks" and "The Joy of Harvest."

Padiham.—A Harvest Festival was celebrated on Sunday, Sept. 16, at Knight Hill Chapel. Flowers, fruit, and vegetables made the chapel very pretty, and several anthems were well sung by the choir during the day. In the morning the Rev. J. H. Wicksteed preached from the text, "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. vi. 9. In the afternoon the Rev. Ellison A. Voysey, of Burnley, preached a beautiful sermon from the text, "The church in thy house," Phile. 2. The preacher pointed out the necessity for having an altar at home, without which it would be no true home; and, indeed, without homes with altars in them there could be no true churches. In the evening the Rev. J. H. Wicksteed preached upon the Sun as the source of all the life known to man upon earth. The different harvest and other hymns were very heartily joined in by the large congregations.

Rhondda Vallies.—The open-air meetings, which were discontinued for a fortnight during the height of the holiday season, were resumed on Sept. 4, on the Strand-square at Ferndale, in the Rhondda Fach, where meetings were also held on the 11th and 18th inst. On each occasion the speakers—the Revs. Dr. Griffiths and D. Rees—addressed the crowd from the raised platform surrounding the central lamppost. On 7th and 14th inst. meetings were held at Treorchy, on the cross roads at the lower end of the main thoroughfare. At both places large crowds came together, and, on the whole, gave most attentive hearing. There has been a brisk demand for English Unitarian literature, which is distributed gratis, and the sale of Liberal pamphlets in the vernacular has been most satisfactory.

Rushall, Wilts.—On Sunday last, the 194th anniversary of the General Baptist Chapel was commemorated, when special services were conducted by the Rev. J. A. Brinkworth, of Saffron Walden, Essex, Messenger of the General Baptist Assembly, who preached the anniversary sermon in the afternoon, and a Harvest Thanksgiving sermon in the evening. The congregations were larger than for several years past. On Monday a public meeting was held in chapel and schoolroom; a large number sat down to tea, friends from a distance being present. After tea a public meeting was held, Mr. W. Walker, J.P., of Trowbridge, in the chair, in who was to have presided. After an opening hymn and the unavoidable absence of Mr. F. Stratton, C.C., prayer, addresses were given by the Chairman and the following:—Revs. J. Wain (of Trowbridge), R. Moody (of Bottlesford), J. Keates (minister of Rushall), and J. A. Brinkworth. During these addresses a number of hymns were sung, and a collection was taken with which to purchase a further supply of hymn books. Mr. Brinkworth moved a resolution of condolence to the widow and family of the late assistant minister, Mr. John Elliott, of Trowbridge, who is greatly missed at Rushall; also to the Rev. R. Moody and family, of Bottlesford, in the sudden and great loss of their son, recently struck by lightning. The resolution, which was seconded by Mr. Keates, was passed in reverent silence, and Mr. Moody having responded, the meeting was closed by singing the Evening Hymn and Prayer.

Tamworth.—On Sunday last Harvest Services were held, which, in point of attendance and collections, were greatly in excess of late years. The choir gave anthems, "O Lord our Governor" (*Vaughan*), "Fear not O Lord" (*Simper*); "I will feed my Flock" (*Simper*), and the "Gloria," from Mozart. The services were conducted by the minister, the Rev. J. Howard, who preached appropriate sermons on "Not Bread Alone" and "The Bread of Life," showing how knowledge, character, sympathy, and fellowship enter into the building up our best life.

OUR CALENDAR.

SUNDAY, September 30.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. D. AMOS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., 3 P.M., Children's Service, and 7 P.M. Harvest Services. Harvest Hymns and Anthems, 11, "The Joy in Harvest," and 7, "Harvest Home," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 6.30 P.M., Mr. A. J. CLARKE. No Morning Services during Sept.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., PROTAP CHUNDER MOZOOMDAR, and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane. 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS,

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. LLOYD, of America.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. A. FARQUHARSON, and 7 P.M., Rev. W. G. CADMAN.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., at Portland Institute, Little Tichfield-street, W., Rev. HARRY S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. A. FARQUHARSON. Harvest Thanksgiving Service.

Peckham, Avondale-road, 11 A.M., 3 P.M. (Peckham Rye), and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M and 6.30 P.M., Rev. T. E. M. EDWARDS. Harvest Festival.

Wandsworth, Unitarian Christian Church, East-hill. 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 AM. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, 11 A.M. and 6.30 P.M., Mr. E. HOWARD.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JAMES CROSSLEY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Christianity of Unitarianism."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. J. A. PEARSON.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, St. George's Hall, George-street, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. J. MORGAN WHITEMAN.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M

YORK, St Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Sept. 30th, at 11.15, Prof. EARL BARNES, "The Friendship between America and England."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E. (at LIBERTY after September).

REV. W. MASON can SUPPLY during the Summer and Autumn, or take temporary charge of VACANT PULPIT.—Address, Culcheth, Warrington.

MARRIAGES.

EVANS—WILD—On the 17th Sept., at the Unitarian Church, Heywood, by the Rev. G. Vance Smith, B.A., Ph.D., D.D., assisted by the Rev. George Evans, M.A., brother of the bridegroom, the Rev. Thomas Bowen Evans, M.A., second son of the late Thos. Evans, of Carmarthen, to Helen, elder daughter of William Wild, of Netherton, Heywood. At home, Springfield House, Heywood, Oct. 23rd, 24th, 30th, and 31st. No cards.

SILVER WEDDING.

REDFERN—CONNELL—On the 20th Sept., 1875, at the Old Chapel, Dukinfield, by the Rev. Kertain Smith, R. Stuart Redfern, to Emma, only daughter of John and Eliza Connell.

DEATHS.

SLATER—On the 23rd Sept., at South Parade, Pudsey, after a short illness, the Rev. J. G. Slater, aged 60.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION 1900–1901.

The OPENING ADDRESS will be delivered by the Principal, the Rev. ALX. GORDON, M.A., at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, October 3rd, 1900, at Five o'clock.

The attendance of friends of the Institution is invited.

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SATURDAY, 6TH OCTOBER, 1900,

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Rev. W. COPELAND BOWIE,

Secretary of the British and Foreign Unitarian Association, and the

Rev. T. E. M. EDWARDS,

Minister-at-large of London and S.E. Counties Provincial Assembly.

The SERMON will be preached by the Rev. HENRY ENFIELD DOWSON, B.A., of Gee Cross, near Manchester.

On SUNDAY, 7TH OCTOBER, Morning Service, at 11.15 A.M., will be conducted by the Minister, the

Rev. HARRY S. PERRIS, M.A.

The SERMON will be preached by the Rev. PHILIP HENRY WICKSTEED, M.A.

Evening Service, at 7 P.M., will be conducted by the Minister.

The SERMON will be preached by the Rev. FRANCIS HENRY JONES, B.A.

On SUNDAY, 14TH OCTOBER, at the Morning Service, at 11.15 A.M., Mr. PROTAP CHUNDER MOZOOMDAR, of the Brahmo Somaj, India, will give an Address.

The Evening Service, at 7 P.M., will be conducted by the Rev. HARRY S. PERRIS, M.A., Minister of the Chapel.

N.B.—All those who attend the Re-opening Service on Saturday Afternoon, 6th October, are invited to proceed to the Portland Institute in Little Titchfield-street, where Tea will be provided at the close of the Service.

PROVINCIAL ASSEMBLY

OF

Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

The TWELFTH ANNUAL MEETING will be held at the FREE CHRISTIAN CHURCH, HORSHAM (Worthing-road), on TUESDAY, October 9th.

RELIGIOUS SERVICE 11.30 A.M. Preacher, Rev. FRANK K. FREESTON, of Essex Church, Kensington.

The INTRODUCTORY SERVICE will be conducted by the Rev. EDGAR M. DAPLYN, of Hampstead. Collection in aid of the Funds of the Assembly.

LUNCHEON at the ALBION HALL, 1 P.M. BUSINESS MEETING in the Free Christian Church, 2.15 P.M., the Rev. W. G. TARRANT, B.A., President, in the chair. TEA at the Albion Hall, 4.45 P.M. POSTAL MISSION MEETING in the Schoolroom, Worthing-road, 5.30 P.M.

PUBLIC MEETING in the Albion Hall, at 6.30 P.M. Chairman, EDWIN ELLIS, Esq., J.P., C.C., supported by W. BLAKE ODGERS, Esq., Q.C., Revs. W. COPELAND BOWIE, M.L.S.B., EDGAR M. DAPLYN, S. GARDNER PRESTON, H.S.B., and others.

Tickets for the Luncheon, 2s.; and Tea, 9d. (after Oct. 2nd the price will be 2s. 6d. and 1s.), may be obtained of the Church Secretaries; of Mr. PHILIP GREEN, at Essex Hall, Essex-street, Strand, W.C., or of the HON. SEC.,

Rev. FREDERIC ALLEN,
5, Holland Grove, London, S.W.

North-Midland Presbyterian and Unitarian Association.

The 102ND ANNUAL MEETING will be held in FRIAR GATE CHAPEL, DERBY, on TUESDAY, Oct. 2nd, 1900.

11.30.—CONFERENCE, introduced by the Rev. E. I. FRIPP, B.A.

3 P.M.—ANNUAL BUSINESS MEETING, when the question of appointing a Minister-at-large for the district will be discussed.

6.15.—PUBLIC WORSHIP. Preacher, the Rev. JOHN PAGE HOPPS.

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3. 0 P.M. ... Rev. P. H. WICKSTEED, M.A.
6.30 P.M. ... Rev. G. H. VANCE, B.D.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—A letter from Mr. Ion Pritchard will be found in another column, announcing the closing of this Fund on Oct. 10, and giving some account of the good use which has been made of it.

To commemorate the Bi-centenary of the Upper Chapel, Sheffield, the Rev. J. E. Manning, M.A., at the request of the congregation, has prepared a history of the chapel, which is now published in a substantial volume, with a number of good illustrations. A further notice of the book we must reserve until next week, but we take this opportunity of calling the attention of our readers to a valuable addition to the published records of our churches, and of reminding them at the same time of the Bi-centenary celebrations to be held at Sheffield on Thursday week, Oct. 18, and preceded on the Wednesday by the autumn meeting of the British and Foreign Unitarian Association.

THE Rev. F. Allen, hon. sec. of the Provincial Assembly of London and South-Eastern Counties, writes to say that the L. B. and S. C. Railway Co. refuse to make any reduction in the fares to the members and friends of the Assembly for the journey to Horsham next Tuesday. The times of the trains will be found in the advertisement of the meeting. A cheap train runs at 8 A.M.

THE Baptist Union has met at Leicester during the week, and was welcomed by the Mayor (Ald. T. Windley), himself a Baptist, who so cordially welcomed the members of our National Conference in the spring. The hospitality even of Leicester was heavily taxed to find accommodation for fully 1,400 delegates (so the *Christian World* reports), and the members of our churches had once more the pleasure of reciprocating those kindnesses which in Leicester are happily so habitual between members of different religious communities. The opportunity of the great gathering was taken to lay foundation-stones of the new Robert Hall Memorial Church in the Narborough-road. The Rev. W. Cuff delivered his presidential address on Wednesday, dealing with three great religious movements of the century—the Scotch Secession of 1843, the Evangelical Free Church Federation, and the Twentieth Century Fund and the National Simultaneous Mission, which is to inaugurate the century. The Rev. Dr. A. Maclaren, at an earlier meeting, acknowledging a welcome from a deputation of the Free Church Council, said the day of forming new denominations was over. The centrifugal tendency had worked itself out, and the reverse movement had set in. They were all drawing nearer to one another. He did not want to break down denominational walls; they were not ripe for that, even if it were a good thing, which was problematical. But why should there be broken glass bottles on the top of the walls, and why must the walls be so high that no one was able to look over them? On Wednesday evening Dr. Clifford, in an impassioned speech, moved a resolution affirming the need for noble character in politicians, condemning war and militarism, and welcoming the principle of the Hague Conference, and referring to other urgent reforms. The resolution was seconded by the President, and enthusiastically carried.

AT the Church Congress last week the Bishop of Ripon gave an eloquent address on the progress of the Church during the century, taking also a wider view of the progress of Christianity in general. During the latter half of the century the Church of England has made especially rapid progress, if we may judge from the number of colonial and missionary bishoprics established. In the first fifty years twenty-three new bishoprics were founded, in the second fifty sixty-nine. Attempting to measure by figures the strength of Christianity, Dr. Carpenter estimated its adherents in 1800 as perhaps two hundred millions, and to-day at close upon five hundred millions; and the Christian nations now wield sovereign influence over eight hundred out of the fourteen hundred millions of the world's population. But what, we may sadly ask, is the worth of such figures, in the light of things that have been done by the dominant "Christian" nations, *e.g.*, in the settlement of South Africa, and in that ghastly massacre of the Chinese on their borders—not fighting men, but even women and little children—by Russian forces, of which we so recently heard, and found it almost impossible to believe?

TAKING a survey of the progress of religious life in this country, the bishop thankfully recognised that after the time of trial to Christian thought in the last fifty years, with its conflict between science and faith, in which "harsh words were spoken, strange misunderstandings were somewhat needlessly fostered, the timidity of some who had knowledge, and the arrogance of some who had not, tended to embitter strife," knowledge has grown from more to more, and "reverence now dwells in the world of thought." And meanwhile there has been a great advance of home missionary activities, breaking through old conventional ways. Bishops have preached in omnibus yards and on railway trucks, theatre services have been held, "the cathedrals began to forget their dignified indifference," the Salvation Army and the Church Army have arisen, and innumerable societies for religious, educational, protective and rescue work, while during the last thirty years there has been a great enlargement of the scope of the Christian aim.

The religious impulse no longer confines itself to what was once called religious work; pious people do not now frown upon philanthropic work as being of secondary value and only humanitarian. Almost irresistibly the organisations which were started for a definitely spiritual object have been drawn into social channels. The Salvation Army has developed the social work in which it has achieved so marked a success; the Church Army has established its labour homes and its labour bureau. The homes for waifs and strays, industrial homes, and orphanages have sprung up all over the country. Settlements, as they are now called, were unknown twenty years ago; and in the direction in which Arnold Toynbee led the way there are now thirty-five of these settlements in the United Kingdom, and thirty-eight, I believe, in the United States. In these, men who cannot see their way to undertake the sacred ministry of the Church have found an outlet for the passion of service which has become a feature of our times.

WHILE much has been accomplished, the bishop yet concluded with an earnest appeal against too much self-gratulation or slackening of energy. While emancipation from slavery has been a great achievement of the century, in the British Empire and in America, and "the slaveries which wait upon civilisation have been greatly mitigated," much remains yet to be done—as, *e.g.*, to make an end of the disgraceful overcrowding in great cities, and to advance the cause of temperance and purity. From one tendency of

MEADVILLE THEOLOGICAL

modern thought Dr. Carpenter drew special encouragement.

More and more the thought of Christ is uppermost in the minds of men. There are men who eschew the Churches, but who reverence the name of Christ and who try to frame their lives according to His teaching. There are men who differ from one another in theological matters, but who seem drawn irresistibly into friendliness and co-operation by their common love to Christ. The sermons and treatises which find the warmest welcome and the largest circulation are those which speak of the meaning of the personal life and teaching of Christ. Partisanship dies before the magic of His name. Let a few men join together and band themselves without any elaborate restrictions to endeavour to realise Christ's teaching in their lives, and lo! the little company in a short eleven years has grown into millions. Let a man propound in a slight narrative the question, "What would Jesus do?" and his book is sold by millions. Do not these things point the way of wisdom, of hope, and of courage? Churches, like souls, are saved by faith. Churches and nations, like individuals, work righteousness and achieve wonders by faith. If, therefore, we would face the future, and achieve that which God calls us to do, let us face it in the spirit and in the faith of Christ. Let us preach Christ in fuller, larger and more courageous fashion. Let us live Christ in simpler, more honest, and more trustful guise. Let us look for Christ outside the range of our own little plot, and strive to see Him as He moves in the great world around us.

The Evangelical Free Churches under the guidance of their vigorous Council are preparing to signalise the advent of the new century by a simultaneous Mission throughout the country. Referring to the Mission in last week's *Christian World* "J.B." welcomes the effort as likely to be an impressive demonstration of the essential unity of the English Protestant bodies, and adds that it may signalise the emergence of a new note in present-day preaching, a note of renewed confidence after the questionings which have so much occupied this generation, which will lead men to take up afresh "the almost forgotten rôle of soul-winners." What the Church needs now is, in his view, to recognise the existence of a vast, vague, floating sense of religion in the people of this country, which it must capture, actualise and develop. But the preacher's message of persuasion will be in a new spirit. "A dweller himself in the Divine Fatherhood which New Testament religion discloses, he will simply proclaim what he finds there, and invite others to settle in it." And his ultimate appeal will be not to the reason but to the will.

Let it be observed that this dealing with the will must not in our day repeat the barbarism of the past by taking the form of a bullying compulsion. The appeal to abject fear which has been the note of some forms of revivalism is, it is time now to recognise, a wholly immoral procedure, the ethical effects of which are as bad upon the weaklings who are coerced by it as upon the stronger whom it has stirred to indignant revolt. What the age wants is not crushed wills, but strengthened ones. There is nothing our generation needs so much as the reinforcement of its will-power, and it is the business of the spiritual persuader to provide it. In bringing our growing youth and often, indeed, our later manhood to the point where, in the conscious exercise of their own highest freedom, they reply with the soul's "I will" to the invitation to a higher life, he is enriching his age and his country with one of the most indispensable elements of its manhood.

The Sunday Society (of London) for upholding and extending the opening of Museums, Galleries, &c., on Sundays, held its third International Conference in Paris at the Palais des Sociétés Savantes, on Wednesday week, when Mr. Hodgson Pratt presided, and there was a good attendance. After an Address by the President, the following resolution was passed unanimously on the motion of Mr. Mark H. Judge:—

That this International Conference, convened by the Sunday Society of London, rejoices in the success which has attended the opening of the National Museums, &c. on Sundays in England, as it must conclusively prove to all thinking people that the provision of facilities on Sundays for the cultivation and enjoyment of Literature, Science and Art, including Music, is beneficial in all countries, and that this rational use of Sunday no more endangers the preservation of a weekly day of rest than the closing of Museums on Mondays in Paris is a danger to the industry of the people.

Among those who spoke were M. Dr. Henri Monod, Director of Hygiene for the Interior; M. Yves Guyot, late Minister of Public Works; M. Emile Macquart, Mr. Frederick Long, Mr. T. R. Marr, of Edinburgh, Mme. Vincent, Présidente de "l'Egalité," and Mme. Chapman. A second resolution, asking for statistics, was also passed.

At the autumnal conference of the United Kingdom Band of Hope Union at Manchester last week the Essex Hall Temperance Association was represented by its treasurer, Mr. F. A. Edwards, F.R.G.S. Our local friends took part in the gatherings, and temperance sermons and addresses were arranged at Platt Chapel (Rusholme), Upper Brook-street, Lord-street (Oldham), Strangeways, and Queen's-road (Urmston). On the Saturday evening a conference of temperance workers in the Unitarian churches and schools of the district was held in the Memorial Hall, Albert-square. The Rev. W. Harrison, of Stalybridge, presided in the unavoidable absence of the Rev. S. A. Steinthal, and a paper was read by Miss M. Ada Sale, of Northampton, on "Our Bands of Hope: Can they be made Greater Influences for Good?" The meeting was also addressed by the Rev. Sydney H. Street, B.A., F. A. Edwards and others.

THE SUDDEN DEATH.

O happy blessed way
To reach the Eternal Day,
Before dark age's night
Had touched you with its blight.
While still at work,
With unabated power
To go from Life to Light
In one short hour!

—*The Christian Register.*

Some good people think that because self-sacrifice is a noble thing, every thing in which self is sacrificed must be good and right. But our views of sacrifice, like all others, are often dim and confused. Sometimes self is sacrificed most where it may appear to be giving up least, and sacrificed least when it seems to be giving up most.—*Mrs. A. Hare.*

THE INDIAN FAMINE BRAHMO SOMAJ FUND.

Sir,—The news reaching us from India now tells of more hopeful prospects opening up, and although the bad times have not ended, yet the time seems to have come when it will be well to close the Fund opened in March last by the appeal of the Rev. J. T. Sunderland, an appeal which has been generously responded to.

I therefore propose to close the Fund on Oct. 10 next, and to forward the balance of monies entrusted to me on the 12th.

I have in all received £2,422 3s. 0d., representing 531 individual donations, 56 Church or Chapel collections, 25 Sunday-school collections, and 22 private collections, and the whole of this, with the exception of £1 18s. 0d. for postage, has been forwarded to India. There have been no expenses whatever for printing or advertising, The Inquirer and *Christian Life* having generously, not only made known the existence and purpose of the Famine Fund without charge, but have gratuitously enabled me to acknowledge the donations received.

I have inserted from time to time short reports from Mr. A. M. Bose, President of the Brahmo Somaj, telling how the monies were being expended, and a full account will be published on completion of the work, at the end of October, according to the latest intimation from Calcutta.

Relief has been distributed over a very wide district—indeed, along various channels, and in many different ways. The modes of assistance have been as follows:—Distribution of small sums periodically by home visitors, also of food, drinking water, clothing, medicine and doctor's attendance. In some places free kitchens have been started, supplying rice and pulse, costs of burial provided, and many orphans have been taken charge of.

To do all this many workers have been required, and all of us here, though we may practically know little of the fearful distress and suffering, must acknowledge and appreciate the unselfishness and perseverance of the members of the Brahmo Somaj, who have undertaken and carried through the relief work.

The efficiency of the work done, and the assistance afforded by the Famine Fund have been acknowledged by Government officials, and, further, it has been recognised as a means of, to some extent, drawing a little closer in thought and sympathies those who have contributed help, those who have been engaged in its distribution, and the famine-stricken people themselves.

The amount last acknowledged was—

	£	s.	d.
	2,394	3	1
I have received since:—			
F. J. Hytch (additional) ...	0	10	6
Mrs. John Mahler	5	0	0
W.	0	2	6
Collected by Sam. Littlehales...	0	1	7
Miss F. D. Meyer	5	0	0
E. N. and J. B.	0	3	0
Collected at Warwick Chapel...	3	9	4
H. M.	1	1	0
Mrs. George Musgrave... ...	10	10	0
Miss E. Mahler (additional) ...	2	2	0
Total ...	2,422	3	0

Ion Pritchard.

Essex Hall, Essex-street, Strand, London, W.C., Oct. 3.

RELIGION IN ENGLAND DURING THE CENTURY.

I.

THE ROMAN CATHOLIC CHURCH.

Soon after St. Michael's Day, 1850, a storm arose in the moral world, so furious as to demand some great explanation. It increased from day to day and spread from place to place, without remission, almost without lull for the space of nearly two years. Every party in the body politic was subjected to its influence—from the Queen on the throne down to the little ones in the day-school. The ten thousands of the constituency, the sum total of Protestant sects, the aggregate of religious societies and associations, the great body of established clergy in town and country, the bar, and even the medical profession, even literary and scientific circles, every class, every interest, every fireside gave tokens of this ubiquitous storm. What was it all about? Against what was it directed? What wonder had happened adequate to the burden of so vast an effect?

Such (with a few merely verbal changes to adapt it to the purpose of this article) is the account given by John Henry Newman of the Roman Catholic revival of the middle of this century*; and he answers the question he has asked thus:—"The English Church was, and the English Church was not, and the English Church is once again. This is the portent worthy of a cry. It is the coming of a second spring; it is a restoration in the moral world, such as that which yearly takes place in the physical."

The old men among us will remember that "No Popery" agitation to which those eloquent words allude. I was one of the little boys at the day-school of whom the preacher speaks, and I can bear witness that I was not protected by my tender age from the effects of the storm of vituperation and alarm which stirred all England against the Roman invasion, when the hierarchy was re-established under Cardinal Wiseman.† Memory still faintly recalls walls chalked with the words which Punch's famous cartoon made ridiculous, and I can dimly hear again stirring denunciations from the pulpit of "The Scarlet Woman." But all this excitement and indignation was an encouragement to fervent Catholics. It was at least a recognition of their existence and their power. The fact that they were recognised as formidable proved that they were no longer contemptible. The long dark winter through which they had lain still, and scarce maintained their faith alive under the gloomy skies of social and political outlawry, had come to an end. They stepped out into the sunshine and lo! it was spring. What mattered the keen East wind, though it did cut to the bone; are not March winds harbinger unmistakeable of summer coming?

The Catholic Revival is indeed one of the great events of this great century. To write the story of it would require more knowledge than I am in the way of obtaining, and the history would occupy a volume if worthily told. For the purpose of this article I must needs be content to give some brief hints as to what sort of winter it was which had preceded, and what kind of disappointing summer followed this "second spring," this "anxious time of hope and fear; of joy and suffering, of bright promise and budding hope" which had come, unlooked for, undreamt of, to the Roman community in this land.

By the beginning of the century the wintriest days of the old faith had past. The gratitude with which the Relief Act of 1778 was received as "an extraordinary favour," and the praise given to the ministry for "great humanity" in passing it, measure for us the depth of humiliation to which adherents of what had been the religion of all Englishmen had by that time sunk. The Act relieved them, indeed, from certain most grievous penalties, but "even then Roman Catholic priests and schoolmasters" (so it was urged by the Solicitor-General in *defence* of the Bill) "would not be left at liberty to exercise their functions; but would still under the restriction of former laws be liable to a year's imprisonment, and to the punishment of a heavy fine." The penalty under the Act of William III., which this repealed, was imprisonment for life!

In 1791 there followed further relief of "Papists, or persons professing the Popish religion" from certain penalties and disabilities, and it was provided that on taking a prescribed oath of loyalty, it should be lawful for them to be present at or perform "religious observances of the Popish religion," the place and the person officiating therein having been duly certified at Quarter Sessions. The place must not have a steeple or bell, the person must not wear any distinctive dress outside of it, nor under heavy penalty might he officiate at a funeral in any churchyard. Religious orders remained under strict prohibition, as also any foundation or endowment for the purpose of Roman Catholic education.

It was in the year following on this timid and grudging relief from gross injustice that Protestant England was led to offer generous hospitality and fearless welcome to foreigners exiled from their country for their adherence to this same Popish faith. In 1792 a decree passed the French Legislative Assembly for the exile of all priests who would not take the revolutionary oath, and after the atrocious massacres of September began the flight to England, which resulted in some 8,000 priests taking up their home on this island for several years. Members of religious orders followed from both France and Belgium, and were all alike received with open arms; the rights of property and liberty assailed in their persons, for the time, obscuring to the English people the wrongs of their belief. A national subscription was raised for their support, and the House of Commons, on the proposal of William Pitt, granted an annuity of £20 a year to each one of the exile priests. It was not till the first year of this century that they were free to return to their native land, many had made themselves a new home and chose to stay here; but their residence among us, whether for a few years or for life, had had the effect of familiarising the English people with the customs and manners, if not with the doctrines, of Roman Catholics. Hitherto they had feared them as would-be persecutors, descendants of the bigots who had kindled the fires of Smithfield, they had now made their acquaintance as men persecuted for religion and loyalty, who suffered in a cause for which England was pouring out its treasure and its blood.

And yet it was little the poor French clergy could effect towards ameliorating the position of their co-religionists in England. An address to Parliament in defence of them against certain accusations of extensive proselytism, speaks of them as "mostly half-starved and half-naked poor people, in spite of the generosity of Government, on account of the smallness of their allowance and the dearth of provisions, ill-qualified for making converts." Indeed, there was little of sympathy or respect in the feeling commonly entertained towards them, they were objects of pity not unmixed with contempt, and the pity felt for them was not needed and would not have been appreciated by English Catholics. These had fallen so low during generations of persecution that they accepted the penalties and privations, which were consequent upon their profession of an unpopular faith, almost without protest. If, however, any hopes of better treatment were entertained in consequence of the courteous reception of the French refugees, they were blighted in the very first year of the new century, for in March, 1801, Pitt resigned office because the King would not allow him to bring forward a Catholic Relief Bill, and when he returned to power five years later it was on the distinct understanding that the question should not be re-opened. This same year, 1801, was born of pious Evangelical parents the little boy who was to be the most illustrious champion of the Roman Church our country has produced. But there was no Simeon in the early years of the century who might recognise in the nursery Newman and two younger boys destined to become celebrated as English cardinals, and predict how they were to gain for themselves and their Church a respect to which Catholics had long been unaccustomed. Meanwhile their condition was poor and despised. In the sermon from which I have already quoted the preacher appeals to the assembled prelates, whether they cannot bear witness from within as he does from without, "to the fact of the utter contempt into which Catholicism had fallen by the time that we were born." There was no Church in the country but only "a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been—a mere handful of individuals, here a set of poor Irishmen, there an elderly person grave and solitary and said to be of noble family." Like the first Christians, they had been forced to shun the light, and were to be "found in corners and alleys and cellars and the housetops, or in the recesses of the country, cut off from the world around them. So feeble had they become, so utterly contemptible in the eyes of the high Protestants, the lords of the land they lived in."

Of such a family Mrs. Humphry Ward has given us a graphic and truthful description in what is to my mind the best of all her good books, "There was no priest in the house then," says Helbeck telling Laura about his mother, "and very

* Sermon preached July 13, 1852, in St. Mary's, Oscott, in the first Provincial Synod of Westminster (No. X. of "Sermons on Various Occasions").

† The Papal Edict of 1850, by which Great Britain was divided up into territorial bishoprics, under Cardinal Wiseman as Archbishop of Westminster, led to the passing of the Ecclesiastical Tithes Assumption Act of 1851, which declared the Edict null and void, and imposed penalties on anyone acting upon it. No prosecution, however, followed, and in 1871 the Act was repealed.

few services in the chapel. Through all her young days nothing could be poorer or raggeder than English Catholicism. On Sundays my father used to read prayers in the chapel, which was half a lumber room. I often think no Dissent could have been barer. . . . The men were full of character and often full of ability. But there was no outlet—and a wretched education." All posts of honour and usefulness in which they might have been serviceable to their country or their county were closed against them. "So they lived to themselves and by themselves; they didn't choose to live with their Protestant neighbours—who had made them outlaws and inferiors! And of course they sank in manners and refinement."

From Father Amherst's "History of Catholic Emancipation,"* I learn — as well as much else here made use of—that "there were few chapels out of London in which High Mass was ever celebrated; in the Midland District there was not one. There was in all this district only one cope; it belonged to Bishop Milner, but he hardly ever wore it. Catholics hardly ever spoke of mass, but used the word *prayers* instead." I have myself seen the pastoral staff of this same Milner, a man whose indomitable energy, in spite of discouragement and disappointment on all sides, even from the Pope himself, did much to win the eventual relief of 1829; it is of wood, such as any joiner might fashion, and is provided with a cover of silver cloth to be drawn on like a skin for grand occasions, and to be carefully laid by after use. I have seen, too, the old Moorgate-street Chapel, the Pro-Cathedral of Cardinal Wiseman. It was fitted with high pews without central aisle, just like any Dissenting place of worship, save for its altar and a few pictures round the walls. Assuredly it was not, as is sometimes asserted, the love of music and ceremonial which brought about the revival of Romanism, for it was little of either was to be had in the "mass house," as it was popularly called in the earlier years of this century.

Nor were prospects immediately bettered by the Emancipation Act.† Indeed I have been told that old families who up to then had professed the old faith as bound in honour to it, while it was persecuted, abandoned it openly when they could no longer be accused of doing so through unworthy motives. But the influence of the Act could not but make itself felt in time both on Catholics and Protestants. The former took courage and ventured on a more open display and defence of their religion; they had their champions now in Parliament and could compel a respect never conceded to them before. The latter could not but learn something, however imperfectly, of the religion of men with whom they were for the first time brought into daily association, as their equals in all civic rights and occupying positions of trust under the Crown. And, while this gradual assimilation into citizenship of those who had long been barely tolerated was in process, came the great increase of the Catholic population in consequence of the potato famine in Ireland; thence came hundreds of thousands seeking work and bread, filling the lanes and courts of our great manufacturing towns, and bringing with them the faith of their country. Simultaneously another movement was going on at Oxford, wholly unconnected with such vulgar considerations as that of a starving peasantry, yet destined to unite with it, and with its clear stream at once swell and purify the turbid and turbulent waters of the Irish immigration. "Providence," writes an English clergyman of liberal tendencies, "has brought these things together, and has made Oxford contribute abundantly to the spiritual needs of the poorest Roman Catholics, on the very eve of losing its own distinctively religious character." *

So had come about the wonderful change in the position of English Catholics which Newman hailed in glowing words. "Has the whole course of history a like to show? I recollect no paralled to it. What, those few scattered worshippers, the Roman Catholics, to form a Church! Shall the past be rolled back? Shall the grave open? Shall the Saxons live again to God?" No wonder high and daring hopes filled the hearts of men who had seen so much accomplished in so short a time. So few years had passed since the preacher had himself denounced the Church of which he had become so distinguished an ornament! so short a time ago there was no sign to encourage any but the most far-seeing! Why should the process be arrested now or not rather go on the faster till, as spring changes so rapidly in May-time to summer, England should be won back to her ancient allegiance and reconciled with the Holy See? There were many besides those, whose wish was father of the thought, to whom the conversion of England seemed a not improbable outcome of tendencies then manifestly at work; very many Protestants who were as alarmed at the prospect as Catholics were enthusiastic.

Nearly half a century has elapsed since that famous sermon was preached. I think no one was wise enough to foresee the actual movements which have taken place in the religious world. It is the cause which Newman and Manning deserted, the cause whose weakness they exposed by what still seem to us outsiders irrefutable arguments, the cause which they seemed for awhile to have discredited and almost ruined by the reproach they brought upon it of being only "the half-way house" on the way to Rome, it is this which has become the most successful religious movement of the century. Puseyism, Tractarianism, Ritualism, the movement which owes to Newman its first impetus, prevails now in the Church which tried to suppress it, and over the Dissent which ridiculed and anathematised it. The comparative, and probably only temporary, failure of the extremer forms of it, such as would have been mercilessly condemned by its earlier founders, is apt to blind us to the immense success which it has already achieved. The Evangelical party is almost extinct, the Broad Church has allied itself in great measure with its once most strenuous opponents, the clergy have become sacerdotalists almost to a man, and services which would have caused a riot less than fifty years ago take place without notice in thousands of popular churches. This is, I believe, one reason why the promise of "the second spring" of the Roman Church in England has had but a poor fulfilment. Its summer has come, but it is a cold, rainy season, there is little sunshine, and the blossoms which showed so fair do not ripen into fruit. There is great progress doubtless, and statistics make a favourable show. A list of more or less notable converts of the last half century reaches to over a thousand. The late Lord Chief Justice of England and six of Her Majesty's judges belong to the Church whose members were at the beginning of the century excluded from the Bar. There were in the last Parliament seventy-three Catholic members who, had they lived before 1829, could not have been so much as voters in England. Eighteen are members of the Privy Council. In Greater London there are over one hundred churches, in some of which services are celebrated with a magnificence which could not be surpassed. For four Vicars who formally governed England in the name of the Holy See there are now sixteen bishops, each with his cathedral and his chapter. Priests number over 2,300. Religious orders of men and women, which continued to be prohibited even under the Relief Act of 1791, are to be found of every kind, ancient and modern, and in every diocese. It would be easy to collect from the "Catholic Year Book" further statistics of schools, colleges, confraternities, and agencies of all kinds for maintaining and propagating the faith. Statements of this kind may be grateful to the enthusiastic Catholic and sound formidable to Protestant ears, yet I cannot think that the elation of the one is better justified than is the apprehension of the other. The progress made in the last half-century, while considerable in itself, must be disappointing to those who looked for the return of England to its old faith. Individuals, some of them personages of distinction by rank or intellect, have joined the Church; but there has been no accession of multitudes, nor has the enthusiasm of the revival been maintained. "With every desire to make allowances, I must deliberately say that the action of the young Catholic men of England at the present day is mere idleness and sloth as compared with the energetic action of their fathers"—so writes a Jesuit father who has lived through two generations and witnessed the work of each; and he quotes the opinion of "a layman in every way qualified to judge, that the Catholic youth of this day is as worldly as his Protestant neighbour, and disinclined to give up any of his time beyond his own personal enjoyment." We Unitarians often lament the want of enthusiasm among us, and explain it at times by our lack of a definite creed and our making light of differences of belief. Yet here the same phenomenon presents itself under circumstances of the most opposite character; it is among those who believe in hell, and believe in their Church as the only ark of salvation in a perishing world, that this indifference is confessed and lamented. The fact is enthusiasm is neither excited by intellectual assent to a creed, nor hindered for want of creed. It

* Two vols. Kegan Paul, Trench, and Co. London. 1886.

† By the Act of 1829 Catholics were admitted to Parliament, and to most other offices from which they had been excluded. They are, however, still shut out from the offices of Lord Chancellor and Lord Keeper, and some others.

* "Reminiscences of the Oxford Movement," by the Rev. T. Mozley, ii. 445.

depends upon wholly other conditions which it is not the place of this article to investigate. But that there is no marked enthusiam among English Catholics of to-day is evident enough, and that without it they will never make much progress among English people they would themselves assert. Whether with the utmost zeal and devotion the conversion of England were a task within the limits of sober hope, or serious apprehension, it is not under present circumstances of any use to discuss.

Charles Hargrove.

CHANNING AN APOSTLE OF THE SPIRITUAL LIFE.

BY WILLIAM CHANNING GANNETT.*

II.

"An Apostle of the Spiritual Life." And what was his message? Shall we let him tell it himself? "The character of God as an Infinite Fulness and Fountain of Perfection, who has no other end in creation than to communicate His own life to His children—is not this the truth of truths?" And again, "One sublime idea has taken strong hold of my mind—the greatness of the soul, its divinity, its union with God by spiritual likeness." These two ideas were the two foci around which swept the whole curve of his reverence, so of his utterance. The humanity of God, the divinity of man, we might call them. These two ideas, in substance but one, the Supremacy of Character in God and in man—these, this, forever repeated, forever applied, made his sermons a lofty monotone; but it was the music of spheres. The supremacy of character in God: "Not because His will is irresistible, but because His will is the perfection of virtue, we pay Him allegiance." The supremacy of character in Jesus: "The ground of love to Christ is his spotless purity, his moral perfection, his unrivalled goodness—the resplendent image of the rectitude of God." The supremacy of character in man: "The grand heresy is to substitute anything—whether creed or form or church—for character, for goodness, which is essentially, everlastingly, and by its own nature lovely, glorious, divine." Therefore, "in ourselves are the elements of the Divinity." "All minds are of one family"—a frequent refrain. "Nothing in Jesus to which men might not ascend." "The soul an image of the infinity of God." Read his two sermons called "Likeness to God" and "Imitableness of Christ's Character," and you will read the very heart of the man and of Unitarianism. In this kinship of the soul with God he finds the root of religion, the root of the faith in immortality, the foundation of brotherhood among men, and the assurance of a kingdom of heaven yet to come upon earth. On this same kinship, also, on reverence for Reason and Conscience as divine in their nature, he bases the right and the duty of Reason in Religion. Channing believed in the miraculous Revelation; but Reason must not only interpret the Revelation, but must judge it. Here are bold words for his time, and he often said the like: "The truth is, and it ought not to be disguised, that our ultimate reliance is and must be on our own reason. I am surer that my rational nature is from God than that any book is an expression of His will." Nay, more: "Is it presumptuous to judge of our Creator? He himself has made this our duty in giving us a moral faculty, and has consequently waived His own claims on our veneration and obedience any farther than He discovers himself to us in characters of benevolence, equity, and righteousness. . . . We would owe no allegiance to such a Maker as Calvinism teaches. The wrong would lie on the side of the Creator."

This is a hint of his message—the barest hint. Is it "mere ethics"? That was not the name for it in his own day. Then it was, most of it, blasphemy and the abomination of desolation of error. Thirty years ago, perhaps, it had become "mere ethics." To-day I think it would be recognised as "spiritual life" by multitudes in a generation that has asked itself, "If the aspiration to God and the imitation of God is 'mere ethics,' what is the 'spiritual life'?" And if, instead of *disjecta membra* like these, we go to the books themselves, and see, as it were, the bowed head and the kindling face and the glow in the eyes and the hush in the tone, as the speaker speaks on of the Father, of Jesus, of the Soul, of Christianity, then, I am sure, the common religious judgment to-day would be, "Whatever the errors of thought, this is an illumined spirit, and one of the friends of God." Indeed, in many quarters to-day such sentences as I have quoted—the characteristic emphases of Channing—seem but resonant commonplaces. But how have they become so? Not least through Channing himself. His only rival in making such faiths commonplace in America is Emerson. If the stories told are true, both have been credited by leaders not of their own kind with making the pulpits of America "monotonous."

But in his own days these faiths and their reiteration, and his emphasis on them and his rapture in them, made Channing of necessity a religious reformer. The popular Trinitarianism of that day was almost tritheism; yet that was a little matter compared with the immoral, inhuman character of God which the reigning Calvinism taught. Even this would not have led Channing to break silence, had not the Calvinism in Massachusetts become suddenly aggressive, and forced the fight on the quiet liberals. Then, in simple loyalty to Reason and Conscience as God's own light in our souls, Channing, sensitive, shrinking, cautious as he was, felt as one summoned. He could but obey, and stood forth to defend the soul's liberty against the spirit of denunciation and sect and the presumption of creed. Four times during the fifteen years of controversy his words rang over the field, calm, clear, strong; and men understood what "Unitarianism" meant. The story is not to be told here; and, wherever told, there is much to be said in extenuation for both sides. But, as for Channing himself, his methods as a leader in the defence were perfect. By nature he was neither controversialist nor organiser. He indulged in no personalities: his affirmation to his negation was as a thousand to one, but the negation was clear when it came. He would have nothing to do with a new sect formation. Nothing that he wrote of a controversial nature remains unpublished, says his biographer and the published papers are hardly a dozen in number. Through all the stormy time he apparently did not carry to his own pulpit one single sermon about the controversy. What a calm of soul, what nobility of judgment, what true proportioning of values, that implies! And what could be better test of the spiritual quality in a man?

Is it strange—or, rather, not strange, but natural—that this man I describe, "with scarce body enough to anchor his soul to the earth," should find power in himself at the end of his life to make for himself a third career, bearing the same attestation of spiritual force? From his young days onward Channing was preacher: in mid-life he was religious reformer, in the last fifteen years of his life he was also social reformer. It is not strange, at all events, this being so, that these last years were the gay-hearted, happiest years of his life. As he grew old, he grew young, visibly young. His friends noticed the change, as he did himself. "The longer I live, the more I enjoy, and the more I have to do. I never hoped so strongly and so patiently." Probably nothing does so freshen a soul and exhilarate it as facing evil to better it. All his endeavour, all his assurance in this direction, sprang, again, from his "one sublime idea"—the nobility of the human soul. All that he said for self-culture, for the elevation of those who labour with their hands, for temperance, for peace, for the abolition of slavery, was but this central idea in practical application. "What, strike a *man!*" was his argument against flogging in the navy. "The essential evil of intemperance is the voluntary extinction of reason." "The ground of a man's culture lies in his nature, not in his calling. *Man* is a greater name than president or king." "You Abolitionists take your stand on the unutterable worth of every human being, and on his inalienable rights as a rational, moral, and immortal child of God." Channing had much to do with forming Boston's reputation for generous charities, and the uplifting of the poor he suggested as the Unitarian's special mission. The spirit of philanthropy was not characteristic of Puritanism, and part of his success was to change the climate of New England in this respect.

Necessarily, he was an optimist, one of the world's great optimists. How could he be otherwise, when all his hope was based on his two convictions—the goodness of God and the unutterable worth of the human soul? The establishment of the kingdom of heaven on earth is a foreordination to such a man, even as it was to the expectation of Jesus. And, like Jesus, Channing loved to predict its coming. He fully expected a "new Reformation," a "new Christianity," that would revolutionise society and create relations among men not dreamed of in his day; and his very last public words, the close of his Lenox address on "Emancipation in the West Indies," was a jubilant pæan of welcome to the "new feeling of brotherhood," of which he discerned the signs in his times.

Such a man was our Channing, Ours? Nay, he belongs not to us Unitarians: he belongs to the Church Universal, and only to us as we belong to it. That was the only church that he himself cared to belong to. He bore our name, and, as long as the

* An address delivered at the seventy-fifth anniversary of the American Unitarian Association, at Boston, May, 1900.

name brought stripes, was more than willing to bear it; but he died outstretching his hand to the heretic Parker, and turning away in his heart from the Unitarianism that he saw organising itself around him.

"I am little of a Unitarian," was the increasing note of his discontent, as he felt the stagnancy growing. "Unitarianism," he said, "must undergo important developments. Though an advance on previous systems, and bearing some better fruits, it does not work deeply, does not strike living springs in the soul. It began as a protest against the rejection of reason, against mental slavery. It pledged itself to progress as its life and its end; but it has gradually grown stationary, and now we have a Unitarian Orthodoxy." All the more prophet for us, all the more our very own prophet, for that word of thine, Channing! May we be the sons of thy prophecy, more even than sons of thy own far attainment! In these days, when the word in the air, when the word in our hearts, is "organise," let us remember that Channing's word to us still would be "spiritualise." Be it ours, if wisdom be given us, to reconcile the two words; but, whenever the tests come—as they do come to religious associations as well as to individuals—and we must choose between the two words, let us remember that Channing's choice and his counsel would ever be "spiritualise."

Is our prophet's influence passing? In a way it has passed already, in another way it has but begun; for there is influence that is

> The sweet presence of a good diffused,
> And in diffusion ever more intense.

That there are transient elements in Channing's thought, in his theology, goes without saying. The simple fact that he lived and thought before the star of "Evolution" had mounted the sky, before the deeps of the spirit contained in the idea of "Immanence" had been stirred, as of late, and before historic criticism had fairly set in, accounts for all that. The wonder is that his own thought carried so much implication of Evolution and Immanence. I need not dwell on the transient elements in him, need not point out that he was no widely read scholar, hardly a critic, no trained logician or philosopher. Martineau suggests that the very slightness of his culture in these directions delivered him over the more to his own direction, his own originality. He was an apostle of the spiritual life and its culture. Not "Channing Unitarianism," but the Channing spirit, the Channing attitude, the Channing ideals, are what the world wants and will cherish, no more outgrowing these than it outgrows the central secret of Jesus. To us, the Unitarian body, he was, he is, our Father-in-God. To us, diciples of Emerson, Transcendentalists of America, he was the prophet of morn. To our brothers, the New Orthodox family, they of the many names and the rising communion, he is, if a heretic still, a heretic for whom the stones have turned into roses, and fear into reverence and gratitude and blessing. To them and to all who belong to the fellowship of the Spirit the world over he is to-day held among the elect and the canonised saints.

His youngest summer of all was the last, that of the pæan at Lenox. That was the one summer he spent by the hills instead of the sea. There on the hills, with face lit by the sunset, he died. His last words, caught in the ear of a friend, were, "I have received many messages from the Spirit." Amen, great soul, humble soul, we still listen! May it be ours to nobly interpret!

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE UNITARIAN NAME.

Sir,—Having in view the indiscriminate conventionalisms which are just as common amongst ourselves as they are in other denominations, it seems clear that if personal authority could settle any such question at all, the combined names of Mr. Hargrove and Mr. Clayden would go far towards settling even the seemingly endless question of "the Unitarian name" both for our churches and our ministers. Happily, or unhappily, however, no such authority can avail among us either on this or any other subject, in the long run, at any rate; and if there were any danger of any such settlement in one direction, all we should need to do would be to set one personal authority against another, and thus restore matters to the *status quo ante*, as, for instance, we might do in the present case by opposing the personal authority of Mr. Darbishire to that of Mr. Hargrove and Mr. Clayden.

Meanwhile the somewhat sudden conversion, or rather decision, of Mr. Hargrove and the more gradual turnover of Mr. Clayden are both alike profoundly interesting from more points of view than one has either time or wish to dwell upon. Looking at the geographical, ecclesiastical, physiological, and psychological suggestions and implications of Mr. Hargrove's letters on this old controversy, I cannot help saying that the whole case might well be summed up thus far by a single confession, found near the end of Horace Bushnell's fine book on "Vicarious Sacrifice," "Lord we have wandered far and found little." I mean, in this connection, "found little" absolutely, of course, not relatively; for, considering what, on his own showing, Mr. Hargrove's past attitude towards "beastly" dissent in general and towards his own doubly-dissenting fellowship in particular has been, and what it now is, the discoveries which seem small to some of us, are, to him, the successful adventures of another Columbus. Still, they do not, even so, so much as touch the subject of the vital principle that underlies the real question in hand, and, apart from changes in principle, these mere changes in the personal or geographical phenomena can settle nothing whatever that is essential.

The case of Mr. Clayden differs from that of Mr. Hargrove in mere circumstances, but in mere circumstances only. It is none the less specially curious to read of Mr. Clayden's past troubles with the alternative name "Free Christian" and its belongings, and to study the influence of such troubles in leading him, in his riper years, back to "the Unitarian name." Surely, to say the least of it, it was a prime instance of escaping "out of the frying-pan into the fire," when Mr. Clayden, with his well-known great and versatile gifts, thus gave up one name because he failed to explain it to anxious inquirers, in favour of another whose meaning is yet to be sought after, and that, too, after, at least, a century and a quarter of the patient toils and heroic adventures of no end of explorers. One can only add that, while tastes still differ, methods of procedure are still all but endless.

For the rest there will remain a considerable number of readers of The Inquirer not at all convinced in the direction in which two of our most distinguished men have, at length, and at last, thus been led to travel. With all due deference to the two gentlemen to whom I have thus ventured to refer, I must, personally, own that those of us who, like Mr. Darbishire, have hitherto conscientiously and steadily persisted in discarding all sectarian and sectional names, in obedience to a great principle with which no such name can ever be reconciled, may well go on our way rejoicing in the determination not to become ourselves "traitors" to a great cause, though without the shadow of a desire to judge any of our brethren who may continue to differ from us.

W. Mellor.

Marsh, Huddersfield, Oct. 1.

HELPERS WANTED.

Sir,—Arrangements have been made for recommencing the services at the Public Hall, Kirkdale, Sydenham, on Sunday evening, 14th inst. It is earnestly hoped that friends living in the neighbourhood will, by their presence and practical sympathy, help to make the services a permanent success. If those who can sing will aid us in the musical part of the worship, they will render invaluable assistance. We want to make the services bright and inspiring. In the past we hired a piano for accompaniment, but we should prefer a small harmonium. If any church or friend could lend one, or better still make us a present of one, it would be most acceptable.

All communications should be sent to me as early as possible.

T. E. M. Edwards.

Knollys-road, Streatham, S.W., Oct. 2.

POSTAL MISSION RELIGIOUS CONFERENCES.

Sir,—May I be allowed to remind friends of the Postal Mission that our monthly Conference takes place next Sunday afternoon at five o'clock, at College Chapel, Stepney-green. The subject, "The Religion of Unitarians not a mere Negation," will be introduced by Mr. Morton Barnes, B.A. Cantab., a recent convert to Unitarianism, who has undergone some persecution on account of his open avowal of Unitarian principles. We hope that there will be a good gathering at this Conference.

At a time when there is a persistent effort to stifle the expression of liberal thought both in religion and politics, we ought to hold out a friendly hand, and encourage those who have the courage to express their convictions, and to *live* them out. More particularly we Unitarians whose traditional motto is "civil and religious liberty, all the world over."

Those of us engaged on Postal Mission

work repeatedly come across instances of petty persecutions suffered by those who avow Unitarian principles. Only a few weeks ago two young Methodists wrote us word that they were turned out of their home on account of their conversion to Unitarianism, and they are now battling their way alone in one of the provincial towns. Nurses, teachers, and others who qualify for special posts know how detrimental it is to success in their career to be a Unitarian. The Unitarian who is *silent*, or who will give money and support to orthodox and Conservative causes, gets along pretty well, but the outspoken and consistent Unitarian is boycotted, and persecuted.

Let us all do what we can, both by word and deed, to bring about a different state of things. Let us be ever ready to give a warm and hearty welcome to those who join our unpopular cause, and let us be unceasing in sowing the seeds of Christian gentleness and charity which must in the end conquer hatred and bitterness and sectarian narrowness.

Florence Hill.

THE INWARD LIFE.

From "Christ the Revealer," by the Rev. John Hamilton Thom.

If Faith is the result not of logical argument, but of spiritual experiences, how is it to be produced in those who simply avow that they have no such experiences? By no process of reasoning can you put other men in possession of your feelings. If the manifestation of God that moved *us* will not move *them*, we have no other means at our command. If a man is insensible to the religious power of the external universe, of the mountains or of the midnight sky—if these awaken in him no spiritual emotions, Logic will not help him. We can but present again and again the influence that quickened the sense of God in ourselves, striving to remove whatever might intercept its action. We can *argue* no man into a spiritual experience, into a consciousness of God—we can only strive to bring him into real contact with the objects—Nature and holy men of the order of the Prophets—which in our own case were powerful to produce it. And hence the importance of keeping our souls in much intercourse with those whom He has endowed with the fuller measures of His Spirit. The invisible Realities of God, the spiritual affections of our Nature, the thirst for goodness, for holiness, for the perfect peace of love and self-forgetfulness, lie often long hidden and obscured in the depths of the conscience, and it may be that only the intense *Life* of some earnest and powerful spirit can reach below the surface, get beneath the deadness of our habits, and touch us to the quick. The force and reality with which spiritual affections are expressed in the life of another is often the awakening power that reveals us to ourselves: and he is the greatest Revealer of God who makes us conscious that we have in ourselves some germs of the attributes of our Heavenly Father. He who by the spiritual attraction he exerts can throw us into frames of pure desire, of patience, of prayer, of inward contentment, of deep confidingness—he it is who has unveiled the Image in which we were made, and drawn us nigh to the Father's presence.

It is the grace that is in another, that first stirs our sense of moral beauty; the holiness that is in another that awakens our reverence; the dignity, and sweetness, and might of gentleness in another that chastens the natural passions, makes us feel the power that lies in forbearance, and transfigures our whole type of spiritual greatness. Every one knows what power there is even in a tone of voice, in an eye, in a flitting expression of countenance, to search us through, to find our secrets hidden even from ourselves and call them up for judgment, to strip off disguises, to expose, rebuke, cover with shame and confusion, or to let in the most healing light of sympathy, to awaken new purposes, a new consciousness of the strength that God has put into us, and of the encouragement He has vouchsafed us.

And if there is need of its vivid manifestation in another to give distinctness and action to *each* one of the several lineaments of God in us, much more must it need the harmonised presence of them all in some one perfected human being to enable us to understand their living union, their symmetrical co-existence and proportion, the full beauty of their mutual adjustment and reconciliation. This is the power and function of Christ. This, indeed, is the great Atonement. This is the harmony of the Divine Character itself which men never could conceive until in Christ they saw the Image of it in Human Nature.

THE CHILDREN'S COLUMN.

A Letter from God.

All of you who are old enough to have them sent you are very fond indeed of receiving letters. When father and mother are away on a holiday, or some older brother or sister has gone abroad, few things are more delightful than reading the news they send us through the post. As we look at the writing we seem to hear the well-known voice speaking to us, just as though the owner were close by our side. So long as we can receive letters from our friends we never feel really separated from them, no matter how many miles of land or sea may be between us. Although distance is the chief cause of letters passing to and fro, it is not the *only* cause. Sometimes grown-up people get letters from people living in the next street, or even only one door away. When a matter of great importance has to be dealt with, people often feel it is best to write down all they have to say rather than trust to conversation. Again, when we have to speak to anyone who is deaf, often it happens that the very best way of saying what we want is by writing it.

Now look at the line at the top of this column—"A Letter from God." Yes, we may say that God writes letters, and writes them to us. You must not think that it is because God is far away that He has to write to us. That is a mistake that ever so many people (grown-up as well as little) are always making; God is never far away. He is always close to us, nearer than our friends, nearer, in fact, than anything we know; the air we breathe and the very limbs of our bodies are further away from us than God, as one of the best poets has said—

Closer is He than breathing, and nearer than hands and feet.

Nor is it because He cannot speak to us directly that God writes letters, for, as I expect you all know, God does speak to us directly in what we call "conscience," that voice we hear in our own hearts which always bids us choose the good. In other ways God speaks directly to people, and some hear Him even more plainly than we hear each other. But besides this direct speaking there are the letters God has written, always close about us, filled with the most beautiful and important things, for us quietly to read and learn.

The flower blossoming in your garden is one of these letters from God; not a very long one, but a very beautiful and important one. Men have been trying to read the letter written in each flower, and they have not read it all yet. You can read a little if you look at the flower and think about it, that is to say if you "consider" it. You can see it says that God is living, that God is wishing you to know He loves beauty, and also that He wants you to feel that He takes care of everything He has made, and is quite sure to take care of you.

The stars also are letters written by God, very long ones, that we can read and read and read and yet never reach the last word; one of the important things written in them is the fact that days and years and centuries which seem to us such a long time are of very little account with God.

The sky is one large sheet full of God's writing; as we look at the clouds and think about them we become more and more able to understand what it is they are meant to say to us. The same with the rainbow, and the darkness of night. Many more things, in fact, all things in the universe, if properly understood, turn out to be letters from God.

And now I want you to think of the most interesting and valuable letter of all; it is the longest, and is at the same time both the easiest and the most difficult to read of all that He sends—yourself. You are a letter from God. Sent first to your parents and close relatives, to tell them how God has thought about them and cared for them, and how He wants them to learn to be patient and forgiving, gentle and loving. Then you are sent as a letter to all the rest of the world, to all who know you or see you or ever hear about you, to tell the same message and perhaps something else. As you grow up, the letter God has written in you should be plain for all to read, so that people who know you will see that God says they are to be kind, pure, happy, and loving.

Once one of the great steamers carrying letters from a foreign country to this was sunk in mid-ocean, and all the letters got so soaked with water that the ink all ran and the pages became smeared so that not a word could be read. That is just what happens (in another way) when one of you becomes angry or unkind, has wicked thoughts or cherishes bad-temper; the letter God has written is then unreadable, men and women who try to find out what God is saying in you, cannot make out words at all, because you are spoiling the writing. If we all were good, then the messages God sends would stand out so clearly and be so easily read that no one could be in doubt, or wonder whether God was caring for us; it is just because so many human letters ("living epistles," who was it used that phrase?) are spoiled that the world is not heaven.

Be ready, then, to read the sacred writing everywhere; and above all things, take care that you rub none of it out.

Arthur Harvie.

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LONDON, OCTOBER 6, 1900.

STRENGTH FOR THE DISCOURAGED.

The annual meeting of the North Midland Presbyterian and Unitarian Association, held at Derby on Tuesday, furnished evidence, such as we are familiar with in many parts of the country, of the uphill fight which the smaller and more isolated congregations of our fellowship have to face. Knowing the conditions under which such congregations often have to do their work and uphold a brave and patient testimony, one cannot wonder that at times they show signs of discouragement and suffer from the chill of isolation and neglect, if not from the world's active dislike or contempt.

To counteract by every possible means such depressing influences is one of the chief objects of the various provincial Associations, which seek to unite the churches of each district in closer fellowship and to give of the strength and generous sympathy of the strong for the support and encouragement of the less vigorous members. And since the needs and the means of the various provinces differ, there is the British and Foreign Unitarian Association which, failing any representative and executive Assembly of the whole body of our Free Churches, takes charge of contributions from all parts of the country, and from a central fund endeavours, so far as means permit, to supply whatever further help is needed in the way of material support, while ever ready at the same time with personal help and sympathy.

But while the plea for more loyal and abundant support of such associations, to make their work more thoroughly effectual, always needs to be pressed, there is something more to be said in this matter of our isolated and scantily furnished churches; and the chief purpose of the present article is to ask how those who are called to such posts of duty may best maintain their witness in a spirit of confidence and joy, even if the material condition of their society should come to the worst pass, that they may have that daring faith which laughs at defeat, and though repeatedly cast down, can never be destroyed. What, in fact, in such churches as ours must be the secret of strength and peace, of indomitable courage and perseverance in well-doing?

Among Unitarians there are many very earnest people, devoted members of our churches, who are such because they found deliverance from doctrines in which they had been brought up, and which were only a burden to them and a darkening of their religious life. In the Unitarian's simple trust in God, as heavenly Father, and in humble discipleship to Jesus, they found a joy and strength and a freedom of spirit never known before. They have become enthusiastic Unitarians. Knowing what such doctrines have been in their own lives, they are eager for others to share the great happiness and privilege of their faith. It makes them long to see the church in which they have found a spiritual home prosperous and popular. They believe in its reforming mission in the world. And even while its influence remains small and its adherents few, nothing can daunt their courage and persistence. They are confident that the future will be theirs, and they stand unflinchingly by the truth which has possessed their lives, and are ready to suffer for it popular disesteem and social disadvantage. In the old days they would have gone to the stake rather than renounce their allegiance.

But with all sympathy and admiration for such a spirit, it has to be remembered that the means must not be mistaken for the end, and the danger must be avoided of regarding the propagation of doctrine as the end for which a church exists. It cannot be denied that the "loyal Unitarian" may become a merely argumentative, if not quarrelsome person, forgetful of the deeper issues of life, the graces of a lowly discipleship, and the charity which is greatest of all. While eagerness for truth is a noble and salutary passion, if it leads to a conception of religion as a matter merely of intellectual concern, the result is mischievous in the extreme, and may be most dreary and disastrous in its effect upon the life of a church. Re-adjustment of doctrine is often essential to the progress of true religious life, and that is why our churches must be free, that there may always be an open way for the Spirit to lead into all truth; but a church that tries to live on any doctrinal propaganda is doomed to disappointment and decay.

Re-adjustment of doctrine is the means, which must in the present time as much as ever be faithfully pursued, but means to the end of the soul's true life with God. And it is in that conception of the meaning and purpose of a church that we must find our deliverance from all despondency, and our strength and joy in service, even if the outward conditions should seem to be ignoble and unlovely, or the whole world should seem to be against us.

When this is fully realised it must be to us a source of strength and gladness and thankfulness. If we are united in the fellowship of any one of our churches, even the humblest and most isolated, where numbers may be very few, yet in freedom of the Spirit and in loyalty to truth, then nothing can hinder our peace or turn us aside from persistent faithfulness; for we are surrendered to God, who is the strength of those who put their trust in Him. We are surrendered to Him in the lowly spirit of worship. There is the secret of our joy and strength, for we are in His hands, to be used in His service, even the poorest and lowliest, rich in His benediction; and the church is His, not our own. The worship must be a constant gladness, even if only two or three come together, for it is in spirit and in truth; no matter even if it be with little knowledge, yet all to which a humble faithfulness has been able to attain,—our present truth, held not in dogmatism, but as the only possible expression for us, until clearer light shall dawn, of a true religious life. The popular Churches of the land may look disdainfully upon us, and argue that the truth is not in us, because we are so few; but that cannot trouble those who know in whom they trust, whose loyalty to truth is simply a surrender of themselves to God and to the guidance of His spirit.

That is the gate by which we enter into peace, and into the deeper joy of our life with God. For there is much more given to us in the fellowship of such a church, and much more to which we are called in the appointed service of lowly children of the Father in heaven. Supposing there is only the humblest meeting place and no means to secure a regular minister; yet two or three faithful souls may meet together for a quiet hour of worship, to read together some good book, to teach a few children, to do in secret some act of kindness. These are all the elements of a living church, with rich supplies of joy and strength and divine peace for each faithful member. The world may despise—but there is worship and sincere aspiration and service of the world's needs. Hunger for righteousness, yearning for the salvation of souls, and for the coming of the Kingdom—all may be there, and it is the faithless heart that asks for more than God will give. So then even in the poorest and most isolated of our churches, there need be no discouragement if only there is that true

surrender of spirit, and a clear grasp of the great ideal. Out of such simple elements may be built up all that they need for the truest service, and for an abundant harvest of the spirit, in love, joy, and peace.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

The hundred and second annual meeting of this Association was held on Tuesday at Derby. A meeting of the ministers and delegates of the associated congregations was held in the morning in the schoolroom of the Friar-gate Chapel, Mr. J. C. Warren in the chair, after which a Conference was held, at which a paper was read by the Rev. E. I. Fripp, B.A., of Mansfield, on "Idolatry of Doctrine." In the absence of the President, Mr. Franklin Winser, J.P., who was unhappily detained at Nottingham by illness in his family, the chair was taken by the Rev. John Birks.

The following is the first part of Mr. Fripp's paper, with a summary of the rest:—

IDOLATRY OF DOCTRINE.

A great danger in our Free Churches, especially in their present disorganised condition, is their readiness to yield to the passing *Zeitgeist*, and to lose touch with the wisdom and devotion of the ages. Illustrations of this are conspicuous in individual congregations, but we scarcely realise, I think, how as a body we have suffered from it, and how, at the present time, we have been invaded, ministers and people, to our serious loss, by the nineteenth-century craving for knowledge.

When the history of this century is written it will be a story of remarkable intellectual progress. We have had a hundred years of mental *energising*—of research, criticism, discovery, and ingenuity. Our modern life is full of it. Commerce, politics, literature, art, medicine, our very recreations are characterised by their *intellectuality*. We have become, to a large extent, a nation of analysts and mechanics, delighting in knowledge and the application of knowledge to the supply of physical wants. We study matter and motion, examine structures, dissect bodies, photograph diseases, probe into origins, philosophise over bones, talk through wires and walk on wheels, and are ever on the lookout for some means of doing by machinery what has hitherto been done by hand. To be intelligent and to contrive are the chief requisites of our civilisation, and their results are our great triumphs. Whatever spiritual and poetic influences have been at work among us are altogether secondary to science and engineering. Evolution and bacteriology, Röntgen rays, telegraphs and telephones, railways, bicycles, and steel bridges are the peculiar nineteenth-century achievements.

I suppose we do not object to these things. I certainly do not—least of all to the bicycle! I have just made a journey of 350 miles on a bicycle, which I enjoyed very much. Yet, I will confess, it made one *critical*. By chance I found myself almost alternately in industrial and cathedral cities, and I was impressed by the odd way in which the cathedral religion jostled with the industrial intellectualism. Derby, Burton, Birmingham, Bristol, and Swindon offered abundant evidence of the *intelligising* I speak of. Whatever in these towns is beautiful, homely, and restful, is in the old quarters or the suburbs. The desire of their people is obviously to escape from them as early and as far as possible. But what I saw in abbey or minster at Lichfield, Tewkesbury, Gloucester and Salisbury, seemed to me remote and powerless to grapple with the evils of our commercialism. The two elements simply clash, and are hopelessly inconsistent with one another.

And what of ourselves?

There has been a dream in our Free Churches—the only churches in the land free both to keep the good of the old and follow the good of the new—that they might have formed the centre of a Liberal Religion capable of bringing some harmony among these discordancies. Who should help to rationalise faith on the one hand, and to spiritualise thought on the other, if not people who had inherited unsectarian traditions—a people who had their beginning in an unwilling Nonconformity, and a desire to put religion above mere differences of theology, "to imprint," says Baxter, "true Catholicism on the minds of Christians"? This was our task, our clear duty laid upon us by the Will of God as different from all other Churches. But we know how this duty has been unfulfilled, how our congregations have gradually lost hold upon the religious life of the country, many of them being scattered through indifference, or settling down into dull little companies of the learned and respectable.

What has been the cause of it?

Well, it seems to me that the chief cause, the one cause above others, has been our steady surrender to the modern intellectualism. We are suffering from pride of knowledge. Like the nation, we worship the understanding. We believe in forward movements *in thought*, in criticism of the Pentateuch and the Gospels, in the distribution of the Revised Version, in lectures on history and doctrine, in *postal* missions, in salvation by *books*. We believe in saving the world by books—though men and women, I think, are getting tired of the flood of printed matter which besieges them; by awakening intelligence and imparting information, when the world needs justice and pity and a clean, honest heart, when many people, weary of thinking, brain-sick with new knowledge, begin to say, "I want to be ignorant again; I want to be simple and lowly like a little child; I want to be good; give me love and help me to pray."

I do not for a moment say that we love knowledge *only*; but I am convinced that it is what we as a body have cared most about. Our services and conferences and organisations bear witness to it. Our worship is generally an introduction to the sermon. We are afraid of feeling. The singing and responding in our churches is often miserable. It is almost the mark of a Unitarian that he cannot or will not sing—a proof to me that there is something wrong with Unitarianism. The keynote of our sermons is modern thought. Our perpetual boast is Truth. "What I care for," said a leading Unitarian to me lately, "above everything, is *the truth*." I am afraid he expressed the general opinion.

Yet one grain of love is worth all the truth in the world. The tree of knowledge is not the tree of life. And sometimes it is the tree of death.

Yet, to add to our troubles, Mr. Hargrove comes home from America in hot haste to recant his old unsectarianism and blow the Unitarian trumpet. "We have not been Unitarian enough," he cries. "Away with Free Christianity and Liberal religion, and Undenominationalism, and other vague weak things. Let us follow our brethren in the United States and have a definitely Unitarian flag, and a definitely Unitarian church organisation, and make it our chief work as ministers to Unitarianise the world." And while he proclaims this evangel, he is joined by no less a veteran than Mr. Clayden, once a co-worker with Dr. Martineau for inclusiveness and catholicity, who now declares that he repents, that America has taught him a more excellent way, and that he is a Free Christian no more.

When I read these communications in The Inquirer I could scarcely believe my eyes. I thought that *I* must have been on the sea instead of these gentlemen. But if it must be so, let it be so. Two more good men have gone wrong, and I am very sorry for it. I regret that a voyage across the Atlantic should have such baneful effects, and I trust it will never be my lot to travel six or seven thousand miles to shake my nerves and my principles. Yet I think the winds and waves, and the blaze of American hospitality, would have to make me very dizzy in the head ere I would join a church or an association limited to Unitarians. I doubt whether twenty visits to the States would persuade me to put on Unitarian fetters and bind myself to drag about with me, as my mark and sign, the corpse of an ancient controversy.

I may be somewhat prejudiced, but just now America is hardly the country I would go to for spiritual edification. It is, indeed, a wonderful country, and it has already bestowed great gifts upon the race. It has given us a Declaration of Independence, and fought a war for the abolition of slavery. It has produced a Channing, an Emerson, a Henry George, and a Phillips Brooks. But at the present time, so far as I can make out from its politics and literature, the highest benefit it can confer on the European nations is the terrible warning of its example. Surely, if one country beyond the rest is afflicted with the disease of *Intellectualism* it is the United States. We may see there, as no where else, the results of the modern "'cuteness" which is making England commonplace and vulgar. Huge railway-stations, vast hotels, mammoth steel-bridges are a poor exchange for Windsor Castle and Westminster Abbey. It is a dismal prospect. When I think of advertisements on Niagara, pirated and debauched editions of Ruskin, quack medicines and religions, Mormonism and lynching, oil-trusts, iron monopolies, wheat-corners, railway-kings and Tammany Hall—well, my hope of the Americans is that as they are nearest to social perdition they are, perhaps, nearest to repentance!

But there is no note of penitence in Mr. Hargrove and Mr. Clayden. On the contrary, they come with laudation and defiance. They are on the war-path. They have joined the men at Essex Hall who have been trying for years to make us all utter the Unitarian shibboleth, who are bent on making our Free Churches Unitarian churches and compelling those of us who cannot

accept Unitarianism to leave their communion. It is quite possible they may succeed; but I for one will not go without a struggle, and I hope I shall be forgiven for saying frankly what I think of the doctrine or group of doctrines to which we are to be expected to subscribe.

Having referred to Mr. Hargrove's story of the little girl at Montreal who did not know what the word "Unitarian" meant, Mr. Fripp said that the word "Christian" he knew as one of the sacred words of all civilised tongues. The word "Free" was English and homely, and "Liberal" was now English and a noble word associated with liberty and the results of liberty. But *Unitarian* had something learned and outlandish about it. It was pedantic, cold, unbending and incapable of glowing or stooping to common humanity. But even if they could get over its forbidding appearance there was little compensation to be found in the thing itself. Expand the word to the utmost, cram it, like a Gladstone bag, with new meaning, yet they could never make it not a negation. It expressed an attitude of hostility to a venerable doctrine of Christendom, which, however insufficient or superstitious, was a living and potent belief in some of the greatest periods of Church history.

A little sympathy would discover in that doctrine a sincere attempt to express the mystery of the Godhead and the divine suffering and self-sacrifice, living verities which alone satisfied the religious needs of mankind. A religion without mystery was not worth a straw, but Unitarianism abhorred a mystery, it liked everything clear cut. They had done well to expose the mysteries of darkness, to denounce superstition and priestcraft, to destroy credulity, to show the unreality of historical mysteries. They had cleared away the unreality which had gathered about the person of Christ, and distorted the features of patriarch and prophet. But of the *mysteries of light* they said little or nothing—the real deep infinite mysteries of existence, of creation, of life, of the soul, and of God. Miracles had not ceased, they were wrought daily in the outward universe, and in man's heart. The operations of God's spirit, His power over sinners, His redeeming mercies on hardened souls, the forgiveness of sins, the strength of duty, the rest and peace of faith—those things were beyond the understanding and past finding out. Of those things Unitarians said very little. Channing and Martineau spoke of them, but the real interpreters and disciples of those spiritual teachers seemed to him chiefly outside the Unitarian ranks. Mr. Fripp then spoke briefly of the truth of the Divine Sacrifice, which was foreign even to Channing and Martineau, but added that it was a subject which must be developed on another occasion. In conclusion, he repeated his contention that their Free Churches were suffering from Intellectualism, and said that as ministers of the Gospel their work was to see and prophesy and bless. Their eyes and hearts must be open to God. They must see and enjoy and lead others to rejoicing. They must contemplate and pray, and must spread the spirit of contemplation and prayer. Their message must be homely yet beautiful, simple and easy to understand, and yet wonderful and infinite.

In the discussion which followed, the Rev. E. R. Hodges said that he did not think they were suffering from too much intellect; there was in their body a great deal of quiet religious life.

The Rev. J. K. Smith said that he delighted in the name Unitarian. If Unitarianism was intellectual, it lay at the centre of manhood; man could only be religious because he was intellectual. Unitarianism had sprung originally from the denial of a prevalent doctrine, but now it stood for the truth of Unity in all creation.

The Rev. J. Page Hopps spoke humorously of the blessings that had come to him since he grew deaf; it had meant to him a renewal of youth and the possibility of sound sleep. But from the little he had heard of Mr. Fripp's paper he drew a lesson of tolerance of every variety of conviction in their fellowship.

The Rev. Ambrose Bennett said that he thought Mr. Fripp had put his finger on certain blots in the general attitude of their Free Churches, of which he had singled out "Intellectualism." But for himself he was not prepared to accept the antithesis between knowledge and pity, love and truth; they would get into a misleading position if too much stress was laid on such an antithesis. They must draw a distinction between conceiving religion in terms of knowledge and having the love of knowledge. They said their churches had an intellectual view of religion, but he did not find in those churches a great abundance of thought. Where theology was burning with life, kindling the thought of the best men to new interpretations of old truths, was not among them. They must not belittle knowledge or the service of the intellect; but to get it properly valued they must have that which was before knowledge—they must have real religious experience. Things must live before they can be rightly interpreted. Their great need was to understand what was meant in religion by revelation. When they spoke of revelation they usually understood something revealed to the intellect, definitions of God in terms of knowledge not necessarily bearing on the will or life; but revelation in religion must be regarded and interpreted as redemption. If they could see that the only purpose for which God revealed Himself was to redeem, to deliver man from the world of sin, then they would get religion out of the merely intellectual rut, and there would be living strength in it.

Mr. Wibberley said that the Unitarian name in which he had rejoiced for over a quarter of a century had never deprived him of any freedom of thought.

Mr. J. C. Warren said they could not separate their intellectual from their spiritual life. They would none of them wish their chapels to be stereotyped as Unitarian or to destroy their free trusts; but the vast majority of their members at the present time were Unitarians. He thought ministers made a mistake in being troubled about the name.

The Rev. H. Gow said that as a people they had not been moulded by the name they bore, and the people would not be altered by a change of the word. Mr. Fripp, with characteristic exaggeration, had, he thought, rightly described their people, and it might open their eyes to the danger from which they suffered.

The Rev. W. Whitaker said that the real power of the paper was not in its harping on the word Unitarian, but in the religious feeling thrown into it. They were familiar with several antitheses such as Mr. Fripp had put before them. The great lesson they had to learn at the present time was that of comprehensiveness. Unity in diversity must be their ideal.

The Rev. W. Lindsay said that at such Conferences they wanted papers to help them to get to the spiritual element in their religious life.

A cordial vote of thanks to Mr. Fripp, moved from the chair, closed the proceedings.

THE BUSINESS MEETING.

After lunch the business meeting was held, Mr. W. Evans, of Leicester, in the chair. The roll was called by the Rev. H. Gow, the secretary, who also read the reports from the churches of the district.

Mr. B. Dowson, as treasurer, presented the accounts, which, beginning with a balance of £26 4s. 10d. in hand, showed receipts amounting to £116 13s. 6d. from subscriptions, £50 14s. 7d. from chapel collections, and a total, including grants of £138 from the B. and F.U.A., and a legacy of £50 from the late Mr. Wragg, of Chesterfield, of £480 0s. 5d. The year closed with a balance of £21 10s. 7d. in hand.

The report of the Committee referred to the many ministerial changes of the year. The Rev. E. I. Fripp was welcomed on his return to his old pulpit at Mansfield, and the Rev. J. M. Lloyd Thomas to the High Pavement, Nottingham. The loss sustained by the removal of the Rev. A. Bennett from Chesterfield, the Rev. H. E. Haycock from Loughborough, and the Rev. E. A. Maley from Ilkeston was also recorded. More money had been spent and more work had been done than in recent years. The services held at Burton had shown some promise, and it was hoped that at Boston a minister might soon be appointed. The suggested appointment of a missionary minister, to have special charge of Ilkeston and Burton, would meet a real need, and the Committee hoped that the need would call forth both the money and the man.

On the motion of the Rev. E. I. Fripp, seconded by the Rev. J. M. Lloyd Thomas, the reports were adopted, and on the motion of the Rev. A. Bennett, seconded by Mr. W. Moss, J.P., the officers were re-appointed.

A welcome having been accorded to the Rev. V. D. Davis as representative of the British and Foreign Unitarian Association, and to the Rev. J. Page Hopps, a discussion ensued on the following resolution, moved by Mr. R. Briggs, and seconded by the Rev. J. K. Smith:—

That we, the delegates and friends of the North Midland Presbyterian and Unitarian Association, in Conference assembled, agree to appoint a District Missionary, whese duty shall be to assist in the general organisation of the smaller and weaker churches connected with the North Midland Association, and also help in the propagation of our principles in any large centres where our Committee may think desirable.

The resolution was carried, with only one dissentient, and a vote of thanks to the Derby friends for their hospitality, moved by Miss M. C. Gittins, brought the meeting to a close. The attendance, owing to the General Election, was smaller than usual.

THE EVENING SERVICE,

After tea a religious service was held in the Friar-gate Chapel, conducted by the

Rev. J. M. Lloyd Thomas, when the sermon was preached by the Rev. J. Page Hopps. Taking texts from the first and last books of the Bible, "In the beginning God created the heavens and the earth," "Behold, I make all things new," Mr. Hopps spoke of the new conception of Theism to which they were brought at the end of the present century, by the wonderful development of knowledge of the universe. It was, he said, the most vital question of the age how to harmonise belief in God with the thought of the universe which presents it as a unity, as a manifestation of one ever-present Power in every atom of its substance and mode of its life. Modern thought and discovery in science and philosophy had entirely shifted the centre of gravity. Science in its effort to reach the fountain of all life took them into the Unseen. It did not end with crude matter. The ultimate atom, or that which was just beyond it, appeared to be not matter at all, but a throb of force. In the beginning was the Word, they said. In the beginning was the thrill, said science; and they appeared to mean the same thing. The secret of life and form was in emanation from the unseen ocean of limitless power. So they reached that ether of which science told them, penetrating and pervading everything, a subtle spirit, which at every instant made matter possible, and out of which on the higher planes thought and imagination came. Hence psychology was destined to be the master and interpreter of all sciences. The Unseen was not a Hereafter, but a Herein. Behind all manifestation was life; behind all matter, spirit; behind man, what they called God. So they came to a vast conception of Unity, the conception of a living Universe, intelligent in every part, from mineral to man; and they passed from the transitory to the eternal. The Eternal Spirit was in that body of Nature. God was well indicated by the phrase "the Eternal not ourselves which makes for righteousness"; but no less truly they could say, "the Eternal not ourselves which makes for beauty, or culture, or electricity, or love, or anything else that Evolution meant. God was the real substance, the Source of all life, the condition of all law, the assurance of all progress. Therein they saw the meaning of the word Father as applied to Him. Evil was inseparable from creation by evolution; it was either good on pilgrimage, or a perverted form of life, probably self-adjusting. The failure of man to reach the highest was not a thwarting of God, only a thwarting for a time of man. In the light of such thought of God the old creeds fell away; they understood man, revelation, miracle and the spiritual world. All things were made new.

The second part of Professor Peabody's sermon on "The Church of the Spirit" we regret to be obliged to hold over until next week.

To Correspondents.—Letters, &c., received from the following:—E. H. C.; F. E. C.; A. H.; C. J. H.; E. R. H.; J. M. K.; E. W. L.; H. J. M. (thanks); J.E.J.; C. R.; E. S.; A.W. Now that the season of great pressure on our space has come again we must beg of correspondents to let their letters and reports be as concise as possible.

UNITARIAN HOME MISSIONARY COLLEGE.

Address by Rev. Principal Gordon, M.A., on the "Tercentennial of a Name."

The new Session was opened on Wednesday with an address by the Principal in the Memorial Hall. Mr. James R. Beard, J.P., President, occupied the chair, and briefly introduced the object of the meeting. He then called upon the Rev. Principal Gordon to deliver his address.

Principal Gordon prefaced his Address with some learned remarks as to how our English chronology was fixed, stating that the present century would not end until Dec. 31 next. The year in which we are now assembled happens to be the Tercentennial of the first known appearance of the Unitarian name; and the very month coincides. How the term Unitarian originated we may conjecture, but we do not know. In vain do we search for it, til we come across a decree of the Transylvanian Diet at Lécsfalva, in October, 1600, when *Unitaria Religio* (the Unitarian religion) was first recognised as such. I do not think that the Unitarian name was devised by its friends; they certainly did not readily or rapidly adopt it. It was deliberately intended to bring the reformers of Christendom and the followers of Mohammed under a common term of reproach. Certainly, at a later date we find it in customary use as the received translation of the Arabic *Muahid*; and as such it crops up in our own literature, in Gibbon's pages, in Wesley's well-known intercessory hymn, and more recently in one of Pusey's treatises. Be all this as it may, there came a time when the Unitarian name was first tentatively, then formally, adopted by our Hungarian brethren as their official style and title. I first find it in the official records of their mother-church, at Kolozsvar, in 1637. Next year (1638) it took the public and authoritative position among them, which it has ever since retained.

The year 1638 is a memorable date in the history of two Churches of our own faith—the Church of Poland and the Church of Hungary. It carries very different associations in the two cases. In Poland, 1638 was virtually the year of doom; in Hungary, 1638 was practically the year of establishment. The key to the rise, as well as to the fall, of the Church in Poland is to be found in the fact that its history is the record of one long-continued struggle with the Jesuits. But for the intrigues which began with the arrival of the Jesuits in Poland in 1558, the anti-Trinitarian section of Protestants would not have been forced into separation, as the Minor Church, in 1565. The Polish Church never adopted the Anti-trinitarian designation. Along with a firm adhesion to the supremacy of the Father, it cherished the adoration of our Lord, on grounds not very dissimilar to those in which Roman Catholics defend the adoration of our Lady. In 1569 a Polish noble, John Siennynski, for the improvement of his estate, laid out the plans for a new town which he called Rakow. He had become a Calvinist, but he invited settlers of every sect to the free exercise of their own religion. Perhaps this was due to the fact that his wife was already in strong sympathy with the Anti-trinitarian movement. Among the first to seize the opportunity was a little band of Anti-trinitarians, led by one of the most remarkable men of his day, Gregory Pauli, originally a Calvinist. His ideas of reform were not merely theological, but social and economic as well. He died in 1591. Eight years later, a strong effort was made by public conference to wean the Anti-trinitarians of Raków from the error of their ways, but the discussion had an unexpected result. James Siennynski, son of Raków's founder, joined the Minor Church in 1600. In 1602 he established a famous college there. Teachers of eminence and liberality were brought together from various parts of Europe; scholars rapidly poured in, and it was no uncommon thing during thirty-six years for the college roll to include a thousand names, three hundred of them representing the flower of the Polish aristocracy.

Needless to say, the Jesuit gaze was fixed upon it with enmity, and longing for some means of compassing its downfall. In 1638 two thoughtless lads flung pebbles at a wayside crucifix of wood, doing it some damage. Their parents soundly chastised them. But the matter was brought before the Diet at Warsaw, and urged as involving the whole community in a heinous crime. On the roof of the great hall, in what is now the Governor's official residence, Kielçe, a contemporary painting by Dolabella, the Court painter, represents the sitting of the Diet. On May Day, 1638, the decree was passed, proscribing the teachers of Raków confiscating its church and its printing press, and dooming its college to demolition. In 1660 our Polish co-religionists were compelled either to renounce their religion or to become exiles from their homes.

The Hungarian Church had wavered more than once between alternatives of framing a policy of its own, or following in the wake of the Church of Poland—a Church which certainly took the lead in learning and culture, perhaps also in wealth. Daniel Beke was elected Bishop of the Hungarian Church in 1636, and at a Synod convened by him in 1638, the Unitarians achieved a united front, presented a common confession, and obtained from the Diet, under a Calvinistic Prince, the ratification of their place among the received religions of the country. Never since then has this position been questioned, even in the bitterest times of persecution. At this point appears, for the first time in history, a document with the heading, *Confessio Fidei Secundum Unitarios.* Yet it was not from Hungary that the bequest of the year 1600 came to Western Europe, and reached our own shores. By a strange irony of fate, we have derived the Unitarian name from the exiled Poles who never, even in exile, adopted it as their own. Andrew Wiszowaty, the grandson of Socinus, rallied the fugitives from Raków in 1638, and, after many heroic endeavours on their behalf, piloted to Holland the main body of them in 1660. Obtaining the willing services of a learned printer at Amsterdam, he projected in 1665 the series of Latin folios which were intended to secure for his faith, through the press, a hearing denied to it from the pulpit. On the general title-page the series is described as the Library of the Polish Brethren. Then come the words, added unquestionably by Stanislaus Lubieniecki, editor of the first volume of the series, *quos Unitarios vocant*, "called, by

other, Unitarians." Both Wiszowaty and Lubieniecki would have preferred, as their writings show, phrases such as "simple Christians," "mere Christians," "Catholic Christians." In this they did but express the tenacious sentiment of the body they represented. Within the limits of that body, these phrases were perfectly intelligible; they meant not many things, but one thing. But in Holland the exiles had taken in hand the task of introducing the views of their representative men to a public. From that public they sought the justice of which they had at home been ruthlessly deprived. Hence they yielded so far to the teaching of events as, for literary purposes at any rate, to pay some heed to the lesson of Hungary.

Precisely similar in its motive was the first presentation of the term in English print—namely, in 1687, in the title of the "Brief History of the Unitarians, called also Socinians." It was to avoid the suspicion of a narrowness, applicable only to a school, that the name was adopted in England, which in Hungary had stood since 1600 for a religion, since 1638 for a church.

At the conclusion of his address the Principal announced that the Durning-Smith Scholarship had been awarded to Mr. Herbert McLachlan, and that Mr. Henry Dawtrey had passed the examination for the Gaskell Scholarship. He also announced the syllabus of work for the coming session. After a very hearty vote of thanks had been accorded to the Principal for his address, the meeting terminated.

PROVINCIAL LETTER.

LONDON.

The position and prospects of the Unitarian or non-subscribing congregations in and about London at the close of the nineteenth century—that is my theme. But, first, let me say something about their past.

In the middle of the eighteenth century there were twenty-four of these congregations, most of them situated in the centre of the present city. During the latter half of that century the drift of population and other causes led to the extinction of about half their number. Another diminution in the same ratio occurred before 1850, and but for newly founded congregations, the roll would then have been small indeed. As it was, the old Presbyterian survivors had been supplemented by Theophilus Lindsey's church in Essex-street, and Vidler's in South-place (both founded last century); and by the churches at Little Portland-street (1824) and Brixton (1839). The roll also included another central congregation—at Clerkenwell—and a Domestic Mission Centre, now George's-row.

During the latter half-century, and especially in the last quarter, there has been a considerable addition to the number, in spite of the loss of several, such as the Clerkenwell congregation—extinct in the seventies—and that at South-place, which has become an Ethical Culture Society. Including the Croydon and Richmond congregations which arose from the labours of Londoners, and which are, indeed, sufficiently near the metropolis to be conveniently reckoned in, we find ourselves with thirty-one worshipping societies in all.*

Some of these are very small, and but poorly equipped; though the recently-raised fund will enable the district society to make great improvements in these respects. The Permanent Loan Fund which is now being organised will no doubt, be of great assistance to future congregations; but this is the only financial endowment—say £300 annually—which has accrued to the London movement as a whole, and the form of its application is limited, as its title shows. I believe but few of the separate congregations have any financial endowment.

The old central congregations have by this time mostly died, or moved out towards the suburbs. Little Portland-street is the only congregation in the West Central district (the Welsh services at Essex Hall hardly form an exception); and the George's-row Mission is the only congregation in the East Central district. Of the twenty new congregations added during the last fifty years, about three-fourths are north of the Thames. The new southerners are almost entirely the creation of the last twenty-five years.

The policy of planting-out in the suburbs was one that was urgently called for, unless dense masses of people were to be left in ignorance of our gospel. It has been pursued under many difficulties, and at an outlay considerable for us; and it has naturally had some failures. But, on the whole, it may be said that, where a persistent and generously supported effort has been made to found a new congregation, it has met with at least so much success as is represented by a permanent group of worshippers with a settled ministry, and with allied institutions carrying on a measure of benevolent and educational work.

There are some exceptions, and one of the problems of the new century will be how to prevent their recurrence. That with regard to the more desirable "residential" localities there is not any insuperable difficulty is shown by a sufficient number of instances. Given an efficient ministry and a fair measure of support in the early years, there seems no reason why a living congregation should not be gathered in any such neighbourhood. I am aware these postulates are not always granted, and the result is only as might be expected.

But the case is different with regard to the areas of population where "mean streets" abound. All denominations feel the difficulty. I believe that Mr. Charles Booth's new volume, which is to deal with religious agencies at work among the people of London, will considerably surprise a good many of our friends, by showing that it is by no means the unorthodox type of teacher alone who in the midst of the crowded districts is a voice crying in the desert. There is no comfort in this—except that we are not to think, when "success" is denied, that some calamity has befallen us that has not occurred to others; the question is how we or they may overcome the difficulty, and be true religious helpers of the toiling millions. It appears undeniable that the ordinary form of church organisation is a failure when this class of the population is considered. On the other hand the eleemosynary element in missions to the very poor renders that form of religious activity more than questionable when the great bulk of workpeople is in view. The crying need of the time is for a mission—better called by some other name—which will do on the part of the new faith what the friars did for the old, and what some exceptional men have in our own century done for the belated "orthodoxy" that is assuredly passing away. It is not a question of money, but of special personal genius.

Meanwhile it is no easy thing to maintain the churches, old or new, in other districts. I need not go into particular cases here. In regard to many of our congregations it must be confessed that their work is confined within a small compass, whether as regards the number of minds affected by their teachings, or comforted by their benevolence; and it is not with all of them a true excuse that the means at command are too scanty, unless among the means we include a clear perception of the demands of the church, and hearty and devout self-denial in fulfilling them. The amount of good work done in certain directions by some of our people and ministers is quite remarkable. The fact that these forms of useful activity are not superficially allied to the church must not blind our eyes to the truth, first, that they are really useful, and, secondly, that they rest upon the sense of duty fostered by the teachings with which our services render the workers familiar. In many branches of educational and philanthropic work our people are still singularly active, as of old. When they cease to be so, the glory will indeed be departed. Politics, national and civic, claim a large part of the time and the energy of others, and usually, if our congregations are not large they nevertheless include some of the foremost social reformers of the district. Reflecting on these things, so as to obtain a just view of the situation, one may say that there is real life, if not an abundance of it, amongst us.

We must not, however, let any reflections of the kind blind us. If our congregations are to live it must be as congregations, not as ghosts of them with lists of "known adherents," or "non-attending subscribers" somewhere in the rear. Few of our churches, I fear, are entitled to boast much of their normal condition. An intelligent stranger would not, as a rule, carry away the impression that here are a people caught up into a great strong current of life. I am not now charged with a discussion of the particular types of doctrine represented in our pulpits. Substantially, I believe them to be closely convergent towards the simplest and, as we believe, the most effective principles of the gospel of Jesus Christ. But if I had to report what I have seen as to the effects of types of doctrine, I could easily cite instances where the most "advanced" was as evidently dynamic as the most "conservative" could be, and no less easily where both "advanced" and "conservative" were equally ineffective. Churches live by the spirit, not by the letter.

It is the fate of all who engage seriously in the work of life to see those whom they have regarded as leaders and champions, one by one pass away, leaving

* The sketch 'London Unitarians and the Churches where they Worship" gives pretty full details; it has been republished from the "Book of the Bazaar," and may be had at Essex Hall, price 6d.

behind them a void that nothing seems capable of filling. It was assuredly so in the times of our fathers, though we may forget it; and it is so in our times. Within the last decade or two we in London have witnessed the departure of a remarkable succession of men, whose character and ability would shed lustre on any movement with which they were connected. When only one such is taken from a little congregation the loss is felt severely; when it is a strong and gifted preacher who goes, or an inimitable writer, the feeling that naturally arises is one almost of despair. Where are the fine speakers, the brilliant writers, the ripe scholars—where the men of high social standing, of wide culture and ample fortune to match? Casting our glance along the obituaries of the past years one might easily justify such plaintive exclamations, and feel that it could not be that so many and so good could be taken and yet leave many and good behind.

But sensible as we must be of our losses, I for one refuse to admit that the abounding young life of which we have seen so much in London lately is anything but the brightest augury for the coming century. We have still with us men and women who will rank amongst the choicest models for another age; our ministerial ranks are nearly complete; and our community was never more united than now. I hope next year's meetings and services will effectually stimulate us to make the most of our resources. Arrangements are already contemplated which, if carried out as designed, will serve to summon and weld together our forces for efforts worthy of our cause. It will be well if in the weeks that remain of the old century we all become more sensible of the rich inheritance bequeathed to us by the good souls that have gone to rest, and hallow ourselves anew to serve God and man as fully as we can in our time.

W. G. Tarrant.

"DUTY": A MUSING.

BY THE LATE ROBERT LEIGHTON.

I reach a duty, yet I do it not,
And therefore see no higher; but if done,
My view is brighten'd, and another spot
Seen on my moral sun.

For, be the duty high as angel's flight,
Fulfil it, and a higher will arise,
E'en from its ashes. Duty is infinite—
Receding as the skies.

And thus it is, the purest most deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

Were it not wisdom, then, to close our eyes
On duties crowding only to appal?
No: Duty is our ladder to the skies,
And, climbing not, we fall.

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers.
Export Oilmen.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Harvest Thanksgiving Services.

A number of Harvest Services are reported this week, and since our available space was exhausted, we have received further reports of similar services from Aberdare, Ainsworth, Stamford-street (Blackfriars), Chatham, Upperthorpe (Sheffield), Newark, Tamworth, and Walthamstow.

Atherton.—Since May last Chowbent Chapel has been more or less in the hands of decorators, carpenters, plumbers, glaziers, upholsterers, &c. The rich old oak remains untouched, but the chapel has been re-floored, new leaded windows of suitable tint have been put in throughout, new gasaliers fixed up, the vestry enlarged, and the main entrances to the chapel made more convenient. The choice decorations on walls and ceilings are in keeping with the old building. Two sons of a former minister (Dr. Harrison), namely, Messrs. John and G. Harrison, of London, have shown their affection for the old place by carpeting all the aisles and stairways with a moss-green patterned Brussels, which admirably matches the old dark oak. Mrs. Eckersley has recushioned the three pulpits and the Communion seats in rich plush. Mrs. Smith, of Victoria House, has presented a handsome flower vase for the communion table, the Ladies' Sewing Society have given enough to furnish the vestry and fit up the chapel vestibules, and the young people of the Sunday-school have presented a strong and beautiful folio edition of the Revised Version of the Bible, in large type, for use in the pulpit. On Sunday morning last, the many improvements in the chapel now being complete, the service and sermon were special to the occasion. Mr. Charles Eckersley, J.P., a member of the congregation, has offered to the chapel trustees a new organ. This generous gift was cordially accepted, and the new organ, which is to be worthy of the chapel, is now being built, and is expected to be ready in January.

Boston.—Last Sunday evening the Rev. J. K. Smith, of Belper, conducted the service in the Unitarian Chapel, Spain-lane, and preached an impressive sermon on "God's Guidance."

Chelmsford.—Harvest Festival Services were held on Sunday, the preacher being Mr. E. John Harry.

Crewkerne.—On Thursday, Sept. 20, the chapel, which has been closed for some weeks to enable the re-seating and renovation of the building to be carried out, was re-opened for public worship. The old-fashioned pews have been done away with. The new seats are in pitch pine, with choir stalls of the same material, close by the organ, which is now undergoing renovation and improvement. A new pulpit in pitch pine, and a new lobby have also been provided. The comfort of worshippers will be much enhanced by the wood block flooring now laid down, and improved heating apparatus. Another improvement is the colouring of the walls. The cost of the re-seating (£250) is being borne by Mr. W. Blake, of South Petherton. The cost of the other improvements (about £100) by Mr. E. J. Blake, of Crewkerne. There was a well-attended service in the afternoon, at which dedicatory prayers were offered. An appropriate sermon was preached by the Rev. J. E. Odgers, of Oxford, and other ministers taking part in the proceedings were the Revs. T. B. Broadrick, J. Worthington, E. Parry, A. Sutcliffe, and H. S. Solly. A public meeting was held in the evening, Mr. E. J. Blake in the chair. An interesting address was given by the Rev. A. N. Blatchford, of Bristol, on the subject of the freedom of the Unitarian faith. He said he rejoiced that the old days of misconception and of bitter feeling between different religious denominations were passing away. Although this old meeting-house stood before them in a new dress, it still represented the old convictions handed down to them through centuries. The Rev. J. E. Odgers touched on the history of Unitarianism in Crewkerne. Amongst the glorious band of ministers ejected through the Act of Uniformity was Mr. Tompkins, who ministered in that chapel for some time. James Stephenson, the ejected vicar of Martock, fled to Holland, and after qualifying there as a medical man, returned and practised here as such, also performing the duties of a minister. The chapel was put into trust in 1733, but he was inclined to believe there had been an earlier chapel. William Blake, the elder, became the minister in 1754, and after a service of forty-five years he was succeeded by William Blake the younger. The former was the great-grandfather of both the chairman and himself (the speaker). The latter died in 1821. To show the broadness of the views held by former ministers, Mr. Odgers remarked that William Blake, sen., was a Trinitarian, while his son was a definite and advanced Unitarian, and there was no reason to think that the former absolutely disapproved of his son's views. It was the duty of the congregation to keep unimpaired this freedom of thought. Other speakers followed, including Mr. C. Conway, of Ringwood, representing the Southern Association, and the Revs. J. Worthington and H. S. Solly. On Sunday, Sept. 23, the Rev. J. E. Odgers conducted services held to celebrate the anniversary of the Sunday-school.

Elland.—On Sunday last, Sept. 30, the Harvest Festival Services was held in Christ Church, the preacher being the Rev. James Taylor, minister of the church. The attendance in the afternoon was only moderate, but in the evening there was a large congregation, the church being nearly full. The church was very prettily decorated, and there was a good array of fruit and flowers. The receipts from collections and the sale of fruit, &c., amounted to about £3. A lecture by the Rev. Charles Hargrove, M.A., of Leeds, on "The Passion Play at Ober-Ammergau and some of its Lessons," announced for delivery on Tuesday evening, Oct. 2, is deferred to Oct. 23. The inaugural meeting of the Literary Guild and Social Union was held on Tuesday evening, Sept. 25, Mr. and Mrs. R. H. Fletcher being host and hostess, and a very pleasant evening was spent.

Exeter.—The members of the George's Chapel Social Circle had the pleasure last Saturday of a visit from Miss Tagart. After tea Lady Bowring, who presided, explained that their circle had gladly accepted an invitation to affiliate with the Central Society in London. Miss Tagart then gave an address on the work of the Central Postal Mission and Unitarian Workers' Union. They were, she said, doing pioneer missionary work. The reading circles in connection with the Postal Mission had exercised an enlightening influence, while the summer excursions, in which members of other churches took part, were a great success. By the loan of books to small town and village libraries much excellent educational work had been done, and gifts of books for this purpose would be gratefully appreciated. They did not set out to make converts, but what they wanted was to help people to lead a higher intellectual life and to make them better citizens.

Halstead.—A Harvest Thanksgiving Service was held on Sunday last, when Mr. W. H. Shrubsole, F.G.S., of London, occupied the pulpit. There was a good display of samples of corn, fruit, and other seasonable products of the district, tastefully arranged. The unusually large attendance was a cause of special gratification; and it was observed that many of the adults present were those who, in their childhood, had attended the once flourishing Sunday-school. Although the weather was wet, both the congregation and the collection were the largest that have been for many years. The services of the orchestral band, conducted by Mr. Finch, in leading the singing, and in playing selections of classical music as voluntaries, were much appreciated.

Ilkeston.—On Saturday, Sept. 22, on the eve of his leaving for Nantwich, the congregation made a farewell presentation to the Rev. E. A. Maley and Mrs. Maley, consisting of a handsome portmanteau, and a flower vase and glass. Mr. Shaw made the presentation, and the Revs. J. Birks and W. Lindsay expressed the sympathy of neighbouring ministers. Mr. Maley said that what attracted him to Nantwich was that they had a school. That was the great need of a church, and he urged them to do their best at Ilkeston to have one. The money spent on the chapel had all been raised, and they were free to start on the fresh effort. He asked them to remember, when their new minister came, that he was not their servant, he was God's servant. Their endeavour was not to proselytise, they stood for something freer and better, a home for those who could not be bound and tied by creeds. The cause they had was not their own little cause, it was God's great cause as represented there in the Unitarian body.

Liscard.—Anniversary services were held in the Memorial Church last Sunday, the preacher being the Rev. James Crossley, of Birkenhead. The same special order of service was used as at the opening of the church last year.

London: Bermondsey.—After the quarterly social gathering of the Band of Hope on the 25th ult., a public meeting was held, at which a number of parents and friends were present. The President, Mr. J. C. Pain presided, and addresses were given by the Revs. T. E. M. Edwards and F. Allen, and Mr. W. G. Dannell (of the Southwark Band of Hope Union). Twenty-six prizes were distributed by Mr. Edwards to members who had

attended regularly since the beginning of the year. The Secretary, Mr. A. W. Harris, explained that it had been decided to award prizes at this meeting instead of at Christmas as usual, owing to the Band of Hope officers having received notice from the Church Committee that the church would probably be closed after Sept. 30; but as at the last moment they learnt that arrangements had been made for Mr. Edwards to take temporary oversight of the church, they were glad to be able to announce that meetings would be held as usual, at any rate for the present. Harvest Festival Services were held last Sunday and were very successful, in spite of the inclement weather. At the close of the services, which completed the temporary engagement of the Rev. D. Amos, he was warmly thanked for his services.

London: Stratford.—Harvest Festival Services were held on Sunday last, conducted by the Rev. T. E. M. Edwards, who preached in the morning on "Lessons from the Harvest" and in the evening on "The Joy in the Harvest." The church was tastefully decorated with corn, fruit, flowers, and vegetables. The congregations were good, especially in the evening, when the church was comfortably filled. The singing of the hymns, led by the choir of the Young People's Guild, was heartily joined in by the congregation, besides which some anthems were well rendered by the choir.

Loughborough. — On Wednesday evening, Sept. 26, the members of the Victoria-street Church held a farewell soirée in the schoolroom, to publicly bid farewell to the Rev. H. E. Haycock, who is leaving Loughborough for Chester. In the course of the evening, Mr. Haycock was presented with a gold watch and chain from the members of the church, and an album from the teachers and scholars in the school. Mr. W. Moss, the Rev. H. Gow, B.A., and Mrs. Wright took part in the presentation. On the following Sunday Harvest and Farewell Services were held; in the evening the church was fairly well filled. Mr. Haycock, in an able discourse, made special reference to his eight years' ministry with this church, and at the close bade farewell to the members and friends.

Manchester: Strangeways.—The parents' annual party in connection with the Sunday-school was held on Wednesday evening, Sept. 26. The attendance was adversely affected by the wet weather and the preparations for the elections. After tea the Rev. W. R. Shanks, as chairman, addressed the meeting on the work of the past year and the prospects of the school. Songs and duets were agreeably rendered by members of the choir. The Rev. W. H. Burgess, B.A., of Accrington, gave an address, and presented over twenty certificates won by scholars at the recent M.D.S.S.A. examinations. A dramatic sketch, cleverly played by three members, brought the meeting to a close.

Newcastle-on-Tyne: Church of the Divine Unity.—In closing a sermon on "The Opportunities of Man," the preacher, the Rev. Frank Walters, said that the vanished days of a life of faithfulness could never perish, they became blessed memories, they entered into the character, they survived as divine influences. Referring to the death of the Rev. John Slater, Mr. Walters went on to say: My friends, these thoughts recall the memory of one who has just passed away, one very near and dear to so many members of this church. He was a child of our church; his earliest religious influences were received within these walls. Years ago he left us in the enthusiasm of youth to enter upon his life-work; he left his sanctuary where he had consecrated himself to God, to become a minister of religion and a faithful servant of Jesus Christ. Ever since the record of his life has been one of unremitting service and constant fidelity. In a course of simple, unostentatious labour he followed his Master, and devoted himself to the cause of that Gospel which was so dear to his heart. Just as he was entering upon the evening of his life, he has been suddenly called away—called from his earthly toil to his heavenly reward; and to this faithful minister of Christ, just as gladly as to the most renowned leader in the army of the living God will be given the welcome: "Well done, good and faithful servant, enter into the joy of thy Lord." At the conclusion of the sermon the "Dead March" was played on the organ, the congregation standing reverently in their places.

Richmond.—On Sunday next Harvest Thanksgiving Services. Offertories for Indian Famine Fund. At the morning service Protab Chunder Mozoomdar will preach.

The South Wales Unitarian Association.—The autumnal meetings of the above Association were held at Dowlais on 27th ult., when there was a fair muster of ministers. At 11 A.M. the ministers and delegates met, and several topics of interest were discussed. The question of the *Ymofynydd* (the Welsh "Inquirer") was brought forward, the editor, the Rev. J. Hathren Davies, having announced his intention of resigning his post at the end of the current year, a resolution was adopted unanimously, expressing the warmest thanks of the Association to Mr. Davies for his faithful services as editor during the long period of thirteen years. The Revs. David Evans and T. Arthur Thomas were then appointed to take Mr. Davies's place as joint editors, to commence with the new year. Reference was made to the heavy debts on several of our chapels. Some of the reports were sad in the extreme, the debts, like a nightmare, weighing down the spirits of the good people. The matter was regarded as urgent, and the hope was expressed that the Glamorganshire ministers would give their best attention at their next meeting. The due celebration of the advent of the New Century was touched upon, but nothing satisfactory was done. It is to be hoped that the question will not be allowed to drop, as it is not likely that any of us will have such a chance again. On Wednesday evening, after a Communion service, at which the Rev. John Davies, Altyplaca, officiated, two sermons were delivered, and on Thursday, at 2.30, two more, and two again at 6.30. The attendance on Wednesday was somewhat scanty, probably owing to the sudden downpour of rain, and the fact that a political meeting was held close by; but on Thursday the meetings were all that could be desired, and it is to be hoped the good seed soon will bear fruit a hundredfold.

Warwick.—On Sunday last, amid bright and tasteful decorations, the Harvest Festival was held in High-street Chapel, the minister, the Rev. A. M. Holden, preaching in the morning on "Joy" and in the evening on "Thankfulness," and suitable hymns, &c., being sung. Collections for the Indian Famine Brahmo Somaj Fund realised £3 9s. 4d.

Yeovil.—Last Sunday very successful Harvest Thanksgiving Services were held, showing that there are at length some signs of hopeful revival here. The chapel was most beautifully decorated, a few willing workers having been engaged in their task all through the previous week, with a result that would have surprised those who have known the building only under the cheerless and depressing circumstances that have too long distinguished its appearance. In the morning service was conducted by Mr. W. B. Matthews, of Bridport, who has now the place under his charge, and who has undertaken the journey thither nearly every Sunday since last February. In the evening the preacher was the Rev. H. S. Solly, of Bridport, whose father began his ministry here in the year 1840. Heavy rain had thinned the congregation in the morning, but it was fine at night, and the seats in the chapel were then well filled, and the special hymns were sung heartily and with good taste. On the following Monday evening a tea-party was held in the Victoria Room, at which Mr. Matthews was again present, and a very pleasant and encouraging evening was spent. It may interest Postal Mission workers to learn that an advertisement in *Pullman's Weekly* has lately brought a highly valued helper to our cause in Yeovil.

BIRTHS.

Thornely—On the 29th Sept., at 60, Herne Hill, S.E., the wife of William Thornely, Jun., M.B., of a son.

MARRIAGES.

Hadfield—Cunliffe—On the 22nd Sept., at Dunham-road Chapel, Altrincham, by the Rev. Dendy Agate, B.A., Robert Walter Hadfield, M.R.C.V.S. (Melbourne, Derby), fifth son of the late John Hadfield, of Altrincham, to Jessie, second daughter of the late George Cunliffe, of Arnside and Bolton.

DEATHS.

Lister—On the 2nd Oct., at 6, Stanhope-street, Hyde Park, George Daniel Lister, of Lloyd's, aged 62.

Winser—On the 2nd Oct., at 7, Arboretum-street, Nottingham, the residence of her uncle, Franklin Winser, Rose, the daughter of Albert and Mary Winser, of Ratsberry, Tenterden, Kent, aged 28 years.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Our Calendar.

SUNDAY, October 7.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "What I can do," Rev. Frederic Allen; and 7 P.M., "Getting hold of the Truth," Rev. T. E. M. Edwards. On Sunday, the 14th, at 7 P.M. (Anniversary Services), Rev. Protap Chunder Mozoomdar on "Universal Religion."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. H. Woods Perris.

Forest-gate, corner of Dunbar-road, Upton-lane. 11 A.M. and 6.30 P.M.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Brooke Herford, D.D., and 7 P.M., Rev. Edgar Daplyn.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. Ellis.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Harvest Thanksgiving.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. Perris, M.A., and 7 P.M., Rev. P. H. Wicksteed, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. (Service for the Young), and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M., Protap C. Mozoomdar, and 7 P.M., Rev. S. Farrington. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., "In God's Keeping," Mr. Lucking Tavener, and 7 P.M., "For the Son of Man's Sake," Morton Barnes, B.A.Cantab.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. Rev. T. E. M. Edwards, and 6.30 P.M., Mr. E. Capleton.

Wandsworth, Unitarian Christian Church, East-hill. 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church Hall, Stanley-road, 11 A.M. Rev. J. Morley Mills, and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. Burrows.

EASTBOURNE, Masonic Room, Gildridge Hotel, by the Railway Station, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. ALEX. WEBSTER.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.
RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. A. HERMANN THOMAS, B.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
EVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M
YORK, St Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "The Religion of Unitarians not a Mere Negation," MORTON BARNES, B.A.Cantab. Tea at Six o'clock. All welcome.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 7th, at 11.15, J. A. HOBSON, M.A, "John Ruskin, Revolutionist." Concert at 7.

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A MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX-STREET, STRAND, LONDON, on TUESDAY, October 23rd, 1900. The Chair will be taken by the President, Sir JOHN T. BRUNNER, Bart., at Four o'clock. Mr. P. C. MOZOOMDAR will give a Short Address, at 5 o'clock, previous to his departure for India.

Any NOTICES of MOTION by Members should reach the Office on or before Saturday, October 13.

W. COPELAND BOWIE, Secretary.

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The TWELFTH ANNUAL MEETING will be held at the FREE CHRISTIAN CHURCH, HORSHAM (Worthing-road), on TUESDAY, October 9th.

RELIGIOUS SERVICE 11.30 A.M. Preacher, Rev. FRANK K. FREESTON, of Essex Church, Kensington.

The INTRODUCTORY SERVICE will be conducted by the Rev. EDGAR M. DAPLYN, of Hampstead. Collection in aid of the Funds of the Assembly.

LUNCHEON at the ALBION HALL, 1 P.M. BUSINESS MEETING in the Free Christian Church, 2.15 P.M., the Rev. W. G. TARRANT, B.A., President, in the chair. TEA at the Albion Hall, 4.45 P.M. POSTAL MISSION MEETING in the Schoolroom, Worthing-road, 5.30 P.M.

PUBLIC MEETING in the Albion Hall, at 6.30 P.M. Chairman, EDWIN ELLIS, Esq., J.P., C.C., supported by W. BLAKE ODGERS, Esq., Q.C., Revs. W. COPELAND BOWIE, M.L.S.B., EDGAR M. DAPLYN, S. GARDNER PRESTON, H.S.B., and others.

Tickets for the Luncheon, 2s.; and Tea, 9d. (after Oct. 2nd the price will be 2s. 6d. and 1s.), may be obtained of the Church Secretaries; of Mr. PHILIP GREEN, at Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec,

TIMES OF TRAINS.—L. B. and S. C. Railway,—a fast train at ordinary fares leaves London Bridge at 9.40 A.M. for Horsham; this train does *not* run from Victoria; but friends travelling by the 9.13 from Victoria can change at Sutton into the fast train from London Bridge. Cheap Return Tickets (3s. 9d.) are issued for the 8 A.M. train from both Stations.

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EAST CHESHIRE CHRISTIAN UNION.

The ANNUAL MEETING will be held in MANCHESTER, on SATURDAY, Oct. 13th, 1900. Service in Cross-street Chapel at 3 P.M. Preacher, Rev. JOSEPH WOOD, of Birmingham. Business Meeting at 4.30. Public Tea in Lower Mosley-street Schools at 5.30.

PUBLIC MEETING in the Memorial Hall at 6.30. Chairman, JOHN DENDY, Esq.; Subject, "Our Unitarian Message to the People." Speakers, Rev. J. C. STREET on "What we think of Christ and his Teaching"; H. CHATFEILD CLARKE, Esq., on "What we think of Man and his Duty"; Rev. J. MORGAN WHITEMAN on "What we think of the Bible."

Manchester and neighbouring friends cordially invited to give brotherly support.

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NOTES OF THE WEEK.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.—Mr. Ion Pritchard acknowledges receipt of the following donations :—Amount already acknowledged, £2,422 3s.; Readers of the *Christian Register*, Boston, U.S.A. (additional), £82 1s.; Dundee Church, £1 8s.; Horsham Church, £1; Alfred Clarke, 10s. 6d.; S. T. W., £1; Collecting box at Hôtel de la Poste Bérisal, Switzerland, £1 10s.; T. K., 2s. 6d.; Class Collection by Miss Ethel C. Lake, 3s.; C. B., 5s.; C. N., 10s.; K. F., £1; Readers of *New Kingdom* (additional), 18s. 6d.; Mrs. A. Lloyd Thomas, £1; Upperthorpe Chapel, Sheffield (additional), £1 3s. 6d.; Mrs. Jevons, (additional), £1 15s.; West Grove Church, Cardiff, £4 18s. 5d.; the Rev. J. Estlin Carpenter, M.A. (additional), £5; Harvest Festival at Upper Brook-street Free Church, Manchester, £6 5s.; Ditto Sunday-school, 17s.; C., £10; Richmond Free Church, £13; F. S. Johnson (Hamburg), 5s.; total, £2,556 16s. 5d. Will friends kindly note that the Fund is now closed.

THE coming week is crowded with events of special interest to our people. On Monday the new session opens at Manchester College, Oxford, with an address by Mr. R. D. Darbishire, an old student, and a devoted friend of the College, for many years its lay-secretary, one in whom by heredity and by life-long conviction the spirit of the College may be said to be incarnate. On Tuesday evening is the first of the Rev. J. Estlin Carpenter's lectures at Essex Hall, in the course on "The Bible in the Nineteenth Century." On Wednesday the autumnal meeting of the British and Foreign Unitarian Association is to be held at Sheffield, followed on Thursday by the bi-centenary celebrations at the Upper Chapel. Particulars of these meetings will be found in another column, as also a further notice of Mr. Manning's history of the Upper Chapel, to which we referred last week. The overflowing hospitality of Sheffield, at the time of the National Conference meetings in 1897, is still fresh in our memory, and we trust that in the coming week there may be a great gathering of friends from many sides to enjoy a similar delightful experience, and to take part in celebrations of so much significance.

ONCE more the London Bazaar comes to the front, but only to make its last appearance, and then take its final farewell of friends, afar off and near at hand. It has been decided to have a clearance sale at Essex Hall, on Thursday, the 25th inst., of the various articles left over from the Great Bazaar in May. An opportunity will thus be afforded of purchasing Christmas presents in good time, as well as other things both useful and ornamental. Particulars of the sale will be found in the advertisement columns.

THE Rev. F. K. FREESTON began on Thursday evening at the Essex Church School-room a minister's class for religious instruction, which is to be continued weekly until Dec. 20, in preparation for a New Year's service of welcome into the church. The subjects to be dealt with each week are printed on a syllabus which may be had of Mr. Freeston, and we are requested to say that the class is freely open to young people (but it is not for children) who may wish to attend, even though quite unconnected with the church. The class meets at 8.15 P.M.

THE Stopford Brooke Lectureship at University College is to be inaugurated by a course of lectures to be delivered by Mr. Brooke himself, in the Botanical Theatre of the College, on Thursday evenings, at 8 o'clock, beginning with an inaugural lecture on Nov. 1, to be followed by four lectures on Robert Browning. A second course of five lectures on poets other than Browning and Tennyson (Clough, Arnold, Rossetti, Morris, &c.), between 1840 and 1890, will begin on Thursday, Jan. 31, 1901. The lectures will be freely open to the public by tickets, on which subscribers to the Lectureship Fund have a first claim. Applications for tickets, which are limited in number, must be made to the secretary at University College, marked "Stopford Brooke Lectures," and enclosing a stamped addressed envelope. Applications for the first course must be made not later than Monday next, Oct. 15.

A MEMORIAL to Ruskin was unveiled last Saturday at Friars' Crag on Derwentwater, a spot familiar to him from early childhood and remembered as the scene of the first deep impression he received of the beauty of Nature. The monument consists of a simple block of Borrowdale stone. On one side is the monogram of Christ enclosed in a circle, and the following inscription from the "Deucalion" :—

The spirit of God is around you in the air you breathe—His glory in the light you see, and in the fruitfulness of the earth and the joy of His creatures. He has written for you day by day His revelation, and he has granted you day by day your daily bread.

On the other side, looking across the lake, is a bronze medallion, by Signor Lucchési, representing Ruskin's face in profile, and as he was in his prime. The monument was unveiled by Mrs. Arthur Severn and an address was given by Canon Rawnsley on Ruskin's connection with Keswick and that part of the Lake country.

IN connection with the re-opening last Saturday of the Little Portland-street Chapel, the Rev. H. S. Perris, the present minister, has prepared a sketch of the history of the chapel, which was distributed to friends attending the service. The chapel was opened in May, 1833, by the Rev. Edward Tagart, minister of the congregation, which since 1824 had been worshipping in the proprietary chapel in York-street, St. James's, where the Rev. Stopford Brooke afterwards preached, before the Bedford Chapel days. Mr. Tagart's ministry was cut short in 1858 by his death at Brussels, on the return journey from a visit to the Unitarian churches of Hungary. To him succeeded the Revs. J. J. Tayler and James Martineau, whose joint-ministry, however, only lasted until the close of 1860, when Mr. Tayler, feeling the strain of extra work too great, was obliged to withdraw, and Dr. Martineau remained in sole charge until his retirement in 1872. In October, 1874, the Rev. P. H. Wicksteed, coming from Dukinfield, entered on his ministry, which he relinquished in 1897. Portraits of Dr. Martineau, Mr. Tagart, and Mr. Wicksteed are included in the pamphlet.

MR. PERRIS'S sketch opens with some interesting notes as to the condition of this country in the early days of the chapel, and the movements of thought then going on. He refers to the striking development of religious activity on distinctively Unitarian lines at the close of last century and during the first quarter of the present century. But it is a mistake to say of Dr. Priestley that he "organised strong Unitarian congregations" successively in Leeds, Birmingham, and Hackney. The old Nonconformist congregations were already there, eminently "respectable societies," which in those days was a term of high praise. They in turn welcomed Dr. Priestley as their

MEADVILLE

minister, and welcomed his strong preaching of Unitarian Christianity. It is interesting to note that when in 1844 his congregation made a presentation of plate to Mr. Tagart as an expression of their sense of the value of his services, the inscription on the salver was written by Charles Dickens, who for some years was a member of the congregation. For the benefit of our younger readers we may add that Miss Tagart, now so well known as President of the Central Postal Mission, is a daughter of the former minister of Little Portland-street Chapel.

THE current number of the *Atlantic Monthly*, under the heading "Some Letters of Martineau," publishes ten letters of the greatest interest selected from the correspondence of Dr. Martineau with Mr. B. B. Wiley, of Chicago, a friend whom he never saw, but with whom he exchanged letters from time to time for thirty years. The first letter, dated from Scotland in September, 1862, is very characteristic of Dr. Martineau's readiness to meet every genuine appeal for sympathy. Mr. Wiley, writing as a stranger, had clearly made some intimate confidence, and had enclosed his photograph. To this the response is :—

In trusting me with so much of your inner life, you have said not enough of the outer to protect me from mistake about your proper style and title. I ask myself, as I look at your touching words and eyes so full of sorrowful wonder, Does he preach? Does anyone lay the Divine humanities so much to heart, who has not to speak of them, and bring them from their depths?" And yet again I think, "No, there is the free hand here—the flowing soul—that is *not* professional," and to this my hope inclines; for sympathy of lives dissimilar gives the deeper witness to their common truth and love; and I am always inclined—perversely enough, I daresay—to suspect my own thought, if none but the parsons say "Amen." Plainly, however, whether you are secular or whether you are spiritual, you have the manhood that unites and transcends them both; and so the old-fashioned "Mr." that symbolises this will do.

In sending his photograph also, in return for that of his new friend, Dr. Martineau contrasts it with the engraving from the portrait of 1846, and imagines his correspondent saying they bear the same relation to one another as the "Studies" to the "Endeavours," and he adds :—

In the interval not only have I grown elderly, but an increasing engagement with severe academic studies has worked the logical part of me too hard, and possibly turned it to the outside, both of the person and the speech. The inward identity, I believe, persists: in none of us does it really change; but to bring it freely and without measure to the surface may come to cost us more. It may be partly from this cause that I now wonder at my rashness in half promising a volume on the Ministry of Christ. But it is more, I think, because that divine life—like all things divine—cannot, to my present feeling, be truly rendered in treatment as regular and analytic as a book implies. It gleams on our purified vision in hints and streaks of beauty; and though these flow together into fragments of form not only distinct but unique, yet every attempt to complete them disappoints one, and produces a whole quite inadequate to the glory of its elements. So I begin to suppose that his personality is better left as one of those tender and holy mysteries that have power over us just because they represent, with the sweetest harmonies of our life, also the infinite silence in it that cannot be broken.

In a later passage in the same letter Martineau says, "Emerson himself I love and honour more than his books; though they, too, report a sweet and noble nature, that has cleared itself into a light serene and sublime by pure force of inward fidelity." And he refers to Emerson's "Conduct of Life," which he had just been reading, as rich in wisdom. Emerson's poetry, however, he finds a complete enigma.

THE next letter published is thirteen years later, and refers to Mr. Brooke Herford's settlement at Chicago, and his own relinquishment of preaching. He speaks of the pressure of unfinished designs, from which comes the impulse of diligence, which makes what is called "the repose of age" less and less possible to him. "I cannot hope," he says, "to do much toward arresting the tendency of the age to materialistic or idealistic scepticism; but it is something to put on record a different type of thought in readiness for a time when the tide shall turn." Two years later, on Dec. 20, 1877, after Mrs. Martineau's death, he writes :—

The year that is closing has been the saddest of my life, and leaves me the survivor of a companionship most entire in thought and reflection from betrothal in 1822 to death last month. A blessing thus prolonged I cannot be so faithless as to turn from gratitude into complaint. If I step into a darkened path I carry with me a blessed light of memory which gives at least a "gloaming" though the sun is set, and promises a dawn when the night is gone. The short vigil will soon be over; and while it lasts, neither the departed nor the lingerer can quit the keeping of the Everlasting Love.

THE REV. STOPFORD A. BROOKE, who has been staying at Aviemore, broke his journey home at Glasgow, and on Sunday morning preached in Trinity Congregational Church to a crowded congregation. The sermon was on "The Holidays of the Soul," and had for text (Mark vi. 31) "Come ye yourselves into a desert place apart and rest awhile." At the evening service, when Dr. Hunter preached to young men and women, Mr. Brooke read the Lessons and pronounced the Benediction.

THE Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is on "The True Patriot." The text is Deut. xx. 3, and the conclusion as follows :—

If we love our country truly, we shall not dare usurp the impious phrase, 'My country right or wrong'—with God or against God, approved of mankind or execrated! We shall be fearful lest she put herself in the wrong; we shall be jealous for her honour; we shall covet for her the world's admiration; we shall feel, as if it were directed against our own selves, the hatred and abuse of foreign nations. We shall be ambitious for England—not that her empire may be still wider, her forces by land and sea yet mightier, that the dread of her may be upon all the earth—it is not these which we shall desire for her, for other great nations have had all these and have perished—but rather that she should stand approved in the sight of God and man, that hers should be the glory of righteousness, the supremacy of reasonableness and goodwill. The patriot is not a man who extols, nor is he one who blames his country. He is patriot, and he only, who loves—above gain, and above kin, and above praise, and self—the land which gave him birth.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

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Priesthood and Sacrifice. Edited by W. Sanday. 7s. 6d. (Longmans.)

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The Bible True from the Beginning. By E. Gough, B.A. 16s. (Kegan Paul.)

The Gospel According to Darwin. By Dr. Woods Hutchinson. (Open Court Publishing Co.)

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Handleiding voor de Oudchristelijke Letterkunde. Door Dr. W. C. Van Manen. (Leiden: L. Van Nifterik Hz.).

An Essay on the Nature and Origin of English Blank Verse. By Edward Lummis, M.A. 2s. 6d. (A. Brown and Sons.)

James Martineau: A Biography and Study. By A. W. Jackson. 12s. 6d. (Longmans.)

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Henry Barrow, Separatist. By F. J. Powicke, Ph.D. 7s. 6d. (Clarke and Co.)

Rosebud Annual. 4s. (Clarke and Co.)

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GOD'S sun shines over us; the day is ours. Shake off the shadows of the night. Look at the dead yesterdays only to see their final meaning as they lie still in the pitiless white light of the irrevocable. But then turn to to-day and make every sin and every agony an education. Take up the past with this spirit, and offer the one atonement in consecrated living *now*.—*E. H. Griggs.*

RELIGION IN ENGLAND DURING THE CENTURY.

II.

THE SOCIETY OF FRIENDS.

"After describing the splendour and imposing effect of the Romish Mass, performed as he (Sir T. F. Buxton) saw it by His Holiness the Pope himself, he says 'yet as to any real worship in spirit and in truth, I set down in my mind 40 to 1 in favour of Plaistow Meeting.' . . . Why should such a man, a staunch Churchman, writing to his own son, also a Churchman, leap over his own Church, and make the comparison with a poor, often silent, Quaker Meeting?" *

Whether Buxton was right or wrong in his estimate, the words quoted from him in the above passage are typical of a strong (though often distant) admiration for Quakerism, which is very general. But in our days this admiration frequently sinks into a lament that the strange but staunch little community that once did such great things has lost its special power, that it has no longer its old individuality, that it is even dying out.

Several changes have taken place which give colour to this view. Formerly the Quaker and Quakeress were easily identified, now they are not. Their dress has no longer either the unvarying old-fashioned cut, or the meek sobriety of hue, which still distinguished it not many years ago. Also, in general intercourse the "plain language" is rarely to be heard. In other points more important than these, Friends have come into conformity with the ways of "the world." Pianos are to be found in their homes, music is systematically taught in their schools, some of them dance and go to theatres. All this has made the Quaker and Quakeress outwardly much more like other men and women than they used to be, but it is apt to give the ordinary observer an exaggerated impression with regard to deeper changes. It is true that deeper changes have taken place, not without numerical loss to the body. The adoption of the world's ways, and the freer social intercourse resulting from it, have given an entrance to new intellectual and religious influences which (reinforced in many instances by considerations of other kinds) have caused many secessions —chiefly to Anglicanism and Unitarianism. Owing to these influences from without and some from within—especially the formerly rigid rule of "disownment" for marrying out of the Society—there was at one period of the century a considerable and very ominous decline in the membership. But of late the tide has set the other way, and during last year there was a net gain of 121. The source of this gain is a matter of great interest. It lies in the Adult School work of the Society. The story of the beginning of that work by Joseph Sturge in Birmingham is as follows:—

In the year 1845 he was talking with a few young friends on the deplorable scenes observable in large towns on Sunday mornings—unwashed laziness lounging in narrow streets, troops of boys making mischief with trees, hedgerows and fences, or playing at "pitch and hustle" in the out-skirts—and expressed a regret that Sunday-schools commonly turned their scholars adrift at the ripest age for folly and vice. Could not something be done to mitigate the evil? The question was not asked in vain; the young Friends present were willing to try. Thus began the Adult Sabbath School of Birmingham, conducted by the younger members of the Society of Friends.*

Joseph Sturge continued to father the institution to the end of his life in 1859, and it grew rapidly, not only in Birmingham, but also in other towns. At the present time over 27,000 men and women attend the Friends' Sunday-schools, besides 13,000 children. Thus there are more than two scholars to every member of the Society, the present membership being roughly 17,000. There is no work undertaken by Friends which gives them so much hope, and which is so well worth the study of outsiders. Some of the difficulties which others give up as intractable seem to have been overcome. At the very outset what to most of us are moral impossibilities were achieved. What more difficult than to get anyone to anything early on Sunday morning? When the Birmingham Friends started their School, they fixed 7.30 as the hour for it, and yet men and women came. It seems to have been on the teachers' side that this hour was first found to be inconvenient; some of them were assistants and apprentices and could not get breakfast before coming to the school. Joseph Sturge met the difficulty by providing breakfast near the school at 7 o'clock, a plan which is continued in a developed form at the present day. Then there seems to be something in this movement which fits it in a peculiar degree to do what the ordinary Church services largely fail to do—namely, interest working men in religion. The "Pleasant Sunday afternoon" is something analogous in other Churches, and its success probably depends chiefly upon the same cause—namely, the need of some kind of meeting freer than the ordinary "service," and allowing simpler and directer relations between teacher and learner. Again, the absolutely democratic system of the Quakers, their immunity from all suspicion of the taint of clericalism and ulterior end, has given them a great advantage in this sphere of work; and it must be confessed that by their really brotherly spirit the advantage is nobly used. But whatever be the secret of their influence they have come to feel that they may, and ought to, use their advantage to its full extent by strengthening to the utmost degree possible the bonds between the Adult Schools and their Society, for mutual support.† They are now possessed with something of their ancient belief in a universal mission for their principles. They find that the working people who attend their schools appreciate these principles; all hesitancy in proclaiming them is vanishing; and, though new difficulties are arising from the new life, yet there is a spirit of earnestness which belongs to the hope of a great future. In thus attaining to a clear consciousness of the significance and the possibilities of the Adult School movement, Friends not only have reached a turning-point in their own history, but also are materially helping to bring to a turning-point the whole social body. In Sheffield 20 per cent. of the present membership of the meeting is drawn from the Adult Schools.* From Birmingham and its neighbourhood similar facts might be quoted. But these are precisely the places where Friends are making the most strenuous efforts to elevate the people, and especially to bring different social ranks together and promote mutual understanding and good feeling. This is really the central point in that complex thing, "the social problem." And, if Friends are going to work at it with that quiet and tactful but unyielding and unswerving energy which they brought to the Anti-Slavery and the Peace movements, we may be sure the results will be great. They were, as Henry Richard said, "the soul and sinew of the Anti-Slavery Enterprise."† "You peace people," wrote Cobden with regard to Quaker activity against the war spirit in 1848, "seem to be the only men who have the courage just now to call a public meeting. I always say that there is more real pluck in the ranks of the Quakers than in all our regiments of redcoats."‡

There is now a revival of this spirit which is due to direct contact with "the masses"; and though the falling off of some of the rich and the loss of the great orator John Bright have diminished the *éclat* of Quakerism, the work done may be no less valuable.

But within the Society of Friends, as in other religious bodies, there is a conflict of tendencies which forms an important part of its history. Three points may be specified. The doctrine of the Spirit leads some towards Quietism; others towards all good enterprise; some towards still self-absorption; others towards ardent universal benevolence. The finest types of Friend, such as Joseph Sturge, are unsurpassed examples of the reconcilement of these opposites. But the fact that Joseph Sturge himself received many warnings and rebukes from his brethren on account of his innumerable social and political activities illustrates the conflict spoken of. The conflict is going on still. At the Manchester Conference in 1895 it was pointed out how few Friends are active in Local Government affairs — Poor Law work, County Council work, &c.—and one speaker bade his brethren beware of the "danger lest they should be repelled by the rough-and-tumble characteristics of life, and, leaving outward wrongs to right themselves, retire into the silent life—a silence which may so easily become the silence of sloth and selfishness."

Another kind of conflict has arisen from the Adult School movement itself. The religious societies before referred to as springing from these schools have been constitutionally free from the control of

* "Private Memoirs of B. and E. Seebohm," edited by their sons. P. 133.

* "Memoirs of Joseph Sturge," by Henry Richard, p. 549.

† See Manchester Conference Report, 1895. Headley Brothers. This Conference was an entirely new departure for Friends, and is a most significant event. Never before in the history of the Society had there been a succession of meetings for the reading of papers and discussion upon questions of interest to the Society. The Conference has been succeeded by "Summer Schools" for the study of the Bible and other subjects connected with Adult School work, but a second Conference has not yet been held.

* From the Adults Schools proper there have sprung up various religious societies, going under different names in different places, which for many of the scholars are their only Church. Most of the new recruits to the Society of Friends come through these societies, but for brevity I speak of them as coming from the Schools. The societies themselves are bringing the Society of Friends face to face with interesting and important problems which I shall speak of presently.

† "Memoirs of Joseph Sturge," p. 87.

‡ Ibid, p. 424.

the Society, though guided by individual Friends. They have used this freedom in choosing their methods; and thus singing, regular Bible reading and prepared addresses have become more or less customary in their worship. Some Friends have discouraged and resisted all this from the first. But the younger and more active, who are the leading workers, have held on their way, and, having the key to the future of the Society in their hands, and being earnest to use it, they are too great a power to be withstood. They are prevailing. And their work and experience outside the ordinary meeting are reacting upon the meeting itself. In many places there is at the evening meeting regular Bible reading and systematic comment, or a prepared paper. Sometimes the subject and speaker are boldly advertised. All this is grievous to some, and truly it is a sign of much. The line between the Quaker mode of worship and that of some other bodies is becoming fainter; but, though there is a vigorous cry from all sides for the "vitalising" of the meeting, it is by no means agreed that this is the proper means.

Lastly, there is a conflict in matters of doctrine. I doubt whether there was ever so deep a doctrinal cleavage in the Society as now. The same might, no doubt, be said of all religious bodies. But the fact is not always fully revealed and confessed, as it was at the reading of papers at the Manchester Conference on "The Attitude of the Society of Friends towards Modern Thought." The position is, indeed, a critical one, and Quaker tenderness is taxed to the uttermost. But the times are altered since the Hicksite Secession in America. That secession itself, and still more the influence of Whittier's large-souled verse, tell in favour of tolerance for the innovators, who are indeed strong in themselves, being the best educated men in the Society. There is, too, the overflowing testimony to be gathered from the early Friends, that the Holy Spirit is itself the Supreme Innovator, and that Quakers who refuse to change do not understand Quakerism.

HENRY RAWLINGS.

THE CHURCH OF THE SPIRIT.

BY THE REV. FRANCIS GREENWOOD PEABODY.*

II.

"When he, the Spirit of truth, is come, he shall guide you into all truth."—John xvi. 13.

AND now I go on to ask, as we gather here in loyalty to our special faith, What to us is this lineage of the spiritual life? What have we in common with this fellowship of souls in many ages and churches who have lived in the Spirit? Many lines of influence and inheritance, no doubt, meet in the Unitarian movement; and many types of preaching and living present themselves among us to-day. From one point of view we may be regarded as sheer dissenters, protestants against the prevailing creed, anti-Trinitarians. It was a work which had to be done—this defence of simplicity and reasonableness in religion, this attack upon statements of doctrine which degraded the nature of man and insulted the nature of God. Yet it was an incidental rather than, as many imagine, a final task; and it confronts us not only with a duty, but with a peculiar temptation. The creed of negation constantly solicits us to a fellowship of denial and a policy of obstruction. It is a creed easy to preach and still easier to practise. It encourages the poor conceit of conscious superiority and the barren homiletics of superficial controversy. If such a creed, as many of our critics and some of our adherents seem to believe, were the foundation of our faith; if our communion were but a Cave of Adullam, where, as the book of Samuel says, "every one that was discontented gathered themselves"—we might have our little day of usefulness like other forms of negation, and should then be lost in the inevitable reaffirmations of the Church. In comparison with such a communion a house built upon the sand would be a monument of stability and permanence.

From another point of view the Unitarians may appear to be the representatives of the once dreaded movement of English rationalism and German criticism. The English movement in philosophy, beginning with Locke and ending with Mill, the scientific habit of mind in Priestley, and the constant controversy with an established church, all gave to the earlier Unitarianism of Great Britian an apologetics of externalism. "The Scriptures," wrote the sainted Lant Carpenter, "are our only guide." The rationalism of the Unitarians had no other foundation than that which supported the orthodoxy they opposed. It was an issue of interpretation, concerning whose principles both parties were agreed. This English rationalism was soon re-enforced by the more learned criticism of Germany; and the problem of interpretation began to concern not texts of Scripture only, but the very character of the Bible itself. It was a learned, unshrinking, scientific process, in whose flame supernaturalism, in its traditional form, was to be consumed, and theology was to be tried as by fire. To this enterprise of candid inquiry the Unitarians committed themselves. The first literary venture of Theodore Parker was a translation of De Wette's "Introduction to the Old Testament." Two generations of our ministers were taught the demonstrations of rational criticism. Mysticism was to their teachers a title of contempt. "Schleiermacher," said Andrews Norton, "well called the veil-maker." It is a strain in our blood of which we may be justly proud. The rationalism of that generation opened the way for the more fruitful methods of the higher criticism which is revolutionising Biblical criticism to-day, and the spirit of rationalism still gives to those who accept it a sense of composure among the Biblical controversies which threaten to rend the life of many a Christian church.

Yet how incomplete is the story of the Unitarian spirit, if it were told either in the language of theological dissent or of philosophical rationalism! How far we still stand from the spirit of Channing or of Martineau! How obvious it is that another line of inheritance must be considered in the interpretation of our history! Looking back upon his early training, the leader of our generation makes his confession. "Steeped in empirical and necessarian modes of thought," writes Martineau, "I served out successive terms of willing captivity to Locke and Hartley, to Collins, Edwards, and Priestley, to Bentham and James Mill"; and he recalls himself as "a logical prig, in whom I am humbled to recognise myself." Was there ever, indeed, a school of philosophy less capable of permanent control over the greatest of modern idealists; and was it not a distinct epoch in modern philosophy when in Germany Martineau received what he calls "the gift of fresh conceptions, the unsealing of hidden openings of self-consciousness, with unmeasured corridors and sacred halls behind"? What have we here come upon but a new line of inheritance, the signs of which are easy to recognise in our ideals and habit of mind to-day? Behind all the differences in definitions of the Godhead, which may set us apart from the main body of the Church, and beneath all principles of Biblical interpretation, lie these fresh conceptions of self-consciousness, this confidence in the unveiling of hidden springs, this sense of the life of God in the soul of man.

Some thirty years ago I was walking as a student with the saintly Professor Tholuck, in the famous garden where he discoursed with two generations of Americans, and he inquired in what communion of Christians I had been reared; and, on my replying that my father was a Unitarian minister, the great man remarked, "Ah! the Unitarians, they are mystics!" It seemed to me then a strange definition; and many a critic of Unitarianism, and some perhaps of its defenders, would think the German scholar ill-informed. Yet, in fact, his judgment was profoundly and demonstrably true. The Unitarians are mystics. They have contended for theological simplicity, they have contributed to Biblical interpretation; but the representative expressions of their habit of mind are to be sought, not in these fields of learning, but in their witness of the present life of God in the present life of man. It is a line of descent which has been, for the most part, overlooked, even by eulogists of Unitarianism. It is, indeed, not the trait of our stock which is most open to observation; and there are many lives among us with hardly a trace of such a pedigree. Yet through the blood of many generations runs this inherited strain of free and rational piety, which it is well for us, as we gather here, to trace. Three great names sufficiently illustrate the Unitarians of Great Britain and the United States during the seventy-five years which we are met to recall; and, while each of these men had his part in theological and philosophical progress, each of them is primarily and fundamentally a prophet of the spiritual life. In Channing, as was said of him by that kindred spirit, John Hamilton Thom, "the prominent thought, the master light of all his seeing, is the spiritual relation of himself and every man to God." "It is the mighty monotone of his mind, like the monotone of the ocean which souls that are not attuned to it may sometimes feel oppressive." This is our inheritance from Channing, a monotone of the spirit, a sense of the divine in man which rises out of the waves of human experience, as great rollers with their steady movement heave up out of a tossing sea. In Parker, it must be admitted, this witness of the Spirit is less uniform and continuous. There seemed to reside in him two natures, one aggressive and combative—

* The second part of a Sermon preached on occasion of the seventy-fifth anniversary of the American Unitarian Association, at Boston, May, 1900.

the nature of the reformer—the other contemplative and poetic—the nature of the mystic. One of his natures was stirred by Garrison and the sense of wrong; the other side was stirred by Schleiermacher and the sense of God. There was the Parker of the platform and the Parker of the prayers; and, while the history of reform may record the activity of the agitator, the history of religion will give a still more permanent place to the spiritual intuitionalist. Finally, in Martineau, the sufficient exponent of our own generation, all the lines of our spiritual inheritance meet. His contributions to theology began sixty years ago in the Liverpool controversy, and reached their monumental expression in his "Study of Religion." The interpretation of Scripture was his concern in early youth, and the search for "The Seat of Authority" the last inquiry of his extreme old age. Great, however, as were his contributions to theological dissent and Biblical learning, neither of these interests exhausted or even represented the main direction of his mind. Martineau is at heart a mystic. His spirit dwells with the Spirit of the truth, unembarrassed by transitions in theology or exegesis. There is, he says, "a close affinity, perhaps ultimate identity, between religion and poetry." "Preaching is essentially a lyric expression of the soul." He was, as he wrote not long ago in one of his noblest utterances, "not flung into a scene which he has not learned to consecrate." To make "his affirmation of God," he had taken his stand, "not on the shifting alluvial slope of history, but on the rooted rock which belongs to the very structure of the world."

Such is the witness of the great names of our history; and when, in our own time, one would detect among the varied expressions of denominational life the heart of a contemporary religious movement, to what evidence should he turn? He should look, I think, not so much to its machinery of organisation or abstract statements of belief, but to the religious sentiment itself as it expresses itself in lyrics of praise and prayer. Some ways of faith hardly admit of being sung at all, and have made no important contribution to the history of Christian verse. Other forms of faith have borne as their flower a special quality of sacred lyrics, with a fragrance of their own. The heart of Methodism is disclosed in the hymns of the Wesleys; the nature of evangelical piety is laid bare in the hymns of Watts and Doddridge; the inner faith of the Moravians is told in their glowing hymns; and in the hymns of Keble and Newman is the characteristic note of the Anglican Church. "If a man," said Fletcher of Saltoun, "were permitted to make all the ballads, he need not care who should make the laws of a nation." With equal justice we might say that, if a man were permitted to make the hymns of a church he need not care who should make its theology. Tried, then, by this interior test, what is the spirit of the Unitarian tradition? No one can fail to see that its religious life has uttered itself in a lyric expression of singular freshness and beauty, touching in many moods and keys one dominating note. It is a hymnology of the Spirit, the song of those who rest within the Everlasting Arms. It is not an accident that out of a religious movement which is often held to be sheer rationalism or dissent there has grown the most clearly defined type of religious verse which this country has produced. It is not an accident that the lyrics of Longfellow, Lowell, Holmes, Bryant, and Emerson proceed from lives bred in the rational piety of the Unitarians, or that Whittier, who must be joined with them in the fellowship of the "Inner Light." And, when we pass from the great masters, what does it mean that from a group of minor poets of the same tradition—from Samuel Longfellow and Furness and Hedge, and many others among the elders, from Hosmer, Gannett, and Chadwick, and many others of the present generation—there has proceeded a strain of lyric theism whose music penetrates many a church where the doors are closed against the poets? It means that beneath the vigorous rationalism and sincere dissent of the Unitarians there is a deeper movement of religious life, a consciousness of God which none but a poet can utter, a spiritual lineage which unites these modern minds to the great company of witnesses of the Real Presence—the fellowship of the Church of the Spirit.

It would be contrary to the very thought I have in mind if this claim to an inheritance of spiritual religion should be interpreted as the arrogant assumption of an exclusive right. The truth which makes men free is always the same truth. The sympathies of the Church of the Spirit are not denominational or provincial or contemporary. The devout Unitarian finds a familiar speech in Thomas à Kempis and in Fénélon. The spirit of Jacob Böhme is no stranger to the spirit of Emerson. The "Discourses concerning Religion" of Schleiermacher, in all probability, suggested the "Discourse concerning Religion" of Theodore Parker. The idealism of Fichte would have been greeted by Channing as the voice of a friend. It is, indeed, not easy to fix the historic place of these witnesses of the Spirit. When one of them sings—

> Go not, my soul, in search of him,
> But to thyself repair;
> Wait thou amid the silence dim,
> And thou shalt find him there—

is this some Neo-Platonist of the early Church, or is it Frederic Hosmer and his "Thought of God"? And when, again, we repeat—

> O love divine, of all that is
> The sweetest and the best,
> Fain would I come and rest to-night
> Upon thy tender breast—

is this a verse of Madam Guyon, or is it the rationalism of Chadwick? Very humbly, then, and with a sense of imperfect obedience and a conscious insignificance among the great movements of Christian history, and yet with a sense of legitimacy, we take our place, not alone with those who contend for theological truth, but with the great company of the devout life, the Church of the Spirit. The Unitarians are mystics. Within their limited province and power it becomes their high vocation to testify to the simplicity and reality of rational religion. They may have their place in defining the sources of authority, they may do their part in establishing the rule of righteousness; but their interior spirit is that of an unobscured and uninterrupted relation of the soul of man with the life of God. Standing at the end of his own brief ministry, the Master of the spiritual life, with self-effacing composure, promises to his friends the guidance of the Spirit of the truth, which was to lead them to greater revelations than even he could possibly disclose. It must be the same with any communion which sincerely desires to follow him. Much they may contend for of liberty in the Church and of righteousness in the world, and for either of these ends they may be content to remain a protesting and free minority. Yet a greater privilege and a more imperative summons comes to them to transmit the witness of the Spirit of the truth, which shall guide men into richer revelations than it is possible for any single sect to teach or even to dream.

UPPER CHAPEL, SHEFFIELD.*

A BI-CENTENNIAL VOLUME.

Mr. Manning's history of Upper Chapel is a very full record, and a most welcome contribution to the bi-centenary celebrations. We may not agree with his *interpretation* of the history at every point, but the book is a valuable and most interesting piece of work, which will be especially prized by those who have any personal connection with the chapel. There are biographical notes, not only of the successive ministers, but of laymen also, who have been prominently connected with Upper Chapel and have been notable in the history of Sheffield—such men as Thomas Asline Ward, Edward and Herbert Bramley, the Becketts, Thomas Jessop, the Fishers, and Michael Hunter. Of several of these, as well as of seven of the ministers, ranging from Timothy Jollie, in whose time the chapel was built, to Mr. Manning himself, the present minister, there are good portraits among the illustrations, which include also the exterior of the chapel, Hollis's Hospital, the Jessop Hospital, and the interior of Channing Hall.

The history of Upper Chapel is of special interest as showing in a notable instance how insecurely any line of separation can be drawn between "Independent" and "Presbyterian" in the early days of English Nonconformity. In an introductory chapter Mr. Manning gives an account of the Acts of Uniformity and other Acts of repression directed against Dissenters. He points out that after the Act of 1662 a majority of the two thousand ejected were moderate Episcopalians and Presbyterians; but a large minority were Independents, among whom were James Fisher, vicar of Sheffield, who became the first minister of the congregation afterwards of Upper Chapel, Robert Durant, his successor, and Timothy Jollie, in whose time, as above noted, the chapel was built. Thus the congregation of Upper Chapel is to be reckoned as "Independent," and when in 1700 the chapel was built, it was, as was at that time the rule among Nonconformists, whether "Presbyterian" or "Independent," with an open trust, for "the worship and service of Almighty God." As a matter of fact, we are assured that more of the old chapels of that period with open

* "A History of Upper Chapel, Sheffield." Founded 1662: Built 1700: "*For the Worship and Service of Almighty God.*" A Bi-centennial Volume, with an appendix containing Timothy Jollie's Register of Baptisms. By J. E. Manning, M.A., Minister of the Chapel. Sheffield: The Independent Press, Fargate. To be had of Mr. G. C. Snaith, Bookseller, Barker Pool, Sheffield. 3s. in cloth, 5s. in half morocco.

trusts are now in the hands of the Congregational body than in our connection. There was in those days, when the prevalent doctrine was strictly Calvinistic, no thought, according to Mr. Manning, of leaving the door open for future theological changes. And he adds, "The open trust was part of their dissent," which appears to mean that it had no particular meaning. At the same time it did leave the door open, and made it possible for many of the old congregations to pass on to a clearer conception of spiritual freedom and the principle of non-subscription.

For the very interesting account of James Fisher, the ejected vicar of Sheffield, his sufferings in the days of persecution, and the early fortunes of the congregation to which he ministered, we must refer our readers to Mr. Manning's pages; but from the account of Timothy Jollie's ordination we must quote a little.

Jollie was the third minister. He came as a young man of twenty-three to Sheffield, having been educated for the ministry by Richard Frankland at Rathmel. In 1681 he was ordained by Oliver Heywood, in a house where they were staying in Sheffield, and in the Presbyterian manner of ordination. Other ministers were called to take part with Heywood in the solemn act, and he, as he records in his diary, was chosen moderator.

I wd have avoided it but was compelled to it, the people came together about 10 a clock, I began the work with prayer my god did graciously assist in that duty about an hour, then we put young Mr. Jolly on the work of preaching for a tryal of his gifts, he preached on Isai. 59, 1.2, very satisfactorily, we dismissed the people, and then fell to our work of examining him, wherein we spent about three hours, going through logick, philosophy, languages, divinity, ... having dispatched this work we parted near 6 a clock, appointed to meet at the same place (viz. at Abel Yates) at 7 in the morning, and some kept that time.

Two members of the congregation, Heywood says, did not approve of this "examination by presbyters," but next day the ordination was completed without interruption, as thus described:—

Then I proceeded to propound such quaerys as are prescribed, | to wch he answered, and then his father was willing to give him up to god in Baptism, which he did very pathetically, and after that he kneeling down upon his knees we standing about him, god helped me to pray over him in his actuall ordination by imposition of hands, and there were considerable affections in all the people.

The actual call to the ministerial charge of the congregation was afterwards given by one of their own number, and accepted by Mr. Jollie, and after other exercises the day's proceedings concluded, having lasted for twelve hours, with half an hour's interval between four and five. "There was," Heywood adds, "more than ordinary mercys in this solemnity and all the transaction."

It thus seems that while Jollie was ordained by Presbyterians, his appointment as minister was strictly congregational. But when Upper Chapel was built, the power of appointment was vested not in the congregation, but in the Trustees, and this, as Mr. R. E. Leader has already pointed out in the *Sheffield Independent*, is neither Congregational nor Presbyterian.

So it happened that on Jollie's death in 1714, when there arose a question of appointing one of two assistants to the vacant pastorate, one a high Calvinist, the other a man of moderate views, the Trustees, with the concurrence of the majority of the congregation, appointed John Wadsworth, the moderate; and the strong minority seceded, and formed a new Independent Church meeting in Nether Chapel. From that point the process of doctrinal change continued, mild orthodoxy passing into Arianism, of which the last representative among the Upper Chapel ministers was Nathaniel Phillips (1805-1837), succeeded by a decided Unitarian, B. T. Stannus (1838-49), under whose ministry, after the passing of the Dissenters' Chapels Act in 1844, the chapel was rebuilt, and reopened with great *éclat* in 1848.

In speaking of this process of doctrinal development Mr. Manning says that the congregation "definitely adopted Unitarianism as its fundamental principle," and quotes in proof of this a minute of 1837 recording a discussion by the congregation of measures "to produce a reaction in favour of Unitarian sentiments in Sheffield," when it was decided to hold services "conducive to the propagation of Unitarianism." But surely a congregation may do that, while still maintaining the principle of Non-subscription, and the freedom of its open trust for the acceptance of any fresh revelations of truth. Mr. Manning says, quite rightly, that the religious teaching at the Upper Chapel for the greater part of this century has been what is best described as "Unitarian Christianity"; but when he adds that the congregation having for its fundamental principle the Unity and Spirituality of God, "is faithful to the mission of the Unitarian Church from the beginning, which was to teach a rational and spiritual faith," we cannot help asking, What is "the Unitarian Church"? The Christian Church we know, but when did this "Unitarian Church" begin to be, and what is its relation to the Christian Church? And, further, to a hasty reader the above sentence might appear to assume, that only Unitarians are devoted to the mission of teaching a rational and spiritual faith; but that cannot be what Mr. Manning means.

There is much more in the history of Upper Chapel over which we should have been glad to linger, and especially the account of Jollie's early sufferings and his work at Attercliffe Hall, where he succeeded Frankland in the work of educating young men for the ministry, and had among his pupils Secker, afterwards Archbishop, and Bradbury, the sturdy Independent; but we must leave Mr. Manning's work, with a strong recommendation to all who are interested in the history of our churches, to procure it for themselves, and in conclusion, will simply append a list of the recent ministers of the chapel, whose friends will have a special interest in the celebrations of next week.

B. T. Stannus, 1838-1852.
Thomas Hincks, 1852-1855.
Brooke Herford, 1856-1864.
J. Lettis Short, 1865-1874.
G. Vance Smith, 1875-1876.
Eli Fay, 1876-1883.
J. P. Bland, 1884-1888.
J. E. Manning, 1889, the present minister.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE UNITARIAN NAME.

Sir,—I see that at a meeting of my old friends of the North Midland Presbyterian and Unitarian Association my young friend Mr. Fripp made some references to me personally, on which I trust you will allow me to say a word. I wrote a letter to The Inquirer, in which I followed Mr. Hargrove in pleading for an honest acknowledgment of the Unitarian basis of our worship. I did so on the ground that the public outside—the "strangers," as they are sometimes clumsily called—ought to know that the worship to which we invite them is based on a Unitarian and not a Trinitarian view of Christian doctrine. Mr. Fripp thereupon describes Mr. Hargrove and me as saying "Away with Free Christianity and Liberal religion and Undenominationalism, and other vague, weak things. Let us follow our brethren in the United States and have a definitely Unitarian flag and a definitely Unitarian Church organisation, and make it our chief work, as ministers, to Unitarianise the world." There is not a hint of all this in anything Mr. Hargrove has written. It exists only in Mr. Fripp's imagination. Having thus made a bogus Mr. Hargrove, he proceeds to invent a bogus Mr. Clayden, "once a co-worker with Dr. Martineau for inclusiveness and catholicity, who now declares that he repents, that America has taught him a more excellent way, and that he is a Free Christian no more." I have made no such declaration. I said that I had learned from experience that to call Unitarian worship Free Christian was popularly regarded as not honest, and that an American visit made some years later, in 1880, had confirmed me in the wisdom of the course taken long before, at Kentish Town, of calling our Unitarian services by their proper Unitarian name. The Mr. Clayden who "declares that he repents" is a product of Mr. Fripp's distemper. I know no such penitent. Mr. Fripp, indeed, loses sight of his own creation; for having pictured a Mr. Clayden who declares that he repents, he goes on, after an eloquent denunciation of America, to say that "there is no note of penitence in Mr. Hargrove and Mr. Clayden." How one can "repent" with "no note of penitence" Mr. Fripp may know, I cannot guess. Nor do I see what we have to be penitent for, unless it is for not sitting at our young friend's feet. He says we "come with laudation and defiance." Laudation of what? defiance of whom? He accuses us of having "joined the men at Essex Hall who have been trying for years to make us all utter the Unitarian Shibboleth," and other things too silly to quote. I suppose "the men at Essex Hall" are the Unitarian Association, and the phrase is a discourteous allusion to the gentlemen who year by year accept the Presidency of the Association, or act as its Vice-Presidents, or belong to and attend the meetings of its Council, or give time and strength to the work of its Committees. I am proud to be associated with such men. I probably joined them before Mr. Fripp was born, and have acted with them ever since.

He describes them as bent on making our Free Churches Unitarian Churches, and compelling those who cannot accept Unitarianism to leave their communion. The only fit reply to such talk is in the Shakespearean lines :—

> This is the very coinage of your brain
> This bodiless creation, ecstasy
> Is very cunning in.

P. W. Clayden.

1, Upper Woburn-place, W.C., Oct. 9.

Sir,—I ask your permission to suggest a new appellation which might put an end to the hitherto endless controversy concerning the name "Unitarian."

With so much unanimity as to the unfitness of the word "Unitarian" for either of the purposes which it is made to serve, it seems strange that nobody can find another name. The purposes it is meant to serve are only two: 1. As designation of a form of belief it was never exact, because all Christendom, Jewry and Islam, believe in the Unity of God as opposed to Polytheism; while, if involving a definition of Godhead, in the present state of theistic doctrine, Unity is not a whit more satisfactory than Trinity. 2. As denomination of Christians meeting together for worship. Now, were it a *nickname*—like "Ranter," "Quaker," "Come-out-er," "Nullifidian," or "Muggletonian"—given to us by contrary-minded outsiders, I, for one, would put up with it on the sweet principle of "suffering fools gladly." But it is not so. It *is* a nickname—for inexactness and unfitness—but it is taken by ourselves, and to *that* assumption, in all humility, I object with all my might. In the learned and interesting address delivered at the Memorial Hall on Oct. 3, by Principal Gordon—*facile princeps* among "us" for learning in Nonconformist history—there appear some facts about the taking of this name which will astonish any who attend to them. "By a strange irony of fate," says our Principal, "we have derived the Unitarian name from the exiled Poles who never, even in exile, adopted it as their own." Let us take the name by which this Polish Church was established—"forced into separation"—namely, as the Minor Church, in 1565. Let us be content, in the presence of the Church as by law established, to call ourselves the "Minor Church of England." But for the uncomfortable suggestion, we might fitly, long ago, have called ourselves "Jesuists," a proposal—if I err not—of the late Professor F. W. Newman. If "Minor" should suggest a softer and humbler key in the blowing of our own trumpet, I cannot help thinking it would be a gain. If the same word should remind us that followers of St. Francis of Assisi are called "Minorites," there, at least, would be a suggestion that we should welcome. William H. Herford.

To Correspondents.—Letters, &c., received from the following:—E. B.; E. R. H.; W. C. H.; J. C. K.; A. A. L.; C. E. P.; J. R.; H. S. T.; P. E. V.; F. H. W.; J. H. W.; J. W.

Gaze not too much, too exclusively, on eternity. Look up into the everlasting life and get inspiration: then do the duties of this life with the inspiration gathered from that life.—*Phillips Brooks.*

THE CHILDREN'S COLUMN.

A Lesson of Patience.

A boy once stood under the shade of a tree on the borders of a great forest. The leaves of the forest trees had changed their usual tints of green into the brightest gold and crimson, for the time of year was autumn. The boy was grave and thoughtful, as boys so often are, who long to know more of the secrets which lie hidden in the hearts of trees and flowers. Many things around him he could not understand, but that made him strive the more to find out all the wonderful ways in which God had made the earth so useful and so beautiful. On that September evening he had stood thinking for an hour or more without noticing that the red rays of the setting sun were sifting through the branches and reminding him that it was time for turning homeward. Suddenly a fluttering sound made him look up. He saw that a leaf was gently whirling its way to the ground, and soon the breeze, which had brought down one leaf, increased to a boisterous wind and there was a perfect shower of leaves which followed their leader down to the soft carpet of moss at his feet. "Ah!" thought the boy sadly, "the cruel wind will soon make the poor tree quite bare"; and as he turned to go home, it was with a sigh at the thought of so many carefully-nurtured, gaily-coloured leaves coming to the ground to die, and he could not help whispering to himself, "What wastefulness!"

In that same forest, on a lovely summer day, stood a man who loved it so much that he would have made it his home. He had lived among men and had worked hard at the toil which falls to the lot of many. Now he had time to rest in the heart of the forest, and he would have been content to remain for ever in its shade. "How old this giant oak must be," the man said to himself. "How many years have passed since its great life was hidden away in the tiny acorn? When did it begin? When will it end?" The thought of the ending of beautiful things brought a touch of sadness to his mind. "Ah!" he said, "the fate of this tree will be that of all the forest, to go down, down to the earth and be lost for ever, and Death will be the conqueror." The very thought made him look regretfully over the living green of the crowded lines of trees. And he also said, in hasty bitterness, "What wastefulness!"

A child, brought from the crowded city in spring-time, stood in the farmer's field. He was one of those poor little ones who knew nothing more of the great green world out in the country than pictures can show and words can explain. But now the good farmer-uncle had brought him out of the city to see and hear for himself, and his little heart was filled with wonder. "Take this bag of seed," the farmer said, "and you shall learn to sow it in those long furrows of earth." With the bag slung upon his shoulder, the child went eagerly to the work. Handful after handful of the dry-looking grain fell into the soft earth. Little did the city child guess what good would come of his work, and as he trudged along, strange thoughts filled his mind. He had thrown things upon the ground himself, when they had been useless to him; but he did not understand why the little brown grains of corn should be cast away, for he had a vague idea that in some way or other his daily bread was made from them. So he, like the man in the forest and the boy who watched the falling leaves, had the same thought: "What wastefulness!"

. . . . .

The Angel of Hope in after years came down to the forest. There she sought the boy who had watched the falling leaves with such regret. He was older and wiser now, and she bent and whispered in his ear the wonderful secret of the falling leaf. She told him of how, when the leaves are lying trampled on the ground, a force begins to work in them which causes them to decay. "I will tell you," she said, "what is the meaning of decay. It is the setting free of the hidden juices of the dying leaves which go to make the earth so rich that other plants may grow upon it. Even the lives of fallen leaves have not been wasted. They rise again in the form of food for other plants; they have but given up their lives that the life of others may be sustained. So if you listen you may hear God's voice saying to Nature, as the wonderful Teacher of Galilee once said to his disciples, 'Gather up the fragments that remain, that nothing be lost.'" The message of Hope struck on the boy's ear as the sweetest he had ever heard, and he left the forest with his heart as full of joy and brightness as new-born Hope could make it.

Next the good angel came to the man of toil. Him she called to come with her to tracts of earth where forests had stood long ages ago, but now were sunken far, far below the surface of the ground. Down through deep places they went, which would have been too dark for them to traverse if it had not been for the brightness shed by the Spirit of Hope. Yet there were living men in those black depths, and all at work, lightened only by the lamps they carried in their hands. "Here," said the Angel, "is the storehouse of buried trees. See how the kind earth has packed them into layers on purpose for the use of man. Ages she spent in changing, by gentle influences, the sinking forest into the black shining substance you call coal. Men call this place a pit, but angels have named it 'the Storehouse of Warmth and Brightness.' Live now in hope, and no longer in despair, for the buried things have risen again to a new life, and are giving themselves day by day to the use of man."

Once when the sun was shining hot on the fields of corn the Angel of Hope flew to the city child, and with kind hand led him out to see them. She showed him what had arisen from the burying-places of the grain he had cast into the earth. Glorious green blades of waving corn were standing all around him, and in his little heart he felt the same wonder that the prophet in the old legend must have felt when he saw the dead bones brought back to life and clothed with flesh. "They are risen," the Angel said, in a sweet, assuring tone. "It was no waste to trust the precious seed to the good earth's care," and she spoke the words of the man of wisdom who said, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." The child's heart was filled with joy. He went back to the city lightened by the bright rays of hope, and never was heard again to speak of waste and uselessness in Nature's ways.

Florence L. Biddle.

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LONDON, OCTOBER 13, 1900.

DIVERSITY OF OPERATIONS IN THE ONE SPIRIT.

ALL the reports that have reached us of the centenary celebrations at the Dukinfield Old Chapel Sunday School bear witness to the strong hold that school has had upon the affections of successive generations of children and of teachers, the large place it holds in the social and religious life of the community in the midst of which it has been so long established, and the beneficent work it has accomplished for the building up of character and the nurture of sincere, practical religion. From distant lands messages come back to such a school at any marked season of commemoration and rejoicing, telling of men who have gone out to make new homes for themselves, but who can never forget the gratitude they owe to the school in which they were trained, where they received their first impressions of religion, and made their first friendships. Then it is seen how the good seed sown in quiet faithfulness springs up in many places, and the strong integrity, the loyal Christian discipleship, the standard of good citizenship, the salt of true affection, which for generations have been part and parcel of the old school, are helping to make the strength, the good order, the Christian manhood of new countries. And the very streets of the town, where the familiar building has stood so long, bear a like witness ; for as the scholars and their teachers walked in festival procession through Dukinfield, as is the custom in North country schools, and on this great occasion old scholars, now grey bearded men, fell into the ranks, tears were seen in the eyes of some who stood to see them pass, eloquent testimony to the depth and tenderness of affections wakened long ago, memories of childhood long since past, of vanished faces, but undying love and gratitude.

The crowded meetings at Dukinfield, both in the school and at the Sunday services, the spirit of enthusiasm and loyal affection in speakers and hearers alike, told the same tale. A happier re-union it would be difficult to imagine, or more richly fraught with good hope for the continuing prosperity and beneficent influence of the school. Several generations were represented in those gatherings, linking, in memory at least, the whole century together. A grandson of the Rev. JAMES HAWKES, the founder of the school, was there, and the families of ROBERT BROOK ASPLAND and JOHN GORDON, later ministers, were also represented. After them came the Revs. J. PAGE HOPPS, PHILIP H. WICKSTEED, G. HAMILTON VANCE, and HUGON S. TAYLER, the present minister, all of whom were present, and took part in the commemoration. And as with the ministers, so with the teachers, many of whom had been scholars also. It was a great home gathering, in which the rejoicing must extend far beyond the actual circle of those who were present, and a signal testimony to the rich fruits of patient continuance in well-doing.

Very different was the scene, when on Tuesday last the members of the Provincial Assembly of London and the South-Eastern Counties gathered for their annual meeting in the old chapel at Horsham—very different, and yet no less delightful in its way, and a like witness to fidelity and wholesome religious activity, which bear good fruit in small things as in great. The little country town was bathed in glorious sunshine as the members of the Assembly, gathered from many sides, streamed in from the station. The quiet streets and quaint old houses seemed to give a friendly welcome, especially to those who had come out from the noise and stress of the great city and more than all the old-world chapel, standing in its peaceful graveyard, with memorials of many generations, and at the same time tokens of living reverence and active faithfulness. In the schoolroom at the back was a library of several thousand volumes, which does in the town a silent work of education and enlightenment, which cannot be too highly prized, and in the old chapel itself one could well understand how even in times when only a few gather within its walls for habitual worship the influence of a steadfast and earnest ministry must make itself felt. The meetings of the Assembly would, we trust, give something back to the hospitable friends at Horsham, in new energy and courage and hopefulness, bearing witness to a cordial sympathy and union in a common work. The meetings, which are reported in our present issue, showed, if we mistake not, a growth in the spirit of unity, and a strenuous pressing forward towards more effective service. That ideal is set before us all, in the great centres of life and in the quiet country places. One is thankful to know how much good has gone forth and continues to go forth from the humbler homes of piety and steadfast loyalty to truth.

Quite different again was the scene at the re-opening last Saturday of Little Portland-street Chapel in the centre of London, and yet rightly to be included within the same circle of faith and hope. There was a house of prayer, doubtless in unlovely surroundings, but rich in potent and uplifting memories ; girt about by a sea of life fraught on one side with worldliness and pride, on the other with pain and sordid cares, deeply dyed with insidious streams of vice, in the midst of the splendour and the shame of a great city. And there was a band of faithful worshippers anxious to preserve their house of prayer as a centre of rest and refuge and purer life. They have renovated the chapel, made the place of meeting pleasanter, and let in fresh light. Close at hand they have great school buildings, which can be used as the home of social and educational activity. In the past the voices of TAGART, TAYLER, MARTINEAU, and WICKSTEED have spoken in that place the words of faith, the message of Eternal Love. From them the remaining worshippers have received a trust which they earnestly desire to sustain and fulfil in the house of prayer rich in such memories, and in the neighbourhood the needs of which are now greater than ever. They may well appeal, not only for sympathy, but for active help from those who hear the cry of the desolate and perishing in the city wilderness, and will give something of the vigour and brightness, the wholesome interest and enjoyment of their own lives for their brothers' need.

These are instances of the great variety of the work to which we are called in the community of our Free Churches, and the manifold opportunities for beneficent service open to those who have not yet found a way of losing their old selfish life, that they may save their true self alive. Amid all the variety there is the one Spirit, and therein lies hope for the future—the hope that our post of duty in the service of the Kingdom shall not be unoccupied, but may find us united in growing strength, clearer insight, more perfect self-forgetfulness, that faithfulness may achieve for us by the grace of GOD the joy a larger ministry in the things which belong to a true humanity and the world's peace.

THESE pains and troubles here are like the type which the printers set. As they look now we have to read them backwards, and they seem to have no sense nor meaning in them; but up yonder, when the Lord God prints us off in the life to come, we shall find that they make brave reading.—*Martin Luther.*

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

The annual meeting of the Assembly was held at Horsham on Tuesday, and the perfect summer day added greatly to the enjoyment of a delightful and successful meeting. At the morning service, the old chapel was completely filled, save for some back seats in the gallery. The service was conducted by the Rev. E. M. Daplyn, of Hampstead, and the sermon was preached by the Rev. F. K. Freeston, of Essex Church.

THE SERMON—"THE BUILDING OF JERUSALEM."

Taking for his text Nehemiah ii. 17, 18; iv. 6, ending with the words, "So built we the wall: for the people had a mind to work," Mr. Freeston asked what was the work to which as representatives of a group of Free Churches they were called? It was not that of the iconoclast, the controversialist, or the sectarian. Theirs was a higher work, the work of the Spirit. It was their mission not to break down but to build up, not to separate but to unite, not to strive about belief but to transform it into life, not to rattle the artillery of controversial theology but to heal the wounded in the fray, not to screen themselves in with the partitions of opinion but to take their part in the raising of the spiritual Jerusalem.

They had been urged just recently, and on the mere ground of expediency, to set up those partitions round all their churches, to paint them over conspicuously with party theology, and then to admire their superior honesty! Those who should be their leaders, whether in London or Leeds, had recanted publicly their previous consistency, because, forsooth, they had been to the United States, and because the man in the street sometimes made mistakes! And they were threatened with "deserved obscurity" unless they, too, bowed low to that idol of expediency. But they had not so learned their Channing or their Martineau. Their visitors to the United States amazingly confused the issues. If personal doctrine were the issue in question, they would all be ready to stand to the term that most plainly denoted their theology; but if the very charter of their Free Churchism were the issue, the permanent principle of non-subscription to doctrine, the sacred ark of the covenant handed down to their keeping, it was those others who had stepped down from a great historic position, who sold their free birthright to the man in the street, they who repeated the very mistake they had so strongly condemned in others, when they asked them to doctrinalise all their churches in order to clutch at some outward advantage. But in that Assembly they had made their choice. They took principle—and obscurity if such it was to be, rather than pay the price of apostacy.

But there was something more to be done than combat that misconception. The Presbyterian principle of non-subscription was indeed the foundation-stone of their organisation and of every constituent congregation; but it was only a foundation. The Unitarian protest had cleared away the theological *débris* and prepared the way by its free inquiry; but it was only a theology. In neither was there now the driving power of a mission, neither alone made a holy Jerusalem, a living Church for living men. Two stages in their history awaited a third. When the ground was prepared and the foundation laid, they were ready to build, with the sword of the spirit at their side and the trowel of truth in their hand. There was a building to be reared for God in each of their hearts and churches, in their Assembly, in their country. Man was never more a co-worker with God than when his religion was upraised from a logical argument or a theological content, to a constant and constructive effort of his whole spirit and thought and act.

There were three chief things they had to build up, and the first was faith. Faith was more than opinion or authorised belief. It required conscience to quicken it into conviction, prayer to deepen it into devotion, trust to bring hope in its train, and love as its crown and consummation.

There were those in whom faith was of little more worth than an intellectual revolt from irrational statement, an entire reliance on the reason, but an unconscious absence of spiritual apprehension. It was critical and logical, it was candid and very straightforward, it was conscientious and made no pretence—but it had a narrow range, it lived in the plain, it was unaspiring, had little poetic exaltation or prophetic vision; it was true and good as far as it could go, but did not lift its eyes to the hills or press singing onwards; it seemed hardly conscious either of the wide expanse amid which it moved or of the fair lands in the distance. It had little passion or deep heart yearning for those things divine which eye had not seen nor ear heard, nor the rationalistic mind conceived. That somewhat diffident faith was accompanied by a pride of truth, a contented theology, and an easy responsibility, sufficient to support an uninspiring life, but not at all able either to make a gospel or to stir the people. And so it did not overcome the world or remove mountains or soar into the heavenly places, or enter into the exultant hopes, and trusts, and joys which were faith's own precious privilege. What it lacked was the uplift of the spirit, the spring of emotion, the free swing of self-forgetful feeling, the happy sense of God within. But when the rational man put on his spiritual imagination, when the mind was caught up and outstripped by the heart, and love gave wings to thought, when, warm with life, faith issued forth from its home in the innermost being, and it was the soul which spoke because it could not be silent, then they felt that faith was present, they did not prove it by argument, they knew it by instinct. That was what they so much needed, that poetry, that joy, that mountain step of faith.

Their faith must hallow their truth, and it must transfigure their theology, and it must make for unity—not uniformity, but unity amid diversity, the inner union of hearts which must come to pass before men could witness the Universal Church. And their faith must turn their freedom into obligation. All the priceless freedom they inherited, in thought, in religion, in college and church, was but means towards an end. Freedom without obligation was a dangerous possession. If they were to build the walls of Jerusalem they must obey the principles of spiritual upbuilding. In the last analysis all faith was obedience.

As the second need for their building he named a true patriotism. Not a military or commercial patriotism, which put interests before principles, markets before moral ideals, chartered companies before human lives, but a purer, nobler patriotism in which they would renew the virtues of their forefathers, to work for education and temperance and justice, for citizenship, for the commonwealth, for the land they loved the most.

And, finally, they needed to build up the Church idea. There was so much loose Church allegiance amongst them, half adherence, casual attendance. They were in actual possession of the Church's one foundation, which alone was universal in its inclusion; but that Church oneness had not yet taken hold of them, it did not kindle their emotion or imagination, or set going that glowing contagious enthusiasm, which should come from their realised place and purpose in the fellowship and furtherance of the one Universal Church. They as individualists in doctrine and independents in organisation needed a definite conception of the Church as the most efficient servant of the religious life. And what was true of the church was true no less of that Assembly. They had not risen to the height of their opportunity, they were not yet even independent of the help of other organisations. There were many things they might do to make the Assembly a more effective organ of their church life, and with which they might inaugurate the new century. They should take higher ground in the future, stand higher and stand together, ministers and laymen, to build the wall of their Jerusalem, to make each one of their churches also a temple not made with hands, where from week to week they might gladly meet in the love of truth and the spirit of Christ, for the worship of God, and the service of man.

The collection at the close of the sermon amounted to £15 7s. 6d.

THE BUSINESS MEETING.

Lunch and tea were served with abundant hospitality in the Albion Hall, where at each meal it looked as if not many less than 200 persons were present.

In the afternoon the business meeting was held in the chapel, the President, the Rev. W. G. Tarrant, B.A., in the chair.

The Roll of the Assembly was called by the Rev. Frederic Allen, the secretary, and the following new names were added: the Revs. F. W. Stanley, H. S. Perris, W. Wilson, E. Turland, T. Shakespeare, S. S. Brettell, G. Lansdown, H. M. Livens, and D. Amos; and as lay-preachers, Messrs. Ellis Mann, W. H. Shrubsole, and O. A. Shrubsole.

The congregation at Halstead (Essex) was also admitted to the Assembly.

The President having presented the reports and the treasurer's statement, in the absence of Mr. Walter Baily, the Rev. T. E. M. Edwards, the minister-at-large, speaking in supplement to his report, referred to the large amount of energy which had been absorbed by the London Bazaar, and to good purpose, as the Fund so raised would put the London churches in a much better position for progressive work than they had ever been before. The great difficulty in breaking new ground was to find suitable halls for meeting. He also appealed for more lay-preachers to help in the work of the Province, which was under his superintendence. The Romans, it was said, were

sometimes beaten in a battle, but never in a war; and so they might meet with reverses, but they were fighting for truth and righteousness, and they must be successful in the end.

The report spoke of the representative character of the Committee, and the opportunity afforded of strengthening the scattered churches of the Province, and appealed for more general interest on the part of the stronger churches. It referred to the success of the London Bazaar, and the new effort at Sydenham, the lectures of the Rev. S. G. Preston, of Hastings, at the Clive Vale Board School, and the renovation of Deptford Chapel. The report of the Rev. T. E. M. Edwards gave an account of his various activities in the oversight of the weaker churches of the Province. The balance-sheet showed that the year opened with a balance of £66 5s. 4d. in hand, to which were added subscriptions of £129 2s. 6d., collections and donations £160 14s. 5d., grants from the British and Foreign Unitarian Association £160, grant from the London District Unitarian Society £20, a total of £536 2s. 3d. Expenses, including the stipend of the minister-at-large, and grants to nine congregations amounting to £122 10s., reached the sum of £450 12s. 4d., leaving a balance of £85 2s. 3d. in hand.

On the motion of the President, the reports were ordered to be printed and circulated.

The officers were then re-elected, and the President was appointed representative of the Assembly on the Committee of the National Conference.

The Sunday School Union representatives were also appointed, Mr. J. Ellis Mace to be their representative on the Committee of the Sunday School Association.

A communication from the Rev. James Harwood as to the Advisory Committee was followed by the re-appointment of that committee.

On the invitation of the Rev. F. K. Freeston, on behalf of his congregation, it was agreed that next year's meeting should be held at Essex Church.

The Rev. E. M. Daplyn was appointed preacher for 1901, and the Rev. G. D. Hicks supporter.

The President then offered a welcome to representatives of kindred societies, to which response was made as follows.

The Rev. W. Copeland Bowie, replying on behalf of the British and Foreign Unitarian Association, said that since the formation of the Assembly the Association had been one of its warmest and most generous supporters. In the present year he observed they had made grants to the Assembly amounting to £160. What they wanted was not to trouble about names, but to put heart and soul into the work they were doing, to minister to the world's needs. The one great thought of his committee was how best to do the most good.

The Rev. A. J. Marchant, responding for the General Baptist Assembly, said that their Associations were almost identical in aim, both striving for a pure and progressive religion.

Mr. Hahnemann Epps responded for the London District Unitarian Society, and said that the formation of the new society had been a distinct gain to their common work.

Miss Marian Peitchard responded for the Sunday School Association, and in reference to suggested publications said that books for the culture of the imagination were needed by others beside their children. That would lead to more kindness in judging of one another, and they would be spared such grievous errors of courtesy, as they had witnessed in the past week. She also referred to the proposed monster meeting of Sunday-school workers in London next Whitsuntide, and hoped every school in the Province would be represented.

Miss Tagart responded for the Central Postal Mission. Many inquirers, she said, did not accept their ideas, but they were glad of information, and they very seldom met with any rebuff. Theirs was not a controversial society. They did not wish to force their convictions on others, but in a sympathetic way to help inquirers to clearer ideas. Their sympathy was extended to isolated thinkers in all parts of the world. Not only the pamphlets sent out, but the friendly letters that went with them made theirs a true mission. They had lately received letters from the President of a Buddhist college in Ceylon, from negroes on the Gold Coast, from India and the Colonies, and other distant countries, and also from many kinds of people at home.

The President then delivered his address. That Assembly, he said, was not an old one. They had only begun in 1889, though they managed to call that the twelfth annual meeting. But their principles were by no means new, as was testified by the building in which they were met, and others in the Province. Among those principles they were all agreed in holding that of freedom in religion to come first, and nothing would cause such an outcry among them as the proposal to impose any form of creed. There were fifty-two churches on the roll, some of them of considerable age. A fourth of them dated from the period before 1700, another thirteen came between 1700 and 1850, and the remaining half were established in the last fifty years. Thus it was clear they were not committed to a dying cause. Of the thirteen earlier than 1700 five belonged to London, eight to the outside district. Of the thirteen between 1700 and 1850 five more belonged to London, and eight to the outside. Of the other twenty-six, nine were outside and seventeen in London, so that the proportion was reversed, and they had latterly to some small extent been meeting the responsibility involved in the enormous growth of the metropolis. Yet, after all, what was that number of churches amid the millions of people. The Provincial Assembly of Lancashire and Cheshire included eighty-two churches amid a population of about four millions. Their own fifty-two churches were in a province with seven millions of people. He had reckoned that in Greater London there were eighteen districts, each of them with as many people as a large town elsewhere, in which there was no church of theirs within reach. In the north they were preparing to make a great effort in preparation for the new century, to revive the life of their congregations, to do more work for religion and to deepen the feeling of the sacredness of life. Could they not in their Province also be doing something? He had spoken of their principles of freedom in religion, but they must also stand for religion in freedom. Religion was what they wanted. People must be converted, and made to feel the eternal verities of life. Without the spirit of consecration, no scheme would be of any avail. He asked that during the remaining months of the year their labours should be specially directed to helping the young people in their churches. During the century they had received great blessings in privileges won by their forefathers' sturdy fighting. In that same spirit, honouring the good and great of the past, they must lay a good foundation at the beginning of the next century and do their part in the same service.

After tea a meeting of the Postal Mission was held in the chapel, Miss Tagart in the chair, when the report presented by Lady Wilson was accepted, and it was agreed to ask the Committee of the Assembly to appoint a Postal Mission Committee to work with Lady Wilson, and to consult quarterly with other representatives from the Province.

EVENING MEETING.

At half-past six a public meeting was held in the Albion Hall. The chair was taken by Mr. Edwin Ellis, J.P., who, after the singing of an opening hymn, referred to the fact that twenty-five years ago he had taken the chair at a meeting of the Liberation Society at Horsham, and for fifty years had been in the habit of attending their anniversary services on Whit Sunday. He thought it was not sufficiently recognised that they held a unique position in being able to offer help to those who were repelled from orthodox bodies and deprived of the solace and strength of religion. They could show that there was food for religion in all the living interests of the world. If they were true to themselves and their views of life they ought to have great power with the people.

Dr. W. Blake Odgers, Q.C., asked why it was they spoke of that as the nineteenth century, from what it was that their centuries were marked off? And going back to the birth of the child Jesus he traced the gradual growth of Christianity, its conquest of the Empire, and consequent corruption, and then the revolt of the Reformation and the new life that came through the brave and faithful spirit of their Puritan forefathers. They vindicated the right of every man to read the Bible for himself, to study Nature for himself, to listen to his own conscience and so find God's holy truth, and then fearlessly to proclaim it and to teach it to their children and to the world. What must they do with that great heritage of liberty? There was still the Catholic Church making its old claims, as witnessed by its recent treatment of Dr. Mivart. The Church of England, while they must thankfully acknowledge the enormous amount of good work done by the clergy, was yet thrusting the priest between parents and their children. Orthodox Dissenters also were doing immense good. With them they had formerly stood shoulder to shoulder in many a fight, but latterly it had been the cold shoulder that had been offered, though he was confident that better times would come. As to themselves, he was glad to see what faithful testimony was borne by that old chapel for truth and freedom, and it was their duty especially to impress upon the young the history of their churches, the meaning of their dissent and of the truths they held. In spite of much wrong remaining in the world, if they took long enough views they would see that there had been

progress. They must be confident, as they entered on the new century that God was working in the human race, and leading them onward.

The Rev. W. Copeland Bowie spoke of the great encouragement they must receive from such an earnest and enthusiastic gathering. There were difficulties felt by all churches in the present time. Uncertainty of thought on the great questions of religion was wide-spread, and in spite of outward signs of success in the popular churches there was an inward unrest which tended to paralyse the whole religious life of England. The great mass of the people of whatever rank were not interested in religion as now presented, they were in no living connection with any religious movement. He did not say that the people as a whole were in a worse condition than formerly. In the bulk of the working classes, if they got at them and made a direct appeal, they found the foundations on which religion could be built; but no church had yet succeeded in doing that. Whether they themselves were capable of doing a great deal, he did not know, but they were capable of doing something to meet the need, if only they were faithful to what they had. He had no sympathy with any kind of narrow denominationalism. He had worked for twenty years with men of every Church and no Church for the public good. But there was a denominationalism that had help and strength in it, which meant comradeship, co-operation and the sympathy of men and women inspired by the same ideals and animated by the same motives. Any movement lacking such co-operation was doomed to failure. For himself he owed a debt of gratitude to their Unitarian forefathers that he could never forget, for they had set him free from the trammels of Calvinism and opened out to him a religion full of joy and truth, love and hope. They were to be remembered with honour not only on account of their piety, their theology and religion, but for their services to humanity, their broad spirit of public usefulness, their work for political freedom and against slavery in any form. That was the spirit in which they must now work, not living in a little world of their own thought, but trying to minister to humanity, and remembering that humanity was many sided and had many needs. There was no one medicine, theological, social or political, that would cure all ills; some still needed intellectual cures, others the touch of human sympathy, the sweeter, quieter pieties; but their Unitarianism, as he conceived it, contained all those things; it was open to the truth from whatever source it came. God's truth and love were eternal, and that was what they wished to proclaim; those were the moving wheels of the world's progress; to those high things they desired to consecrate themselves and their Churches.

The Rev. E. M. Daplyn pleaded against the danger of introspecting, the state of permanent analysis, which was confusing and paralysing. Sydney Smith had called Scotland the knuckle end of England, and they were perhaps the knuckle end of Christianity. There was not much fat about it—but the nearer the bone the sweeter the meat, and it was a pity if they kept any of it from the world, for the world needed what they had to give. The work of their churches was not to draw men and women out of churches where they were really at home, but to help the many who were homeless, and had lost faith. They must speak the truth in love, realising their faith, affirming the things they knew and felt of God, His life, His power, His love for them and constant movements toward them, to draw them into the true life. And they must teach others what they really knew about Christ, about his life and death, and about that power which was the vital centre of the Church's life—the soul. They must make men feel what was meant by being a living soul.

The Rev. S. Gardner Preston said that while he never hesitated to call himself a Unitarian, he thought they were too apt to call things "Unitarian doctrines," which were common to many others besides themselves; thus freedom of thought, the conception of the Bible as man's thought about God rather than God's thought about man, and a reasonable view of the Atonement, should not be spoken of as Unitarian doctrines, they were now common to men of various churches. "Back to Jesus" was the true aim; they should preach to the world not Unitarianism, but Christianity at the fountain-head. Their influence would be far greater, he thought, if they lectured not on "Unitarian Christianity," but on "The Christianity of Christ"; they should declare to the world not what Unitarians taught about God and Christ, &c., but what Christ himself taught. They would put their position right with the world by showing that their endeavour was to understand the mind of the Master, and to bring people to learn of Jesus himself.

On the motion of the Rev. J. J. Marten, seconded by the Rev. W. G. Tarrant, a hearty vote of thanks was passed to the Chairman and the speakers of the evening, and the meeting terminated. Earlier in the day warm thanks had been given to the Horsham congregation for the admirable arrangements made, and their hospitable welcome to the Assembly.

HYMN FOR THE CENTENARY OF DUKINFIELD SUNDAY SCHOOL.

God's blessing on the gracious souls,
  Who served Him here below,
And sowed for us the bread of life,
  A hundred years ago!
O'er untried field they ventured forth,
  And flung their precious seed,
In faith that shining after-days
  God's little ones would feed.

The Master's word, "Go, feed my lambs,"
  Few heeded in their day.
They heard the message, clear and plain;
  And heard but to obey.
But now ten thousand willing hearts
  Are listening to the call;
Ten thousand voices plead his cause:
  God's blessing on them all!

Bright memories linger in the past;
  Bright hopes before us rise,
That lead us from the toiler's path
  Up to the restful skies.
Join voices now, of old and young;
  Let love with song outflow,
To bless the hands that wrought for us
  A hundred years ago!

J. Page Hopps.

Let a man who is a man do his work as well as he can, and leave the result with God.—*C. F. Dole.*

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

On Sunday, Oct. 7, the annual sermons of the Association were preached by the Rev. C. J. Street, M.A., LL.B., of Bolton, in the Church of the Divine Unity, Newcastle-on-Tyne. Good congregations were present, and collections were taken on behalf of the funds of the Association. The annual business meeting was held on the following day in the church. Representatives were present from Stockton, Middlesbrough, Sunderland, South Shields, Carlisle, Gateshead, Byker, Choppington, and Newcastle. There were also present the Revs. C. J. Street, E. Ceredig Jones, M.A., of Bradford, W. H. Lambelle, Charles Travers, Francis Wood, and Arthur Harvie.

The chair was occupied by the retiring President, Mrs. John Tweedy, and the proceedings opened with hymn and prayer, after which Mr. Fred C. Slater, corresponding secretary, read the annual report of the Committee, which referred to the successful opening of Unity Church at Gateshead and the continuance of the work at Byker and in other congregations of the district. The settlement of the Rev. F. Wood at Sunderland and the removal of the Rev. H. B. Smith from Darlington were noted.

In the regrettable absence, through illness, of the treasurer, Mr. John Pattinson, J.P., the statement of accounts was presented by Mr. J. Duncan Donald, showing an income of £408 0s. 10d. and an expenditure of £465 7s. 5d.

Mrs. Tweedy, in moving the adoption of both reports, said she felt grateful to all the workers who had done so very much for the advancement of the cause, more especially to the ministers and lay-preachers, who were untiring in their efforts to promote the simple gospel of the Unitarian faith. She believed that as a people they had three great wants—the want of earnestness, the want of unity in their work, and the want of funds. This last she believed arose out of the other two. She urged all present to put greater zeal into the work which would be undertaken in the coming year. They had not the opposition to contend with of former days, and that fact ought to be a source of encouragement to all.

The resolution was seconded by Councillor Robert Elliott, of Gateshead, and carried.

Alderman J. Baxter Ellis, J.P., of Newcastle, was unanimously elected President for the ensuing year.

The Rev. Charles Travers moved that a cordial vote of thanks be given to the officers and committee for their services during the past year, and further moved the re-election of the officers, together with a committee. This concluded the business portion of the meeting, which then resolved itself into a conference.

The Rev. Arthur Harvie read a paper entitled "The Future of the Association," in the course of which he advocated several drastic alterations in its constitution. An animated discussion ensued, in which the following took part:—Mr. W. J. Watson, Alderman J. Baxter Ellis, Revs. C. J. Street, E. C. Jones, C. Travers, Mrs. Tweedy, Mr. F. C. Slater, and Mr. J. Duncan Donald, after which the following resolution, moved by the Rev. C.

Travers, and seconded by Mr. W. J. Watson, was agreed to:—

That in the opinion of this meeting it is desirable that some change should be made in the organisation of the Association, the basis of which being an association of churches, and that the Committee be requested to lay a scheme before the next Spring Conference, the details to be submitted to all subscribers at least one month before the date of such conference.

After tea in the adjoining schoolrooms, provided by the ladies of the Dorcas Benevolent Society, a public meeting was held in the church, which was well attended, the new President, Alderman J. Baxter Ellis, in the chair. After thanking the members for the honour they had conferred upon him, the President appealed to the members and ministers alike, for hearty co-operation and united efforts in carrying out the work of the Association.

Mrs. John Tweedy moved that the best thanks be and are hereby given to the Rev. C. J. Street for his valuable services in the pulpit on the preceding day; this was seconded by Mr. Robert Wilson, of Newcastle, in an eloquent address, and supported by Mr. Otto Levin, secretary of the Church of the Divine Unity.

Mr. Street, in rising to respond, met with a very hearty reception, and, in the course of an interesting speech, trenchantly criticised the attitude taken by the Rev. E. I. Fripp in his paper, "Idolatry of Doctrine," as summarised in the last issue of The Inquirer.

The Rev. E. Ceredig Jones, M.A., who also received a cordial welcome as the representative of the British and Foreign Unitarian Association, said how pleased he was to meet his Newcastle friends again, and to hear of the success of the movement in Gateshead. He referred to the settlement of Mr. Wood at Sunderland, and spoke encouragingly of the condition of the churches on Teesside, some of which he frequently visited.

Brief addresses were also given by the Revs. W. H. Lambelle, Charles Travers, Francis Wood and Arthur Harvie.

After the usual vote of thanks the meeting, which had been of an enthusiastic character, closed with hymn and benediction.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

Such a glimpse as an ordinary mortal like myself can get into the past records of Unitarianism in this Manchester District is proof enough that an intensely interesting history could be written by one qualified for the task. Minute-books have been lost here and there, and even trust deeds; but there is still much material available to the man who has a love for research and a patient industry.

In the earliest list of our churches on which I can lay my hands—namely, the Rev. George Harris' list, dated 1819—I find that twelve Manchester District Churches were in existence. They are also all in Hadfield's list dated 1824-25, which leaves out Strangeways and Swinton—congregations established in 1823 and 1822 respectively. In 1846 Dr. Beard published a list which included the churches in both the previous lists, except Mosley-street and Salford. Mosley-street had been abandoned, and Upper Brook-street built in its stead. The Salford cause died out, owing, perhaps, to the establishment of a more vigorous one at Strangeways, not a great distance off. In Dr. Beard's list, Pendlebury is a new name; it was the forerunner of Swinton. Then, too, for the first time appeared the Domestic Mission (now Willert-street), which, though unsectarian, was established and supported by Unitarians. In 1846 there were fourteen churches in this district; to-day there are twenty-four—an increase of ten in fifty-four years. Not very many, it is true; but the growth has been gradual. We have not carried everything before us; our work has been all uphill, and very hard. Still we have steadily gained ground, and we have abandoned only one cause in the half-century. In 1880 a cause was established at Droylsden—a mistake was made in the selection of site amongst other things, and in 1890 the District Association closed it. During the first twenty years of this century two new causes were established—Altrincham and Oldham; in the twenty years ending 1840, three new causes were established and two churches rebuilt; in the twenty years ending 1860, three new causes were established and two churches rebuilt; in the twenty years ending 1880, three new causes were established and nine churches rebuilt; in the twenty years ending 1900, five new causes have been established and six churches rebuilt. By the end of this year every congregation will have its church building and its trust deed. This means that during the century thirty-five churches have been erected, or in a very few cases bought; and in addition, almost everywhere, schools have been built or rebuilt. This will give my readers some idea of the amount of activity and enthusiasm and generosity there has been.

In the year 1823, the Provincial Assembly held its annual meeting at Chowbent, and a letter was read from Mr. Yates, of Liverpool (who was absent through indisposition), recommending a more general adoption of Missionary preaching among the Unitarians of Lancashire and Cheshire, and offering £100, to be appropriated to this purpose. A Committee was appointed to carry into effect the plan suggested. It was to meet at Cross-street Chapel, Manchester, and was to consist of "all Presbyterian and Unitarian ministers in Lancashire and Cheshire, and each was to desire his church to appoint two persons to attend." They also had power to add to their number. The first meeting was held in Cross-street, Manchester, July 1. The Provincial Assembly in those early days was pronouncedly Unitarian in spirit. In its minutes one comes across such phrases, used in connection with itself, as "Unitarian body" and "Unitarian interests"; while in 1826 it by resolution connected itself as a District Association to the British and Foreign Unitarian Association, established a fund for the purpose of sending an annual grant (in 1830 it sent £10 additional towards the establishment of a city mission in the Metropolis), and promised to "transmit to the same annually a brief statement of its proceedings." It is not for me to go outside the Manchester District and say what effect this missionary enterprise had elsewhere; but, judging from the results here, it must have been a distinctly Unitarian propaganda. All the sixteen churches established this century are avowedly Unitarian. One calls itself Free Christian, and another by the name of a road; but they all, without exception, for practical purposes, unhesitatingly range themselves under the Unitarian flag. I have found that statistics of expenditure during the first half of the century are hard to get with correctness. Besides, if it were otherwise, they might be misleading, for the value of money is so vastly different to what it once was. However, I have pretty accurate statements as to cost of buildings from about 1864. I find that in the decade ending 1874, £46,757 was spent upon new churches and schools; in the decade ending 1884, £25,877; in the decade ending 1894, £43,940; and in the last six years, £30,400; a grand total of £146,974 in thirty-six years!

There are also available very interesting statistics regarding ministers' stipends. I have the stipends given at eleven of our Manchester District churches in 1844. There were two of £30 and two of £50 per annum; but three fair stipends brought the average up to £148. In 1869 four out of eighteen stipends were below £100—the lowest being £50—while the average was as high as £204. At the end of the century, out of twenty-three stipends, only two are below £150; while thirteen are at £200 or over. The average stipend is now £216, and in addition there are five parsonages. As far as the real life of the churches is concerned, we should like to see things a little more flourishing than they are. We do not fill our buildings to overflowing; but taking into consideration the selfish policy of our city congregations in days past, we may congratulate ourselves upon our position being so strong as it is. In a subsequent letter I will show how this has been the case; though I am strongly of opinion that we are going to enter upon a new century with brighter prospects all round than we have ever had before. We are now splendidly equipped with buildings; and the custodians of certain of our ancient fanes are beginning to question whether their endowments are wisely spent in keeping open doors for a mere handful of people (most of whom might easily attach themselves to suburban churches), where such grand opportunites offer themselves in new centres of population; and nothing is required for their development save an unselfish and judicious apportionment of resources which are now tied up, and, as many think, questionably so. Though our Sunday congregations are not what we think they ought to be, there is no reason why we should be downhearted. The total membership is very much higher than ever it was; and certainly never at any previous period has there been anything like the same amount of practical Christian and educational work done.

During the last twenty years we have erected fifteen new and commodious schools—most of them replaced inadequate and insanitary buildings; the rest are new foundations. And it would be difficult to estimate the good work which is being carried on in them. Take Lower Mosley-street School, for instance. It is one of the most successful centres of week-evening classes in Manchester. Under its roof is conducted a Social Club which is exerting a wholesome influence upon the lives of several hundreds of young men and women engaged in the business of this great city. Or take Dob-lane; it is a centre of teeming life. It has a day-school which holds

a high standing, and its accommodation is taxed to the utmost; while its evening classes are recognised as amongst the best in the district. Its buidings are so much engaged that it would probably be utterly impossible for the folk there to undertake fresh work, however much they wished to; and it is gratifying to record that the Church membership is three times as large to-day as it was fifty years ago.

I fear to mention places by name, lest I be thought invidious in my selection; and yet let me say how utterly impossible it is in a short article like this to attempt to describe the grand use to which the splendid school at Monton and the smaller but handsome school at Upper Brook-street are put. Monton and Platt also have successful day-schools. Of the work done at the missions we cannot speak too highly. They were never more active or more flourishing than they are now. They have to turn scholars away, and at one the Sunday congregation practically fills the chapel. Certainly there are two or three of our churches which are very seriously affected by the great change that has taken place in the character of their surroundings, and they naturally wonder what they will have to do in the near future; but for the most part our suburban churches are anything but despondent. More of them are self-supporting than ever before, and they are looking ahead hopefully, and working patiently, for the time when those members of the Orthodox Churches who are now holding practically Unitarian opinions will see that their only really consistent course is to throw in their lot with us, and give us the benefit of their presence, their energy, and their financial help. Nobody expects that Unitarianism will sweep the land as Wesleyanism did. It advances slowly, yet surely.

There is no comparison between our position at the beginning of the century and our position now. The few buildings existing at the beginning were extremely small for the most part—Blackley and Sale, for instance; the latter accommodating seventy people, and the former very few, if any, more—now we have handsome and commodious buildings everywhere, all resting on a democratic basis of government, although we are not without one or two anomalous trust deeds. The District Association, which is now doing such admirable work, had its origin in the fifties, when its income amounted to less than £70 per annum; last year its income was £577 9s. 4d.; and if that were doubled it could be most profitably spent about Forward Movement work which is urgently waiting to be tackled. On a previous occasion I described the special scheme of winter work devised by the Association for the purpose of stirring the religious life of its constituent churches, and for giving publicity to the religious faith for which we stand. This is being proceeded with, and in November nearly forty special services and lectures are already arranged for. If you will allow me, I shall be able to report progress after Christmas, and to speak of our prospects and hopes for the new century.

Charles Roper.

Hull.—Last Sunday evening the Rev. E. W. Lummis preached in Park-street Church, on "Chaucer's England," this being the inaugural lecture of a series on the subject of Geoffrey Chaucer, which are to mark the Sunday evenings of the present month.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Harvest Thanksgiving Services.

Great pressure on our space prevents more than the following brief chronicle of a number of Harvest Thanksgiving Services held last Sunday:—

Blackpool: South Shore.—Preachers, the Revs. H. B. Smith and William Binns.

Belfast: Domestic Mission Church (Sept. 30). Preacher, the Rev. G. J. Slipper; offertory in aid of piano for the Sunday-school, over £2.

Bootle.—Preacher, the Rev. J. Morley Mills.

Devonport.—Preacher, the Rev. E. R. Hughes.

King's Lynn.—Preacher, the Rev. A. J. Marchant; followed on Wednesday by a tea-meeting and entertainment.

Kingswood, near Birmingham.—Preacher, the Rev. J. H. Matthews. Collections for the Kingswood Benevolent Fund, £4 10s.

London: Kentish Town.—Preacher, the Rev. A. Farquharson; and at the afternoon children's service Mr. Fellows Pearson, a former superintendent of the school.

London: Wandsworth.—Preacher, the Rev. W. G. Tarrant. Fifteenth anniversary of the church.

Reading.—Preacher, Mr. O. A. Shrubsole, F.G.S.

Whitchurch.—Preacher, the Rev. W. F. Turland, followed on Monday by a pleasant social evening.

Ashton-under-Lyne.—The third annual sermons of the Sunday-school were preached in the Richmond-street School Chapel last Sunday by the Rev. Charles Peach. The afternoon service was not largely attended, but in the evening the new room was crowded with a congregation which numbered over 300 persons. The collections realised £14. Since the opening of the building in May the congregation has made satisfactory progress. The average attendance for the summer months has been 100, the collection £1 10s. Now that the winter work has begun, considerable growth is hoped for. Morning services commence next Sunday. A sale of work will be held on Oct. 30 and Dec. 1, the object being to free the building from its debt of £300.

Bridport.—Sunday-school anniversary services were held last Sunday, the preacher being the Rev. A. E. O'Connor, of Torquay. On the following evening a tea-meeting was held in the schoolroom, when reports of the various societies connected with the school were read, and cordial thanks were given to Mr. O'Connor for his services.

Brighton.—On Saturday, Oct. 6, took place the first of a series of afternoon rambles, inaugurated by the Rev. H. M. Livens, minister of the church. The party met on the Downs, and had a pleasant stroll across the hills to the picturesque little village of Ovingdean. On the way several hummingbird hawk moths were seen; these are far from common, and are rendered specially interesting by their movements—now hovering apparently motionless over a flower, now darting off to a distance with extreme rapidity. After visiting the ancient Norman Church, tea was partaken of in one of the cottages; the old kitchen of the Grange was then inspected, which has been made immortal by Harrison Ainsworth, and after a very enjoyable walk the party returned by moonlight along the cliffs to Brighton.

Boston.—The congregation of Spain-lane Chapel have lost one of their oldest members in Mr. J. M. Keine, who died very suddenly on Thursday week, and was buried on Sunday afternoon. Mr. Jenkins, H.M.C., conducted the service, and in the evening made sympathetic allusion to the loss sustained by the congregation. The "Dead March" in *Saul* was played at the close of the service.

Cullompton.—Mr. Henry J. Galpin, who passed away on Sept. 27, after a long and painful illness, in his thirty-fifth year, is sadly missed in the congregation and the Sunday-school, of which he was superintendent. The funeral took place on Sunday, Sept. 30, and was attended by a large number of Foresters and Juvenile Foresters. Of the latter Mr. Galpin was President, and had filled the offices of Chief Ranger several times, and auditor and delegate to the district meetings. The Rev. T. B. Broadrick, district minister, conducted the funeral service, and in the evening preached in the chapel a memorial sermon.

Dukinfield.—The meetings to celebrate the centenary of the Sunday-school were continued on Saturday last, when a grand re-union of former scholars and teachers was held. Over 700 responded to the invitation of the Centenary Committee. On arrival at the school they were each presented with the medal struck for the occasion, and, entering the reception-room, were welcomed by some of the senior workers. This room contained portraits of former ministers and school workers, and many relics connected with the history of the school and chapel. After signing the roll the visitors were passed on to the tea-room, and then a short organ recital was given in the chapel while the room was prepared for the meeting. This was presided over by Alderman J. Kerfoot, J.P., chapel warden and an ex-director of the school, supported by the Rev. H. S. Tayler, the present minister; Revs. J. Page Hopps, P. H. Wicksteed, and G. H. Vance, former ministers of the old chapel; the Revs. A. Gordon, W. C. Hall, and L. Scott; Rev. H. Titterington (Moravian minister) and the Rev. J. Magee (Congregationalist); Messrs. J. Jackson, Joshua Cartwright, C.E., M. Welde, A. A. Cheetham, E. B. Broadrick, and J. Bancroft, ex-directors; Mr. J. D. Kerfoot, Councillor W. E. Wood, and other gentlemen. Letters of apology and good wishes were received from the Rev. G. R. Calthorp, M.A., vicar of St. John's Church, Dukinfield; the Rev. M. Wilson, curate of St. Luke's Church; the Rev. D. R. James, Congregationalist; and Father Patrick Murphy, St. Mary's, Dukinfield. The meeting was a magnificent one, the large room being crowded in every part, and an opening hymn, written for the occasion by Mr. Hopps, was heartily sung. After a few words of welcome and retrospect from the chairman, addresses were given by the Revs. G. H. Vance, P. H. Wicksteed, J. Page Hopps, A. Gordon, H. S. Tayler; Messrs. J. Jackson (the oldest surviving ex-director), J. Cartwright, and T. H. Gordon. The chapel choir rendered selections of music at intervals. At the conclusion of the meeting all joined in singing "Auld Lang Syne," and after the evening hymn Mr. Wicksteed pronounced the Benediction. Special services were held on Sunday, the pulpit being occupied successively by the Revs. J. Page Hopps, P. H. Wicksteed, and G. H. Vance. Large congregations attended at each service, and listened to eloquent sermons from voices which carried them back in imagination to the days of thirty and forty years ago. All the meetings in connection with the centenary have been highly successful, and will live long in the memories of those who attended them.

Frenchay, near Bristol.—On Sunday, Sept. 30, Mr. Edgar Lockett concluded his two years' student ministry, and preached an appropriate sermon of farewell, the occasion being also a Harvest Thanksgiving Service. On the following Wednesday evening, after tea at the hospitable house of Mrs. Croome, a farewell meeting was held, and an oak writing cabinet was presented to Mr. Lockett, with expressions of gratitude and good wishes for his future career. Mr. Lockett is entering as a student at University College, Bristol, with the purpose of subsequently entering Manchester College, as a student for the ministry.

London: Forest Gate.—On Sunday evening the Rev. Frank K. Freeston preached an anniversary sermon to a full congregation, his topic being "The Strangers' Church." A good deal of life is apparent at Upton-lane, despite the widely-scattered nature of the society, and the winter months promise to be interesting. The Literary and Social Union has a full syllabus; a minister's class is to be held, and a course of Sunday evening studies, entitled "Echoes of the Dying Century," has been projected. Mr. Perris has undertaken to conduct a reading circle for teachers, at the request of the West Ham Educational Conference, and its President, H.M. Inspector.

London: Hackney.—A party was held in the schoolroom of the new Gravel-pit Church on Friday evening, Sept. 28, when the teachers, some past and present scholars, and many friends of the Sunday-school, met to say farewell to Miss Edith A. Gibbs, who for many years has been a teacher, and has now resigned, as she is leaving the neighbourhood. At the close of the evening the Rev. R. H. U. Bloor presented Miss Gibbs with a handsome watch bracelet, and an illuminated album, containing 108 names of subscribers to the testimonial, on whose behalf he asked Miss Gibbs to accept this token of their esteem and appreciation of her long and devoted services to the school.

London Little Portland-street.—On Saturday, Oct. 6, the chapel was reopened with a special service, after thorough renovation, as already described in these columns. The aspect of the interior is now light and pleasant; the pulpit has been lowered, the pews in the body of the chapel have given place to much more comfortable open benches, and under the galleries are open passages, which can be fitted with seats in case of need. A congregation of from 160 to 200 could now be well accommodated on the floor of the chapel, while the galleries with the old pews still remain. The opening service was conducted by the Revs. W.

Copeland Bowie and T. E. M. Edwards, and the sermon was preached by the Rev. H. Enfield Dowson. Taking for text Hebrews xi. 4, "He being dead yet speaketh," Mr. Dowson dwelt upon the sacred associations connected with the chapel from the time of the ministry of the Rev. John James Tayler and Dr. Martineau, when he himself was a student at Manchester New College. From Mr. Tayler he had heard at Norwich the call which brought him into the ministry, and at the centenary of the Octagon Chapel at Norwich he had first heard Dr. Martineau preach. Mr. Dowson then devoted his sermon to a reverent and grateful record of what he and others owed to those two great teachers. At the conclusion of the service, which was well attended, the congregation and their friends adjourned to the Portland Schools for tea. On Sunday the special services were continued, conducted by the Rev. H. S. Perris, the present minister, the preachers being in the morning the Rev. P. H. Wicksteed, in the evening the Rev. F. H. Jones. Mr. Wicksteed, in his sermon, spoke of the great need of such agencies as that congregation could render effective to fight against the practical materialism of the age. Formerly the battle had been against theoretical materialism, and it had been splendidly won, but the stress was now in resisting the over-powering materialism of society, a practical atheism destructive of all that was noblest and best in life. His aspiration was that that congregation might be enabled to take a good part in the battle.

LONDON UNITARIAN BAZAAR.

A SALE of USEFUL and FANCY ARTICLES, PICTURES, GENTLEMEN'S HATS, &c., left from the Great Bazaar, will take place at ESSEX HALL, ESSEX STREET, STRAND, on THURSDAY, October 25th, 1900.

Music, Songs, Recitations.

Refreshments.

Sale from 3 o'clock till 10 P.M. Admission free.

Society for the Abolition of Vivisection

Offices: 62, Strand, London.

Continued from THE INQUIRER, *Sept. 15, 1900.*

The hideous cruelty of dissecting living animals, or inflicting on them, though innocent and defenceless, multitudinous deaths of excruciating and protracted agony, has secretly grown up in this Nation—a Nation which for ages past has been nobly distinguished by the courageous and unsanguinary character of its people.

This moral ulcer has spread widely, and (whether it be or not a dreadful form of insanity) become dangerous and demoralising to Society—a blot on Civilisation—a stigma on Christianity. The public has little idea what the horrors of Vivisection are; its crimes in studied, ingenious, refined, and appalling torture, in wantonness, uselessness, and wickedness cannot be surpassed in the annals of the World. It therefore calls for extirpation by the Legislature, cruelty being not only the worst of vices in itself, but the most retributive to mankind, more especially when perpetrated by the refined and educated.

The above Society appeals to the Public for aid.

LADY (42) desires engagement as HOUSEKEEPER, COMPANION, ASSISTANT-MATRON; experienced, well-educated. Good reference.—Address, W., 19, Camden Park-road, Camden Town, N.W.

YOUNG CIVIL SERVANT (age 23), wants evening employment as BOOKKEEPER or PRIVATE SECRETARY. Good references.—Address, E. B. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

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OUR CALENDAR.

SUNDAY, October 14.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.

Blackfriars Mission and Stamford-street Chapel. Anniversary Services—Rev. PROTAP CHUNDER MOZOOMDAR at 7 P.M., "Universal Religion," and in the Morning at 11, "Our Cause 1666–1900," Rev. FREDERIC ALLEN. Monday, 15th, at 8.15 P.M., Rev. EDGAR DAPLYN on "Charles Dickens."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Harvest Services. 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D.; 3.15 P.M., Rev. H. S. PERRIS, M.A., and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., "Byron—All is Vanity," Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., "The Best Ways of Common Worship," and 7 P.M., Rev. EDGAR DAPLYN, "The Oxford Movement."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. LLOYD, of America.

Islington, Unity Church, Upper-street, 11 A.M., Rev. F. K. FREESTON, and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Rejoicing Heart." Evening, "Three Great Teachers."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.; 11.15 A.M., Address by PROTAP CHUNDER MOZOOMDAR.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M., Rev. W. G. TARRANT, B.A., and 6.30 P.M., Rev. G. CARTER. Harvest Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. L TAVENER, "Religion: a Lesson from Dr. Martineau," and 7 PM., Mr. T. ELLIOT, "God is Spirit."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "What is Unitarian Christianity?"

Wandsworth, Unitarian Christian Church, East-hill 11 A.M., Rev. G. CARTER, and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. J. LAWSON.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Legend of Faust."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M., Rev. D. AMOS.

ROCHDALE, Blackwater-street, 10.30 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. W. E. GEORGE, M.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

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PHIPSON—On the 6th Oct., at 22, Park-road, Harlesden, N.W., in her 85th year, Elizabeth Phipson, widow of the late John Phipson, of Birmingham.

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Autumnal Meeting of the B. & F. UNITARIAN ASSOCIATION AND Bicentenary of Upper Chapel, Sheffield.

WEDNESDAY, October 17th, 1900.

1. 0 P.M.—Luncheon for Delegates in Channing Hall.

2.15 P.M.—Paper by Rev. E. CEREDIG JONES, M.A., on "The Missionary Needs of the District." Discussion to be opened by Grosvenor Talbot, Esq., and Rev. John Ellis. Chairman, Rev. J. E. MANNING, M.A.

4. 0 P.M.—Service in Upper Chapel. Preacher, Rev. CHARLES HARGROVE, M.A. Collection in aid of the British and Foreign Unitarian Association.

5.30 P.M.—Tea in Channing Hall.

7.30 P.M.—PUBLIC MEETING in Montgomery Hall. Sir JOHN T. BRUNNER, Bart., M.P. (President of the British and Foreign Unitarian Association), in the Chair. Speakers, Revs. Chas. Hargrove, M.A., W. Copeland Bowie, W. G. Tarrant, B.A., James Harwood, B.A., and others.

THURSDAY, October 18th, 1900.

11.30 A.M.—Commemoration Service in the Upper Chapel. Preacher, Rev. JOSEPH WOOD.

1. 0 P.M.—Luncheon in Channing Hall.

3. 0 P.M.—BICENTENARY CONFERENCE in the Chapel, A. J. HOBSON, Esq., in the Chair. Speakers, Revs. Alex. Gordon, M.A., W. Lloyd, J. E. Manning, M.A., I. Payne, W. Blazeby, B.A., and T. W. Scott; Messrs. H. J. Morton, J. B. Wostinholm, A. Beckett, and others.

5.30 P.M.—Tea in Channing Hall.

7. 0 P.M.—Organ Recital in the Upper Chapel.

7.45 P.M.—CONVERSAZIONE in Channing Hall.

Mr. H. R. Bramley, 6, Paradise-square, Sheffield, will be glad to be informed of the names and addresses of visitors coming from a distance.

EAST CHESHIRE CHRISTIAN UNION.

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PUBLIC MEETING in the Memorial Hall at 6.30. Chairman, JOHN DENDY, Esq.; Subject, "Our Unitarian Message to the People." Speakers, Rev. J. C. STREET on "What we think of Christ and his Teaching"; H. CHATFEILD CLARKE, Esq., on "What we think of Man and his Duty"; Rev. J. MORGAN WHITEMAN on "What we think of the Bible."

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No. 3043. NEW SERIES, No. 147.] LONDON, SATURDAY, OCTOBER 20, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

AFTER the meeting of the Council of the British and Foreign Unitarian Association, next Tuesday afternoon, at about five o'clock, an opportunity will be afforded to sympathisers with the work of the Brahmo Somaj of India, of joining in a greeting to Mr. Protab Chunder Mozoomdar, and of hearing a farewell address from him, on the eve of his return to India. Mr. Mozoomdar, as our readers are aware, came over to attend the American Unitarian Anniversary Meetings at Boston in the spring, and during the last weeks his voice has been heard in a number of our churches. Tuesday's meeting will afford one more opportunity for the expression of that close sympathy which unites us to our brethren of the Brahmo Somaj

THE first of the Rev. J. E. Carpenter's course of lectures on "The Bible in the Nineteenth Century" was given at Essex Hall, on Tuesday evening, and was attended by an audience of over two hundred deeply interested hearers. The chair was taken by the Rev. W. G. Tarrant, President of the Provincial Assembly of London and South Eastern Counties, who briefly introduced the lecturer, and Mr. Carpenter then opened his subject with a reference to the changed views of the Bible, and what is gained by the method of historical investigation and reasonable interpretation of the sacred books. The first lecture dealt specially with the Law, and its significance in the religious life of Israel. Next Tuesday's lecture is on "Changed Views of Prophecy." The lectures are freely open to the public by tickets which may be had at Essex Hall.

ON the evening of Sept. 17 a social meeting was held in the Free Protestant Church at Cape Town, under the presidency of the Rev. R. Balmforth, the minister. The guest of the evening was Lady O'Hagan, who, as our readers are aware, has been for some time in South Africa, engaged in the organisation of hospital nursing during the war. In the course of a sympathetic address Lady O'Hagan expressed her pleasure at meeting members of that Household of Faith in which they knew no distinctions of sect or country, but stood simply for freedom in religion and for Christianity. They in England, of the same household, were not eager about numbers, but they wanted to be of the spirit of the Faith, and to teach by example, by conduct and by faith. She spoke of Unitarians in England who were members of Parliament, and were prominent in local bodies and in commercial circles, especially in the North of England, where they were looked upon as leaders of social equity and justice. They laid great stress on the importance of the education of the young. On the London School Board and throughout educational circles in England their influence was felt. They whom she addressed formed but a small church as yet, but working in a spirit of love and charity, she believed there were unbounded possibilities for them in that great land. She wished them Godspeed, in the trust that in that Free Christian Church men would rise up who would be in positions to benefit humanity, which was the great object of their Church. They must show a readiness to work and pray with other Churches, a willingness to unite with them here as they hoped to be united hereafter in the bosom of the Father. Proposing a vote of thanks, Mr. Balmforth asked Lady O'Hagan to represent in this country the desirability of taking steps to promote the spread of liberal religion in South Africa, a mission which she willingly undertook.

WE have much pleasure in announcing that Lady O'Hagan has consented to open the Sale on Thursday next at Essex Hall at 3 o'clock. It is hoped that there will be a large gathering of friends on that occasion, not only in the interests of the London Bazaar Fund to finally dispose of the various articles left in May, but at the same time to offer a warm welcome to Lady O'Hagan on her return from South Africa. During the Sale there will be much to interest and amuse. In the afternoon Mrs. Macrae Moir has promised the scene from Miss Austen's *Emma*, in which she appears as Miss Bates; Mr. Herbert B. Lawford will sing a couple of humorous songs; and Miss E. J. Troupe will provide an attractive programme for the evening.

THE National Union of Women Workers of Great Britain and Ireland is to meet in Conference at Brighton next week, from Tuesday to Friday, Oct. 23–26. The subjects to be discussed are of great and varied interest. On Tuesday the Presidential address is to be given by the Hon. Mrs. A. T. Lyttelton and the first discussions are on "The Present Condition of Women's Secondary Education" and "Women on Educational Authorities." In the afternoon Mrs. Humphry Ward is to read a paper on "The Training of Afflicted Children," and Miss Zimmermann on "The After-care of Afflicted Children." Women's work as Government Officials and on public Boards, Temperance Legislature and Inebriate Homes, Foreign Missions, Hospital work, the Housing Problem, the Modern Home, the Life of English women in India, and the Right Use of Leisure are all subjects which appear in the programme. The Conference is to be held in the Dome and the Pavilion, where tickets may be had during the days of meeting.

THOSE hearers of Mr. Darbishire's address at the opening of the new session at Manchester College, and readers of the summary of it in our present issue, who may have been somewhat astonished at his attitude towards Dr. Martineau's advocacy of the Free Christian Union, would, we think, be well advised to turn to the letters of the Rev. John James Tayler referring to that subject, which will be easily found by reference to the index in the second volume of his Letters, and also to Dr. Martineau's essay on "New Affinities of Faith," a plea for the principles of the Union, which is reprinted in the second volume of his collected Essays and Addresses.

THE October *Bookman* has several reproductions of "Literary portraits of the year," selected from those exhibited in the Academy and New Gallery, and among them Mrs. Basil Martineau's portrait of Dr. Martineau, which was in the Academy, one of the happiest of the drawings made in his old age. This reproduction, which is 5in. by 4in. in size, is of course far from perfect, and yet many of our readers may, we think, be glad to have it.

THE third and concluding part of Professor Peabody's sermon on "The Church of the Spirit," we are obliged to leave for a subsequent issue.

A WORD FOR UNITARIANISM.

AT the annual meeting of the Northumberland and Durham Unitarian Christian Association, as reported in our last issue, the Rev. C. J. Street, in the course of the evening meeting, criticised the paper read by the Rev. E. I. Fripp at the recent annual meeting of the North Midland Association at Derby. As a contribution to the full discussion of the question there raised, we now print the following summary of Mr. Street's speech.

It was not fashionable nowadays, Mr. Street said, to call oneself a Unitarian. It never had been a very popular task, for there were always plenty of open enemies of reasonable religion to face; but now, more than ever, Unitarianism was being wounded in the house of its friends. A new cult had arisen which repudiated the faith of its fathers, calling Unitarianism an exploded system, a decayed faith, and, strangest of all, a sectarian institution. The advocates of this new cult were all for freedom, and it would seem that truth was quite a secondary consideration. For his part, though he yielded to none in his passionate love of freedom and had fought in its sacred cause as hard as any, it was only valuable in his eyes as an opportunity for truth. He observed that his somewhat eccentric friend, Mr. Fripp, in a paper read before the North Midland Association, had quoted this remark of a leading Unitarian, "What I care for above everything is the Truth," and Mr. Fripp's comment was that he feared this expressed the general opinion among Unitarians who were afflicted with the "disease of intellectualism." If to be content with nothing less than a rational faith was to suffer from such a disease; if to curb mere emotionalism with a strong rein, while guiding every faculty of heart and mind and soul to intelligent reverence, was to be banned as "the worship of the intellect," he (the speaker) must plead guilty. These were days when truth-seeking was somewhat at a discount; but for all that, great was the Truth and it must prevail.

It had been and still was the glory of their churches that they imposed no bondage of creeds upon their members or ministers; and he for one would refuse to be the minister of any but a truly free church. Their history had taught them to love freedom and hand down their trust unimpaired to the future. Only in such conditions could a Mr. Fripp be possible. He had learnt his lesson in a good school, but now he was only too ready to condemn his teachers and hold up to scorn the deepest feelings of his friends. It was within the borders of the free churches that the principles of Truth for which most of them stood were being impugned. Certainly, no free church would ever think of driving out an honest thinker; but he sometimes wondered whether Mr. Fripp and some of his friends would not do better to ally themselves with more congenial companions, and seek a fellowship with, say, the Established Church, in which probably they would be more at home, and find less to jar on their feelings.

One thing was clear enough, that but for this freedom of the historic churches, such as that in which he now spoke, Unitarianism would not have established itself as it had done. Was it not strangely significant that freedom led to a reasonable faith which cast off the choking superstitions of Trinitarianism and restored the simplicities of earlier Christian belief? The speaker then briefly described the growth of Unitarianism in the Rossendale Methodist churches as an instance of free inquiry into the Bible leading truth-seekers inevitably to the Unitarian faith. He then proceeded to show what noble pioneer work had been done by Unitarians during the last hundred years in the way of sustaining the older churches and establishing new ones. Where would their churches be to-day if it had not been for the zealous labours of Unitarian missionaries? Take that Association: of all its churches, only two, Newcastle and Stockton, were of ancient Puritan foundation: the remainder were the creation of this century at Unitarian hands; and this was typical of the whole country. If the churches had been content with their "Presbyterian forefathers" they would have been few and feeble indeed to-day: it was convinced Unitarianism that had saved and extended them. The men of missionary spirit were not content with their freedom, but they cherished a reasonable faith which they wished to carry to others because they deemed it a gospel for all people. He stood there as a staunch Free Churchman, none freer, but one who was proud of his Unitarianism and all its honourable associations, and eager for its dissemination as a means of leading men to God.

Mr. Street then quoted some passages from Mr. Fripp's paper, in which that gentleman condemned the name "Unitarian" as "pedantic, cold, unbending, incapable of glowing or stooping to common humanity." "They could never make it not a negation." Unitarianism "abhorred a mystery." Unitarians "said little or nothing of the real deep infinite mysteries of existence, of creation, of life, of the soul, and of God." "The operations of God's spirit, His power over sinners, His redeeming mercies on hardened souls, the forgiveness of sins, the strength of duty, the rest and peace of faith—of those things Unitarians said very little." Why, where had been Mr. Fripp's eyes and ears? Certainly not in the living world with which they were familiar. It was not true to say that these vital questions of the religious life were ignored among them; on the contrary, they constituted the daily bread upon which they subsisted. He spoke in the presence of several brother ministers and many lay preachers, and in their name he repudiated these statements as slanders—not intentional slanders, of course, but none the less cruel because they were spoken in ignorance. He was not aware that Unitarianism nowadays was much more learned than any other phase of religion; their enemies, however, were ready to admit that in point of character it produced results of which they had no reason to be ashamed. He had found Unitarians quite as warm-hearted and tender as the representatives of other faiths, quite as intense in their devotion, and there were no such workers for the common good unless perhaps they turned to the Society of Friends. Both these bodies supplied philanthropists and civic workers out of all proportion to their numbers, and if a tree was to be known by its fruits, this was no mean testimony to the faith that actuated them.

Nor was it true to say that Unitarianism as such involved any attitude of hostility to other manifestations of faith. Where they were called upon to deny it was only in order to substitute some sublime affirmation which had been overlaid. If they denied the deity of Christ it was because by this confusion of thought neither God nor Jesus was glorified and the true beauty of each was lost. If they rejected the Atonement as commonly taught, it was because it laid upon Jesus a burden which they themselves were called upon to bear, and in order to recall them to the awful personal consequences of personal sin. If they repudiated the doctrine of Eternal Punishment, it was in the name of the All-enfolding God of Love who cared for all His children and cast out utterly none that He had made. And so with every doctrine of a perverted Christianity. How could the word "Unitarian" express a negation at all? It was strictly affirmative if it meant anything. Its central thought was unity—the unity of the spirit in the bond of peace. It stood for the unity of the Godhead, all the forces of the universe co-operant for good and centred in the guiding hand of the Father; for the Unity of the human race as one great brotherhood under God's fatherly care; for the unity of religion as everywhere the expression, however feeble and faulty, of man's yearning need for communion with God. It was no mere "hostility to a venerable doctrine of Christendom," but a return to a more venerable doctrine still—namely, the Christianity of Jesus himself. To be a Unitarian meant indeed a simplification of doctrine, and involved the abolition of all priestly pretensions to which the carefully cultivated "mysteries" always afforded shelter and strength. It also meant a simplification of the aims and ends of life, for to a Unitarian religion was not so much a matter of ritual and observances as of daily character and practice.

In view of such attacks now being made on Unitarianism by those who had been nurtured among them and were supposed to be their friends; in view of the undying hostility of their avowed natural opponents in the churches of the more popular faith; and above all, in view of the certainties of their splendid Unitarian faith, illuminated as it was by the struggles and sufferings of its indomitable advocates, he urged them to renewed consecration of their spirits and greater earnestness in spreading their glad tidings abroad. "If ye know these things, happy are ye if ye do them." The fields were on every hand ripe unto harvest, and "a son that sleepeth in harvest causeth shame."

IN our acknowledgment last week of publications received, the "Minister's Handbook," by the Rev. W. Copeland Bowie, was put down as price 1s. It should have been 2s. net.

JOHNSTON'S CORN FLOUR.
In Tins
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JOHNSTON'S CORN FLOUR.
Tins 1lb.
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RELIGION IN ENGLAND DURING THE CENTURY.

III.

THE CHURCH OF ENGLAND (I.)

We often speak of "the century" as if it were a naturally appointed internode of time, with a certain necessary completeness. In the history of many national institutions this is a misleading fiction, but in that of the Church of England it happens that the period 1801-1900 is, roughly speaking, a real period, capable of being considered as a unitary whole. At its beginning we find the Church resting in one well-marked stage of development; at its close another epoch of rest seems to have set in. So far apart, however, are these two static points, so strange the transformation which has been wrought between them, that the work of many centuries seems to have been crowded into one. And the change is as wonderful in kind as in degree. The wisest of prophets could not have dreamed, 100 years ago, that at the end of the century the English Church would be as she is now: zealous and militant, rich and strong, purged of her lethargic vices, tainted instead with those which beset vigour and success, proud to the extreme of arrogance, clamant and encroaching, already so numerous and wide that the Archbishop of Canterbury is, in a real sense, *alterius orbis papa*—rich and strong, at the same time, in faith to animate, and works to justify her grandeur.

In the year 1800 the Bishops of the English Church were those who sat in the House of Lords. The clergy were for the most part of two classes—men of good family for whom provision was made in a family living, and men who had taken orders as a profession or for the sake of a fellowship at the Universities. A very large proportion of the beneficed clergy were non-resident, and practically everybody who could secure more than one living was a pluralist. The use of a curate was not to help the incumbent, but to supply his absence. Vested rights still prevented the sub-division of excessively large country parishes. Even in populous and increasing towns the old rustic parish areas were still retained. The territorial system was indeed a sham or a skeleton. The state of the fabrics was little better. The typical village church was an emblem of picturesque desolation. So little was it used (about four hours a week) that it really did not seem worth while to rescue its green pillars and mouldering walls from mildew and decay. Two, at least, even of the cathedrals were in ruins. The chancels were frequently quite unused: even the perfunctory celebration which occurred four times a year was administered elsewhere. The nave was filled with faculty pews and rented sittings, and the poor had a few free benches at the back. In the towns such effort as was made to cope with the increasing population was generally of a commercial kind, and expressed itself in proprietary chapels. The centre of interest was the pulpit, but, as a rule, one sermon a week was considered enough. Hymns were scouted as Methodistical. As for the character of the ordinary clergy, Praed's Vicar and Parson Trulliber are extreme specimens of the prevalent types. The clergyman was quite commonly a farmer, a hunting man, a man about town, less frequently a scholar, not seldom a drunkard; parsons were indeed ordinary men of any and every type, who were distinguished from the laity chiefly by a black coat and Sunday duty. The popular name for a clergyman was preacher.

The pendant to this picture is before our eyes, and I need not pursue in detail the sharp contrast which the two present. The Pan-Anglican Synod with its two hundred and fifty bishops, the devoted clerical caste with its high standard of life and its priestly pretensions, the constant building activity associated with a revival of pure architectural taste, the disappearance of proprietary chapels, the free and open churches thronged with worshippers, ringing with music, the daily prayers, the almost daily celebrations—all these will at once rise in the reader's mind. Not less signal perhaps as tokens of a century's progress in the Church are those great societies for missionary work of all kinds, for the dissemination of literature, and especially for the education of the young on what are called Church lines, societies which have come into being since 1800.

Perhaps at no one point are the earlier and later conditions more sharply contrasted than at the point of contact between Church and State. At the beginning of the century disestablishment was expected as inevitable and even imminent, and until the time of the first Reform Bill—in other words until the beginning of the Oxford movement—it seemed to be drawing nearer. The prospect was welcome to Dissenters and to the strong and growing Liberal party; whereas what called itself the High Church party clung in an Erastian spirit to the support of the State. On the one hand, Joseph Hume, speaking in Parliament, while he admitted that "a corporation like the Church, which was set up by Parliament nearly three hundred years ago, and is older therefore than either the East or West Indian Company," ought not to be abolished without compensation for vested interests, warned those young gentlemen who were then in the fourth decade submitting to "these foolish ordinations" that they could "expect no more pity than the man who bought the borough of Gatton after the publication of Schedule A." On the other hand, the Unitarian Relief Act of 1813, the relief of Nonconformists by the repeal of the Test and Corporation Acts in 1838, and Catholic Emancipation in the next year, were strongly opposed by the High Churchmen. Recourse was had to the State for various miscellaneous purposes which are now met by voluntary effort. In 1818 a grant of a million pounds was obtained from Parliament for church building in large towns, and a supplementary half million, with a remission of duty on materials, was granted in 1824.

The Church's opposition to Catholic Emancipation was prompted not only by a love of secular privilege, but also by fear of the Roman Church. The body which now so commonly entitles itself the Anglican branch of the Church Catholic was proud to be called during the first few decades of the century the "Protestant Establishment." Although a scholar like Van Mildert, lecturing in the pulpit of Oxford University Church, might include "the priesthood" among "the essential doctrines of the Church," and allusions to Apostolical Succession were not unknown, there was no attempt during the first third of the century to found upon these doctrines any practical Church policy, and what we now understand by definite Church teaching concerning the Sacraments were never heard in any parish church. The immense changes which have been brought about in every department of Church life, external and internal, may be derived almost altogether from the Oxford movement of 1833; but before that year much, very much, had been done to vitalise, purify, and extend the Church by a party whose aims and methods were far removed from those of the Oxford leaders.

To the question what was the prevalent school or colour of theology in the English Church at the beginning of the century it is hard to find a positive reply. A state of things existed which is best described by negatives. The latitudinarianism of the eighteenth century had tended to wash out and merge all strong distinctive tints. The Anglican pulpit taught neither a sacramental nor a spiritual religion, neither Calvinism nor Arminianism. The typical sermon was a moral essay, sanctioned, perhaps, by some of the most common Christian tenets. Such teaching, if it had had real life in it, might have been a great engine of religious energy, but in keeping with the rest of the service it was, as a rule, languid and perfunctory. The force behind it was a spent force; it had in it no inevitable, no aggressive element. The best and most current argument in defence of the Church services as a whole was that they formed a part of the established order, the overthrow of which had been shown by recent events in France to be fraught with fatal danger. The majority of Churchmen, clergy and laity alike, were zealous only in the discouragement of zeal.

There was, however, one leavening force in the Church, a party which, though numerically small, was so strong in spiritual energy that some of its achievements rank among the most glorious triumphs of civilisation during the century. These men, the evangelicals, the "serious" Christians as they called themselves, the "Methodists" as they were disdainfully termed by their fellow-Churchmen, were so distinguished by the power which religion had over their lives that to exhibit religious earnestness during the early nineteenth century was to be ranked as one of them. The great William Wilberforce, for instance, was by no means at one in his theology with the leading evangelical clergy; but nowhere, save in their ranks, could he find sympathy and co-operation with his deep godliness and his schemes for promoting the welfare of mankind by national sacrifice. The rise of the Evangelical movement belongs to the previous century. Its leaders, Wesley, Whitefield, Harvey, Romaine, Fletcher, Venn, Newton, Scott, had all been Churchmen. Wesley's Methodist societies had indeed separated from the Church in 1795, but that secession had brought about a reaction of stouter churchmanship among his clerical colleagues and disciples. The essentially anti-ecclesiastical character of the evangelical teaching was not perceived even by Wesley himself, still less by his successors in the Church of England, until it was brought out by the contrast of the Oxford doctrines; and while commerce of sympathy and mutual help between Dissenters and evangelical Churchmen was, of course, easier than it is between "Catholics" and "Schismatics," yet the

evangelical leaders of that period were strong Churchmen of the old type.

The first great work of the serious party had been the hymns of Toplady and the Wesleys. The use of sacred poetry of modern origin in religious services was generally considered at the beginning of the century to be incongruous with the Book of Common Prayer, however appropriate to the unchartered worship of the Dissenters. But little by little it won its way, until the publication of John Keble's "Christian Year" in 1827 associated it with the rising power in Anglican theology. This was by no means the only instance in which the Oxford movement was indebted to the Evangelical movement which it displaced. In what is called secular literature the new force had inspired the strains of William Cowper, and was still the motive power in the work of Hannah More. In philanthropy it had begotten the Sunday-school movement at Gloucester. Two of the three great Evangelical societies—the Religious Tract Society and the Church Missionary Society—had been founded upon the eve of the new century, and in 1804 the British and Foreign Bible Society was founded. Thenceforward the efforts of the Evangelicals were concentrated upon their grandest project—the liberation of the negro.

What was the secret of the immense power wielded by the evangelical party? They were not strong in numbers, nor was their theology of a specially intelligent kind. A "serious" man was one who believed that the salvation of his soul was the one thing needful, that this could be effected by an effort of faith which transferred his guilt to the head of Jesus, that thereupon with the sense of pardon came the new birth, and that it was possible thenceforth to live a perfect life. But the perfect life, in its outward aspect, apparently consisted in the capricious condemnation of certain innocent pleasures, such as the theatre, novel-reading, card-playing, while others, such as the pleasures of the table and of wine, were freely indulged in. There seems to be no necessary connection between such doctrines and the mighty works which their holders wrought. But we must remember that religious earnestness, which is often the fruit of a vigorous intellect, was their exclusive possession. They captured the best men. It was through them that the powers of goodness worked. Their influence also was so focussed as to secure the greatest possible effect upon the life of the time. For the first thirty-six years of this century Charles Simeon was working in Cambridge. His sons in the faith took up their station in the great provincial towns. The London centre of evangelical activity was Clapham parish church, where John Venn was rector until 1813; among his congregation were Wilberforce, Zachary Macaulay, Lord Teignmouth, James Stephen. The highest worldly wisdom, the keenest practical sagacity was at their service, and the cause which united them was in its own nobility a source of strength. The abolition of the slave trade in 1807 encouraged them to strive for the greater issue, and in 1833 the efforts of Thornton, Wilberforce and the whole evangelical party were crowned by the emancipation of the slaves.

From that moment we date the decline of evangelicalism in the Church. During the whole of the next generation their energies were spent not so much in labouring for mankind as in combating the "popery" of the ever-advancing Oxford movement. Individual evangelists, like Lord Shaftesbury, have been concerned in worthy philanthropic work, but the centre of gravity in the evangelical cause has shifted further and further away from the Church of England. The special sources which gave strength to the party of Simeon and Venn have ceased to flow. The elements of weakness are of a less temporary kind. Nevertheless, there may be found without much searching, among the clergy who frequent Keswick Convention, men in whom the old Methodistical leaven still works to the saving of souls. Their doctrines seem to us belated, out of harmony with the increased knowledge and more developed criticism of our time. But there is still a wide region into which these have not penetrated, a region in which the earnest faith and devoted effort of those men may and do win victories for conscience and the spirit.

E. W. Lummis.

MANCHESTER COLLEGE, OXFORD.

The new session opened at Manchester College, on Monday, with an Address by Mr. R. D. Darbishire, at which there was a full attendance of friends and supporters of the College. During the vacation another beautiful gift has been completed and placed in the College Chapel, which was an object of special interest at the opening meeting. It is given in memory of the late Mr. Edward Bramley, of Sheffield, by the members of his family, and in pursuance of his expressed wish to make some such gift for the further enrichment of the chapel, and consists of a beautiful copy (by Miss Nevinson) of Leonardo da Vinci's well-known picture of the "Last Supper," placed in the panel over the Communion table. The panel was obviously intended to be so filled, and this picture is a very happy completion of the original design.

The following is a summary of Mr. Darbishire's Address, which was given in the College lecture-room :—

THE OPEN BROTHERHOOD. THE CHRISTIANITY OF JESUS.

In the first part of his Address, Mr. Darbishire referred to the "Free Christian Union," formed in 1868, and dissolved in December, 1870, and quoted from Mr. Clayden's letter in The Inquirer of June 16 of the present year, telling of the origin and fate of the movement. At one of the preliminary meetings the following resolution was moved by the Rev. James Martineau, and seconded by Mr. Herbert New :—

That whereas the Christian Religion, in its essential influence, is not contingent upon right opinion on matters of history, criticism or metaphysics, and in its application to life has become encumbered with a load of superfluous conditions, it is incumbent on those who find its essence in the two great affections of Love to God and Love to Man, to unite their scattered forces, both for closer communion in work and worship, and for resisting every intrusive interference with the intellect and conscience of men.

That resolution, said Mr. Darbishire, probably marked the high water of that day's appeal, as a matter of intellectual perception and advice; but against the scheme of the Free Christian Union as propounded by Mr. Martineau he felt himself obliged to protest, and to plead for a wider association than any which should confine parallel religious attachment to such persons only as would still recognise only others who would profess, in one form or another, the "Christian opinion" of the meeting. He avowed the ideal of a larger conception, and refused conformity to such Nonconformity, and cried not for union but for congregation, for the *civitas Dei* itself. Many men were fortunate enough to find themselves (partly through a certain overpowering sympathy with and conviction as to what Jesus himself believed and taught, and partly, no doubt, through certain Indian studies) already passed out not from the religion of Jesus, but from what appeared to them certain so-called "Christian" bondage into a wider world, a larger confidence, a surer hope, and a deeper love. There were then, as in the present time, many men who had truly entered into the Master's simplicity and self-sacrifice, and reverently and meekly with him into his own union with his Father and theirs. From him they had learnt to carry on his lessons of piety, goodwill and love beyond, no doubt, the limitations under which he himself necessarily laboured. In his spirit as faithful followers, as more faithful disciples, as most faithful apostles of his own sending, they had learnt to live in a continuous worship as wide as humanity lost in God—in God, not made in their own image—and in a constant conviction of the supreme law of Righteousness and in boundless communion in His Infinite Past and His Everlasting Presence; and therein in the like association with all humanity. And all that, not in any fanciful excitement or exaggeration of feeling, but in continuous actual living life, absolutely real, and already glorified in the only true Reality, for them while they lived in the present, in living and loving as Jesus lived and loved. So he felt constrained to plead for the open religious alliance, and the appeal met with a certain cordiality of sympathetic approval; but Dr. Martineau replied with an impassioned refusal to omit the word "Christian" from the title.

The scheme failed by its intrinsic infirmity, by its inherent unfaithfulness to the Freedom of its avowed principles, and to the true Christianity of Jesus which, after all, lay at the heart of all parties before God, however hidden up in the various phylacteries, images, or symbolisms of priests and churches and ignorant traditions, or in the elaborate verbiages of all sorts of schools. In truth, the Union was never more than a sentimental dream, far too self-conscious, and never simple enough, unselfish enough, or large enough, or real enough, to be a "Prophecy Divine."

They had been expecting, and were waiting for a new reminder of the primæval, the perpetual commandments of the eternal Law of Righteousness; for a new proclamation of glory to God in the highest and on earth, peace and goodwill to men; for a new entreaty to believe, to trust, to love as Jesus did; for a fresh challenge to shed their blood for the saving of many, and for the blessing of crucifixion. What they heard was the voice of confident dogmatism, the appeal for closer communion in their own work and worship, and a self-satisfied new kingdom of the

earth. The Free Christian Union was just one of the so-called "popular delusions of the age," and, besides that, never was as sound as many of such undertakings were. They were genuine, self-forgetting contributions of personal faith and love and devotion, which the Union did not pretend to be and never could be. It incorporated self-satisfaction. An organised Union or Church ever concentrated its members' faith and love and service on itself—and became itself, too soon, an Image, an Idol, and an Antichrist.

Union for honest, self-forgetting contribution of talents, and for the organisation and the self-sacrifice of discipline and common effort for any practical undertaking of benevolence or enlightenment, or other service, was quite another thing; and, indeed, was the very condition of civilised order, strength, and progress. The distinction was essential. The latter was their World, their Life; while so-called Union or Organisation for spiritual operations and for the sake of its own charm, and its particular form and ostentation, was sooner or later prison, and starvation, and death.

What they looked for and hoped for, and still looked and hoped for, and hoped to live and die for, was liberty of each personal soul before God, free from all dogmatic imposition, even on themselves, and Religion, as pure and immediate, as unselfish and as inspiring, as it was in Jesus; and for a concensus of brotherhood as comprehensive, as universal as the love of God; for spontaneous righteousness, perfect piety and love, without self-regarding, without restriction. The so-called Catholic Church had been misled, disguised, and betrayed by the Pagan traditions and the imperial and much lower passions of degenerate Romans, and her too earthly misconceptions had clothed her jealous rival of Canterbury also, *out* of Christianity pure and simple. Their credentials as Churches were alike false and their ecclesiastical efforts veritable denials of the Holy Spirit. The paper constitutions of Calvin were fading away. The Christian Union could not be thought of any more than Presbyterian government could be disinterred. The strong man, the masterful speaker, might rouse and rule and guide in his own way; but it was only his followers that would follow him; and sooner or later such endeavours, whether church or crusade, in the nature of things must fade and fail, however much of good the wiser care of God and man might bring out of them and every honest and unselfish endeavour. It was only the meek, disclaiming, self-forgetting avowal of the Master's own faith, hope and love that touched *each* heart with his own passion, and fired the spirit of his brotherhood to pure worship and complete devotion.

The lesson of Jesus had in fact most rarely appeared in any form of the so-called Christianity of the Churches, large or small, though always the utterly unselfish faith, hope and love which the life and speech and death of Jesus ever exhibited had continually maintained his own personal character and will, his teaching and example, in every open soul from the day of Calvary until now. In spite of all the vanities, proclamations, ambitions, and deceptions of every Church, that had been the secret of its real life and influence.

The abiding power and example of Jesus himself as a child, as a man, as a teacher, as prophet and martyr, as "the way, the truth and the life," had indeed been shielded through the ages, by enthusiasts of the Churches, even in their perverted doctrines, and amid mutual animosities; but it was not too much to say that the so-called Christianity of the Churches, even of the simplest, had veiled away from too many hearts the true Jesus, who as such was their Saviour, and as such only. The limitations of every opinionated Church of human manufacture—neither God nor Jesus ever made one!—always with its several views and claims and images and pretensions, had all just to be left behind, in trusting and loving personal abandonment to the Life in God, and in Humanity. Every pilgrim must resolutely leave behind him the fascinations and seductions of every Church of this world, and know nothing but his Master and his God, and his brother in every neighbour.

It had always been the force of personal character and will and example and service and of soul added to soul in the same great cause of life, that had produced and reproduced the capital miracle of this world, the one true Church of all the lovers of the Lord, by whatever name he or they might be called. That cause of causes constituted the very following of Jesus, of St. Paul, of St. Columba, of St. Boniface, of Wyclif, of Luther, of Channing, of Parker, and of all their several congregations of worshippers and fellow-labourers. That Church alone was the ideal Catholic, the ideal Open Brotherhood, which had undertaken to overcome the world, and would do so.

So he appealed to his brothers of every Unitarian Association to abandon once for all their dogmatic badge and all non-natural interpretations of it; and not to be ashamed to avow their great principle, and declare with full free hearts and wills what each really meant—not doctrinal protestation, but just congregation for the promotion of Religion, owning no master but Jesus, and no name but that of children of his Father and theirs, no union but that of self-forgetting love for Him and them. They might be the most distinctly personal, the most purely Christian of all combinations for worship and service, and why stain their standards, why polute their appeal by a Sectarianism which in their hearts they habitually hated and disclaimed, which from Christianity and from Religion they had learned to loathe?

And to his brothers of any Conference he appealed, to fling down all the varied banners of their unhallowed orthodoxies, and all their mechanical pageantry of organisation, and gather, as occasion served, simply (as Mr. Armstrong had invited them) for welcome and fellowship and conference, for religion and devotion, for worship and service, and for the love of God and Jesus, and for the seeking and keeping of every near or distant neighbour.

While uniformity and compulsion were tyranny and apostacy, and nonconformity and nonsubscription might denote courage and avowal and even martyrdom, yet those were not in themselves virtues. To rest in nonconformity and nonsubscription too often meant to forget alike fellowship and religion; they must own no manufactured union, but that only which was stronger than intellect or will or handicraft—no union but that of the Open Brotherhood, the very bond of the Universe! They must have no organisation but that of self-surrender in mutual counsel and mutual service for every need. That was the great lesson of sympathy; it was the Christianity of Jesus.

LITERATURE.

MR. JACKSON'S "MARTINEAU."*

Those of our readers, and they will be very many, who turn eagerly to every announcement of a biography of Dr. Martineau, must, we fear, be prepared for disappointment when they open Mr. Jackson's substantial volume. It has been a labour of love, for years conscientiously and enthusiastically given, and the result must be received with respect and sympathy; but we feel bound to say at once and quite frankly that it adds nothing to us. What we are waiting for is a life of our great teacher that shall give us fresh insight into his mind, and bring us nearer, not only to the strength, but to the tender graciousness and beauty of his spirit; this is what we hope for, chiefly through the self-revelation of his letters, and some more intimate account of his personal life than has hitherto been possible, but of this nothing will be found in Mr. Jackson's pages; it is what we may confidently look for in the Life on which Dr. Drummond and Mr. Upton are engaged.

Mr. Jackson's work was to have been published in two volumes, but he was, we think, acting on sound advice, when he decided to compress the two into one, although it involved the omission of "a lengthy and toilsome discussion of the 'Types of Ethical Theory.'" The result is a volume of 447 pages, which is divided into three books, the first containing nine chapters of biography, the second treating of "The Religious Teacher," the third of "The Philosopher of Religion." But these last two books are not simply studies of Dr. Martineau; they are, at the same time, the author's study of Dr. Martineau's subjects, along his lines, and the work of a devoted follower, yet largely the utterance of his own mind rather than that of his "master," which, in a book with such a title, we cannot but regard as a serious error of judgment. Mr. Jackson's chapters can hardly be commended as a concise and helpful introduction to the study of Dr. Martineau's great books. And when we turn to the chapter on "The Christian Theologian," and especially the section which deals with Dr. Martineau's ideal of church fellowship, we are astonished that Mr. Jackson should not have submitted these pages before publication to some one familiar with the history of our English churches; it would have spared him from the incorporation in his work of a most grotesque passage of apocryphal history.

We are told (on p. 208) that English Presbyterianism, into whose ministry Dr. Martineau was ordained (Mr. Jackson does not distinguish between the English and the Irish Churches), beginning with the severer type of doctrine of Baxter's time, had by the beginning of the present century reached the confines of Unitarianism, "or rather we might more accurately say, while yet prevailingly Trinitarian, Unitarianism had become

* "James Martineau: a Biography and Study." By A. W. Jackson, A.M. Longmans, Green and Co. 12s. 6d.

quite common within its ranks." But then "an effort was made to bring the organisation to a declaredly Trinitarian basis," which came to a climax *at the Salter's Hall Convention in London, in 1819*, when these Presbyterians, in spite of their prevailing dislike of Unitarianism, would not part with their liberty, and refused the doctrinal test! Mr. Jackson is quite unconscious that he is a hundred years wrong in his date, not to speak of other things, and calmly goes on to another incident, declaring that, "six years after the Salter's Hall Convention, the British and Foreign Unitarian Association was formed" at Essex Hall, and proceeds to contrast the character of the two "conventions." With the best intentions, and with complete sympathy with Dr. Martineau's ideal, Mr. Jackson makes such sad havoc of his case. This is the worst, but not the only instance of the want of accurate knowledge which leaves a most unfortunate mark on this section of Mr. Jackson's work.

But our interest naturally centres in the earlier chapters of biography. They have been written with care, and after personal converse with Dr. Martineau himself and the members of his family. "It was my privilege," writes Dr. Jackson, "to make his acquaintance in extreme age," and the biographical section concludes with the following passage :—

The thought of meeting one so crowned with honours was attended with natural anxieties. Two hands extended in welcome, a gracious smile, a cordial word, and all anxieties were gone. The happy discovery was made that his greatness was of the kind that lifts but does not overpower. Of the quiet hours spent with him I need not tell. Suffice that they fixed in my mind the impression of a sage, a hero, and a saint; of one who might converse with Plato, and dare with Luther, and revere with Tauler; an *habitué* of the Academy, who thrilled to the Categorical Imperative, and who knelt at the cross.

Yet with all his enthusiasm and profound veneration for the man of whom he writes, Mr. Jackson's narrative does not kindle to what we feel assured must have been in his heart. If it ever rises to eloquence, it is in such a passage as the above or in this, which speaks of Dr. Martineau's style :—

It is a style wonderfully varied to express a many-sided man—the scholar and thinker who must feel the rock beneath him as he builds, and see his walls reared true; the man, too, of aspirations that want a temple and of affections that want a home; so different from that, for instance, of Herbert Spencer, also a "physiognomy," but which expresses only a clear and passionless intellection. The latter we might liken to the Bank of England, solid, massive, but on whose granite cubes we see no suggestion of a heaven or a soul. The former we might liken to the dear and venerable Abbey, built on granite foundations and its walls reared true, but also with towers and arches which tell of a various aspiration and rapture and ideal.

For the most part the biographical chapters have left with us the impression of a conscientious and somewhat plodding narrative, with some fulness and yet telling only what we knew before, and lacking proportion, as when ten pages are devoted to a study of Dr. Martineau's teachers at Manchester College, the Revs. Charles Wellbeloved and John Kenrick (taken by Mr. Jackson in the inverted order of their age and standing in the College), and when he goes fully into the correspondence which opened the Liverpool Unitarian Controversy of 1839, but has nothing to say of Dr. Martineau's life-long devotion to the cause of Domestic Missions, and in the chapters on the Liverpool ministry only mentions Mr. Thom in connection with the Unitarian controversy.

One error in the biography we may point out. Mr. Jackson speaks of the joint-pastorate with Mr. Tayler at Little Portland-street as having lasted for ten years, until Mr. Tayler's death; as a matter of fact it ended in two years, and from Christmas, 1860, until his resignation in 1872, Dr. Martineau had undivided charge of the pulpit.

But it is an ungracious task to point out mistakes in a book in which we should so gladly have found much to admire and enjoy, and we will now only quote in conclusion one other passage, in which Mr. Jackson is referring to Martineau's first appointment as professor in Manchester College :—

It is with peculiar interest that we look back from the nonogenarian sage to the thinker of thirty-five. It was at the opening of the October session of the College that he gave his introductory lecture, in which we may divine something of the spirit of Sir Galahad going forth in search for the San Greal. Easily and naturally, but with a sustained eloquence, he told his hearers how philosophy arose, outlined the vast tracts it was his hope to explore, enjoined the severe method by which alone philosophical studies can be successfully pursued, and justified the claim of Philosophy to be the promoter of man's higher welfare.

We may add that the book contains two beautiful portraits, but without any information as to what they are. The first, as frontispiece, is a reproduction of the engraving from a portrait by C. Agar in 1846, published in Manchester; the second is even more beautiful, the face with which we are now so familiar, taken from Emslie's portrait of 1888. They represent, therefore, successively, the author of the "Endeavours" and of the "Study of Religion."

ARTICLES IN THE REVIEWS.

In the *Nineteenth Century* of this month one of the most valuable articles is that by Sir Charles Elliott, Chairman of the Finance Committee of the London School Board, and a leading member of the Moderates, on "Extravagance and Economy in the London School Board." The article concludes, it is true, with an appeal for the support of Moderate candidates at the coming election, on the ground that they will encourage Voluntary schools and protect them from what he regards as "the undue competition and harassment to which they are liable at the hands of the Progressive party," but the bulk of the article consists of an able and impartial statement of the position and policy of the Board in face of the growing needs of education in the metropolis and a defence of it against charges of extravagant expenditure, which along the main lines of the work he shows to be altogether groundless. Professor Max Müller, of whose very serious illness we are grieved to hear, contributes the second of his articles on the Religions of China, the subject being "Taoism." Lady Wimborne, writing on "Ritualism and the General Election," is confident of the Protestantism of the bulk of the English people, but fears that a Ritualist clergy may succeed in wrecking the Establishment. The Warden of Merton, in an attractive article, shows what are the advantages and what the dangers to England in being a "Nation of Amateurs." There is much sound sense in the article by Dr. H. H. Almond, the Headmaster of Loretto, on "The Breed of Man," starting from Herbert Spencer's plea for a nation of healthy animals as a first condition of national prosperity, and urging more practical attention to the laws of health as of Divine ordinance, which ought to be the first and paramount subject of instruction by precept, habit, and example in every school and in every home, and a code to be religiously observed in mills, shops, and offices. Such care for the health of physical life may certainly be insisted on as a religious duty, without setting the animal above the moral man, or setting soundness of body in any way before integrity of character.

The *Contemporary* opens with an article by Mr. J. B. Robinson on "The South African Settlement," and contains also a trenchant indictment by Mr. J. A. Hobson of "The Proconsulate of Milner." The Rev. W. W. Peyton contributes the first of two or more articles on "The Crucifixion and the War in the Creation," in which he seeks to make clear the true significance of suffering in a creation, the whole of which "is of God and His Love." The value of this contribution towards a solution of the great mystery we shall be able to estimate better when the articles are completed. The Count de Soissons writing on "The New French Idealism" speaks very highly of the work of Charles Secretair as initiating a moral revival, and draws special attention to some younger followers of his, and notably Charles Wagner. "Everyone who cherishes the moral welfare of humanity," says the Count, "should read Wagner," and quotes from his last book, "La Vie Simple," a plea for "simplicity of life arising from simplicity of spirit and penetrated by one thought—a thought of God—and inspired by one desire and one hope—the desire and hope of God's Kingdom."

TEMPERANCE SUNDAY.

Sir,—Kindly allow me, through your columns, to call the attention of all ministers and lay-preachers to the fact that Nov. 25 has been selected as Temperance Sunday. It is hoped that sermons dealing with one or more phases of Temperance reform may be preached in all our churches, and addresses delivered in the Sunday-schools.

The Committee of this Association are taking part in the Pledge Signing Campaign now being inaugurated among the Nonconformist churches, and count upon active assistance from all engaged in religious instruction.

A campaign in favour of Sunday Closing of Public-houses will also be actively pursued during the winter, and it is hoped there may be found sufficient zeal in the welfare of the people among the members of the new Parliament to ensure the passing of a Bill in favour of Sunday Closing, and also one prohibiting the sale of drink to children. If ministers and Sunday-school teachers will arrange meetings of their congregations and friends,

with the view of promoting these objects, much good may be accomplished.

I shall be glad to send to any inquirers copies of the Rev. R. A. Armstrong's powerful appeal. J. Bredall,

Joint Hon. Sec., Essex Hall Temperance Association.

MANCHESTER DISTRICT.

Sir,—Will you please allow me to make a correction in my "Provincial Letter" of last week? On page 668, second column and fourth line, I said of Pendlebury "it was the forerunner of Swinton." From what I said about Swinton just previously it will be seen to be a slip. Pendlebury came after Swinton, and was merely a private chapel provided by a well-to-do member of Cross-street Chapel for the use mainly of his own family.

May I also say that in putting the income of the Manchester District Association as £577 last year I did not include a grant of £112 from the British and Foreign.

I am constrained to offer this explanation because I find people are surprised that we seem to be spending so little more than the Northumberland and Durham Unitarian Christian Association and the East Cheshire Christian Union, both of which do include in their statements of income much larger grants from the B. and F. Charles Roper.

Oct. 16.

OBITUARY.

MR. CALEB SPIBY.

There passed away, at Aberdeen, on the 9th inst., in his eighty-second year, a veteran Unitarian, Mr. Caleb Spiby, late of Hull. He was retired from active life and lived with his son, the loyal treasurer of the Aberdeen Unitarian Church. Though feeble in body, he had no organic disease, and showed activity of mind to the last. He passed away without pain, rather suddenly, but quite serenely. He was born at Gainsborough, and baptised into the National Church there. But being of an inquiring and rationalistic turn of mind he thought himself out of the dogmas which he was trained to believe, and under the influence of the Rev. Thomas Worsley, of Gainsborough, found himself in the Unitarian connection. On his removal to Hull in the thirties he became an active member of the Bowl-alley congregation, the Rev. Edward Higginson being minister. He became superintendent of the Sunday-school, and a member of committee. For forty-five years he was a faithful member of the Hull Congregation, doing what he could heartily for its edification. He was always a seeker for truth, and acquired much intelligence. His bent of mind took him into mechanics, and he started the manufacture of oil cakes. His native genius found scope in his mill, but commercial circumstances were against him. He had a sterling integrity, a genial humour, and was withal a devoutly religious man. He belonged to the thoughtful, sturdy, devoted class from which civil and religious liberty and progress sprang and by which they are conserved and developed. His wife died two years ago. He is survived by his only son, Mr. T. M. Spiby, who is highly respected as a citizen of Aberdeen. A. W.

FRATERNAL GREETINGS.

The members of the Northumberland and Durham Unitarian Christian Association, in a letter signed by Mrs. John Tweedy, the President, offered cordial greeting to the Church Congress at its recent meeting in Newcastle. The following is the latter part of the letter:—"With you we exist to draw men's thoughts continually toward the things that are eternal, to give the lie to materialism and all its doings, to proclaim the Kingdom of God upon the earth. Before us, as before yourselves, lie the great unchurched masses whose religious instincts we are anxious to awake. On us, as upon you, has been laid the charge of proclaiming the gospel of love. With so much in common it would be strange indeed if we could not join with the rest of the religious community in extending a hearty welcome to so important a gathering as yours. While we owe much to the inspiration gathered from the great teachers of your Church, and are for ever thankful for the lives and teachings of such illustrious men as Butler, Maurice, Kingsley, Robertson, Stanley, and others no less honoured, we feel that in James Martineau much of our debt has been repaid. As those who share his theology and who look upon it as a worthy aim to emulate his devoutness and truly Christian manner of life, remembering also his love for that 'Church of England' from which he, like most of us, felt himself unhappily an exile, we extend our fraternal sympathies and beseech God's blessing on your endeavours."

A courteous reply from Archdeacon Emery, hon. sec. of the Congress, was subsequently received.

To the Congregational Union meeting this week at Newcastle the members of the Northumberland and Durham Unitarian Church Association also sent a letter of cordial greeting, in which it was said:—

"It will not appear inappropriate that ours should be amongst the many greetings awaiting you, when you learn that amongst the twelve churches in our Association is that known as the Church of the Divine Unity, Newcastle, which is the present representative of the old Hanover-square Chapel, the first Nonconformist place of worship in Newcastle. Its list of ministers commences with the Rev. W. Durant, who was ejected from All Saints' in 1662. Sharing with you the same form of Church government, but with even less of denominational organisation than yourselves, we find our experiences continually paralleled in yours, and are often able to profit by your methods and traditions. We rejoice to notice that the principle of absolutely open trust deeds is gradually receiving favour in your midst. It is a principle that has been practically our rule, and in no instance have we ever had occasion to regret the non-insertion of theological definitions. Having so much in common, and sharing so frequently the inspirations of our respective leaders and thinkers, we feel that while, for a time at least, we must run our separate courses, there is so much sympathy between the two groups of churches that we are really one in heart and aim. Because we realise in you part of the army warring for the things of the spirit against the powers of materialism, an army in which we also serve, we give you a most hearty welcome and pray for the Divine blessing on all your labours."

The letter was presented by the Rev. Arthur Harvie, and received with applause, but owing to lack of time was not read.

THE CHILDREN'S COLUMN.

An Old Picture.

I was looking one day at the pictures in a great gallery in Florence, that old and beautiful city, where so many artists and poets have lived. I stopped a long time before one picture in particular. It is rather faded now, and no wonder, as it is more than four hundred years since it was painted. The artist simply called it "Spring," but I fancy he must have had many thoughts in his mind besides Spring the season. On the left side of the picture is a group of girls, dancing gracefully and holding up their hands to the trees overhead, as if they were rejoicing to see the fresh green leaves and blossoms. On the right hand is another group, and in the middle of the picture is a tall and beautiful woman, crowned with flowers and holding garlands in her arms. She is, of course, meant to represent "Spring" in its full beauty. In the right hand group are three figures. One, shivering, pale, almost blue with the cold, is creeping from behind the trees, blowing sharp cold wind from his mouth, and looking extremely disagreeable and uncomfortable. He is evidently meant for March; does he not remind you a little of an unkind person? Next comes a pretty girl, dancing along, and letting nothing but sweet flowers fall from her mouth, and the flowers are falling right into the lap of the third figure, another girl, who, with sweet smiling looks, holds up the soft folds of her dress to catch the blossoms. These two, you can easily guess, are April and May; April throwing her sweet buds and flowers into the lap of May, who comes close up to the noble-looking lady in the centre of the picture.

I sat and looked long at this old painting, and thought what a pretty story someone might make about it; but as I am not a story-writer, I can only tell you what I saw and a little about what I thought. I thought of the children I loved at home in England, and I hoped they would grow up to be like April and May, and shower the sweet flowers of loving words and deeds about them all their lives. God does not give to everyone a lovely face and form, but is not that person always beautiful to us from whom we are sure of hearing nothing but kind and gentle words?

So the children should try to be like April in that old picture, and let nothing but flowers fall from their lips, and then their faces will grow sweet and smiling like May, who, in the painting, looks so joyously happy. As for poor shivering March, no need to warn the children not to be like him! he makes himself and others miserable by blowing those cold, cutting winds, which are so like sharp unkind words.

Let us all try, then, with God's help, to live such sweet cheerful lives that we may help our parents, our teachers, and friends by strewing flowers as we go along our daily paths. Even the youngest children may help far more than they know to make sunshine in their homes and to drive away the clouds of vexation and coldness.

K. F. Lawford.

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LONDON, OCTOBER 20, 1900.

THE SHEFFIELD BICENTENARY.

The congregation of Upper Chapel, Sheffield, are to be congratulated on the happy celebration of the Bicentenary of their venerable place of worship—venerable in age and in its noble traditions, but vigorous still in its adaptation to modern needs and opportunities, and in young life which holds the promise of the future. The celebrations, which have been marked by the publication of a history of the chapel by the Rev. J. E. Manning, already noticed in these columns, began on Sunday morning, when Mr. Manning preached a special sermon of commemoration, from the text, "Where the Spirit of the Lord is, there is liberty" (II. Cor. iii. 17). In this sermon, which was well reported in Monday's *Sheffield Independent*, he dwelt upon the past history of the congregation, and particularly on the eminent services of the Rev. Timothy Jollie, who was minister when the chapel was built, two hundred years ago, and to whom a memorial tablet was unveiled on Thursday, perpetuating the inscription on his tombstone, which time was fast obliterating. Mr. Manning further spoke of the great privilege they inherited in the Open Trust, on which the chapel was founded, and described the faith of simple Unitarian Christianity at which they had arrived. Nether Chapel, which was founded early in last century by seceders from Upper Chapel, also had originally an Open Trust, and the history of the two congregations furnishes a significant contrast. For at the beginning of the present century, the congregation at Nether Chapel, like many other Independent churches, holding strongly to the old Calvinistic faith, and dreading perhaps danger from such heresy as had infected their neighbours, exchanged their freedom for bondage to a strict Calvinistic trust. While therefore Upper Chapel remains devoted to the larger faith, the closed trust at Nether Chapel, at the end of another century, must surely have become to the worshippers there either a mill-stone round the neck of their spiritual progress, or a skeleton kept secretly in the congregational cupboard.

We publish this week a report of the very successful autumn meeting of the British and Foreign Unitarian Association, held at Sheffield in connection with the Bicentenary celebrations, and marking the cordial sympathy which exists between the Free Churches of our fellowship and the work of the Association in furtherance of the cause of liberal religion. Of Thursday's Bicentenary meetings we must reserve our report until next week, and here will only add one or two thoughts suggested by the Conference on Wednesday afternoon, opened by the Rev. E. Ceredig Jones on "Missionary Needs and Opportunities." The call is to Upper Chapel at the beginning of another century of its history, and to every one of the Free Churches of our fellowship. It was pressed home by several speakers. Freedom furnishes the great opportunity of our religious life, but of itself it will avail nothing. The great need is of a deepened sense of the worth of religion, and of living union in religious worship. Too often attachment to a congregation is a matter of inherited feeling, of personal relations, or interest in preaching; but on those things a church cannot be built. The one true foundation is that which is stated in the Trust of such Free Churches, simply the worship of God in freedom of spirit, and if our churches are to take their rightful place in the religious life of England in the coming century, it must be through a new awakening of that sense of the need of God, and of what is given to humble worshippers and faithful servants of His truth.

When there is in a church the strength and joy of such a union, in the hidden life of the spirit, it becomes clear that there is no greater treasure to be gained in the whole world, and no greater cause to which the noblest manhood and womanhood may be devoted. To make a strong and living Church, to enjoy its privileges, to do its work, to minister of its spiritual blessings to the needy and hungry of heart, to extend its influence and multiply such centres of beneficent and divine activity for the furtherance of the Kingdom of God on earth, is then seen to be an over-mastering call, and out of this must spring once more the true missionary spirit. So the fire must be kindled, the fire which is of God, which will burn up our conceit, and every sin that is a canker at the heart of our common life; and in the flame of a new zeal we shall be led out in humble self-forgetfulness, in joyful enthusiasm, in the strength of God and the fellowship of Christ to the service of our fellow-men.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETING.

The autumn meeting of the Association was held at Sheffield on Wednesday, in connection with the Bicentenary celebrations at Upper Chapel, which were held on the following day. The deputation from the Association consisted of Sir J. T. Brunner, Bart., M.P. (President), and the Revs. James Harwood, W. G. Tarrant, and W. Copeland Bowie (secretary). There was a large attendance of friends from a distance as well as of members of the Sheffield congregations, including the Revs. J. E. Manning (Upper Chapel), J. Ellis (Upperthorpe), E. S. Anthony, J. Birks, E. C. Cook, V. D. Davis, J. Fox, J. H. Green, A. Hall, C. Hargrove, E. S. Hicks, E. R. Hodges, E. C. Jones, W. Lindsay, W. Lloyd, E. W. Lummis, S. G. Preston, P. Prime, H. Rawlings, W. W. Robinson, T. W. Scott, A. C. Smith, J. K. Smith, E. L. H. Thomas, H. Thomas, C. Wellbeloved, W. Whitaker, and Joseph Wood; Messrs. Grosvenor Talbot, Alfred Beckett, Edward Layton, Edward Bramley, James Laycock, William Laycock, H. J. Morton, J. B. Wostinholm, Richard Fisher, Albert J. Hobson, Henry R. Bramley, Alfred Hobson, F. W. Smith, George W. Hunt, E. E. Chitty, E. S. Robinson, G. C. Snaith, I. S. Lister, W. Holbrook, C. Stainer, J. Scott, W. Garnett, W. H. Woodcock, and T. Birchall.

THE CONFERENCE.

The proceedings opened with a luncheon for the delegates in Channing Hall, after which a Conference was held, under the presidency of the Rev. J. E. Manning, who offered a cordial welcome to the visitors to Upper Chapel, and a paper was read by the Rev. E. Ceredig Jones, of Bradford, on "Missionary Opportunities and Needs in the Yorkshire District."

During the present century, Mr. Jones said, their churches in Yorkshire had made no great effort on an organised scale to propagate their principles, and they had not kept pace with the immense growth of the population. Individual churches had rendered great service to the religious life of their immediate neighbourhood and to the cause of civil and religious liberty, but that was not enough, and in itself was a strong reason for establishing more of such centres of healthy religious life. Collectively they had failed of their responsibility, and had neglected great missionary opportunities. He proceeded to specify a number of districts thickly populated, which they had not yet touched, and where they might establish churches. The people were now more instructed, there was no longer the need for negative criticism, but great need for their positive gospel of Fatherhood and Brotherhood and salvation by character. Their own existence depended on their taking hold of this work. If they did not go forward, they must decay and perish. There was need among them of a solemn sense of responsibility, to make their convictions effective in religious life. Those who knew the meaning and power of their Unitarian gospel must be eager to share

it with others. And they needed economy of labour, which would be greatly helped by the appointment of a minister-at-large for the county, to break new ground, and sustain the present efforts in their scattered churches. Union for this common object would kindle new enthusiasm in their midst. They really needed an income of £800 to do effectually the missionary work to which they were called. Other churches had their Twentieth Century Funds. Could they not raise such a Fund for missionary purposes? God had laid on them a mighty trust, of which they must prove themselves worthy.

Mr. Grosvenor Talbot, President of the Yorkshire Unitarian Union, opened the discussion, and said that he thought their partial failure was due to the fact that the old Calvinism was now dead, and people did not feel the same need to come out from other churches to them. While he sympathised warmly with the desire to extend the number and influence of their churches he thought they must first see that their present churches were better supported.

The Rev. J. Ellis said that their first need was of the missionary spirit, and then the means for further work would be forthcoming. They must cultivate a deep and earnest religious spirit in their young people, and consecrate their young enthusiasm to that missionary work. A missionary agent for the county could render great service.

The Rev. E. R. Hodges urged the raising of a missionary fund, and men would be found.

The Rev. H. Rawlings supported the idea of a missionary agent from his experience of the London Provincial Assembly, and because such a minister would be able to concentrate whatever efforts their settled ministers were able to make by setting them free for missionary service.

The Rev. J. Birks thought it would be better to set down ministers in one or two places rather than have a minister-at-large.

Sir John Brunner expressed his sympathy with every effort to strengthen the churches and establish new ones, having himself known what it was to be cut off from such opportunities of worship.

The Rev. E. S. Anthony referred to what the Southern Association with their few churches were doing for a twentieth century fund.

The Rev. W. Copeland Bowie urged that it was unwise to be too hasty in building churches in new districts. Where an effort had proved abortive it was better to abandon it and go where the people were, with living needs and determination to work and give for the cause. But while they should be cautious in the erection of buildings, there was no excuse for leaving any great district without opportunity of hearing their message.

The Rev. C. Hargrove was convinced that money would be given where it was clearly shown what work was to be done. Their first need was to be possessed by the missionary spirit. They must have faith in their gospel—aiming not merely to make Unitarians, but to give to people the true religious life which possessed themselves.

The Conference closed with hymn and benediction.

THE RELIGIOUS SERVICE.

At four o'clock service was held in the Upper Chapel, conducted by the Rev. Charles Hargrove, who also preached the sermon, of which an abstract is given below.

The anthem, "The Lord is my strength" (Smallwood) was sung. The collection for the funds of the Association amounted to £14 7s. 9d.

THE SERMON—"AMBASSADORS OF GOD."

Taking for text 2 Cor. v. 20, "We are ambassadors on behalf of Christ, as though God were intreating by us: we beseech on behalf of Christ, be ye reconciled to God," Mr. Hargrove said that they could not make a less claim than that. It was better to reproach themselves with unworthiness than degrade themselves from their high calling. They had taken the Christian name and allied themselves in a Christian church, and thereby made public profession that they accepted Christ's teaching and owned Christ's principles. They might be unfaithful, their stewardship was not therefore null; they might be useless, their vocation and their duty remained.

The very fact of their meeting there for worship at such a time was a declaration on behalf of Christ, a protest against the practical denial of God's rights in all things and over all. They were witnesses to an unseen order, heralds of an unrecognised sovereignty, agents to reconcile the world with God. Acknowledging Him to be Law, Love, Light, they whose brightest day was twilight, who were so often over-mastered by self-love, whose daily confession was of wrong-doing, were yet His ambassadors to speak in His Name, to win men to His Service, to declare His Law. Such was the true function of a church, the same whatever its name, or its theory of the relations of man and God—a work expressed in the prayer which a great teacher of their own had put into the mouths of many, that "through the din of earthly interests and the storm of human passions it may make the still small voice of the Spirit inly felt."

Such being the purpose of the congregation assembling in that chapel, where for two hundred years with more or less faithfulness that end had been kept in view, and the doctrine and forms of worship preferred had ever been held of inferior importance to the spirit of divine service, how came it that the British and Foreign Unitarian Association was there to hold its autumn meeting, and make common cause with a church boasting freedom from doctrinal obligation? The objects of the Association were distinctly laid down from the beginning. It bore the Unitarian name, its first object was to diffuse the principles of Unitarian Christianity. If the founders of that congregation had similarly determined the ends to which it was to be directed, that friendly meeting would certainly not have taken place.

What, then, was the attraction subsisting between the two societies, which assured to the Association a welcome to Upper Chapel, and made them all feel that Bicentenary to be a welcome event in the history of Unitarian Christianity? How had it come about that a chapel which by accident or design was left free should come to associate itself with an institution for the promotion of a definite form of Christianity? Or, again, how could those avowing themselves Unitarian Christians make their home in a Free Church?

The story of two hundred years' development from Calvinistic Dissent to their present advanced position was a deeply significant episode in the history of religion. Accepting the fact, he asked the meaning of it. It was to churches whose trust deeds had contained no statement of doctrine that the Unitarian Association owed its existence and its continued support. The same hearty welcome which the Association met with on that occasion it would receive in almost every one of the 365 places of worship, which were allied to one another by profession of a great principle rather than by confession of the same faith. Unitarianism and Religious Liberalism were not associated by reason of a temporary controversy; they assimilated because they were really the same, and were but different aspects of one disposition of mind towards the problems of the higher life. Unitarianism was in great part a denial, but it denied just what was inconsistent with and subversive of the principles of Liberalism. Let it be agreed that doctrine was of comparatively little importance, that worship acceptable to God might be found under the dome of St. Peter, or at Little Bethel or in the synagogue, that it was by life, not by creed, that men were judged, yet that argument involved the denial of all those doctrines against which Unitarians protest, and the assertion of just those doctrines they uphold.

"Ambassadors on behalf of Christ," to proclaim the Kingdom of God, it was part of their mission to protest against false doctrine and unauthorised claims. The temptation had always been strong to rest content with the positive aspects of Christianity, on the importance of which all were agreed. But did those positive aspects include, or did they not include, the worship of Christ, his mediation with God, atonement through his blood, and much else, which was all important or altogether false?

"Thou shalt love the Lord thy God with all thy heart and soul and strength." That, said Jesus, was the law and the prophets. It was the whole of duty and the whole of revelation. If a man did that, he had done all and had no more to learn. Then why not preach it, and leave alone all those questions which divided them? But they were met at once with the preliminary question, Who is God? and why should we love Him? And lo, on the threshold of the temple they were stayed to engage in controversy.

"Hear, O Israel, the Lord our God is one Lord." So Jesus prefaced the utterance of that great commandment. But if it were true that there were three persons in the One Lord, and each had his distinct office, their love was divided and perplexed. If the Son was kind to all, but the Father unapproachable save through him, could they help loving the Son even as they feared the Father. Their creed must affect both their worship and their life, and therefore those who accepted a certain pattern of life and worship as truly Christian were bound to maintain a creed corresponding thereto.

They would gladly be Christians only and know no other name, and have no other argument of all their discourse

than Christian affirmations. But their affirmations involved negations which they could not escape. So the younger Socinus had found it three hundred years ago. Implored by his friends to write something "concerning God and His Christ," that he might do what in him lay to overthrow the false doctrines which everywhere prevailed, he replied that it would be more satisfactory were he to treat of other matters directly conducive to piety, and little understood by men of their day, as were theological truths. Yet they continued to urge that nothing could be more useful to man or more serviceable to set forth the glory of God and this Christ than to set forth the truth in opposition to the inveterate prejudices of error which then obtained. So Socinus turned from admonitions of piety to expositions of divinity, and sorely did he suffer therefor in mind, body and estate. But his friends counselled him well, and he did a work in the world for the glory of God and the service of man which had lasted to that day. Greatly daring, he loosed the fetters with which the tradition of twelve hundred years had bound all Christian minds. He answered boldly questions which to ask was heresy and with inconceivable audacity joined his uncle and a few like-minded, to deny what a unanimous Christendom affirmed. Had he and his friends contented themselves to assert what all approved, and been silent about opinions which revolted the orthodox and scandalised the pious of their time, they had not been exiles and wanderers on earth; but then, should they of that present time have been free to preach, to write, or even to think as they would?

"We are ambassadors, on behalf of Christ." Was he God? Then should they bid all men worship, and themselves set lowliest example. Was he man? Then should they reprove, as he himself did, those who ascribed to him divine attributes. "Why callest thou me good? There is none good but one, that is God." Was he one who more than any of his fellows read the mind of God and revealed it to them in clearer light than it was seen before? Then was it their office to repeat and enforce his teachings and steadily set themselves against whatever in practice or in theory was contrary thereto.

Good it was to live in peace with all men, to say so much as all were agreed upon and be silent of the rest. What man of good will would not prefer such a position and adopt it, if he had but himself to consider. But they were ambassadors, by public profession worshippers of God and followers of Christ. The word was not their own to speak or to withhold. What they believed they needs but say it, and what they disbelieved they were bound to disclaim it. Therefore did they take to themselves an unpopular name and espouse the cause of an insignificant minority, not because it pleased them to be singular, or that they were indifferent to the charm of a wider fellowship, but that they were not their own—they spoke as on behalf of Christ and for God, and might nothing add to or withhold of what to them was Truth.

After service tea was served in the Channing Hall, and there was a pleasant interval for social intercourse, before the evening meeting began at 7.30.

THE PUBLIC MEETING.

In the evening a well-attended public meeting was held in Montgomery Hall, Sir J. T. Brunner, Bart., M.P., in the chair.

After an opening hymn, the Rev. J. E. Manning offered a very cordial welcome to Sir John Brunner as President of the Association and to the other members of the deputation, and spoke of the great work the Association was doing throughout the country. He then referred to some current misapprehensions of Unitarianism, and particularly to a remark made in the *Sheffield Independent* by Mr. R. E. Leader, in a friendly review of his history of the Upper Chapel, in which the emergence of Unitarianism amid the theological changes of the congregation during the past 200 years was compared with the insinuation of Romanism into the Church of England. That, Mr. Manning pointed out, was not a fair comparison, for the action of the Romanisers was contrary to law, whereas Upper Chapel had a free trust, and the changes which took place were wholly justified.

The President acknowledged the welcome they had received as guests of the Upper Chapel congregation, and proceeded to speak of their work as Unitarians. One of their difficulties was, he thought, that they were too modest, and did not believe sufficiently in themselves. They could not put their faith before any intelligent set of people without a large proportion of them accepting it. Whether afterwards they would proclaim it, was another matter. But if they themselves did not proclaim it, how could they expect others to do so? Among laymen a feeling had even grown up that it was slightly vulgar to make any profession of religious belief. Unitarians must shake off that feeling, and proclaim themselves, and be always ready in friendly discussion to explain what they meant and what they were. He was inclined to think it well also to challenge public controversy, as had been done with good effect in Liverpool in 1839. He sympathised also, and in the same practical manner in which the Quaker sympathised £5 with some good cause, with the work of the Postal Mission, which circulated helpful literature. He should like to have a short popular history of the creeds written for circulation in that way, which would be useful to inquiring minds; and he would also like the world to know who had been Unitarians in the past—such men as Milton and Newton, Longfellow, Lowell, and Motley—it was a list of which any denomination a hundred times their number might be proud.

The Rev. W. G. Tarrant referred humorously to the old distinction between the bulk of converted people and those who were soundly converted. They met many people who were in general sympathy with Unitarianism, and even among themselves there were many who regularly subscribed to their chapel, and attended not quite so regularly, but needed to be soundly converted. He appealed especially to those who had twenty-five years before them to see to it that when they came to celebrate the jubilee of their churches there should be something really to rejoice over. When they came to the year 1913 they would have something to celebrate, for when he looked back on what their fathers had suffered in vindication of their liberty to speak and worship according to conscience, he thought the act legalising Anti-trinitarianism made 1813 a great date in their history. Then 1819 was the year of Channing's great declaration of Unitarianism at Baltimore, and when they reached 1925 they would celebrate the centenary of the British and Foreign Unitarian Association. What would that be? Would it be a mere going back to ancient history, or a time when people would come together to thank God that they had had a part in that movement? They had no fixed creed, yet they could not help putting their ideas and faith into form, when they spoke to each other and with their brethren; and there were those among them who were reverently glad to go back to him whom they remembered in every year, and to take from his lips the principles they held dear. In the words of Jesus, the simple enunciation of spiritual principle in the Sermon on the Mount, the all-satisfying theology of the Lord's Prayer, the moral code of the two great commands, they found, sufficiently stated, the principles of Unitarian Christianity. People could understand these things; but they wanted to see what effect such faith had on their lives. That was where their responsibility lay. Every time one attracted to their thought on religious matters came into a church barely attended and furnished, with an atmosphere of chill and neglect, and coming into their circle found them disputing about names, and, after all their professions, found that the sum of their enthusiasm, he might well turn away dissatisfied, and might well say those people had a pearl of great price, but did not know its value. But if he should come to know something of the work of their Association he would realise better what their faith meant, and Mr. Tarrant proceeded to speak of the variety of its work, and appealed to the young people that they should become deeply attached to that glorious faith, that they might have religion, the safeguard of their lives, and the crown of all their efforts.

Mr. Grosvenor Talbot spoke of the noble men who had been Unitarians, and the work they had done for the country and in moulding the religious thought of the century. The Bible had been opened as a reasonable book, reverence had been made deeper, wider, reverence for God and Christ, for men and women, and for dumb beasts, of which there had been no thought before. In the new century they must take to heart that true religion, that reformed Christianity, and manifest it in their lives. If they acted up to their faith the people would accept the truth as they had never done before. He had great faith in the progress of the world. The golden age was not in the past, it was to come; and when they acted up to the religion they had received from their fathers the people would be happy and prosperous, they would know Christianity as good to live and to die by, to take into the market and for all time, and the true golden age would be come.

The Rev. C. Hargrove admitted that Unitarian was a negative term, meaning disbelief in the Trinity, and that was a disadvantage which they had to accept. But a negation had nothing in it, and if that had been all that their Unitarianism meant they would have had no Church and no Association. But the negative

implied a positive. So Protestant meant the denial of the claims of the Catholic Church to authority, but with that went recognition of the Bible as the only authority, the very Word of God. And so behind the Unitarian rejection of the Trinity was the assertion of the right of the individual, and the duty to judge for himself according to reason and conscience. That judgment must not be barred by texts, or by superior numbers, or by any authority of great names. A man was just himself, and for himself he was bound to judge, by the light which was from God alone. And with that great affirmative principle went the conviction that man has direct communication with God. Such was their principle. It was not so easy as the Protestants' appeal to the Bible, but that could not be helped. They had simply to hold to the truth. With that principle they held to the great positive truths of religion the Fatherhood, and Christ's teaching of human brotherhood, and eternal hope. So they would be judged in the coming century, according as they made men by whom the world's work was done, which was the work of the Kingdom of God, or failed because they had no great faith.

The Rev. J. Harwood said that connection of their autumn meeting with the bicentenary of Upper Chapel was a good thing as showing that there was nothing inconsistent between their past two hundred years of history and the support of the Association. They honoured the fathers of former generations. The eighteenth century was regarded as a matter of fact uninspired time; but when they looked at those old meeting-houses, and saw those quiet men making a stand for freedom, they had a different feeling about it. That was a fact of which they had a right to be proud; and they had to carry the same spirit into their own work under changed circumstances. As those others were promoters of political freedom, so it might be that now the cause of theological and religious reform would be promoted by the light kept burning in their meeting-houses throughout the country, which depended on the fidelity of those who dared to be in the right with two or three, simply standing by the truth. Speaking of the work of their Association, which was quite consistent with the spirit of their fathers, he deprecated such gratuitous charges as were made against them, of seeking to impose their Unitarian shibboleth, and to drive out from among them all who would not accept it. In their work in the support of churches such questions never arose, and had no effect, direct or indirect, on their action. Whenever their advice was asked they advocated the principle of open trusts. Having dwelt further on the value of the Association's work, and especially as well adapted to meet the needs of India, he appealed for more generous support.

Mr. A. J. Hobson referred to what Dr. Brooke Herford had done in inducing members to double their subscriptions, and so greatly strengthening the work of the Association, and urged that they might now help in another way, by doubling the number of those who subscribed.

The Rev. W. C. Bowie also added a few words of warm acknowledgment to the congregation of Upper Chapel and the local committee for the most admirable arrangements which had been made for the meetings, and the meeting concluded with the hymn "Part in Peace," and the benediction pronounced by the Rev. E. Ceredig Jones.

During the evening members of the Upper Chapel choir rendered two beautiful quartettes by Mendelssohn and Hatton.

On Thursday the special Bicentenary celebrations were held at Upper Chapel, of which we hope to have a fuller report next week. In the morning a commemoration service was held, and the Rev. Joseph Wood preached a sermon, which we shall publish in full. After lunch in Channing Hall a Bicentenary Conference was held, when addresses of great historical interest were given, and the day closed with a conversazione in Channing Hall.

EAST CHESHIRE CHRISTIAN UNION.

The annual meetings of this Union were held in Manchester last Saturday. In the afternoon a service was conducted in Cross-street Chapel by the Rev. Joseph Wood, of Birmingham, who preached an impressive sermon from the text, Isaiah xiii. 12. He said that coming generations would surely recognise the nineteenth century as one of change and revolution, in business, in government, in literature and in science. There is an overthrow of old authority, a sweeping away of tradition. The whole point of view is altered; we not only see more, but we see it differently. It is not too much to say that for us the world, considered as a pageant, is a wholly different world to that which presented itself to our forefathers one hundred years ago. It could not be supposed that theology would not be affected by the change. New light has been thrown on ancient studies; the new doctrine of evolution, and a wider knowledge of other religions have given to the world new conceptions of God and man and of the soul's destiny. To-day our conception of the relation of God to the world is not that of imperialism but fatherhood, not that of Cæsar to his subjects, but that of Father to his children. Though the promoters of the French Revolution were sceptics, we owe them a great debt; they did not believe in God, but they believed in man. The democratic movement is on one of its sides humanitarian. The good of the great mass of the people is its be-all and end-all, and this has reacted on theology. To speak reverently and plainly, the democratic movement has humanised God. And this is but a return to the teaching of Jesus.

Immediately after the service a business meeting was held, when interesting and encouraging reports were read by the secretary, the Rev. B. C. Constable, and the ministers of assisted churches. A forward movement is anticipated somewhat on the lines of that carried on by the Manchester District Association. There is ouly one station in the Union without a settled minister—namely, Boston Mills. The finances are healthy, and show a slight balance. The Rev. H. E. Dowson was re-elected president; Mr. T. H. Gordon, treasurer; the Rev. B. C. Constable, secretary; and Mr. J. F. Hamilton, plan and financial secretary.

After tea in the Lower Mosley-street Schools, a public meeting was held in the Memorial Hall, Mr. John Dendy, president of the Provincial Assembly, in the chair, and the general subject was "Our Unitarian Message to the People." At intervals music was rendered by a very able quartette of vocalists, with Mr. Herbert Walker as accompanist.

The Chairman said that it is one and the same God whom all the Churches worship if they differ in the way of describing the Godhead, one and the same Jesus whom they bid men to follow, though they differ as to the best way of following him, and the great points of agreement surely overshadow the points of difference. If our Unitarian message is to insist on the fundamentals all well and good. Are these days in which we can afford to base our message on points of disagreement?

We live in a time of reaction; we witness the destruction of many hopes. The nation surrenders itself to the widespread military spirit; it acquiesces in the extinction of free States and the unproductive increase in the instruments of war. This is a time when men think they can substitute clever speculation for honest work. It waits for a message; not that of an armed Kaiser or of a politician, but of one who lives in touch with God, and who can make us realise His presence too; one who loves man and hates his iniquities, and before whose eyes is ever the vision of life more beautiful than theology has pictured it hereafter. He believed such a one would arise; but whether, when he comes, he will find room in the Churches is another question; for he will have things to say which the Churches to-day will not utter. Such a one was Jesus. Do we doubt what line Jesus would take if we could lead him into the office of the fraudulent speculator, or in our streets at night in face of the great shame of womankind? These things are contrary to his spirit, and yet the Churches do not denounce them. The message the world is waiting for must deal with all its vices and abuses.

The Rev. J. C. Street, of Shrewsbury, spoke on "What we think of Christ and his teaching." He claimed that instead of their not believing in Christ the group of Churches they represented had held forth with clearness and distinctness as no other church in Christendom had done, the true teaching about the life, the character, the dignity and the work of Jesus. They had set forth the humanity of Jesus Christ, and had rediscovered him. They had gone away from creeds and dogmas and churches and ecclesiastics, back to the original story. They had read that story, saturated themselves with it, and let the spirit of it breathe through them and quicken them, so that they seemed to have lived and to be living in the atmosphere in which Jesus himself lived. And what had they found? Not the Almightly. They had felt themselves drawn to the man Jesus as they were drawn to nobody else. Something in him acted as a magnet, and they found it in the idea that he was their brother man. He was the fairest fruit of humanity up to that time. They called him brother, helper, teacher, and some had called him saviour. Many have testified that when they were in the depths, one hand out of the past was stretched forth and lifted them up—the hand of Jesus. Some have called him Master, in the sense of one who knows so much more than we do, and has gone through the gamut of human experiences, and has come forth more than conquerer. Who else among the sons of men stands so close to us as he

does? A brother man tempted in all points as we are, feeling the sorrows of mankind, and showing us how to live and how to die; the most inspiring of all masters, the most tender of all teachers. Jesus seems to be the sum and crown and glory of our common humanity. He is the brother man for whom the world is waiting, and his message when once delivered will win the world to God. They were not disposed to say his teachings are not suitable to the present age; when they went to the root of his teaching every difficulty disappeared. The Golden Rule will never be out of date or out of place. If some great conflagration came upon the world and all the literature of Christianity should disappear save the one story of the Prodigal Son, the gospel in it taught by Jesus, the gospel of our common humanity, would be able to save the world to the uttermost. But there is another thing—the relation of Jesus to sin. The world in its Pharisaic moods is so good, it cannot bear to touch with its finger tips the sinner; and there is one story which stands out in the Gospel narrative—the woman taken in adultery—which shows his relation to sin, and which indicates what ours should be also. We are to embody in our characters his elevated principles, and form a Church so vast and comprehensive as to exclude no one, saint or sinner, a church with open doors, where the love of God prevails.

Mr. H. Chatfeild Clarke, of London, who was announced to speak, was unable to be present through illness. The Rev. J. Morgan Whiteman next delivered an able address on "What we think of the Bible," and the Rev. Charles Roper, as representative of the Manchester District Association, also made a few remarks, After the singing of the doxology, the benediction was pronounced by the Rev. J. C. Street, and the proceedings terminated.

"THE HISTORY OF UPPER CHAPEL."

Sir,—In the review of this book in last week's Inquirer, there are a few mistakes which I should like to correct.

Possibly when we read "Jollie was ordained by Presbyterians" it is a printer's error, for your reviewer writes correctly above—namely, "by presbyters." These were Matthew Bloome and Rowland Haucock, who after being ejected with James Fisher, had established, as Hunter says, "a small church at Shiercliffe Hall in the Independent Model."

Your reviewer says: "When Upper Chapel was built the power of appointment (*i.e.* of a minister) was vested not in the congregation, but in the trustees." If the appointment of minister is "vested in the trustees," then it is true that this is not according to Congregational principles. The first trust of Nether Chapel (Independent), says the minister is to be chosen by "the trustees and members of the congregation in full communion." But, as a matter of fact, the Trust Deed of Upper Chapel says nothing whatever about the appointment of a minister, and the election of a minister has, in practice, always been put to the voice of the congregation.

The authority of the trustees lies in this: "That the said great building (then known as the New Chapel, afterwards Upper Chapel) shall be used as a public meeting-house for the worship and service of Almighty God, in such manner as the said trustees, or the major part of them, their heirs and assigns, shall for ever hereafter order or appoint." Hence all that is vested in the trustees is the building, to permit its use for certain purposes, or withhold its use if they think fit.

At the time of the secession what the Congregationalists maintained was this:—That the trustees, whatever their legal powers, were officers of the Church, bound to obey the direction of the Church of which they were members, whereas, contrary to a majority of the *Church*, they had carried out the wishes of a majority of the *attendants*. It is clear that this contention of the Congregationalists was supported by the consensus of opinion among ministers of the district. Yet according to the letter, and the spirit also, of their trust the trustees were perfectly justified in their proceedings. They could not have acted otherwise.

Dr. Philipps's name is as I give it here and in the History—not Phillips.

J. E. Manning.

heffield, Oct. 16.

PROVINCIAL LETTER.

THE MIDLANDS.

In taking a general survey of the history of our congregations in the Midland district, from the beginning of the century now fast drawing to a close down to the present day, there are no very stirring incidents to record. On the other hand, one cannot but admire the quiet, unpretending and persistent manner in which the ministers of our congregations, many of them small and struggling with difficulties, have kept alive the cause of free and liberal religion in the face of persecution, opposition and indifference. Numerically, we are a small body now as we were one hundred years ago.

At the end of the eighteenth century there seem to have been about twenty-two places of worship in use in the Midland district calling themselves Unitarian or Presbyterian, and fourteen of these were in existence at the end of the seventeenth century. The twenty-two increased to thirty during the present century, but this number stands now at twenty-five, four of our smaller chapels having been closed, and one congregation having been merged in an already existing one. In addition to these some five or six smaller congregations have been gathered together in different parts of the district at various times during the last fifty years, but in none of these cases has the result been of a permanent character.

From some interesting statistics given in the "Essex Hall Year Book" it would appear that, since the year 1800, 131 fresh congregations have been founded in England and are still flourishing. Of this number the proportion belonging to the Midland District is very small—namely, seven. I see Mr. Roper, in his "Provincial Letter" in last week's Inquirer, says that in the Manchester District thirty-five churches have been erected or bought during the same period, though to-day, he says, there are twenty-four churches in the district. Continuing the comparison between the two districts, while the Midlands had twenty-two places of worship in the year 1800, in the year 1819, according to Mr. Roper's letter, the Manchester District had only twelve. Both districts to-day have nearly the same number—namely, Manchester twenty-four, the Midlands twenty-five.

The late Dr. Crosskey was interviewed a few years ago, and the result published in the *Seed Sower* for March 1893. He was asked: "What of the fact that our churches have not grown in Birmingham?" and the reply was:—

> That is only true with respect to the number of our churches. Those that exist have grown—they have grown in beneficent activities. Great have been the efforts, the work, the gifts of our people for the uplifting of the poor, the enlightenment of the dark, the comforting of the sorrowful; but since the best part of all this has been done in quiet, unknown ways—because we have sounded no trumpet before us—people think we have been stagnant. Our Birmingham churches have not, it is true, increased in number, but they have enormously increased in usefulness. They have done great things for the civilisation of Birmingham, and have been one of the most potent factors in bringing the blessings of knowledge, of purer tastes, of domestic happiness, within the reach of the masses.

This was written in 1893. At the end of the same year the first service was held in Small Heath, which ultimately led to the building of the church in Waverley-road, in that district of Birmingham. The church was opened for public worship in 1898, and had Dr. Crosskey been living it would have been a great joy to him to realise that our churches in Birmingham had grown in number as well as in usefulness. This new church is very different from the old meeting-houses erected in the seventeenth and eighteenth centuries—the plain square brick buildings with high-backed pews and plastered walls. Having been accustomed in former years to worship in one of our older chapels, I remember being much struck with the difference between the old and the new the first time I attended a service in one of our more modern buildings. The difference is well known to all except the youngest of my readers, and especially to those who attended either the Old Meeting or the New Meeting in Birmingham, which are now superseded by modern churches with steeples, both built in the last half century. A new chapel was built at Banbury in 1850 to take the place of the old one. The chapels at Coseley, Dudley, Kingswood, and other places have been restored, and churches were built at West Bromwich in 1875 and Whitchurch in 1877.

Throughout the Midlands the principle has been put in practice with regard to our churches of the strong helping the weak. This was the essence of the scheme propounded by Dr. Martineau in his address on "Organisation," delivered at the Leeds Conference in 1888—namely, the organisation of the business affairs of our churches, not their spiritual life. In his own words, written seven years later: "The proposals which I ventured, without effect, to offer at Leeds, aimed at no more than such a business organisation. It was simply an answer to the question, 'What is to become of our poor congregations?' and gave the reply: 'The strong must help the weak; and this is how it may be done.'" However, Dr. Martineau's proposals were not entirely without effect, for steps were taken in the following year

to place the Midland Christian Union on a basis "which shall render it representative of the Free Christian and Unitarian churches of the district." This has had the effect of increasing the attendance at the annual and autumnal meetings of the Union, and arousing a wider interest in their proceedings, which have also been made more attractive than before.

A further bond of union was created by the establishment of the *Seed Sower* in 1893, as a medium of communication between the members of "the churches of the Liberal faith in the Midland district" . . . "besides the spring and autumnal meetings of the Midland Christian Union." After passing through some years of small recognition, this interesting and useful little magazine has now become one of the settled institutions of the district, and has also been localised in some of our churches far beyond the Midlands. Before passing to another part of my subject, I must not omit to state that the Union is badly in want of funds.

Grants of money are made by the Committee annually to about one-third of the congregations included in the Union. Its income from subscriptions in 1866, the first year of its existence, was £88, and its income from the same source last year was £119, but it has been more than this in intermediate years. Some of the churches receiving aid are flourishing, but others are not, and the problem of how to infuse new life and energy into this latter class has to be solved in the near future.

Those who may be interested in the past history of the congregations in the Midlands cannot do better than read Mr. G. E. Evans' book called "Midland Churches," which was published last year by subscription, and contains very interesting and valuable information, some of which has been made use of in the course of this letter.

One of the most notable features of the religious work connected with our churches, and originated during the present century, is the Domestic Mission in large towns. Judging by the success of the movement in Birmingham, I think too much importance cannot be attached to the work of the missionary. Hurst-street Mission, Birmingham, was one of the earliest societies of this kind, founded in England after the visit of Dr. Tuckerman from America. This was started in 1840, and was followed four years later by the New Meeting Ministry to the Poor, now known as Fazeley-street Mission. In 1873 a Home Mission was established in connection with the Church of the Messiah, at the suggestion of Dr. Crosskey, in addition to the one already in operation, and a missionary was appointed to visit the homes of the Sunday scholars and investigate cases of distress, &c. Hurst-street and Fazeley-street Missions are fortunate in having each the services of a thoroughly competent and hard-working minister, preaching to large congregations on Sundays, and personally superintending a large number of social, educational, and philanthropic agencies carried on during the week at the Mission buildings, and the Home Mission at the Church of the Messiah has now become, through the very exceptional qualifications for his work of the present missionary, an indispensable addition to the institutions of that church.

This retrospect of religious work connected with our Unitarianism would not be complete without mentioning the Birmingham Postal Mission begun in the same year as the *Seed Sower*—namely, 1893. Valuable work is done by the ladies of the Committee in a quiet, unobtrusive way, answering the questions of correspondents and circulating tracts and books among those who write for them. Such work, in the words of one of the reports, "has given peaceful and happy moments to those cast down by poverty and sickness, lifted the burden of doubt and despondency, comforted the sorrowful and opened new worlds of thought to seekers after truth."

Now a few words as to the changes in Unitarian thought and theology since the beginning of the century. We hear far less theology now in our pulpits than we used to do, but more religion. Not that we have in any way changed our theological position, but the tendency is to make the most of the religion which is common to all the churches of Christendom. To quote Dr. Crosskey once more:—

> Our churches stand for something much wider than the unity of God as against the trinity. They stand for perfect freedom of thought and expression on the greatest subjects; they stand for the humanitarian aspects of religion against the supernatural; they stand for nobler ethics—for a greater thought of God and a wider hope for men. . . . Religion above theology is now our motto. One sign of this is in the fact that not a single church with a doctrinal trust has been founded by our people in modern times.

I think there is no doubt that our relations towards our orthodox friends are more friendly than formerly, though we are still looked upon by some with a mixture of pity and horror, and instances of petty persecutions at the hands of bigoted Anglicans have not been wanting in quite recent times in country towns in this district. At such times the moral courage of those who hold our views is put to a severe test. In Birmingham itself, we are shut out from co-operation with our orthodox Nonconformist friends in movements connected with their so-called Free Churches, and our young men from becoming members of the Y.M.C.A., merely because we differ in our views of the person of Christ.

The outlook for the future, and our hopes and endeavours for the new century soon to open, must be dealt with in a subsequent letter. H.

SOUTH-PLACE CHAPEL.

Sir,—Allow me to point out a slight error in your "Provincial Letter" of Oct. 6, alluding to the "newly-founded congregations," "before 1850." It states that "the old Presbyterian survivors had been supplemented by Theophilus Lindsey's church in Essex-street, and Vidler's in South-place." Mr. Vidler's chapel was in Parliament-court, Bishopsgate-street. He had no connection with the large chapel in South-place. He died in 1817, and was succeeded by Mr. W. J. Fox, for whom the South-place Chapel was built in 1824.

South-place remained for many years one of the chief Unitarian congregations, until Mr. Fox's advanced views (similar to those held by Theodore Parker) placed him out of touch with the Unitarians of that day. E. F. Bridell-Fox.

Kensington.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Harvest Thanksgiving Services.

Further reports of successful Harvest Thanksgiving Services last Sunday have been received as follows:—

Belfast: Mount Pottinger.—Preacher, the Rev. W. J. Davies.

Belfast: York-street.—Preacher, the Rev. A. Ashworth.

Clifton.—Preacher, the Rev. Dr. Warschauer.

Guildford.—Preacher, the Rev. E. S. Lang Buckland.

London: Peckham.—Preachers, the Rev. W. G. Tarrant and G. Carter. In the afternoon a Sunday-school address, by Mr. W. R. Marshall. Preceded on Friday week by C. Lee Williams's "Harvest Song."

Merthyr Tydfil.—Preacher, the Rev. W. J. Phillips, of Nottage. In the evening the S.S.A. "Harvest Service of Praise and Prayer."

Shepton Mallet.—Preacher, the Rev. L. T. Badcock.

Stannington (Oct. 7).—Preacher, the Rev. I. Payne. On the following Monday a sacred service of song.

Stockton-on Tees.—Preacher, the Rev. W. H. Lambelle.

Aberdare.—On Thursday week the annual Sunday-school tea party was held at Unity Church, and later in the evening a successful concert was given.

Association of Irish Non-Subscribing Presbyterians and other Free Christians.—A well-attended conference of Sunday-school teachers and friends of the churches interested in the religious training of the young was held at Moneyrea on Wednesday week. The chair was taken by the Rev. R. Lyttle, and a paper was read by the Rev. M. S. Dunbar, President of the Association, on "Sunday School Work." The paper dealt with the practical difficulties of teachers, and amongst other things took note of the absence of a regular visitor to the schools of the Association. Mr. Dunbar said scholars in Irish schools were more tractable and better behaved than those of English schools. Fewer persons take part in the work of the Sunday-school of those best able to teach. Parents were first responsible for the religious training of their children. Teaching in the Sunday-school implied great self-sacrifice. It was good to keep up the system of memory work by the committal of hymns and passages of Scripture, and to store the mind with good thoughts to live there in after years; but great care should be exercised in the selection that the passages should be such as to be of after religious value to the scholar. In many districts both scholars and teachers had long distances to travel to the Sunday meeting. The Rev. R. Lyttle referred to the difficulty of getting Irish children to answer questions, and this he attributed largely to the past system of national school education, which crammed the mind. Children were not being taught Unitarian Christianity. The days of theological discussion were not over. The results of textual criticism were not yet understood. Miss Andrews (Comber) urged preparation for the Sunday's work as of prime importance. The Rev. A. Davison also urged preparation, and that no pains should be spared to make our faith known. The Rev. Alexander Ashworth pleaded for the imparting of more definite ideas of the principles of our faith. The Rev. W. G. Marsden spoke of the need of some simple commentary for the assistance of teachers to explain the Bible reading. The Rev. T. Dunkerley, referring to the shyness of scholars answering questions, recommended the principle of questioning illustrated in Plato's Divine Dialogues. Miss Malcolm (Holywood) said she had succeeded to an appreciable extent in drawing answers from scholars by the exhibition of pictures illustrating the subject. The Rev. G. J. Slipper urged we should ground the scholars in religion, and theology might be left to take care of itself. The Rev. H. M'Gowan also spoke, and was followed by Miss Patterson (Holywood) and Miss Sloane (Comber). The conference closed after sitting two and a half hours, and the discussion took a very useful and practical turn. Everyone felt it had been a great privilege to be present, and it was urged by more than one that such meetings of teachers should be oftener held. Mr. John Bennett had generously provided hospitality for the guests, and a warm vote of thanks to him, to the Chairman, and the reader of

the paper, followed by the singing of "Come, Kingdom of Our God" and the pronouncing of the benediction by the Rev. M. S. Dunbar, closed the meeting.

Brighton.—On Monday evening, Oct. 8, the first of what promises to be a very successful course of Ambulance lectures, was given by Dr. Benham, a member of the congregation. This class, which is quite a new venture, was arranged by the Rev. H. M. Livens, and has been warmly taken up by the committee and members of the congregation, both old and young.

Chester.—A meeting was held in Matthew Henry's Chapel on Wednesday week to welcome the Rev. H. E. Haycock to the ministry of the chapel, in succession to the Rev. H. D. Roberts. Mr. W. Orrett took the chair, and in the interval of a capital programme of vocal and instrumental music, the Rev. J. K. Montgomery offered a cordial welcome to Mr. Haycock on behalf of the congregation. Unitarians in Chester, he said, were too small a body to accord to him a very ceremonious reception, but they would atone for its simplicity by its heartiness. After an experience of forty years in Chester, he knew that the post to which Mr. Haycock came was not an easy one, but he came to it in the right spirit, and the congregation had never been more harmonious than it was at present, and ready to support their minister. Mr. Arthur Orrett joined in the welcome on behalf of the Sunday-school, and the Rev. G. A. Payne, on behalf of the ministers of the district. Mr. Haycock, in reply, said that he did not come as a stranger to Chester, and expressed his willingness to enter into the larger life of the city, and especially in the service of the poor.

Chichester.—The Rev. C. A. Hoddinott has commenced a series of special discourses for the evening services to the end of the year. The subject for October (in three parts) is "Evidences of a veiled Unitarianism in the teachings of the so-called 'Orthodox' Churches."

East London Sunday School Union.—The first of the series of monthly meetings of this Union took place on Saturday evening last at Forest-gate, the President, Mr. Lucking Tavener, in the chair. The various schools in the Union were well represented by about thirty-five teachers. A very interesting paper, entitled "Echoes from the Oxford Summer Session," was read by Miss Rosa Browning, followed by a short discussion, in which Mr. A. Thompson, the Rev. H. W. Perris, and others took part. A very pleasant evening was concluded by the singing of a hymn, followed by prayer by the Chairman. Refreshments were kindly provided in the early part of the evening by the Forest-gate congregation.

Frenchay, near Bristol.—There was an error in our report last week of the farewell presentation to Mr. Lockett. He has hitherto been studying at University College, Bristol, and has now entered on his career as a student for the ministry at Manchester College, Oxford.

Gateacre.—The bicentenary of Gateacre Chapel was celebrated on Sunday and Monday last. Of this we hope to have some further report next week.

London: Islington.—Harvest Thanksgiving Services were held in Unity Church on Sunday, Oct. 14. The sermon was preached in the morning by the Rev. Frank K. Freeston and in the evening by the minister, the Rev. Dr. G. Dawes Hicks, M.A. The offerings of fruit and flowers were afterwards taken to the North London Nursing Home and to Winifred House. An interesting feature of the morning service was the presence of Mr. and Mrs. Percy Preston, who celebrated their silver wedding on Sunday last, they having been married at Unity Church on Oct. 14, 1875. The Rev. F. K. Freeston made an appropriate reference to the event, and Mr. and Mrs. Preston received the sincere congratulations of their many friends.

London: Kilburn.—Successful Harvest Thanksgiving Services at Quex-road last Sunday, were followed on Monday by the first meeting of the new Congregational Society, when there was another large gathering of members and friends. A considerable number of new members have joined the church during the past year; new activities have been arranged, and there is every prospect that the congregation will become self-supporting at no far distant date.

London: Stamford-street.—The anniversary services on Sunday last were conducted by the minister in the morning, whose subject, "Our Cause 1666-1900," was relative to the foundation and history of the congregation; and in the evening Mr. Protab Chunder Mozoomdar, of the Brahmo Somaj, discoursed most eloquently on "Universal Religion" to a large congregation. The first meeting of the Social Institute was held on Monday, when a lecture on "Charles Dickens," with illustrative readings, by the Rev. Edgar Daplyn, was listened to with much pleasure; the Rev. Frederic Allen presided, and a hearty vote of thanks was given to Mr. Daplyn, on the motion of the Rev. Mr. Stallworthy, of Haslemere, and Mr. James Welch.

Middleton.—A meeting was held last Saturday to welcome the Rev. John Harrison to the ministry of the Old-road Unitarian Church. After tea the chair was taken by Ald. T. B. Wood, who was supported by the Revs. J. Harrison, G. Knight, W. Holmshaw, J. A. Pearson, W. Reynolds, W. Westall (Swedenborgian), W. H. Fothergill (Congregationalist), and W. Vause (Methodist Free Church). A cordial welcome was offered to Mr. and Mrs. Harrison on behalf of church and school, in which the Rev. G. Knight, on behalf of the Manchester District Association and the three ministers of other denominations present, joined.

Northampton (Resignation).—With great regret the Rev. John Byles has felt obliged on account of uncertain health to resign the pulpit of Kettering-road Church, and will conclude his ministry at Northampton with the present year. Mr. Byles hopes that after a period of complete rest he may yet be able to render some further ministerial service. The congregation at Kettering-road have received the resignation with much sympathy, and expressions of gratitude for the services Mr. Byles has rendered to the church during the past two years.

Nottingham: High Pavement.—The annual soirée of the High Pavement congregation was held in the Albert Hall on 10th inst., when, after tea, the chair was taken by the senior warden, Mr. J. C. Warren, who was supported by Mr. P. W. Clayden, the Revs. R. A. Armstrong, W. Lindsay, and J. Birks, Letters regretting their inability to attend from the Revs. W. E. Addis, James Harwood, J. K. Smith and others. The Senior Warden, in opening the meeting, offered, on behalf of the congregation, their warmest welcome to the Rev. J. M. Lloyd Thomas and Mrs. Thomas, who had so recently come amongst them. Their ardent hope was that Mr. Thomas had entered on what would be a long ministry. He knew it would be a very able and earnest one. Already the congregations had largely increased, and their services were more hearty than they had been for a long time. The Rev. W. Lindsay, on behalf of Christ Church and the Hyson Green Mission, and the Rev. J. Birks, on behalf of other North Midland churches, joined in the welcome. Mr. Clayden congratulated them upon having brought a long interregnum to a happy end. He had often heard it said that no congregations keep together so well under such circumstances as Unitarian congregations, and congratulated Mr. Thomas on coming to such a congregation and to such a city, and to such an opportunity for usefulness. He could tell Mr. Thomas something about the congregation. It had a great historic past, and he was entering into that historic past. The work that had been done in the town by the congregation had established its reputation and made it a splendid platform for a man who wanted to do some good for humanity and Christianity. If Mr. Thomas could get all those who were present to attend High Pavement Chapel regularly, it would be a grand success, and they themselves would get great benefit from it. That meeting was of the happiest augury for the future. He desired for the congregation spiritual prosperity and success. The Rev. R. A. Armstrong said it was hard lines on him to be asked to welcome Mr. Thomas to the High Pavement, because when he looked on the faces before him, he could not realise that they were not his own congregation. He thought the different characteristics of the various recent ministries at the High Pavement a matter for some interesting reflections to those who had been faithful members throughout them all. For they certainly had not had an absolute unity of teaching, although he thought they had unity of spirit. He believed the underlying feelings which had prompted the teaching had been the same, but the form was singularly diverse. Various aspects of the Christian gospel had been given them, so they ought to have an intelligent conception of the different lines of thought amongst them. What Mr. Thomas's line would be he did not know, but he was sure it would echo his heart's belief. He would not desire them to take his teaching because it was his, but that they might arrive at their own convictions through it. That variety of teaching made a great demand on them, not to accept doctrine as placed before them, but to take all things earnestly into consideration in order to get as near as might be to the truth. He welcomed Mr. and Mrs. Thomas to Nottingham, though he was sorry they were lost to Liverpool. The Rev. J. M. Lloyd Thomas, in responding, said he was extremely thankful to them for the spontaneous way in which their welcome had been expressed. He hoped he would deserve all that had been said. He thanked those who had spoken for their kindly welcome. He knew Mr. Armstrong long before he had dreamed of becoming a minister. He did not know how far he had been influenced by him in becoming a minister. He had heard on all hands, in going about, such kindly tender references to Mr. Armstrong and Mr. Clayden that he could not think of any greater reward than to leave behind him such a memory. A selection of music was performed by the combined choirs of the High Pavement Chapel and Christ Church, and a very happy and successful evening closed at ten o'clock.

Saffron Walden.—The congregation here is passing through an acute crisis. Upwards of one-half of the glebe lands have failed to obtain any tenant at all, and they are in part fallow. They will not let as allotments; they are some of the best lands in the parish, and are close to the town, within half a mile of the market-place. The trustees, with the sanction of the Charity Commissioners, offered these said arable lands for sale by auction on 9th inst., with the result—three fields were sold, and for three others not one offer for purchase could be obtained. Since the day of sale one offer to rent part has been made at 10s. per acre, out of which 7s. per acre must be paid annually, because both rectorial and vicarial tithes are upon all the lands. The deficiency of income due to these causes has increased year after year since 1880, and it presses very heavily upon the minister, who in the lack of his due stipend is the chief sufferer. Agricultural depression and want of enterprise are realities in this part of Essex.

South-East Wales Unitarian Society.—The quarterly meetings were held in the Unitarian Chapel, Merthyr Tydfil, on Monday, Oct. 15; the President, Mr. H. W. Thompson, of Cardiff, in the chair. The Executive Committee met at 2.40 in the afternoon and the General Committee at 3.10. The Committee had under discussion the resignation of the Rev. Dr. Griffiths, of Pontypridd, as minister of the congregation in that town, and the missionary agent of the society. The Committee were obliged, with great regret, to accept the resignation of the doctor, who has been a faithful and efficient servant of the cause for eight years. The following resolution was unanimously agreed to:—"That this Society accepts with regret the resignation of Dr. Griffiths, who for nearly eight years has occupied the post of Unitarian missionary in Wales, and desires to express its gratitude for the zeal and faithfulness which have characterised his labours, and also the moral courage which he has always shown in vindicating the Unitarian position even when met by great opposition. It also desires to express its best wishes for his continued usefulness and success in the future." After tea, provided by the local congregation, the Glamorganshire Ministers' Union held its quarterly meeting. It was resolved that we, the ministers of this Union, together with the President and treasurer of the South-East Wales Society, resolve ourselves into a committee to discuss the best means of celebrating the dawn of the new century. The heavy debts under which some of our new churches are labouring are a great stumbling-block, and there is pressing need that a great part, if not all of the burden, should be removed. With a view to initiating some movement to help these churches this Committee will meet at Neath on Tuesday, Oct. 23. The Rev. W. J. Phillips, of Nottage, read a paper on "Some Purposes for which a Church should Stand." The paper was much appreciated, and an interesting discussion followed, in which all the ministers present joined. It was resolved that Mr. Phillips's paper be inserted in the *Ymofynydd*. At 7.30 a devotional service was held in the chapel. The Rev. W. Tudor Jones conducted the devotional part, and the Rev. J. Tyssul Davies, B.A., preached a most inspiring and soul-stirring sermon on "The Things we lack," taking for his text 1 Thessalonians iii. 10.

Walsall (Resignation).—At the close of service on Sunday night last, the Rev. Peter Dean announced that he had that day concluded twenty-five years of service as minister of that congregation, and it was now his intention to seek another pulpit. During his long term in Walsall, in addition to his ministerial service, Mr. Dean has for twelve years been a member of the Walsall School Board, and acted as chairman of some of its most important committees; he has also been a member of the Hospital Committee, a manager of the Midland Truant School at Lichfield, of the Walsall Municipal Charities, and Technical School; a vice-president of the Local Liberal Association and Temperance Society, and in many other respects has taken a prominent part in public work. Of his "Life of Theodore Parker," written soon after he settled in Walsall, Miss Frances Power Cobbe wrote in her "Autobiography": "Three biographies of Parker have appeared; the shortest, published in England by the Rev. Peter Dean, being in my opinion the best."

LONDON UNITARIAN BAZAAR.

A SALE of USEFUL and FANCY ARTICLES, PICTURES, GENTLEMEN'S HATS, &c., left from the Great Bazaar, will take place at ESSEX HALL, ESSEX STREET, STRAND, on THURSDAY, October 25th, 1900.

The Sale will be Opened by Lady O'HAGAN at 3 o'clock P.M.

Music, Songs, Recitations, &c.

Mrs. MACRAE MOIR, Miss E. J. TROUPE, HERBERT B. LAWFORD, Esq., and other friends, will take part.

Refreshments.

Sale from 3 o'clock till 10 P.M. Admission free.

BIRKENHEAD UNITARIAN CHURCH.

SALE OF WORK, October 25th, 26th, and 27th, for the purpose of paying off the Debt on the Schools recently built.

To be opened on October 25th by the Hon. Mrs. L. DE BEAUMONT KLEIN; and on October 26th by CHARLES W. JONES, Esq., J.P., ex-President of the British and Foreign Unitarian Association.

Contributions of all kinds will be gratefully received by

Miss WILLMER,
48, Wellington-road, Birkenhead;
or E. WALLACE,
15, Reedville, Birkenhead.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

PUBLIC MEETING will be held at the CO-OPERATIVE HALL, GARSTON, on THURSDAY, 25th October, at 8 P.M., to WELCOME the Rev. H. D. ROBERTS as Missionary of this Association. President, Rev. L. DE B. KLEIN, D.Sc., in the Chair.

The Revs. R. A. Armstrong, J. C. Hirst, and W. J. Jupp, and Sir J. T. Brunner, Bart., M.P., Messrs. W. B. Bowring, R. D. Holt, and C. W. Jones, are expected to speak.

Music at 7.45 P.M.

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OUR CALENDAR.

SUNDAY, October 21.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. JOSEPH WOOD, of Birmingham.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN, "The Reality of Faith," and 7 P.M., Rev. BROOKE HERFORD, D.D., "How to regain a Lost Faith." Minister's Class for Children, 12.30.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. MORGAN WHITEMAN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "God's Silent Forces." Evening, "Religion, Destructive and Constructive."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.
Stepney-Green, College Chapel, 11 A.M., Mr. CARLIER, and 7 PM., Mr. E. WEBSTER,
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. C. R. CHAMBERLAIN.
Sydenham Public Hall, Kirkdale, 7 P.M., Rev. V. D. DAVIS, B.A., "God and Christ."
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M., Rev. Dr. MUMMERY, and 7 P.M., Rev. W. COPELAND BOWIE.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. DAVID DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.
DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S LANG BUCKLAND.
HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A., "Makers of the Century. II. The Man of Science: Charles Darwin."
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. W. HARRISON, of Stalybridge.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Mr. P. C. MOZOOMDAR.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.
RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. W. E. GEORGE, M.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and .30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 21st, at 11.15, Dr. WASHINGTON SULLIVAN, The Merciful.—"Is Justice tempered by Mercy in the Moral Government of the Universe.'

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VALLANCE—At Fieldhead, Mansfield, Notts, the wife of Arthur C. Vallance, of a daughter.

MARRIAGES.

GEORGE—GODDARD—On the 10th Oct., at Dunham-road Chapel, Altrincham, by the Rev. Dendy Agate, B.A., and the Rev. Wilfrid Harris, M.A., the Rev. W. E. George, M.A., of Swinton, elder son of the Rev. J. George, of Aberdare, to Dora Franklin, only daughter of the late Charles Franklin Goddard, and niece of Mr. and Mrs. W. Noel Johnson, Rhuallan, Hale, Bowdon.

DEATHS.

MCKENZIE—On the 12th Oct., 1900, at 20, Mount Pleasant-road, Lewisham, Mary Ann Bastard McKenzie, the beloved wife of Captain Joseph McKenzie, and sister of the late Edward Davies, C.C., of Plymouth.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

TO-MORROW is Citizen Sunday, which has this year a special significance in view of the approaching election of the new Borough Councils for London. Of this we have written further in our leading article. We are glad to see that the *Guardian* strongly deprecates the introduction of party politics into the contests, and urges the election of capable and disinterested councillors.

Men of leisure and of culture must not stand aloof; a cold shoulder must be given to those whose candidature is prompted by interested motives, to the owners of insanitary property, and those who are interested in the drink traffic—the "slum lords" and the "rum lords"—to the jerry-builder and the contractor; and, lastly, it is desirable that the contests should not be run on party lines. There is not, in the nature of things, any reason that municipal questions should be decided on the lines of Imperial politics, that a follower of Lord Salisbury should pose as a Moderate, or a disciple of Sir Henry Campbell-Bannerman as a Progressive; but in practice, no doubt, it is extremely difficult for a candidate to establish his position independently of one or other of the local political associations. But it can be done by men who have earned the confidence of their neighbours, and these are the men we want. And besides independent candidates we want independent voters, who will ignore the crack of the party whip and will simply choose the candidate whose character stands highest, whose aims are most unselfish, and whose judgments on social questions have been formed by actual experience. We are not so sanguine as to suppose that, at the best, there can be any sudden or startling transformation of the conditions of London life; at the best it must be infinitely slow, uphill work, line upon line, here a little and there a little; but, none the less, there is an enormous difference between returning the best men available and the worst men who present themselves as candidates. London has in many ways lagged behind some great provincial cities in her local government; she need do so no longer.

THE second of Mr. Carpenter's lectures on "The Bible in the Nineteenth Century" was given at Essex Hall on Tuesday evening, and there was again a very good attendance. The chair was taken by the Rev. F. W. Stanley, of Brixton. The subject was "Changed Views of Prophecy," showing how the old notion that the Prophets of Israel miraculously foretold the character and coming of Christ some centuries before his actual appearance has given place to a more reasonable and historical conception of their work as the religious teachers and inspirers of their people. The subject of next Tuesday's lecture is "The Gospel and the Origin of Christianity," leading up to a more detailed treatment in subsequent lectures of the Synoptics and the Fourth Gospel. The lectures, as we stated last week, are freely open to the public by tickets, which may be had at Essex Hall.

ON Thursday afternoon Lady O'Hagan opened a Sale of Work at Essex Hall for the disposal of goods remaining from the London Unitarian Bazaar. The chair was taken by Dr. Blake Odgers, who, in opening the proceedings, offered a very cordial welcome home to Lady O'Hagan on her return from South Africa, where she had been devoting herself to the care of the wounded in the war, having been placed by Lord Roberts in charge of the hospital of Nauwpoort, on the borders of the Free State. Lady O'Hagan, in acknowledging the welcome and the expressions of sympathy with her in her work, said that she had had many painful and heart-rending experiences, but had been sustained by the thought that she was in the mind and heart of true friends at home. The small hospital, of which she had been in charge was, when she first went there, at the front. Perched on a hill 5,000 ft. above the sea, Nauwpoort was practically only a junction on the railway, but for that reason a place of great importance to be held; and there she had full opportunities of seeing the convoys of sick and wounded as they were brought back. As to the right or wrong of the war, or whether it could have been avoided, she would not express an opinion, but if before she had a horror of war, she now felt it more strongly and deeply than ever, having seen the terrible realities of what fighting meant, and she wished, when people talked enthusiastically and glibly of setting nation against nation and entering into war, that she could take them to see what she had seen. She had seen the troops going out and returning from the front, and could not speak too highly of the spirit which animated them, never an expression of discouragement or cowardice, even from those who suffered most. Having seen the fine material sent out to engage in that conflict, she could not but feel painfully to what nobler uses it could have been put at home. But now they should not waste time in speculation as to what might have been, but consider the lessons to be drawn from what had taken place; and she wished to urge her friends now to make their influence felt, the influence of intellect and character, to put themselves in the front, in all civil matters, in the government of the country, in much needed reforms. Men of character, of education, and intellect were needed, if they were to reap the fruits of victory, and be safeguarded from the intoxication of success, if it might be counted success, and in any case to give themselves to serve the true interests of their country. It was a great pleasure to her to be there and to declare the sale open.

REPLYING to a vote of thanks moved by the Rev. A. Farquharson, and seconded by the Rev. J. E. Stronge, Lady O'Hagan mentioned that she had just been greeted by a letter of thanks from the mother of one of the young soldiers dangerously wounded, whom she had nursed, and who had been able to return home. The mother did not know her English address, but seeing her name announced in connection with that meeting at Essex Hall, had addressed her letter there. Lady O'Hagan then added a very earnest plea to her hearers, begging them to carry it still further, that when their soldiers returned home they should be received with a very warm welcome, indeed, but with a judicious and sensible welcome, so that the habits of sobriety and self-restraint, which they had of necessity formed in the war, might not be broken down and destroyed by the injudicious kindness of friends.

AT the meeting of the Congregational Union last week at Newcastle-on-Tyne, Mr. Carvell Williams, as President, gave a very vigorous address on the present duties of Free Churches. Referring to the sharp differences of opinion as to the war in South Africa, he yet affirmed that all must be shocked at the callousness and levity which had made the war in many places an occasion for amusement and revelry, and added that it must be a matter for serious concern that a new generation had been infected by the warlike spirit, which threatened to inflict on our country the curse of militarism, which had fallen on some other nations. Dealing with the question of Disestablishment, he said there was now "an Episcopalian revolt against the state of

religious serfdom," which was a hopeful sign.

But those who utter assertions of the spiritual nature of the Church, and demands for its freedom from State control, are, with some exceptions, unprepared to adopt the only practical mode of giving them effect. They want all the blessings of freedom and independence, and yet at the same time to enjoy all the advantages, or supposed advantages, of Establishment. Hence we have impracticable schemes of Church reform, which would take from the State its present power of control, while the national endowments would remain in possession of the Church, as well as the exclusive privileges now conferred upon it by the State. Not until the British Parliament has sunk into imbecility will it be likely to yield to so preposterous a demand.

Speaking of intemperance, Mr. Carvell Williams pointed to the enormous influences of the trade over Parliament and the policy of Cabinets, and asked to what forces of resistance they must look for success in that great struggle?

We need, in the first place, the same passionate earnestness on the part of all our Churches and of all our philanthropists as mainly destroyed, first the slave trade, and then negro slavery. Yes! and we need practical wisdom as well as enthusiasm, that we may unite in seeking for what is obtainable; instead of merely advocating abstract principles and refusing to accept anything but absolutely perfect measures. They must make the lot of the masses more endurable, by better housing, and more enjoyable, by out-distancing the pot-house and the gin-palace in providing the means of brightening their lives.

As to the Christian Endeavour movement he thought it too early to pronounce a definite opinion as to its permanence or results, but no one at the recent meetings at the Alexandra Palace could help being thrilled by the thought of those thousands of young souls gathered from many parts of the world for a purely religious purpose and consecrated to the service of Christ and the good of their fellow-men. It was admitted that there were dangers in the movement, that it might beget an appetite for sensationalism and excitement to the disparagement of steady, sober work, and might foster youthful pride and obtrusiveness; but if the movement did not prove ephemeral, it would be the duty of the churches to help and guide these new and ardent recruits in the army of the Lord.

At a subsequent evening public meeting for "the Exposition and Enforcement of Free Church Principles," Dr. Horton made eloquent reference to St. Francis of Assisi's ideal of life, and the Rev. Bernard J. Snell (who began his ministry at Newcastle) also made a striking speech. One of the greatest heresies in Independency, he said, was that of not thinking. The remedy for wrong thinking was better thinking. Thinking all alike was usually regarded as a mark of intellectual weakness. They must be prepared to allow to others the same liberty they claimed for themselves. Referring to the poverty of many ministers which made it a mockery to tell them to study and equip themselves, he said: "No man can do his best for the Lord when he is holding the wolf by both ears." A great need was of systematic co-operation between the richer and poorer churches, and that could be done without laying hands on the sacred ark of Independency. He did not think he should be suspected of Presbyterianism, and he did not suggest the imposition of a creed. They had never had a creed, and never would have one. They should simply ask, "Is the man a true and faithful servant of Jesus Christ," and trust one another.

The *Christian Life* printed last week a passage from a letter of Mr. G. L. Bruce's referring to the work of the Rev. W. Copeland Bowie on the London School Board and the loss involved in his approaching retirement. Mr. Bruce, who was himself formerly a member of the Board, and is particularly well acquainted with the work of the schools at the East-end, wrote:—

"What difference will Bowie's retirement make?" an immense difference. There is the loss of a hard worker and a good speaker. For the last three years Mr. Bowie, as Chairman of the School Attendance Committee, has held the most contentious post on the Board, and has held it admirably. You know all that. What no outsider knows is how much his party and the Board owe to his enthusiasm, his common sense, his simplicity, his unselfishness. Many men are liked. Some are respected. Every one both liked and respected Bowie. Never was a sounder Progressive, but never a more independent or less faddy member of a party. Many is the difficulty that his obvious good sense, his never-failing good humour, and his absolute straightforwardness have cleared away. No petty jealousy, no back-biting, nothing mean ever marked him or was tolerated by him. He was a frank friend and a frank foe. There was a sweet reasonableness to his rugged honesty that brought with it unity and good feeling.

The death of the Rev. Charles Garrett at Liverpool last Sunday, in his seventy-fifth year, removes from the field of his many labours one of the best loved and most faithful of Christian ministers. A Dorset man, of humble origin, Mr. Garrett became known as one of the earliest and most successful advocates of total abstinence, and as a devoted Wesleyan minister. At the time of the Lancashire cotton famine he was stationed at Preston, and both there and afterwards in Manchester, he exercised a ministry of great helpfulness in which his strong and compassionate nature made itself both deeply and widely felt. But his chief work was done in Liverpool, where for many years he was head of the Wesleyan Mission, and was the promoter of much beneficent social work. The friend of Bishop Fraser, of Manchester, and of the late Bishop of Liverpool, Mr. Garrett worked with frank and cordial sympathy with all who had the good of their fellow-men at heart. He was from the first a warm supporter of the Liverpool Conference of Ministers of Religion on Social Questions, in which Roman Catholics and Anglican clergy were united with Unitarians, Congregationalists, and other Nonconformist ministers in friendly co-operation. In 1882 Mr. Garrett was elected to the Presidency of the Wesleyan Conference. Of him, as of Mgr. Nugent, it may be truly said, that he was beloved of all the Churches, and of many beyond the borders of any Church.

We none of us know what we owe to each other. The greatest services men render to each other are often those of which, at the time, both are unconscious.—*Laurence Oliphant.*

PUBLICATIONS RECEIVED.

To Publishers.—[*All Books, &c., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

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Theodore Parker, Preacher and Reformer. By John White Chadwick. (Houghton, Mifflin and Co., Boston and New York.)

The Journal of John Woolman. With Appendices, including a Word of Remembrance and Caution to the Rich, and with an Introduction by J. G. Whittier. 1s. (Headley Brothers.)

Addresses to Children. For Use in Home and School. (Sunday School Association.)

The Ascension of Isaiah. By R. H. Charles, D.D. 7s. 6d. (A. and C. Black).

The Soul of A Christian. A Study in the Religious Experience. By Frank Granger. 6s. (Methuen.)

The Odyssey. Rendered into English Prose. By Samuel Butler. 7s. 6d. (Longmans, Green and Co.)

A New Study of the Sonnets of Shakespeare. By Parke Godwin. 6s. (Putnam.)

Let There be Light, The Story of a Working Men's Club. 6s. (Putnam.)

Meditations of the Heart. By Annie J. Levi. With Introduction by the Rev. Dr. Gustav Gottheil. 5s. (Putnam.)

Mind, Agnostic Annual, Review of Reviews, English Historical Review, Woman at Home, Monthly Review.

An interesting lecture is to be given by Mr. Lucking Tavener next Thursday at College Chapel, Stepney, as will be seen from the advertisement, on "Florence, the Cradle of Art." During his recent visit to Italy Mr. Tavener took over 200 photographs, and his lecture will be enriched by lime-light illustrations. Miss Florence Hill writes to say that College Chapel is quite accessible from Aldgate and Whitechapel Stations, and trams and omnibuses running thence up Mile End-road will put passengers down at the corner of Stepney-green.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

To Correspondents.—Letters, &c., received from the following:—J. T. D.; E. D. P. E.; C. A. G.; E. G.; F. H.; R. H. L. (Melbourne); S. G. N.; H. P.; C. T.; G. W. (Sydney); I. M. W. A further letter from the Rev. E. I. Fripp, and a letter from the Rev. H. Rawlings on "The Unitarian Name," are held over till next week. We beg for no more letters on that subject.

RELIGION IN ENGLAND DURING THE CENTURY.

IV.

THE CHURCH OF ENGLAND (II.)

In the same year in which the Evangelical section won its greatest triumph there was born, in the rival ranks of the High Churchmen, a new party, which speedily supplanted the party of Venn and Wilberforce as the most prominent force in the Church of England. For many years it remained, like its predecessor, comparatively small in numbers; but its relation to the Church, as a whole, was even then very different from that of the "Clapham sect." The Oxford movement exercised from the first a formative power upon the Anglican communion. It has exhibited not only a more vigorous vitality, but also a far greater faculty of influence than any other movement since the sixteenth-century Reformation. While the militant centre of the party to which it gave birth has often seemed, down to our own day, to be the mark for general detestation and persecution, even those who clamoured loudest were themselves witnesses—in the fashion and tone of their services, in the very catchwords which they used against the Ritualists—of the diffusive force of the Tractarian principles. At the end of the century we see these principles in possession of the field. A black gown is almost as rare as a black swan. The words "Catholic" and "Protestant" may almost be said to have changed places, during the last seventy years, in clerical conversation.

The Catholic revival was the work, in one sense, of Oriel common-room. There can be no doubt that the influence of the Noëtics, and especially of Thomas Arnold, with his grand doctrine that character is the right expression of faith, was strong upon the young men who followed them at their own high table. John Keble, J. H. Newman, R. H. Froude, E. B. Pusey, were all Fellows of Oriel. But individual men, however saintly and able, and learned societies, however distinguished, are not enough to account for the sudden success, quite beyond all expectation, with which their first public efforts were greeted. There must have been a store of prepared material, a magazine awaiting the match, before the sermons and tracts of 1833-1840 could work such mighty results.

The Tractarian movement was in fact the appearance above the soil of a plant which had long been growing at the root. In the year 1800 the Society for the Propagation of the Gospel (a distinctly High Church Society) had a total income of £4,983 2s. 8d., of which only £457 16s. came from subscriptions. There were 197 subscribers. In 1832 the income had increased seventeen-fold, and there were thirty-seven times as many subscribers as in 1800. In 1827 Keble's *Christian Year* was published. The favour with which it was received cannot be ascribed, in any great part, to sympathy with the author's theological opinions; but it may at least be held to signify that there was no wide and deep dislike of those opinions, which are clearly to be descried in his poetry. There can be no doubt that the spirit of this work, coming in no "questionable form" of logical polemic, but "on the viewless wings of poesy," did much to prepare the minds of men for Newman's intellectual challenge.

The moment, moreover, of its inauguration was most favourable to the growth of such a movement. The majority of Churchmen still belonged to that no-colour, rest-and-rust, conservative party which had been in possession when the century began. Its one positive tenet as a party had been the maintenance of Church and State. Suddenly it found itself confronted by a crisis in which a choice must be made between the two. "Under which king, Bezonian? Speak, or die!" The clergy as a body had opposed the Reform Bill, and the Reform Bill had become law. Little wonder that the Church should look upon the reformed Parliament, the new State, with suspicion and misgiving. Threats against the Establishment were heard everywhere. I have quoted a speech of Joseph Hume in the House of Commons; in the House of Lords the Prime Minister himself had bidden the bishops to "set their house in order." Now, in 1833, it seemed that the threat implied in those words was about to be executed. A beginning was to be made in Ireland, and a Bill for the suppression of ten Irish bishoprics was introduced into Parliament. This may not appear to us, in the light of later events, so momentous or dangerous a proposal as it then appeared to English Churchmen. We must remember that it was the first great interference of the State in ecclesiastical arrangements since the suspension of Convocation in 1717: the first attempt to treat a national Church as a mere branch of the civil service.

The rank and file of the clergy were filled with panic, and looked eagerly for a saviour. The Evangelical party had no help to offer: its concern lay with the individual soul. Upon a great moral question it could act unitedly and forcibly, but not on a question of ecclesiastical politics. Arnold's scheme for preserving the Church by making it really national, by weeding its formularies so that all Christians (except, of course, Roman Catholics and Unitarians) might be included within it, was as a Scylla to the Charybdis of disestablishment. In the nick of time the voice of John Keble was heard from the pulpit of St. Mary's, sounding a trumpet note on national apostacy. "The Church is a divine society; let no merely human hand profane her": here was the watchword for which Churchmen were waiting. It was from Keble's assize-sermon, on June 14, 1833, that Newman used to date the rise of the Oxford movement.

There was thus, from the very first, an element of selfish conservatism in the movement. The horde of clerics who had something to lose by disestablishment came to its aid. There was also to be heard from the first that note of arrogance, of priestly privilege and ostentation, which is a loud voice among the Anglo-Catholics to-day. But there were elements of a very different kind—noble elements, which were at least equally operative in advancing the Tractarian cause.

One of these lay in the personal character of the leaders. Newman, who was the brain and conscience of the work, was a man whose standard of life was as high as Arnold's own, whose speech, demeanour, written style were full of sweetness and dignity, whose subtle intellect was obedient to a conscience of ever greater subtlety. Keble was the poet of the Christian Year, delicate, spiritual, tender; cultured in scholarship, loyal and staunch—the ideal of a Christian gentleman. Pusey was "the most venerated man in Oxford"; unequalled in theological learning, ascetic in life, grave and uplifting in society. These were the chief men, and by their character that of their associates may be gauged.

Another of the better elements of strength in the movement was a reaction against the impassiveness which had become associated with churchmanship. The zeal of the Evangelicals, stigmatised as Methodism, had at length succeeded in setting free the slaves. The zeal of the liberals had been poured out, as by Arnold at Rugby, in the culture of a specially English type of religious manliness. Such men as Stanley, Jowett, Clough, Pattison, with many who became leading Tractarians, were the fruits which they had to show. A worthy shame was making itself felt among the High Churchmen and the Church-and-State men that they had no such works to exhibit; with no enthusiasm of their own, they were sick of deriding the enthusiasm of better men. The Tracts set before them just what they needed. Here was an object which must appeal to the most insensate: a divine society, the Bride of Christ, ancient and venerable, yet young with everlasting youth, decked with celestial graces, able to confer unearthly powers—here was the Church, humiliated and defiled; with the purple robe cast about her, as about her Master, in derision; bound in human fetters, and about to be given up to the multitude. The enthusiasm for such a society was by so much nobler than the Evangelical's anxiety to save his own soul as love of others is nobler than love of self. The better zeal of the Evangelicals, their anxiety to save others' souls, was here, too, in full measure, and the moral value of Arnold's teaching seemed also to have been adopted by the Tractarians, in their insistance that loyal churchmanship involved saintliness of life.

What was afterwards called Ritualism was not conspicuous in the early Oxford movement, but the tendency to greater solemnity of ceremonial was there from the beginning. It helped the movement not only by captivating those whose powers of worship are to be stimulated rather through the senses than the reflective faculties, but also in so far as it coincided with an intelligent reaction against the dryness of eighteenth-century worship.

Yet, again, the movement was helped by the panic into which many religious minds had been thrown by the yet rudimentary German criticism of the Gospels. It seemed to them that if reason alone, or reason and the Bible, were to be trusted, the result must needs be "sheer atheism." Pure spiritual worship without the element of the miraculous was hardly conceived as a possibility—so grievously had the argument for miracles been overworked. There was a yearning in those minds for some infallible authority, on which, as on an impregnable fortress, the assaults of reason should shatter themselves in vain. Such an authority the Tractarians held forth in their visible Catholic Church.

The Tracts began to be issued in 1833. They were nearly all written by Oriel men. At first they were short leaflets dealing each with some one sacramental doctrine or practice of the Church. In 1834 Dr. Pusey ranged himself openly with Newman and his friends. Next year the Tractarian protest against Dr. Hampden's appoint-

ment as Regius Professor of Divinity still further strengthened the party. In 1836 Newman published the tracts which deal with the Roman controversy. The problem before him was to overrule the apparently better claim of the Roman Church to be the true Catholic Church in this country. His conception of "the Church" excluded the idea of more than one Church. Did he deny the claims of Rome to be "the Church"? If not, how could the Church of England be "the Church" also? His reply was the famous theory of the *Via Media*. The Church in actual life, he contends, is a divine idea marred by human sin. It has lost its external unity, though there is an inner unity between its severed parts. That part which we call the Church of England, and that which we call the Church of Rome, are both corrupt. The special position of the English Church gives her reason to hope that by diligent self-cleansing she may in the end be the means of reuniting distracted Christendom. It is the duty of her sons to work for this end; to endure what must be endured, but ever strive to remove abuses, until their mother is purified of her Protestantism, and ready to join hands with her other self beyond the sea.

In 1837 the "Remains" of R. H. Froude appeared, edited by Newman and Keble. This book made plain to all that the process of cleansing to which these men would subject the Church must not stop short in the sixteenth century; it must go back beyond the Reformation of Henry VIII. The fear of Popery, which had already begun to overshadow the movement, now grew much more definite and articulate. In 1840 came out Tract XC., in which Newman argues that the Articles can be signed in a sense which does not exclude any doctrine of the Roman Church. The storm broke, a violent anti-Tractarian movement began under the No-Popery banner. It became known that the Oxford leaders were divided among themselves. Some of them, W. G. Ward conspicuously, with Faber, Oakeley, Dalgairns, and others, were openly Romanising. Pusey and Keble remained sturdily Anglican. Newman, smitten with grievous doubt, withdrew to Littlemore. In 1843 Pusey was suspended for a sermon on the Eucharist. In 1844 Ward was deprived of his degrees by Convocation, for the views expressed in his "Ideal of a Christian Church," and Newman himself only escaped condemnation for Tract XC. through the interposition of the Proctors' veto. At length, in October, 1845, Newman passed out of his long struggle and hesitation into the bosom of the Roman Church.

Some argue that if he had but waited he would have found the *Via Media* a reality, instead of a dream, and so might have remained among the Anglicans. Is it so? That there are many Romanisers in English benefices few will deny, but it is not by such evidence, nor by the wholesale adoption of Roman ritual, that Newman's course could have been determined. If the Anglican Church was Protestant in 1845, she is Protestant still. No letter of her articles or formularies has been altered. If the prospect of reunion with Rome was desperate in 1845, what is it after the Vatican Council and the Bull on English orders?

The remaining half of the century has witnessed the steady growth, through much persecution, and final predominance of the Anglo-Catholic party. The issue of the Gorham case in 1850, which left a clergyman free to deny the doctrine of baptismal regeneration, induced Archdeacon Manning and others to follow Newman. In 1856 Archdeacon Denison, and in 1871 Mr. Bennett, vicar of Frome, were proceeded against on points of doctrine, but the prosecutors were unsuccessful. During the next twenty years prosecutions on points of ritual were not uncommon, and several clergymen suffered imprisonment in consequence. The last prosecution, that of the Bishop of Lincoln in 1892, resulted in a virtual victory for the Anglo-Catholic party. Since then the Church Association, which was the chief agent in these prosecutions, has abandoned its not very admirable policy. The English Church Union, which was brought into existence to strengthen the Neo-Catholics in their time of stress, is now the most powerful society in the whole Anglican communion.

E. W. Lummis.

UPPER CHAPEL, SHEFFIELD.

BICENTENARY.

The special meetings in celebration of the Bicentenary of Upper Chapel were held on Thursday, Oct. 18, following the autumn meeting of the B. and F. U. A., reported last week. A special service of commemoration was held in the morning, when a sermon was preached by the Rev. Joseph Wood, of Birmingham, on "The Old and the New," which we shall publish in full next week.

After lunch a bicentenary conference was held in the chapel, at which Mr. A. J. Hobson presided, in the absence of Mr. M. J. Hunter, chairman of the chapel trustees, who unfortunately was not well enough to be present. His mother, Mrs. Hunter, widow of the late chairman, was, however, present to take part in the proceedings.

The meeting opened with the singing of Emerson's hymn, "We love the venerable house our fathers built to God," after which the Chairman mentioned the receipt of letters of regret at inability to attend from the Rev. Charles Peach, Mr. R. E. Leader, Mr. W. Blake Odgers, and the Rev. W. Blazeby; and he also read a letter of greeting from the new church at Gateshead. He then invited the attention of the visitors to the Fisher Institution, one of the institutions in connection with Upper Chapel, in which he had a personal interest, and in urging an appeal for support for that charitable organisation he explained how its origin on denominational lines (it is for the benefit of Unitarians and Roman Catholics only), was due to the prior existence of the Deakin Institution for the exclusive benefit of members of the Church of England, and Protestant Dissenters who are Trinitarians. Proceeding to the special ceremony of the day, he invited Mrs. Hunter to unveil a tablet which has been erected in the chapel in connection with the bicentenary celebration to the memory of the first minister of the chapel, the Rev. Timothy Jollie. This, however, was not the only memento of the 200th anniversary; the occasion had also been made use of to secure funds for the renewal of the organ, the re-building of the vestry, and the preparation and publication of the history of the chapel, which Mr. Manning had written.

Mrs. Hunter then unveiled the tablet, which is of Sicilian marble, and is erected in the vacant niche over the choir stalls. The inscription is a copy of the Latin inscription on the tombstone of the Rev. Timothy Jollie in the chapel yard, which is now almost obliterated. After the Latin comes the following translation, which Mr. Manning subsequently read to the meeting:—

Sacred to Christ the Saviour. Timothy Jollie, an eloquent and evangelical interpreter of the word of God; a man almost divine, and truly great in laying the foundations of Christian doctrine. He taught philosophy and sacred theology, being a successful and skilful instructor of youth. He was the watchful and faithful pastor of the Church of Christ in Sheffield for 33 years. He departed this life March 28, A.D. 1714, in the 56th year of his age. To live is Christ, to die is gain.

A panel at the base of the tablet is of Sienna marble, and bears the inscription:—

The above is a reproduction of a time-worn inscription on the tomb of the Rev. Timothy Jollie, during whose ministry this place of worship was built; and this tablet is erected by the congregation of Upper Chapel, A.D. 1900, the bicentennial of the building, a memorial of his character and work. He was a faithful minister of the Gospel, and he trained others for the same sacred office.

Mr. Edward Bramley, M.A., in the absence of Mr. M. J. Hunter, said he had been asked by Mrs. Hunter to say a few words for her. Having referred to the inscription on the tablet, he said the building, which was put up 200 years ago, was somewhat different no doubt from the present one, but the walls were the same, without the portico. Interiorly it was probably very bare, with whitewashed walls. To-day they had passed beyond the time when it was considered that the House of God might be one of the plainest, if not even one of the ugliest, buildings in the neighbourhood, and he thought most people would agree that that was an advantage. What the congregation of those days was like it was difficult to picture; no doubt the people were more serious in mien, more sober in habit, than the congregation of to-day, but he did not think they were more serious and sober inwardly. The congregation of Upper Chapel had had the advantage of an open Theistic trust ever since the building was erected, and that congregation had been able to go on in religious progress and freedom by means of it. He hoped they would continue their traditions, and that they would do, like many of their forerunners, their very best to promote the well-being and the happiness of the inhabitants of that district.

The Rev. J. E. Manning then delivered an address on "Timothy Jollie," first reading the following letter from Dr. Brooke Herford:—

Hampstead, Oct. 16, 1900.

My Dear Friends,—Nothing has brought home to me the fact that I am an old man more than my inability to be among my old Sheffield friends at their Bi-Centenary. I can no longer take my place in the marching and fighting line, though I can still stand in my own lot and give a hearty "God Speed" to those who are going forward.

So far I am glad to greet those who are carrying on into the future the traditions and the work which 200 years ago Timothy

Jollie and his people finally settled in what, a little later, was called Upper Chapel.

Sheffield has always had a strong place in my heart, and I always loved to feel that the best heart and head of Sheffield were in the Upper Chapel.

I came there as a young man of twenty-six, and found myself at once among surroundings which were in themselves an education. Gracious representatives were there of the old families who had for a number of generations been its upholders. Strong business men, who had built up the later Sheffield; and the pick of the artisans, whose sturdy Yorkshire grit taught me to put strength into my strokes for that simple and practical religion which had come down to us as a tradition. Such a training it was, in manhood and free speech, and the faith which "maketh not ashamed." There had been some controversy at my coming, and certainly some of the best men of the congregation had favoured another man, but from the beginning I had the same warm greeting from all, and those who had been my opponents were among my warmest friends.

And what shall I say of the band of workers in those days, who helped me to make the Upper Chapel the friend and foster brother of all our smaller churches round Stannington and Rotherham and the little congregations of the Peak—and who founded with me a second congregation here in Sheffield—Robert Marsden, and Stephen Bacon, and especially Charles Woollen, "and other my fellow-labourers whose names are in the Book of Life." All are gone now, but their spirit has helped me through the labours of many years, and their names are in many hearts besides my own to-day.

But it would need a volume, not a letter, if I should try to gather up all the memories which rise up as I think of your meeting to-morrow. The volume, indeed, is not lacking, thanks to Mr. Manning, who has written it with a longer knowledge, but hardly with more grateful memory for the past, or deeper wishes for the future.

Your once Minister, and always Friend,

BROOKE HERFORD.

Having also read his translation of the inscription on Jollie's tomb, Mr. Manning said that was the simple memorial of a worthy man. Unfortunately very little of his own writing remained; one or two sermons only, but they had the record of students of Jollie's who all spoke of him in the very highest terms, bearing testimony to the personality of a remarkable man. There was some slight ground for the belief that Jollie was like many remarkable men, of Huguenot descent. He came to Sheffield in 1679, when twenty-three years of age, and after some time spent in ministerial work among the Nonconformists of Sheffield, was ordained as their regular minister, on Independent lines. His congregation included Presbyterians, Baptists, Independents, and other kinds of Dissenters; in fact all the Nonconformists of Sheffield assembled under him. Jollie built up out of these diverse elements a flourishing and powerful congregation. At first they met in Snig-hill on the site where afterwards Hollis's Hospital was built. Every now and then their minister was hauled away to prison, but that only increased their regard for him. The congregation so grew that a new building became necessary, and Upper Chapel was founded. Still the congregation increased, until the church was crowded Sunday by Sunday; and it remained in a very flourshing condition until Jollie's death. A good deal of Jollie's success Mr. Manning attributed to his wife. Mrs. Jollie was a most sensible and charming woman, and she had left behind her a diary that had come down to her descendants, and which he had had the great privilege of reading. It was now in the possession of Mr. Barton Wells, a lineal descendant of the Jollies, whom they had great pleasure to welcome among them. After Mr. Jollie's death there was unfortunately a secession from the Upper Chapel congregation, resulting in the building of Nether Chapel. Mr. Manning concluded with some remarks on the good that had come from the persecuting laws under which Jollie so greatly suffered. The Act of Uniformity and the accompanying penal laws were usually spoken of a deplorable thing; and so they were in a certain way; they showed the wrong temper of the times; they attempted to make all people think and believe alike, a thing which was absolutely impossible. What these laws did effect, however, was this, that they established the Nonconformist churches of England with a noble ancestry, and with a splendid ministry of educated men; and that showed that there was no bad thing in this world which did not ultimately result in some good.

The Rev. WALTER LLOYD, of Gloucester, read a paper on "The Value of the Open Trust." He said the question as to whether the trust deeds of chapels should bind down those who used them to the acceptance of particular creeds and forms of worship had recently come to the front again, and it was interesting to recall the practice in the Nonconformist chapel building period 1690 to 1715. Practically all the meeting houses of that period were founded upon open trusts, and that was so as a general custom whatever the denomination or theology of the people using the chapels might be. The question arose whether the open form of trust deed was adopted by intention or accident. This question was difficult to decide, but there could be no doubt that the value of the open trust had been realised in the nineteenth century. For his own part, he liked to be able to think that the founders of these chapels were as liberal and as far-sighted as they were sometimes said to have been. At a subsequent period, when doctrinal differences among the dissenters began to manifest themselves, the representatives of different schools of thought when they erected new chapels for themselves strictly defined their own theology, and bound down their successors in the use of the building to the acceptance of the same, with the result that in numerous instances to-day Congregationalists were in possession of chapels held on strictly Calvinistic trusts. Mr. Lloyd mentioned one instance where he had tried in vain to be allowed to see the admittedly Calvinistic trust deed of a Congregational chapel. All this showed what evil results followed from these binding doctrinal trusts. Such trusts attempted to impose the opinions of the present upon future generations, a thing essentially futile and wrong. In recent years some new Congregational chapels had been founded upon open trusts, but generally even in the Congregational body that was not the case. The Unitarians were sometimes reproached with teaching doctrine quite different from that of the founders of the chapels they occupied; but there was seen to be no force in such a reproach when it was remembered that the chapels were held on open trusts, and that though their present holders were Unitarian they in no way attempted to bind their successors to continue in that faith. Of course, they hoped their successors would remain Unitarian, but they did not say they must. However, it was the fact that the Unitarian body was the only one which had declared itself to be absolutely in favour of the open trust. They valued the principle because it made the right of private judgment a reality as it could be made in no other way, and it cast off the depressing weight of the dead hand.

The Rev. ALEXANDER GORDON, M.A., of Manchester, followed with a racy address, full of interesting historical matter humorously put together, on "Timothy Jollie as Principal of the Attercliffe Academy." Jollie, besides being minister of Upper Chapel, conducted for 23 years, 1691-1714, an "academy" at Attercliffe—not, as Mr. Gordon put it, a ladies school—but a place for the cultivation of University learning among those intending to enter the ministry of the church. No finer set of men could be found in the eighteenth century than the men whom Jollie produced at his academy at Attercliffe. In all probability there were over a hundred ministers of the Gospel trained by Jollie at the Attercliffe academy, and of these the names of fifty-four had already been recovered—a successful piece of antiquarian research the credit for which was largely to be attributed to the Rev. Giles Hestor.

Mr. BARTON WELLS, a descendant to Timothy Jollie's, then added a few words, saying that it was a great pleasure to him to be present, and to have been able to present a portrait of his ancestor to the Chapel.

The Rev. IDEN PAYNE and Mr. A. J. MORTON having spoken,

The Rev. V. W. PEARSON, B.A., of Wesley College, spoke, as a member of another denomination. He was heartily received. He said he had never been in a Unitarian chapel before, but he had pleasure in being present on such an historic occasion. One of his earliest recollections was of a visit of the Rev. Brooke Herford to the Sunday-school he attended in Manchester; and he had always realised how greatly other churches had been indebted to Unitarian writers and thinkers. Might he give them a suggestion from one of their own writers? He had gathered from what he had heard that day that they were anxious about attendance at public worship as all churches were. He thought one of the best sermons to be found on that subject was Dr. Martineau's "Tides of the Spirit," upon the text, "And Jesus, as his manner was, went into the synagogue on the Sabbath day." If He whom Unitarians and Wesleyans honoured alike, although their theories about Him might not be the same, heeded and took advantage of such help as could be gained in public worship, in these days let His followers imitate His example.

Mr. Pearson was followed by the Rev. T. W. Scott, Mr. J. B. Wostinholm, and the Rev. E. S. Anthony, a descendant of Thomas Hollis, one of the founders of the congregation. The meeting closed with the hymn, "Forward be our watchword," and the Benediction.

For the above report we are indebted to the *Sheffield Independent*.

In the evening a very successful soirée was held in Channing Hall, in the course

of which, on the motion of Sir John Brunner, seconded by the Rev. J. Harwood, a cordial vote of thanks on behalf of the visitors was passed, and Mr. A. J. Hobson responded.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

PENDLEBURY CHAPEL.

Sir,—I cannot allow the Rev. Charles Roper's description of the Chapel at Pendlebury to pass without comment from me. The chapel was maintained by my father, Mr. J. Aspinall Turner, for a considerable number of years, not mainly for the use of his own family, but in order to prevent the Swinton congregation from utter extinction.

They were not able even to keep going their small original chapel, since passed into the hands of Roman Catholics, and their remaining members were welcomed by my father and his family, and worshipped with us for years; for part of the time under the Rev. Mr. Minniss, and for another period the services were supplied by various ministers, some of whom still survive in distinguished positions.

When the time became favourable for the resuscitation of the Swinton congregation, and the building of a new chapel at Swinton village, a very prominent part in the provision of the ways and means was taken by our family of that time, and I am almost the sole survivor.

Henry Turner.

Chadswell, near Clitheroe, Oct. 22.

THE FISHER INSTITUTION.—AN APPEAL.

Sir,—This most useful and benevolent institution has just elected ten annuitants and pensioners. The candidates for election came from all parts of the kingdom—London, Bath, Southsea, Manchester, Bradford, Newcastle, Isle of Man, Leamington, Sheffield, Derby, Whitchurch, Hinckley, Maidenhead, Sunderland, Glasgow, Warwick, Bristol, Market Rasen, Scarborough, Liverpool, Southport, Norwich, Evesham, Burnley, and Ireland. Fifty-six candidates, all most deserving, and yet only ten to elect; forty-six disappointed.

My object in writing this letter is to call attention to the fact that, although the recipients of the charity are resident in all parts of the kingdom, the whole of the funds (save from two or three individuals) are from Sheffield. Surely this is an oversight on the part of our benevolent and charitable Unitarian friends. I earnestly appeal to them to help these charities. I shall be glad to reply to any inquiries, or our secretary, Mr. W. R. Stevenson, 10, Norfolk-row, Sheffield, will give all information.

The charities give not less than £15 per annum to reduced educated ladies, and not less than £10 per annum to old and faithful domestics.

H. J. Morton,

2, Westbourne-villas, Scarborough,

Oct. 23.

OBITUARY.

MRS. PHIPSON.

A tender chord was touched in many hearts when the news came that Mrs. Phipson had passed into her rest. She died on Oct. 6, aged nearly eighty-five, full of years and honour. To some of us she was "The Stuttgart Mother," and it was a name that fitted her well, so wide were her sympathies and so motherly her influence.

She lived for some years in Stuttgart with her daughter, and gathered English girls round her to share her home and receive a German education. As one of those who look back happily to the time spent with her, I feel impelled to write a few words in tribute to her memory. She made us work. She made us play. Her sense of duty was strict; her love of fun was keen; they were two dominant notes in her character.

Two pictures of her rise before me. One, her look as she read prayers night and morning, suffering all the while from intense pain in her eyes, yet determined to lead the household worship herself in spite of it. The other, her bright look of pleasure and her ready laugh over our quips and cranks and little jokes. She loved her girls and studied their characters and had always a pet name and often a word of wise counsel, too, for each. And her love for her "girls" and interest in them followed them through life; every event which touched them touched her. She suffered much in health during the latter part of her life, but her wide sympathies were never crushed and there are many who feel a keen sense of personal loss now that her gentle, loving spirit has passed beyond the veil.

V. S.

MISS ALICE STAPLES.

A life of rare devotion to her religious convictions, and of persuasive influence on others who sought her guidance, has been closed. In view of her love of our religious principles, and of her constant and wise labour for their extension, her course has indeed seemed all too brief.

But those who knew her, and felt the sure influence of her earnest spirit, are thankful for the testimony she bore and the work she accomplished, although for her the sun has gone down while it was yet day. Nurtured in a home where integrity was the characteristic of the daily round, and she herself possessed of a spirit full of out-reaching sympathy with all that was sincere and simple, her mind was given, even in her early years, to the claims of others, and to serious thoughts of sacred things.

It was with the most unreserved pleasure that she gave herself, long years ago, to the work of the Lewins Mead Sunday-school, and those in whose hearts she surely dropped the seeds of faith, and whom she drew so closely to herself in the bonds of strong personal affection, are amongst those who most keenly feel the departure of a friend so constant and so true.

To her the work of Sunday-school teaching was a matter of careful and religious self-consecration. To that end she embraced most eagerly the means afforded her in such agencies as the minister's religious classes. To an unquenchable love of the faith she cherished she added a wisely-acquired ability to commend it to the simplest, or to plead for it with thoughtful adherents of other systems of religious faith.

These characteristics, so marked in her, pointed her out as an ideal correspondent under the Postal Mission. When, to the grief of her friends and scholars, enfeebled health compelled her to resign her duties as a Sunday-school teacher, the work of the Postal Mission enlisted the willing service of her heart as well as of her mind.

Long as was her time of weakness, and of pain, her spirit seized the occasion of discharging the task, which was, to her, nothing but a delight. Into her sick chamber came letters not only from distant districts, but from all quarters of the world. From Canada her pleadings called one, who is now a useful, and a respected minister of our faith; and, from this sweet spirit in its frail tabernacle went out the words of faith and hope, on behalf of a more simple and uplifting trust in God, and in human nature. She held the work of the Postal Mission to be more than the prompt despatch of pamphlets and papers asked for.

Between her and her correspondents there grew a wonderful confidence, that moved many of them to consult her on much that interested them, apart from theological matters; and when still heavier times of suffering and of growing weakness bade her resign her loved work in this direction into other and kindly hands, the grateful testimonies to her influence were as heartfelt as they were manifold.

She has left behind a memory, a lesson, and an encouragement for all, and especially for her loving associates and fellow-teachers, who gathered round her life-long friend, the Rev. A. N. Blatchford, at Arno's Vale Cemetery, in thankfulness to God for a life of pure thought, of sacred purpose, and of faithful duty.

We regret that in the report of the proceedings at Manchester College, Oxford, last week, there was a mistake in our reference to the gift of the copy of Leonardo da Vinci's "Last Supper," placed in the College Chapel. It is given by Mrs. Bramley, in memory of her late husband, Mr. Herbert Bramley, of Sheffield, and in pursuance of his express wish as we recorded. The name was printed "Edward" by mistake.

Referring to Mr. Manning's history of Upper Chapel, Sheffield, and the date there given of the ministry of the Rev. J. L. Short as 1865–74, Miss F. A. Short writes to us from Paris:—

My Father immediately succeeded Dr. Herford, who left in September, 1864, and, if a treacherous memory serve me, he stayed one Sunday later than he would have done, in order to preach the funeral sermon of the last of the Shores, of Meersbrook Park, so that I believe my father actually began his ministry on the first Sunday of October, 1864, and he left in September, 1874.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE CHILDREN'S COLUMN.

About 700 years ago a little lad named Francis Bernardino was living in the old city of Assisi, in Italy. His father was a rich cloth merchant, whose great aim in life was to heap up wealth and gain a place for himself as one of the chief citizens in Assisi. The merchant's little son was like a prince among his playfellows. None were so richly clothed as he, and he was made leader by them in all their games. He had a beautiful voice, and the people of Assisi used to come to their house-doors to watch him as he passed along the narrow streets, with a flock of children following him, singing as he went. As he grew older his father, who wished to make him a skilful, well-known merchant, was glad that he should associate with the young nobles and wealthy youths of the neighbourhood. He denied him nothing that he wished for, gave him beautiful clothes and purses of money, and encouraged him to hold grand feasts for his companions, who made him their leader just as the children had done in his boyhood. The quiet old streets of Assisi used to ring at night with the songs of these young revellers when their feasts were over; and the foolish merchant was proud of his popular son and wished for no better kind of life for him.

But the time came when Francis woke up to the sad thought that he was wasting his life. Good influences touched him, and he began to long most earnestly to live as Christ had lived on earth, and so entire was the change in him that he became known as *Saint* Francis of Assisi; and this is the name by which he is held in loving reverence to-day. We have saints among us now, though they are not known by that name—men and women who live Christ-like lives because they bring the *spirit* of Christ into the work they have to do and the place they are set to live in—they try to live as Christ would have done if he had been in their place. But 700 years ago things were different, and to Francis Bernardino this did not seem possible. So he gave up all that once was dear to him, and lived like the poorest man in Italy, and spent his days in tenderly helping every one who needed help, leading wicked people to forsake their sins—trying to do in Italy just what Christ had done in Palestine.

But I want to tell you specially of one way in which St. Francis tried to be like Christ. He was so gentle and tender to all the dumb creatures about him. There are many stories which tell us how the "little brothers and sisters," as he called the animals and birds, loved him. One day a leveret caught in a trap was brought to him. "Come to me, brother leveret," he said, as it was set free at his command. It ran for refuge to him, and he took it up and caressed it; but when he put it down upon the ground that it might run away, it came back to him again and again, and had to be carried into the forest before it would seek its freedom. He never passed a worm or creeping thing lying in his path, it is said, without putting it in a place of safety. Most of all, he loved the birds. On one occasion, when he was preaching, we are told, the swallows sang so loudly that he could not make himself heard. It was thought they liked to hear his voice. "It is my turn to speak," he said to them, "little sister swallows, hearken to the word of God; keep silent and be very quiet till I have finished." Often, it is said, the birds flocked round him, as if to bid him welcome, and when he spoke to them "they began to arch their necks, to spread out their wings, to open their beaks as if to thank him, while he went up and down in their midst stroking them with the border of his tunic, and sending them away at last with his blessing." Such stories, if they are not all true, show how people were impressed by his gentle ways with the living creatures round him.

Probably many of you children who read this column have dear friends among the animals, and may like to read the story of what I once saw a dog do. I was standing one evening by the side of a lake among the mountains. There was a beautiful sunset glow in the sky and a flock of birds was flying home across the water. It was a very peaceful scene till some holiday makers came down to the lake-side, got into a fishing-boat and with much talk and laughter rowed away from shore. I watched the waves breaking round their boat and the golden light shining on their dripping oars, when, suddenly they ceased rowing and threw overboard two barking dogs. One was a large black curly dog, the other a very small brown one, and they were plainly shown by the men in the boat that they must swim to shore if they would not be drowned. They set out bravely—their masters bending over their oars to watch which swimmer would win the race. By and by one could see that the dogs began to pant and grow weary. As was to be expected the large dog had most strength and made most way, but even he was nearly worn out as he approached the shore. His small companion left behind in the race began to whine in terror and seemed as if he could swim no further. The large dog stopped and turned round, then looked again at the land where safety lay. What do you think he did? He toiled back through the beating waves, a weary way, and reached the spot where the soft brown head was still above the water. I saw the little dog climb upon his deliverer's back; and then, the brave swimmer, with his burden, struggled to the shore again. The small dog was saved, but nearly at the cost of his brave friend's life.

What lessons of faithfulness and self-sacrifice and courage may we not constantly learn from the dumb creatures about us! And one thing more let us remember: constantly, if we are on the watch, we may find chances to make their lives happier and to induce thoughtless people to treat them kindly. Here is a beautiful Eastern legend about the gentleness of Christ to end our column.

The story tells us that a great crowd gathered together one day in a market place in some town in Palestine. The idle people were ready for any mischief and to sneer and scoff at any object. A dead dog was lying on the ground and some of the rough men and boys gathered round it. "See!" they cried, as they spurned it with their feet; "see! what an ugly wretch! how its hide is torn!" But some one came up and bent over the forsaken, lifeless body, gently touching it, and said in pitying tones, "Nay, but see what white teeth he has; pearls are not so white." A silence fell upon the people and they slunk back ashamed, and it was said among them, "This must be Jesus of Nazareth, for who but he would find anything to praise in a dead dog?"

Frances E. Cooke.

In the second volume of Wordsworth's prose works, edited by Professor William Knight, there are some notes on Epitaphs, which include the following translation of a Latin epitaph, which, Wordsworth says, was "communicated to a lady in her childhood, and by her preserved in memory." And he adds a regret that he had not seen the original:—

She is gone—my beloved daughter Eliza is gone,
Fair, cheerful, benign, my child is gone.
Thee long to be regretted a Father mourns,
Regretted—but thanks to the most perfect God! not lost.
For a happier age approaches
When again, my child, I shall behold
And live with thee for ever.
Matthew Dobson to his dear, engaging, happy Eliza,
Who in the 18th year of her age
Passed peaceably into heaven.

Comparing this epitaph with another, written in somewhat conventional verse, which he has also quoted, Wordsworth says:—

Unquestionably, as the father in the latter speaks in his own person, the situation is much more pathetic; but, making due allowance for this advantage, who does not here feel a superior truth and sanctity, which is not dependent upon this circumstance, but merely the result of the expression and the connection of the thoughts. I am not so fortunate as to have any knowledge of the author of this affecting composition, but I much fear if he called in the assistance of English verse the better to convey his thoughts, such sacrifices would, from various influences, have been made *even by him*, that though he might have excited admiration in thousands, he would have truly moved no one.

Matthew Dobson was a Liverpool physician and author, and it was in the Ancient Chapel of Toxteth that he erected the plain tablet of white marble on which are inscribed the tender and pathetic words in memory of his young daughter:—

Abiit
Dilecta mea filia
Elisa!
Pulchra, Jucunda, Benigna,
Mea Filia abiit!
Ingenua perquam et perquam acuta
Bonis artibus et studiis honestis ornata
Sancta et Religiosa
Mea Filia abiit!
Vale, mea Elisa, vale!
Te diu desiderandam luget pater:
Desiderandam, sed, Deo Optimo gratias, non amissam:
Nam veniet fel(i)cior ætas
Quando iterum, mea filia, te aspiciam,
Et tecum sempiterne vivam.
Matthæus Dobson, caræ, dulci et beatæ suæ Elisæ,
Quæ annos Septendecim nata,
Et A.D. 1778
In cœlum placide migravit.

In the marble of the tablet itself *felcior* is cut, instead of *felicior*. It will be noticed that the translation, as Wordsworth's friend remembered it, omits not only the date, but a considerable part of the epitaph.

It is better to be unhappy through a sense of insufficient attainments, than happy in a consistent adherence to the standards of the world.—*T. K. Cheyne.*

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LONDON, OCTOBER 27, 1900.

CITIZEN SUNDAY.

ON the eve of the election of the new Borough Councils for London, the Churches have a great opportunity of making the voice of a true citizenship distinctly heard, and of urging upon all who are within the reach of their influence the duty of paying serious attention to this matter, and using every endeavour to secure the return of men (would that we could say women also!), as councillors for the twenty-eight new boroughs, who shall have no private and selfish ends to serve, but shall be devoted with single-hearted loyalty, and as far as possible with tried capacity, to the service of the community.

Vital interests of four and a half millions of people are concerned in the elections of Thursday next, the interests of a population greater than that of Scotland, and with this further weight added to their consideration, that the metropolis cannot be self-contained, but more than any other great city, for good or ill, must affect the whole country. Imagination fails to grasp the meaning of such figures, but no thoughtful resident in London can fail to be oppressed by the magnitude of the problem involved in the good government of such stupendous masses of people, or by the lamentable failure of the old authorities, so various and confused, and so often corrupted by sordid interests, to secure the health and even the decent comfort of those who are forced to live in the poorer quarters of the city.

The County Council, since its establishment in 1888, has done great things for London, particularly in the matter of open spaces and street improvements, but it is only at the beginning of what has to be done in the matter of insanitary property and the decent housing of the poor. One great gain has been the strengthening of the sense of unity and of responsibility for the welfare of the community as a whole, and it has been feared that the Act of last year now coming into force, by which London (excluding the City) is divided up into twenty-eight separate boroughs, each with a Council and Mayor of its own, might have an opposite and hurtful effect. It may be, however, that this concentration of attention on separate areas, each a considerable community in itself, and such as can be grasped by the imagination, may generate a new spirit of local patriotism, and that among the different boroughs, working harmoniously with the County Council, there may arise a healthy rivalry in good government, which can have only the happiest results. Such, at any rate, we must devoutly hope may be the case.

Under the Housing of the Working Classes Act the new Borough Councils will have power to proceed summarily against owners of houses pronounced unfit for human habitation, and in other ways to deal with unhealthy areas; they will have power to erect new houses both within and without their own limits, without which little can be done to alleviate the present misery of over-crowding. They will be charged also with the appointment of sanitary officers and inspectors, the enforcement of the Acts gainst over-crowding, the certification of proper water supply, the enforcement of the Factory Acts, so far as they affect domestic workshops, they will be the authority to adopt the Acts for Public Libraries, Baths, and Wash-houses. Thus it will be seen how intimately their action will affect the welfare of the people, and how essential it is to secure at once the services of the best men. On this subject the London branch of the Christian Social Union has issued an appeal, signed by Canon SCOTT HOLLAND, from which we cannot do better than quote :—

> No effort should be spared to secure that the men brought forward and elected shall have no axes of their own to grind, but shall bring to the work a sound public conscience, integrity, and independence of character, a keen and experienced interest in the well-being of the poor, and a sturdy faith in the tremendous task which they undertake. They must believe in what they are about. They must believe that London can be a far sweeter, happier, purer place than it has ever attempted yet to be. They must co-operate loyally with the central Authority, which has done so much to create hope in what London might achieve, and with which the Councils will have such intimate relations. It would, indeed, be a supreme disaster if the new Boroughs found themselves in collision with the work of the London County Council.

And further, having enumerated the special points of good government, on which stress has chiefly to be laid, the appeal urges the duty of keeping these elections free from the false issues of political partisanship, and keeping prominently before the public the great purpose for which the Councils are to be chosen.

To get the right men we must lift the true flag: we must appeal to the good cause. And our cause is London, with its impotent multitudes, miserably over-crowded, hideously housed, cruelly rented; ill-drained, ill-lighted, stricken down by the terrible death-rate, beggared of all that can go by the name of home; with no relief but that which the reeking public-houses offer; forced to crowd in ever-thickening swarms into congested and insanitary areas; without the power, the knowledge, or the leisure which might enable them to exercise the honour of citizenship.

The recent excitement of the General Election has, we fear, prevented the public from fully realising the gravity of the issues now at stake in these new municipal elections, and the clamour of political party has unhappily been allowed to make itself heard in the present contests. The defenders of vested interests will be only too apt to take advantage of the raising of such false issues, to gain their own ends, and there is therefore the more urgent need for all those who believe in the people's welfare as the one end to be served, to strain every nerve to secure the election of independent candidates, to vote themselves, and to induce others to vote for men pledged to the principles of good government, that shall consider above all the needs of the poor, the health and the enlightenment of the whole community.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday afternoon, Oct. 23, at Essex Hall. In the absence of the President, Sir J. T. Brunner, Bart., M.P., who was prevented by indisposition from being present, the chair was taken by Mr. J. Frederick Schwann, J.P.; and there were present the Rev. F. Allen, Mrs. Aspland, Mr. H. Blessley, Mr. E. Bromley, Miss Burkett, the Rev. J. E. Carpenter, M.A., the Rev. George Carter, Mr. P. W. Clayden, Mr. Edwin Clephan, the Rev. V. D. Davis, B.A., Mr. H. Epps, the Rev. H. Gow, B.A., Mr. John Harrison, the Rev. James Harwood, B.A., Mr. H. B. Lawford, Mrs. Alfred Lawrence, Miss Lawrence, Mr. Bernard Lewis, Mr. I. S. Lister, Miss M. Martineau, Mr. David Martineau, J.P., Mrs. E. L. Morton, Mr. F. Monks, J.P., Mr. Geoffrey New, Mr. G. J. Notcutt, Mr. C. F. Pearson, the Rev. H. Woods Perris, the Rev. W. Chynoweth Pope, Mr. S. W. Preston, Mr. I. Pritchard, Mr. Frank Preston, Miss M. Pritchard, Mr. T. H. Russell, Mrs. Henry Rutt, Miss E. Sharpe, the Rev. F. W. Stanley, Mr. Hugh Stannus, Mr. J. Sudbery, Miss Tagart, Mr. W. H. Talbot, the Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Miss Teschemacher, Mr. E. C. Thurgood, Sir R. K. Wilson, Bart., the

Rev. W. Wooding, B.A., and the Rev. W. Copeland Bowie, the secretary.

During the latter part of the meeting Mr. P. C. Mozoomdar and Professor J. C. Bose, of Calcutta, and a number of other friends were present.

The minutes of the Council meeting on April 24 having been read and confirmed, the secretary read the report of the Executive Committee as follows:—

REPORT.

Since the date of the annual meeting of the Association, the Executive Committee have met three times, and there have been twelve meetings of sub-committees. The Committee at their first meeting appointed eight sub-committees for dealing with the varied work of the Association. Each of these sub-committees elects its own chairman, and the following are the appointments for 1900-1901:—Finance Committee: Mr. Howard Chatfeild Clarke; Scottish Committee: Mr. Percy Preston; Mission Committee: the Rev. W. G. Tarrant, B.A.; Publications Committee: Mr. George H. Leigh; Indian Committee: the Rev. V. D. Davis, B.A.; Civil Rights Committee: Mr. T. Grosvenor Lee; General Purposes Committee: the Rev. James Harwood, B.A.; Special Services Committee: Mr. J. F. Schwann. The detailed work of the Association is considered and reported upon to the Executive by one or other of these sub-committees. Some conception of the amount of detailed office work that goes on may be gathered from the fact that the secretary alone, apart from the book-room business, or the receipt and acknowledgment of subscriptions, received 1,098 letters from July 2 to the present date, although this period covers the holiday season.

Finance.—The following is a brief statement of the receipts from Jan. 1 to Sept. 30, 1900:—Balance from 1899, £23; subscriptions, £1,404; collections, £128; donations, £76; dividends, £762; book-room receipts, £879; special sources, £60. The expenditure for the same period included grants to congregations and missionaries, £1,501; foreign work, £292; grants of books and pamphlets, £205; deputations, £127; trade accounts, £505; rent and office expenses, £201; salaries of staff, £529. The whole of the ordinary income received up to date has been expended, and £30 in addition. Legacies have been received from the executors of Mrs. Janson, £50; Mr. J. Harrop, £75; Mr. C. Wragg, £50; and Mr. T. Young, £50.

Publications.—Since the last meeting of the Council the following books and pamphlets have been published:—"Book of Daily Strength," edited by the Rev. V. D. Davis; "Religion in Literature and Religion in Life," by the Rev. Stopford A. Brooke; "The Imitableness of Christ's Character," by Dr. Channing, published as one of the pages for religious inquirers. A pamphlet by the Rev. R. A. Armstrong, dealing with the Rev. R. J. Campbell's view of the doctrine of the Trinity is in the press, and will be issued shortly. A little book containing four discourses on "Jesus of Nazareth, lessons of his life, death, and resurrection, learnt at Ober Ammergau," by the Rev. Charles Hargrove, will be published shortly. Several tracts have been reprinted. A further edition of the "Essex Hall Hymnal" is being reprinted, and a list of tunes, prepared by Mr. Howard Barnard and Mr. John Harrison, will be bound up with the hymnal. The Secretary has prepared and published a "Handbook for Ministers," containing services for baptism, dedication, marriage, and burial, with special hymns and readings. Arrangements have again been made for publishing the "Essex Hall Year Book" and the "Pocket Almanac for 1901," but it has been decided not to send a free copy of the former to subscribers to the Association unless they specially desire one. Professor Cary's volume on "The Synoptic Gospels," in the "International Handbooks Series," "The Life of Dr. Martineau," by A. W. Jackson. "The Hexateuch, arranged from its Constituent Documents," edited by the Revs. J. Estlin Carpenter and G. H. Battersby, and other new books have been added to the books kept for sale at Essex Hall.

Grants of 1,609 books, 41,813 pamphlets, valued at £205, have been distributed from Jan. 1 to Sept. 30, 1900. Parcels of pamphlets and leaflets have recently been sent to congregations for use in connection with special services and lectures in the Manchester district. Parcels will be forwarded in a few days containing in all about 30,000 pamphlets, in addition to 20,000 copies of the leaflet, "Unitarian Affirmations," which were specially ordered by the Committee of the District Association.

Mission Work.—The following grants have been made since the last meeting of the Council:—Aberdare, £10 for supplies; Blackpool, £15 for school building; Billingshurst and New Pound, £10 for special work; Ciliau Aeron, £25 for the new church; Chorlton-cum-Hardy, £50 for new church; Crewkerne, £10 for supplies; Deal, £10 for cleansing and repairs; Gloucester, £20 to pay off debt on the building; Halstead, £5 for supplies; Heaton Moor, £50 for the new church; Eastern Union Postal Mission, £2; King's Lynn, £5 for supplies; Loughborough, £5 to pay off deficit; Newton Abbot, £10 for supplies; Plymouth, £10 for special services; Pontypridd, £10 to pay off deficit; South-East Wales Society for missionary, £15; Wood Green, £100 for a new church building. The annual grants for 1901 will be considered by the committee in January, and forms of application may be obtained from the secretary at Essex Hall. The work at several churches is at present suffering from a lack of a sufficient number of able and devoted men prepared to undertake the duties of the ministry.

McQuaker Trust.—The Council will be glad to learn that the congregation at Aberdeen have determined to build a new church in a central position of the town, towards the cost of which the McQuaker Trustees have agreed to make a grant of £750, to be paid in three yearly instalments of £250. Mr. P. C. Mozoomdar has visited and preached at Dundee and Edinburgh, and his discourses were much appreciated. The Rev. A. C. Henderson left Kilmarnock in June last, and has since retired from the ministry; the congregation is now seeking another minister. The trustees have resolved to make arrangements for some special lectures and services, with the view of awakening and renewing interest in the Unitarian cause in Scotland. The two lectures on "Religion in Literature and Religion in Life," by the Rev. Stopford A. Brooke, given at Aberdeen, Edinburgh, and Glasgow, as reported to the Council at the last meeting, have been published in a book, and should command a ready sale.

The Rev. A. E. Parry continues his Postal Mission work in Scotland. He reports that during the last twelve months he sent out a great many books and pamphlets, and he has now seventy-nine correspondents. The McQuaker Trustees have elected Mr. James Ewart, M.A., to the Scholarship of £100 a year, tenable for three years, offered by them to a Scotch University graduate, to enable him to study at Manchester College, Oxford, in preparation for the Unitarian ministry in Scotland.

Foreign Mission Work.—The Committee have promised a further grant of £25 for this year towards the support of the work which the Rev. R. H. Lambley is doing at Melbourne. The Rev. T. R. Skemp is at present temporarily occupying the pulpit at Sydney, and if his health improves he may, perhaps, settle there. The Committee have promised a grant of £25 to the congregation for this year in aid of their work. Letters have been received from the Rev. William Jellie, the minister, and Mr. Orr Polley, the secretary, of the Church at Auckland, reporting that the services are well attended and great interest is being manifested in Unitarianism. The Hall in which the services were held has proved too small. It is hoped that before long the congregation will have a church building of their own. At Copenhagen the congregation is increasing. The services of the Rev. U. Birkedal, formerly of the State Church, have been secured, and it is hoped that a strong and self-supporting congregation will be formed in time. The Committee have made a further grant of £10 in aid of the movement. A new Unitarian church has been erected at Ottawa, the capital of Canada, where the congregation is growing steadily; and in order to show the sympathy of the Unitarians of England with the excellent work that is being done there, a grant of £100 in aid of the new building, which will be opened next week, has been made.

Work in India.—Letters and reports have been received from the Rev. S. Fletcher Williams giving an account of his work as the representative of the Association in India. He conducted services at Darjeeling in the Brahmo Somaj Mandir every Sunday for several weeks, when many residents and visiting Brahmos from Calcutta and other parts of Bengal attended; he also delivered five lectures on week-days in public halls, which attracted large audiences of people belonging to various classes and creeds. More recently, Mr. Williams held English services at the Albert Hall, at Calcutta, on Sunday mornings, and they have proved very successful, being attended by congregations of over two hundred. He also lectured several times at the Calcutta University, when an average of five hundred people were present, including senior students, college professors, lawyers, barristers, and doctors. Many people at Calcutta have urged Mr. Williams to continue the lectures and services there; but he is compelled to fulfil some other long-promised engagements in the North-West of India and at Bombay.

Mr. Hem Chandra Sarkar, M.A., and Mr. S. Kamalkar have returned to India, taking with them the good wishes of all who knew them. The former stayed in England two years as the Indian scholar, the latter came over for one year at his own expense. The Committee hope that they will now be better able to help to spread the truths of liberal religion among their own people. Mr. Moti Bulasa, M.A., the new Indian student, was expected to arrive in England more than a week ago, but the boat has been delayed, and he will not be able to reach Oxford for a day or two longer. A large number of books and pamphlets have lately been sent out to India, and the Committee are assured that great benefit is derived by the recipients from the perusal of this literature.

Special Services and Lectures.—Arrangements have been made for the Rev. Stopford A. Brooke to preach at the following places up to Christmas, 1900:—Oct. 14, Rochdale (M.), Oldham (E.); Oct. 28, Southampton; Nov. 4, Oxford (Manchester College Chapel); Nov. 18, Platt Chapel, Manchester; Dec. 2, Burnley (M.), Padiham (E.); Dec. 16, Bradford. It is hoped that a course of six Sunday Morning Services will be given in London early in 1901. The Committee are glad to announce that they have arranged for the Rev. J. Estlin Carpenter, M.A., of Manchester College, Oxford, to deliver a course of six lectures on "The Bible in the Nineteenth Century," on Tuesday evenings at Essex Hall. Upwards of 200 people attended the first lecture last Tuesday evening. Prof. Carpenter has consented to give the same course of lectures at Bolton, Leeds, and Liverpool, from the end of January to the beginning of March, 1901.

Having referred to the attendance of representatives of the Association at the annual meetings of various societies, and to the autumn meeting of the Association, reported in last week's INQUIRER, the report continued:—

Association Sunday.—A letter has been addressed to the various congregations throughout the country again inviting them to take a collection on Nov. 18, or some other convenient date, in aid of the funds of the Association. Last year 183 congregations contributed £549, and the Committee sincerely trust that it may be possible to increase the number this year. At no previous period has there been greater need or larger opportunity for the work of the Association, and the Committee earnestly appeal for the support of all who prize the principles and faith for which Unitarians stand. Unfortunately, many generous subscribers have died recently, and the Committee would rejoice to see their places filled by new subscribers.

Obituary.—The Committee regret to report the death of Mr. Richard Eve, of Aldershot, a man beloved for his sterling character, devoted to works of public usefulness, who for several years regularly attended the meetings of the Council. They have to lament the death of Mr. Charles E. Pinnock, of Newport, Isle of Wight, the worthy son of a worthy father, who also occupied himself with public affairs to the great advantage of the community in which he lived. Mr. J. T. Ellerbeck, of Liverpool, though less widely known, was a steadfast friend and supporter of every good cause. The Committee desire to place on record their appreciation of the valuable services performed by these members of the Council, and to convey to the relatives of the deceased their respectful sympathy in the great loss which they have sustained.

The CHAIRMAN, in moving the reception of the report, dwelt on several points of special interest, and the SECRETARY added some particulars as to the movement in Copenhagen, which had begun with the publication of *Det Glade Budskab* by Mr. Theo. Berg, and the subsequent formation of a Unitarian Brotherhood, out of which had grown regular religious services, as stated in the report.

Miss SHARPE, referring to her recent visit to Unitarian churches in the North of Ireland, asked whether more recognition could not be given to them by way of encouragement at the annual meeting of the Association.

The report having been received, the Rev. H. W. PERRIS moved, and Mr. H. BLESSLEY seconded, a resolution instructing the Secretary to send letters to the relatives of the deceased members conveying the sympathy of the Council.

Mr. S. S. TAYLER moved, and Mr. I. S LISTER seconded, a resolution of cordial thanks to the congregations at Sheffield for their hospitable entertainment of the representatives of the Association at the recent autumn meeting.

The Secretary then read the following report as to the recent meeting of the American Unitarian Association in Boston:—

The British and Foreign Unitarian Association was represented at the special meetings, organised by the American Unitarian Association at Boston in May, 1900, by the Rev. Charles Hargrove, M.A., and the Secretary. The meetings were very largely attended, were full of enthusiasm, and animated by a desire to do more and better work for the Unitarian cause in America in the future than had been done in the past, glorious as that past had been. The Unitarian cause in America means the cause of freedom and progress in religious thought, and beneficent helpfulness in all that concerns the life of men and nations. The hospitality and welcome extended to the delegates was exceedingly generous and hearty. Both Mr. Hargrove and the Secretary had various opportunities of seeing something of the work of the churches in different parts of the United States and of Canada, and their letters in THE INQUIRER and the *Christian Life* have already made the Unitarians of England acquainted with their experiences and impressions. The Committee of the B. and F.U.A. have resolved to begin to make arrangements for the reception of the President of the American Unitarian Association, and of the other delegates who will accompany him, at the Anniversary Meetings in London during Whit-week, 1901, and who, along with delegates expected from the Continent of Europe, India, Japan, Australasia, and elsewhere, will take part in an International Council of Unitarians and other liberal religious thinkers and workers in pursuance of a scheme adopted at Boston in May last, when representatives were present from many foreign lands. In addition to the official representatives of the B. and F.U.A., Miss Pritchard and Mr. Ion Pritchard attended meetings not only at Boston but at Chicago, as the representatives of the Sunday School Association. Mr. and Mrs. Davis, of Newcastle-on-Tyne, Messrs. Percy and Edgar M. Taylor, and Mr. Winder, of Bolton, and other visitors from England, were present at several of the meetings. Mrs. Hargrove also accompanied her husband on his journeys.

Miss TAGART moved:—

That in the opinion of this Council it is desirable that the attention of District Associations, Provincial Assemblies, and Local Unitarian Societies should be directed to the importance of obtaining and preserving records of all endowments and trust funds which exist for the benefit of the various chapels and school-rooms in their respective districts, along with a list of trustees; and that the secretary of each association, assembly, and society be urged to keep a book containing these records, and at each annual meeting should endeavour to correct and bring the information up to date. Further, that the matter be referred to the Civil Rights Committee, to carry out these recommendations.

In moving this resolution Miss Tagart said they were not competent to give directions, but they could strongly urge the adoption of such measures. There was a want of public interest among Unitarians in the property they had inherited. It was neglected and in some cases lapsed for want of healthy public opinion and due care. There were cases in which the trust-deeds could not be found and it was not known who the trustees were. In the present condition of the country and the rapid changes that were going on, they ought not to allow any plot of ground or any building to slip from their hands. It was an extremely difficult and delicate thing to interfere with trustees, but if a little more public spirit were shown and a desire for publicity, there should be no difficulty in keeping a proper record in each district, and in maintaining the trusts. That matter had been brought forcibly home to her by a speech of Mr. Asquith's in 1890 on disestablishment and disendowment in Wales, in which he said that if there were no high ideal in regard to what should be done with such property there never could be any advance in the religious and educational uses to which it might be put; and she further quoted a saying of John Knox's at the time of the Reformation, when the old endowments were falling in, to the effect that what they needed was a devout imagination as to how best to use such property and such trusts. She hoped the matter would not be allowed to drop, and there would be no more neglect of the property entrusted to their care.

The resolution was seconded by Mr. P. W. CLAYDEN, and supported by Mr. E. Clephan, Mr. Geoffrey New, and Mr. H. Stannus, all of whom from experience urged cogent reasons for its adoption. In reply to a question from Sir Roland Wilson, the Chairman said that the churches contemplated were those included in the Year Book. In reply to a further question from Mr. G. J. Notcutt it was explained that they were simply making a recommendation, and the resolution was unanimously adopted.

The Rev. J. HARWOOD then moved:—

That this meeting of the Council of the B. and F. U. A., in bidding Godspeed to Mr. Mozoomdar, begs to assure him of its cordial regard and best wishes for the success of the work with which he has been honourably associated for so many years. It would further request Mr. Mozoomdar to convey to the members of the Brahmo Somaj its continued deep sympathy and earnest hopes for an ever-growing influence on the religious progress of India.

Mr. Harwood spoke of Mr. Mozoomdar's life-long devotion to the work of the Brahmo Somaj in India, a work of religious reformation, which must be at the root of any social reform for which they might look in that great country. They had tried during the last few years to give some practical help in that work, and he begged Mr. Mozoomdar to be assured that they were as deeply interested as ever in his country and in the work of religious reformation with which he was so closely identified.

Mr. ION PRITCHARD, in seconding, referred to what had been done in response to the terrible need of the Indian Famine. The fund of £2,558 which they had been able to raise, and the whole of which, except £1 18s. for postage, had been remitted to India, had proved of the greatest service, and as the pressure of distress was now abating, the work would end with the present month. Mr. Pritchard gave details of the relief work, which he has already described in these columns, and spoke with special satisfaction of the fraternal manner in which all sections of the Brahmo Somaj had worked together in the administration of relief.

Mr. MOZOOMDAR, in acknowledging the resolution, was very warmly received. The historical connection between the Unitarian community and the Brahmo Somaj was, he said, a subject of deep interest, because it came about in an unforced and spontaneous manner. The Rajah Rammohun Roy was a man of whom they knew little before he came to this country; and they new less of the manners and customs and views which he represented; but they had helped and encouraged him and gave him deep sympathy. Then when Keshub Chunder Sen came forty years afterwards they gave him an even more enthusiastic welcome; without the facilities afforded by their committee and by their late lamented representative Mr. Spears, he could not have done the work he did. And for himself, in his various wanderings in England and America, he found himself at home in Unitarian homes, and in Unitarian congregations he found listeners, friends and sympathisers. At no time

had those relations been closer than at present. The growth of that kinship had its source in the purpose of the Spirit of God, and whatever impulse came from that source was bound to grow and deepen and produce fruit acceptable to all.

Of recent years they had done certain things which the members of the Brahmo Somaj and the liberal Hindus in Bengal could not forget. He referred to the help given at the time of the great earthquake of 1897 for the restoration of their Brahmo Somaj buildings, to the Scholarship for Indian students at Manchester College, and, above all, to the help given in relief of the sufferings of the famine. He read passages from a letter he had received from a devout and enthusiastic missionary engaged in the work of relief, who said the work had given him "an uplift in the direction of believing in God's presence and in self-sacrificing love," and expressed a wish that he could give to their Unitarian friends a graphic description of the good accomplished. He felt ill at ease, he said, to receive thanks for the help given, because it was not he, it was God who was the real giver, through their friends, the Unitarians of England, who felt for their fellow-beings so far away.

That, Mr. Mozoomdar added, was but one instance of the warm appreciation and genuine deep gratitude felt by their people. The good accomplished was not physical only but moral, and not to those who received alone, but to those who gave.

He and they alike stood for universal religion. He did not believe in one conquering religion that should absorb in itself all the religions of the world. Universal religion did not mean uniformity in creed, worship or organisation, but union of spirit, aim and object, of goodwill, and in the God-ward course of spiritual culture. Such union was growing in their midst. With different name, organisation and even processes of development, they yet had the same inward experiences and the same sympathy in good works. When they were one in heart and in God-ward progress, the foundation-stone of universal religion was laid. Their religion in India was not based on theology, on creeds, or so-called revelation, but on the simple religious instincts of human nature. They reasoned, and had a great literature, to which was added also the literature of the West, but in the last resort, when it came to the relation of soul and soul, they fell back on the intuitions and the yearnings of human nature after a knowledge of God. Whatever religion was true had only a few principles. The more complex they made it, the more were the simple principles lost and they were forsaken by the true spirit. The secret of the success of the Brahmo Somaj lay in its devotional fervour. In no other way could they reach the masses of the people. Strangers to culture, literature, theology, history and speculation, they were yet touched by fervent devotion. It was especially the prayers of Chunder Sen, his devoutness, his deep impulses and supplications of God, that brought the most profound response from all who heard him. One of their difficulties in India was to reconcile religious opinion with practical morality. They said of the Western nations that first they sent the missionary, then the merchant and then the soldier. Thus there was a divergence between the religious and the moral code which some day must be remedied. What they needed was pure and irreproachable character, and holiness of thought and life, such as transfigured the Son of God on the mountain. In Christ they found those principles most fully illustrated.

If Christianity had any world-wide mission, it was in teaching a higher morality, deeper character than they knew before. Asceticism they had before, and Buddha's lofty code of morals. Christ's teaching was not complex, it was simply the practical side of his piety. Holy living followed from the great cause of inner religion. Of late they had attached the greatest importance to personal influence. Principles were abstract; when they took flesh and character and soul, and worked before men in forms they understood, then they became the bread and water of mankind. Hence of late some of them had attached the greatest importance to the personality of Christ, but not separated from the personality of others in their own country. Devout, holy humanity drew a circle round them, of the prophets of all countries, with Christ as the human centre, and God the divine centre. They believed in the power of universal religion to assimilate the truth in everything. The organism that could not assimilate was bound to perish. They had assimilated the great truths of Hinduism and of Christianity, and in science devoutly recognised a revelation of more of the handiwork of God than in many an old book of scripture. As the eternal law of progress applied to the soul, so to the life and progress of religion, continually supplied from the great storehouse of God's truth and goodness. As of Unitarianism, so of the Brahmo Somaj it was sometimes said that their work was done, because others were adopting the principles they held. But while monotheism was their corner-stone, it was only one of their principles, if the most important. They had to show that it was no abstract creed. Its influence must permeate the soul, the household, society, and the land. It meant the harmony of devotion and holy character, the harmony of one man with all, one race with all, and so long as there was one error, one disharmony in society, one superstition to be removed, one act of holiness unachieved, the vocation of the Brahmo Somaj would not be gone. But when all that was accomplished, they would be ready to lose their name and place and merge themselves in the universal kingdom of God, which would include all men, and make the earth as holy and glorious as heaven.

At the conclusion of Mr. Mozoomdar's address Mr. Harwood called attention to the presence of another distinguished Indian guest, Professor J. C. Bose, of the Presidency College, Calcutta. Distinguished as a teacher of science, they greeted him also as a member of the Brahmo Somaj, a sentiment which the meeting warmly endorsed.

Professor Bose, in acknowledging the greeting, spoke of the gratitude they in India felt for English sympathy, and referred especially to the value of the work which was being done by the Rev. S. F. Williams, by his literary as well as his specifically religious teaching.

The meeting then terminated, and on the invitation of the Committee tea was served.

GATEACRE BICENTENARY.

The Bicentenary of Gateacre Chapel was celebrated on Sunday and Monday, Oct. 13 and 14. On Sunday special sermons were preached by the Rev. H. E. Dowson, of Gee Cross, and in the afternoon the Rev. J. C. Hirst, minister of the chapel, addressed the children of the Sunday-school, and medals commemorating the Bicentenary were distributed.

On Monday evening a public meeting was held in the schoolroom, under the presidency of Mr. Charles W. Jones, J.P., a son of the Rev. Noah Jones, formerly minister of the chapel.

The Chairman referring to the past history of the chapel, and especially to the ministry of the Revs. Dr. Shepherd, Noah Jones and G. Beaumont, said that it was a remarkable record, with three ministries which together covered a hundred years. The work there for the past hundred years had been quiet and unobtrusive, but it had been a noble work. It was an inheritance not to be undervalued, and he appealed to them, especially to the laity, on whom success depended, to carry it on.

Mr. J. L. Thornely then read an historical sketch, which he had prepared, and to which in its published form we shall have another opportunity of referring. It traced the history of the congregation from the early days of Toleration and the building of the chapel in 1700. The Rev. J. Lawton was minister from 1715 to his death in 1747, and he was followed by the Rev. Richard Godwin, who ministered there for forty years. With the Rev. J. Edwards, who followed, the teaching of the chapel became distinctly Unitarian. Next came Dr. Shepherd's ministry of fifty-six years, leaving the record of a remarkable personality, of trenchant political influence, of scholarly ability, marked by his "Life of Poggio Bracciolini," and other works, and by the success of the school which he carried on for many years. He was the friend of William Roscoe, William Rathbone, and other leading citizens of Liverpool. The assistant of his latter years, the Rev. Lewis Lewis, only remained for a year after Dr. Shepherd's death, but the Woolton Mechanics Institute owed its origin to him, and also the chapel library and Sunday-school. The Rev. Noah Jones introduced some wholesome reforms into the congregation's habits and charities, and was also responsible for the substitution of an organ for the old pitch-pipe. On Mr. Jones's death in 1861 the Rev. George Beaumont entered on his fruitful ministry of thirty-four years, during which the chapel was re-pewed and otherwise renovated, the parsonage "Chapelstead" was bought, and the school buildings erected. That was in the last year of Mr. Beaumont's life, who died in 1897, and was succeeded by the Rev. J. Crowther Hirst, the present minister.

The Rev. R. A. Armstrong said 200 years was a long time, not only in the history of a congregation, but in the history of the world and religion. That period covered a great change in the thoughts and beliefs of men, and the general conduct of life, and yet Gateacre chapel, though not more than an hour's walk from the great city, had retained a certain amount of primitive rusticity. It was essentially a country church, and the little village had gathered round it, and made it the centre of intellectual, and

social, and religious life. Referring to Mr. Beaumont's ministry, he said it was beautiful to think that a man, without the great gifts and eloquence to make him conspicuous in a large sphere, could for a third of a century have done such a grand work, a slow sympathetic patient moulding of character. He believed that Unitarians had a great work to do, a great deal to teach, and a great deal to learn. They had to learn to be very humble, and patient, and full of faith and love. Whether they were in the right or wrong, and on that question he personally had not a shadow of a doubt, they must work shoulder to shoulder with the men of other denominations to bring in the kingdom of God. He did not fancy that that kingdom would know much about the names of the different sects. He thought that in all denominations there was in the best men and women, the essence and fragrance of that which was for the salvation of the world.

The Rev. W. J. Jupp, of the Ancient Chapel of Toxteth, congratulated the congregation at Gateacre on their treasuries of memory, the joys of the present, and the hopeful promises for the future.

The Rev. Dr. Klein traced the evolution of Unitarian belief from the past when they had tried to find a bond of unity in an intellectual formula or creed, to the present when they found a bond of union which gave moral unity whilst leaving the intellect free. The solution was not on the surface of their experience, but under the surface wherein lay the purest revelation of Jesus. They found that the real unity the Master had worked for was unity of spirit, love, and affections, and so gradually they had solved the problem, not only for themselves, but for the world. And so they met that night representing the sum of 200 years of human efforts, aspirations, contritions, hopes, prayers, and tears, and they trusted it had not all been in vain, but that it had laid deep down in their hearts the foundation of something deeper than they had known, wider than they had dreamt of, and which at last would bind their human spirits together, and enable them to realise the meaning of that human brotherhood in which was contained, as they believed, the secret of the religion that would bind the world one day, when the hope of solving impossible problems would have died out, and when men face to face with the realities of nature should know how to reconcile those facts with the cravings of the eternal human spirit.

The Rev. H. A. McCullagh, M.A., Wesleyan minister, joined cordially in the congratulations of the occasion. He hoped God's blessing would rest on all who tried to do good and bring about the fuller establishment in their midst of the kingdom of God.

The Rev. J. C. Hirst proposed a vote of thanks to the Rev. H. E. Dowson, the Chairman, speakers, and chapel choir for their respective parts in the celebration. He expressed his regret that Mr. Holbrook Gaskell, the oldest member of the congregation, was not able to be present, but they had his sympathy in the fullest measure. He felt almost too humbled to speak on another point, but when he thought of those who had gone before he did hope that the work which had gone on in the past would not be unworthily carried on in the future, and that when another 100 years had passed his ministry, whether long or short, might be recalled in a line or two of an historical sketch to the effect that the minister who followed so many good men at least tried to do his best.

The motion was seconded by Mr. G. Dale, and the Chairman having responded, the meeting terminated.

THE OBLIGATION OF FREEDOM.

The following is a passage from the sermon preached by the Rev. F. K. Freeston at the recent meeting of the Provincial Assembly of London and South Eastern counties at Horsham:—

Does our Faith turn our Freedom into Obligation?—None have used more often than we the grand old watchwords "Freedom" and "Liberty." None have worked harder, suffered more than our forefathers to place their privileges in our hands. Free Inquiry, Free Religion, Freedom from tests at the universities, Free Teaching of Theology at Manchester College, Free Trusts, Free Churches—what simply priceless advantages are ours, and still so largely only ours. But on what terms are we allowed all this liberty? They are not easy: they demand imperatively that we shall obey it, carry it out, as an absolute duty, and not merely quote it as history. These free things are but means towards ends, not ends in themselves; they are conditions to observe, tools with which to build, foundations to be laid, and, though they release us from the state of slaves, they still keep us under orders. Freedom without obligation is a dangerous possession. The note that should ring in our ears is *obedience*, the recognition that our freedom has a constant, urgent claim upon us for grateful strenuous service. I do not hear this note struck or this claim rung out either at our gatherings or in our publications; but I find it the clear key-note of the most earnest teachers of our age—Emerson, Robertson, Kingsley, Ruskin, and many others. Knowledge, advantage, opportunity, says Emerson, do not hold the mastery. "He that has more obedience than I, masters me." The possession of an unhindered Free Faith, as we call it, is not the limit of our want. "I do not want to possess a faith," says Kingsley: "I want a faith to possess me." The right of Free Inquiry and the claim of private judgment may be viewed from another side. "I claim no right of private judgment," wrote Froude to Dr. Boyd; "it is the right that claims me, and imposes its responsibility." Free Religion needs a further guarantee than its freedom. If any man will do God's will he shall know of the doctrine whether it be of God or man. "The condition of spiritual wisdom," says Robertson, "the organ of spiritual knowledge, is (not freedom, but) obedience." The seventh and last of Ruskin's "Lamps," "the crowning grace of all the rest," is the Lamp of Obedience. That obedience which we expect and exact from our children under injunction, we must never cease to expect and exact from ourselves in the free allegiance of our wills to the highest and best within and above us. One of the perils of to-day, from which I think we are not free, is the notion of an irresponsible liberty, a freedom without obligation. It leads to a loose laziness of "believe what you please," to a sportive sort of "truth-hunting" at large, to a casual attitude towards the deep things of God which sometimes makes one sigh for the grave and earnest dignity of the old dogmatic theology. Freedom in religion is not a pastime but a command, and "when God commands to take the trumpet," exclaims Milton, "it is not with man's will what he shall say, or what he shall conceal." Let us heed that command. Whenever we talk of Liberty we will mean the Law of Liberty which we obey; whenever we speak of Freedom we will mean the bondage of Freedom, and not the unchartered Freedom which casts authority away. We are all under orders; we cannot do as we please. No builder can build as he likes, but in springing his walls and his arches must obey the principles of building construction. If we are to build the walls of Jerusalem, we must obey the principles of spiritual upbuilding. In the last analysis all Faith is obedience: obligation is the true freedom; the life under authority is the life of liberty. The great question in religion is to know where the seat of authority lies; but of that we are in no doubt, and we are free to obey it.

PROVINCIAL LETTER.

IRELAND.

It is a pleasure to report that our Irish pulpits are again, for the time at least, fully manned: Mr. Davison has come to Dromore and Mr. Drummond to All Souls', Belfast. The writer of this letter was a thousand miles away at the time of Mr. Davison's installation, and was not privileged, therefore, to see anything of the very cordial welcome which the Dromore people gave to their new minister; but he is assured of two things—first, that the congregation have taken their pastor to their hearts and are making him to feel that he will not toil for them in vain, and second, that Mr. Davison is not the man to neglect any opportunity of helpful ministerial service that may come to him. Irish congregations are pretty good judges of a sermon, too, and Mr. Davison has his flock well about him on the Sundays; and if our people here are not quite so keen when it comes to the steady hard work of the church, week after week and year in year out, there are not many openings for pastoral and congregational activity more promising than those presented by the brisk and busy little town of Dromore.

On his settlement at All Souls' Church, the new meeting-house of the old Second congregation, Mr. Drummond has been received with a very hearty welcome not only by the people to whom he will minister and by his brother ministers in the North of Ireland, but, if it be permitted me to say so, especially by the congregation and minister of the First church, from which the Second congregation swarmed nearly two hundred years ago. At the devotional service on Oct. 11 there was a goodly representation of ministers, and there was a very happy blending of the two congregations especially; and at the evening meeting, which was held in the lecture-hall of the First church, there were pretty well a hundred members of that church present to share in the friendly greeting extended to Mr. and Mrs. Drummond. May the day be very far distant when the two churches shall cease to feel the constraining bond of kinship

and affection, or their ministers shall find that differences of method or of aim prevent their recognition of their brotherhood in a common cause! One difficulty, at any rate, is ended. The First church, for generations to come, will, doubtless, keep to the old historic site in Rosemary-street, in the very centre of business Belfast; the Second congregation moved out, a few years ago, to its new home in a quieter residential suburb. The Chairman of the Welcome Meeting quoted the opinion of an eminent Queen's Counsel, that the very "propinquity" of the two congregations had been in past years "unfortunate." Possibly. Anyhow, the command, "Thou shall love thy neighbour," is all the easier to obey when the neighbour does not live *too* close at hand.

We have all been busy of late with our harvest thanksgiving services, and to most of our churches here such services mean rather more than they do to our congregations across the water, for in parish after parish of Antrim and Down our people are largely of the farming class. To our town congregations, here as elsewhere, harvest services are occasions for a little brisker interest in church work, for pleasant association of young people especially in the task of church decoration, for welcome additions to our numbers at worship, and "grist to the mill" for our hospitals or for the work of our own Sunday-schools. But, in Ulster, outside the few big towns, our people are chiefly farmers, with a very natural interest, as politicians, in all land questions, and with a very necessary interest also in harvest prospects and harvest results. Indeed, it is one of the surprises which an Irish visit brings to an English Unitarian: that some of our strongest congregations are to be found in very sparsely peopled neighbourhoods. Take Moneyrea, for example. There's the church and the graveyard and the school and the manse; and there are fields and woodlands; and there are highways and by-ways that start off cross-country in every direction; but there seems to be very little else. Where are the homes of the people—the people who gather here on Sundays in such goodly numbers for worship in the quiet-looking, venerable, spacious meeting-house—the children, a hundred or so of them, who belong to the Sunday-school? They are in the farmsteads of a widely extended district, and on the Sunday they come up from all the country round, and on week-days it would be interesting to know how many miles a day, as an average thing, the faithful and energetic minister of the church travels, afoot or awheel, in his unceasing labour of pastoral visitation.

What is said of one church, if you will make the needed changes, will be true of others. Would that all our churches here had the strength and vigour of Moneyrea!

And let me say this: that anyone who should judge the work of our ministers and our congregations here without knowing or without bearing in mind the special difficulties they have to meet by their isolated position and their widely-scattered homes, would judge unjustly. We had a number of English friends over here some time ago, and they seemed so keen to find evidences of growth and progress, so flushed with their own successes in starting new churches in certain growing and progressing towns of England, and so ready to scold us because we have little of the kind to tell of here, that their visit rather caused irritation than gave encouragement and guidance. Think how much it means for our churches here—rural churches most of them—that during the past half-century or so, the population of Ireland has been lessened by one-half. And remember that, as we are told again and again, it is not generally the least enterprising and energetic people who leave a land to push their fortunes abroad; nor should we be willing to admit that our own people, either in intelligence or in strength of character and purpose, are to be ranked behind the rest. I am not trying to assign the blame, if blame there be, for the unprosperous condition of some of our weaker churches here. I am only suggesting that, if we are to judge fairly, we must judge very leniently. I doubt very much whether the time has yet come to tell the whole story of the struggles and achievements and mistakes of the non-subscribing churches of Ireland during the closing century. But whoever writes that history will need to censure in his wisdom and awake his senses that he may the better judge.

Douglas Walmsley.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Accrington.—The forty-first anniversary was celebrated on Sunday, Oct. 14, when special sermons were preached by the Rev. E. Ceredig Jones, M.A., of Bradford. Suitable anthems were rendered by the choir, and "The Promise of Life" was effectively sung by Master John S. Oldham.

Belfast: All Souls' Church (Induction of the Rev. W. H. Drummond).—On Thursday, Oct. 11, a service was held in All Souls' Church in the morning for the induction of the Rev. W. H. Drummond as minister of the congregation. The Revs. S. M. Dunbar, S. H. Mellone, and T. Dunkerley took part in the service. The Rev. D. Walmsley gave a charge to the minister, and the Rev. H. Gow to the congregation, after which the ministers gave the right hand of fellowship to Mr. Drummond, and at the conclusion of the service he pronounced the benediction. Luncheon was afterwards served to a large company, under the presidency of Mr. S. S. Millen. The secretary read a number of letters of apology for inability to be present, including one from the Rev. R. W. Seaver (St. John's, Malone), and from Dr. Drummond, of Manchester College, Oxford, who mentioned that it was just a hundred years since his father's settlement with that congregation, and added his cordial good wishes for his son's ministry with them. After the toast of "The Queen," the Chairman gave "Our Friends, Lay and Clerical," recalling the fact that on the settlement of the Rev. John Porter, seventy years ago, the Roman Catholic Bishop Crolby had cordially joined in the welcome. Messrs. Thomas Andrews, James Davidson, J. Vinycomb, and the Rev. M. S. Dunbar, President of the Non-Subscribing Presbyterian Association, and the Rev. H. Gow responded. The Rev. D. Walmsley proposed "Prosperity to the Second Congregation and their newly-appointed Minister" in very cordial terms, to which the Chairman and the Rev. W. H. Drummond responded. Mr. Drummond said he had a name of which he was proud, but it made it very difficult for him to live up to its entire worth. He hoped they would not begin by expecting of him the literary and poetic gifts of his grandfather or the great ability of his father. He hoped for brotherly co-operation and help from the ministers of the North of Ireland, and he should do what he could to promote goodfellowship and the welfare of their common cause. He expressed his pleasure at the letter from the Rev. R. W. Seaver, which had been read. He was himself very little of a controversialist. In general he thought he had a certain capacity for seeing what was good and to be admired in all churches, and it was his most earnest hope that he would be privileged to come into contact with men such as Mr. Seaver who belonged to other churches, and who would give him the privilege of their fellowship. He again thanked them most cordially for the way in which they had spoken of him personally, and still more for the way in which they had spoken of his father and others connected with his family. He hoped that, with their help and the grace of God, he would not be quite unworthy of the great trust and honour they had given him that day. In the evening a congregational reception was held in the Central Hall, Rosemary-street, to welcome Mr. and Mrs. Drummond. After tea the chair was taken by Dr. Joseph Nelson, and there was a large attendance of friends. The Chairman offered a very cordial welcome to Mr. and Mrs. Drummond, and spoke with hope and confidence of the future of All Souls' Church. Mr. S. S. Millen also added a few words of welcome, and on behalf of the congregation gave the right hand of fellowship to Mr. Drummond. In the course of his reply, Mr. Drummond said he thought they wanted at the present moment to try and show men how Christianity embraced the whole life. They had dared to claim every accessory of music and of art in the service of religion. They had gone forth to the world saying, "Come and believe that religion is a beautiful thing," that it appealed to the artistic instincts as well as to the intellect, and it was because they had spoken that word, and because they had inaugurated that idea in the beautiful church of All Souls', that he believed it was going to continue as it had begun, to make a new appeal to the men and women of that great city, who would come there because they found the type of Christianity which appealed to the completed humanity of man. It had been his great desire to be the minister of a church which believed that intensely, and they had shown that they believed it, and therefore he said that All Souls' Church came more near to his ideal of the method or practice of liberal Christianity at the present time than any other church he knew of. For that reason he accepted the call, which a few months ago they gave him, to become minister of the church. He wished to reciprocate the brotherly feeling which had been shown to him that day. The musical programme having been gone through, the social proceedings terminated.

Birmingham: Church of the Messiah.—Successful anniversary services in connection with the Church of the Messiah Sunday School and Mission were held on Sunday, Oct. 14, the sermons being preached by the Rev. L. P. Jacks, M.A., followed by good collections. The annual meeting of subscribers and friends was held on the following Monday evening. Tea was provided in the girls' school at 6.30, about 200 persons sitting down. The chair was taken at 7.30 by the Lady Mayoress, Mrs. C. G. Beale, between 200 and 300 persons then being present. Mr. W. B. Kenrick presented a joint report, which stated that the number of scholars attending the schools was slightly decreased as compared with last year, but there were still more than sufficient to find full occupation for the present teaching staff. An urgent appeal was therefore made for assistance. The report on the girls' school showed a decreased average attendance, but it was explained as partly due to the increased number of children who now were able to get to the country in summer. The average attendance of the teachers, however, showed an improvement. The boys' school report showed 155 names to be on the register, which was a decrease. The treasurer's accounts showed an income on the general fund of £280 and a balance in hand of £18. Mr. Tranter read a report dealing with his experiences, during the year, amongst the poor of the city. Many of the anecdotes told were of a most painful nature, some because of the evil effects of drink, while the record of heroic struggle against adversity gave pathos to others. Of the generosity of the poor to the poor Mr. Tranter gave several instances. Incidents connected with the work of the men's class were also mentioned. One of the most interesting sections of Mr. Tranter's report was that which dealt with his work amongst soldiers' wives and mothers. He had paid about 3,000 visits during the year, but none of them had given him greater pleasure than those to soldiers' homes. Mrs. Beale, in moving the adoption of the report, earnestly hoped that energetic men and women would be found to join the ranks as teachers. From personal experience she could say that they would never regret the time which they spent in the schools. She regarded it as a valuable part of her education. Many a time in later years she had been glad of the information and the insight into other lives which she could never have gained anywhere else. They rather prided themselves on their Sunday-schools, but they were apt to think that when they had served for a short time they should be exempt from further service. In that respect the Society of Friends and other denominations

also could give them a lesson which rather took the conceit out of them. Many there were who went on teaching, never counting the number of years they had spent in the schools. The late Alderman White spent his whole life in teaching, and the Lord Mayor-elect had also been a scholar and a teacher all his life, and she believed intended to continue teaching during his year of office. The motion was seconded by Mr. P. Crosskey, and the report was adopted.

Burnley.—The Rev. Joseph Pollard, late of Rhyll-street Mission, London, conducted the services at the Burnley-lane Unitarian Mission Room, on Sunday morning and afternoon, Oct. 6, and on Sunday morning and evening, Oct. 21. The services were very well attended and greatly appreciated.

Chorlton-cum-Hardy.—The congregation of this little church are with much regret losing the aid of a zealous and much appreciated worker by the removal of Mr. J. A. Wadsworth and family from the Manchester District. Mr. Wadsworth has rendered timely and valuable services to the Sunday-school, and he has been very energetic in the endeavour recently made to improve the musical portion of the regular services. At the close of the service last Sunday morning, Mr. R. C. Law asked him to accept as a token of the regard and esteem of his fellow-worshippers a parcel of books, together with an accompanying letter, which was read from the pulpit. Mr. Wadsworth, in thanking the congregation, expressed his regret for the unavoidable severance that was taking place.

Clifton.—A most successful At Home was held on Oct. 19, at the Redland Park Hall Parlour, in connection with the opening of the Literary and Social Union's Winter Session. There was a large gathering, and a particularly attractive musical programme, to which friends belonging to other communities than our own were prominent contributors; altogether the evening was most bright and enjoyable. A Young People's Class of Religious Instruction has been started by the minister, and it is hoped that the satisfactory numbers attending the first of these meetings will be maintained. A Congregational Library is in process of formation, and will be opened early in November.

Crumlin, co. Antrim.—On Friday evening, Oct. 9, the Harvest Festival was held, a good congregation being present, including representatives of various denominations. The Rev. W. J. Davies, of Mount Pottinger, was the preacher. The offertory was devoted to benevolent purposes. On Sunday evening the services were conducted by the pastor, the Rev. J. Hall, when there was again a good congregation. On both evenings the Day Scholars' Choir, under Mrs. Sloan gave valuable assistance.

Darlington.—The anniversary services were held at Unity Church on Sunday, Oct. 7, when members and friends gathered in goodly numbers to listen once more to the voice of their old minister, the Rev. J. H. Weatherall, of Carmarthen. On Monday evening the soirée took place, among the visitors being the Rev. Frank Walters, of Newcastle, and Miss Lucas, of Harrogate. A public meeting followed, under the genial presidency of Mr. Cox Walker, who, in his address, gave a *résumé* of twelve months' work, and alluded more particularly to the sale of work the lady members held in the early part of the year, when the sum realised was more than sufficient to meet the cost of repainting and repouting the whole of the building. Interesting addresses were given by the Rev. J. H. Weatherall, the Rev. Frank Walters, and Miss Lucas.

Derby.—Successful Harvest Festival and Anniversary Services were held on Sunday at Friargate Chapel, conducted by the Rev. J. Birks, F.G.S. A children's service in the afternoon was conducted by Mr. Councillor W. G. Wilkins.—On Monday the annual congregational tea-meeting was held, and was largely attended. After tea in the upper schoolroom, the friends assembled in the lower schoolroom, where the pastor presided. Addresses were delivered by the Revs. J. K. Smith, of Belper; W. Lindsay, of Nottingham; and Mr. Charles Wibberley, late of Buenos Ayres, now of South Africa. A programme of vocal and instrumental music was furnished by Mr. S. N. Cox during the evening, and the meeting closed with the usual vote of thanks, proposed by Mr. S. D. Hall, seconded by Mr. G. Kitching.

London: Peckham.—The Rev. J. M. Whiteman, formerly minister at Avondale-road, is to lecture in the schoolroom on Friday evening, Nov. 2, on "The Black Spot on the Mersey," illustrating his address with numerous lime-light views. Mr. Whiteman has been engaged until recently as one of the missionaries at North-end Domestic Mission, Liverpool, and his experience of life among the Liverpool slums should form the nucleus of an interesting and telling address.

London: Wood Green.—Sunday last was the ninth anniversary. Dr. Mummery preached in the morning on "Our Faith," and the Rev. W. Copeland Bowie, in the evening, on "The Message of Unitarians to the Present Age." On both occasions the Hall was fairly well filled by friends who enjoyed the services, and felt it good to be there.

Rochdale.—The Mayor-elect of Rochdale is Mr. Alderman Topper, treasurer of the Unitarian Church.

Saffron Walden.—On Sunday evening, at the close of the sermon in the General Baptist Chapel, the Rev. J. A. Brinkworth gave a brief address upon some of the scholars of the Sunday-school, from whom he had recently received letters, especially from South Africa and China, and made more direct reference to Edward Hagger, then in the chapel, a Marine returned from China wounded, but making good progress towards recovery. He then handed to Mr. Hagger a beautiful copy of the Variorium edition of the Bible, containing all the newest aids, and upwards of 200 photographs, with an inscription stating that it was the gift of his Sunday-school teacher and pastor.

South Wales Postal Mission.—At a meeting of the South Wales Postal Mission, held at Merthyr Tydfil Oct. 15, in connection with the quarterly meeting of the South-East Wales Unitarian Society, a resolution was unanimously passed, expressing regret at the impending departure of the Rev. Dr. Griffiths from the district, and thanking him for his guidance as President, and the interest he had taken in the work generally. Mr. George Carslake Thompson has kindly consented to be President for the year ending October, 1901.

Stalybridge.—On Sunday last the annual sermons of the Sunday-school took place, the preacher being the Rev. Dr. L. de Beaumont Klein. There were large congregations morning and afternoon, and in the evening the church overflowed, and several people were unable to gain admission. The scholars, trained by Mr. Evan Greenwood, sang several hymns. It was expected that there would be a great falling off in the collections, as the cotton mills are working short time; but the committee were gratified to find they exceeded the amount collected last year.

Taunton (Resignation).—The Rev. Jeffery Worthington, B.A., having intimated his intention of resigning his position as minister of Mary-street Chapel, the congregation at a special general meeting, recently held, resolved that while feeling deep regret at being obliged to accept his resignation, they desired to place on record their deep sense of Mr. Worthington's efforts as a minister, and of his kindness and generosity during the seventeen years of his ministry.

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DEATHS.

Davies—On the 21st Oct., at Park View, Gateshead, Elizabeth, the wife of David Davies.

Howell—On the 20th Oct., at 4, Carlton-terrace, Milton-road, Edge-lane, Liverpool, Eliza J. Howell, in her 70th year, widow of the late William Howell, of Elm Vale, Fairfield, Liverpool.

Staples—On the 19th Oct., at 10, Somerset-street, Kingsdown, Bristol, after long illness most patiently borne, Alice, beloved and only child of the late John Staples. Friends will kindly accept this the only intimation.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

OUR CALENDAR.

SUNDAY, October 28.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 7 P.M., W. H. Shrubsole, Esq., F.G.S.

Blackfriars Mission and Stamford-street Chapel. "Citizen Sunday," 11 A.M., "Loving and Serving"; and 7 P.M., "Citizenship of no Mean City," Rev. Frederic Allen. Monday, Oct. 29, at 8.15 P.M., Electric Lantern Lecture, by Rev. Frank Freeston, "Old Father Thames," a picture pilgrimage from Oxford to London.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. Brooke Herford, D.D., "Temperance, and its Legislation," and 7 P.M., Rev. Edgar Daplyn, "Social Work of Christianity." Minister's Class for Children, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. Morgan Whiteman.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M., Rev. Alexander Farquharson, "What is a Hero?" and 7 P.M., Rev. T. E. M. Edwards.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. W. J. Hawkins; and 7 P.M., Mr. E. Capelton, "Sin and Redemption."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A. Sunday School Anniversary Services. In the evening a Musical Service will be rendered by the Choir and Sunday School.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. L. Tavener.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. Alexander Farquharson, "Back to Jesus."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

Bedford, Library (side room), 11.15 A.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. David Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. Bodell Smith.

Bootle, Free Church Hall, Stanley-road, 11 A.M., Rev. H. W. Hawkes, and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Bradford, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. Ceredig Jones, M.A.

Brighton, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M.

Deal and Walmer Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. Shakspeare.

Dover, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. Burrows.

Eastbourne Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. St. Clair.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. DAVID DAVIS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A., "Makers of the Century. III. The Statesman: William Ewart Gladstone."
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Bible of Unitarians."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.
RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. D. AMOS.
SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
YORK, St Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Oct. 28th, at 11.15, Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Oct. 28th, at 11.15.

PULPIT SUPPLY. — The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

COLLEGE CHAPEL, STEPNEY GREEN, E.

On THURSDAY, Nov. 1st, at eight o'clock, CONGREGATIONAL SOCIAL GATHERING. Address by LUCKING TAVENER, "Florence the Cradle of Art" (with limelight illustrations).

Friends from other congregations welcome.

UNITY CHURCH LITERARY SOCIETY.

The OPENING LECTURE of the above Society will be given on THURSDAY EVENING, Nov. 1, 1900, in the Schoolroom of Unity Church, Upper-street, Islington, by Dr. G. DAWES HICKS, on "*The Moral Problem of Goethe's 'Faust.'*" Chair to be taken at 8. Friends invited.

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NOTES OF THE WEEK.

WE are grieved to see in the last number of the *Christian Register* which has reached us a brief announcement of the death of Dr. Charles Carroll Everett, Dean of the Harvard Divinity School, and senior Editor of the *New World*. Dr. Everett, who was seventy-one years of age, passed away in the night of Tuesday, Oct. 16, at his home at Cambridge, Mass. In this week's *Christian World* there is also a note concerning Dr. Everett, from which the following is taken :—

Professor Everett has been for some twenty years in the chair which he adorned equally by ripe learning and spiritual character. In his earlier years he had been professor of modern languages in Boudoin College, Maine, and subsequently minister of the Independent Congregational Church at Bangor, Maine. In his professorship of theology he gave full emphasis to the old saying, *Pectus facit theologum*, and students learned to correct a one-sided intellectualism by recognising the rights of religious feeling. Spiritual values were to him the supreme values. The vacancy created by his death is one not easy to fill.

In the autumn of 1893 Dr. Everett was in this country and took part in the proceedings at the opening of Manchester College, Oxford. We hope to be able to give next week some further account of a life remarkable for its gifts and influence.

THE third of Mr. Carpenter's lectures on "The Bible in the Nineteenth Century" was given at Essex Hall on Tuesday evening, and in spite of the most unfavourable weather was very well attended. The chair was taken by the Rev. W. G. Cadman, of Mansford-street Church and Mission. The subject of the lecture was "The Gospels and the Origin of Christianity," to be followed by two lectures on "The Gospel Question,"—"The Synoptics" next Tuesday, and on Tuesday week "The Fourth Gospel" being dealt with. Mr. Carpenter referred to the attitude of eighteenth-century scholars in Germany towards the Old Testament, and their application of the same methods to the New, and having described the crude rationalism of Paulus, early in the present century, passed on to deal more fully with the more discerning criticism of which Baur and Strauss were the leaders. But it was not enough, he said, to show what different tendencies of religious life had been at work to produce the literature of the New Testament, they must ask what it was produced the Gospel, and in answering this question he described the "Lives" of Jesus, by Ewald, Renan, Strauss, and finally "Ecce Homo," concluding by quoting in contrast the judgment of Lord Shaftesbury and Mr. Gladstone on that remarkable book.

AN event of the utmost importance in the religious history of Scotland took place at Edinburgh on Wednesday, when the Free Church and the United Presbyterian Church completed an act of union, and formed a new "United Free Church of Scotland." Of the two bodies thus uniting, the Free Church, which had its origin in the great secession of 1843, under the leadership of Chalmers, is the stronger, having considerably more than a thousand churches throughout Scotland. The United Presbyterian Church was formed in 1847 by the union of the old Secession Church of 1733 and the Relief Church of 1761, having now something under six hundred churches, if our figures are correct. Thus various streams of religious life are now united to form one great Church, by which both the parishes throughout the country, the theological colleges and other institutions, will be immeasurably strengthened.

AN attempt at union was made thirty years ago and failed, but the matter was reopened in 1897, and to Dr. Rainy, Principal of the New College, Edinburgh, the one survivor of those who made the previous attempt, and for many years the leader of the Free Church Assembly, the chief credit of the present happy issue is now generally attributed. In recognition of his commanding influence he was on Wednesday unanimously elected the first Moderator of the General Assembly of the new church. The consent of the U.P.'s to the act of union was unanimous. In the Free Church there was some opposition, and when the final vote was taken in their Assembly the dissentients numbered 27 against 643. The remnant which stands out from the Union will therefore be very small, and is said to be chiefly in distant parishes in the Highlands.

FOR the completion of the Act of Union a great hall had been erected on the open space of Waverley Market, to accommodate some six thousand people. The representatives of the two Churches met early on Wednesday morning at their respective headquarters in Edinburgh, and led by their Moderators, Dr. W. Ross Taylor, of the Free Church, and Dr. Mair, of the United Presbyterians, walked through the streets in procession, two abreast, until the two streams met, and after salutation formed a united procession, led by the two Moderators, and walking four abreast to the hall of meeting. There an immense gathering was awaiting them, among those belonging to other Churches present during the proceedings being Lord Rosebery and Lord Aberdeen, Dr. Fairbairn and Dr. John Watson (Ian Maclaren), Dr. Parker, of the City Temple, and Dr. Cameron Lees, of the Church of Scotland. The Moderators and other officials took their places in solemn silence, and after prayer Dr. Murray Mitchell, the oldest minister of the Free Church, and one who took part in the disruption of 1843, moved the adoption of the Act of Union. This was seconded by Dr. Henderson, an ex-Moderator of the United Presbyterian Synod, and carried, the whole Assembly rising and cheering.

The Moderator of the Free Church then said,—In the presence of our Divine King and Head of the Church, and with the concurrence of the whole Free Church, I declare the act of union finally adopted, and that the Free Church of Scotland and the United Presbyterian Church are now one Church of Christ Jesus, under the designation of the United Free Church of Scotland. Let us praise God by singing a part of the 72nd Psalm.

The lines of the psalm beginning "Now blessed be the Lord our God" were then sung by the vast assemblage.

Dr. Ross Taylor, continuing, said,—I have now the high privilege, in the name of the Free Church of Scotland, to offer you, honoured brother, as Moderator of the United Presbyterian Synod, the right hand of fellowship in token of the happy union now formed betwixt the two Churches.

Dr. Mair.—I have equally the high privilege, in the name of the United Presbyterian Church, of offering you, honoured brother, Moderator of the General Assembly of the Free Church of Scotland, the right hand of fellowship in token of the union now happily consummated between our Churches.

Dr. Ross Taylor.—And may the Three in One, God the Father, Son, and Holy Ghost, richly bless the United Free Church of Scotland.

Dr. Mair.—And make it a blessing to Scotland and the world and a glory to our Lord and King. Amen.

Dr. Taylor.—Amen.

THE Act of Union was then signed by the Moderators of the two Churches amid loud and prolonged cheers. On the motion of Dr. Mair, seconded by Lord Overtoun, Dr. Rainy was unanimously elected Moderator of the first General Assembly of the United Free Church of Scotland, and being ushered into the hall was greeted by Dr. Ross Taylor, and was received with great acclamation. The new Moderator then delivered his address, in the course of which he said:—

Into both of the Churches now united there flowed together various streams of Scottish church life, each, with whatever failings, exhibiting a history of notable fidelity, patience, and sacrifice, and each maintaining substantially the same ideal of the Divine life in human souls. All of them had found, sooner or later, that the truths they cherished and the ends they sought could be better served by enlarged fellowship than by solicitous separation. So they came together. Out of this union would come, he trusted, in the end, though he did not know how it was to come, a larger Presbyterianism for Scotland, devoted to the advancement of Our Lord's Kingdom, very friendly, he hoped, to the civil authority, very serviceable to the welfare of the nation, but free from temptations and the risks of a statutory connection with the State.

At a subsequent stage of the proceedings the Earl of Aberdeen, who is an Elder of the Church of Scotland, being called upon, referred to another union he had witnessed, of the Presbyterian Church in Canada, and as to the proceedings of that day, said he rejoiced in that great step to union, for he was one of those who hoped that there was still a better time to come.

THE death is announced of the venerable Frédéric Godet, a distinguished Swiss theologian, and leader of an Evangelical secession from the National Church. Dr. Godet passed peacefully away in his home at Neuchâtel on Monday morning, at the age of eighty-eight. Born at Neuchâtel in 1812 he studied at Berlin and Bonn, being a pupil of Hengstenberg, Tholuck and Neander. He was ordained in 1836, but then became for some years tutor to Prince Frederick William of Prussia, afterwards the Emperor Frederick. In 1844 he entered on pastoral work in his native town, and six years later was elected Professor of Theology and New Testament Exegesis and Criticism in the Neuchâtel Theological College. He was the author of well-known commentaries on the Gospels of Luke and John, and on the Epistles to the Romans and Corinthians. He was still engaged on an "Introduction to the New Testament" at the time of his death.

ON Thursday of last week, Oct. 25, being the received date of the death of Chaucer, five hundred years ago, a memorial window to the poet was unveiled in St. Saviour's Church, Southwark, which is near the site of that old inn from which the Pilgrims started on their journey to the shrine of St. Thomas, as Chaucer records in his prologue to his "Canterbury Tales." The window itself is not specially remarkable. It is a plain lancet in the north aisle of the nave, opposite the more elaborate window which commemorates Shakespeare and Spenser, and next to the tomb of Chaucer's contemporary, Gower. On the other side of the tomb is a window in memory of Bunyan, and another is reserved for Richard Baxter, but has not yet been given. The Chaucer window, which is a private gift, and commemorates at the same time a private sorrow, shows a portrait of the poet in the upper section, but more prominently below a full-length figure of St. Thomas of Canterbury, while between is a representation of the pilgrims starting on the road. The authorities of the British Museum have also marked the five-hundredth anniversary of the poet's death by an interesting exhibition in the King's Library of Chaucer MSS. and books. There are several fifteenth-century MSS. of the "Canterbury Tales" and other of Chaucer's works, and the printed editions have an added interest as beginning with Caxton's first edition of the "Tales," printed in 1478, the year after he set up his press at Westminster, and therefore one of the first English books to be printed. The series includes also Furnivall's Six Text edition, printed in 1868 for the Chaucer Society, and the magnificent Kelmscott edition of 1896, illustrated by Burne-Jones, and decorated and printed by William Morris. Even those who know little else of Chaucer and his delightful "Tales," and only vaguely honour him as first in the great line of English poets, whose language is our own, should take some trouble to be familiar with the company of his pilgrims, and especially with his poor parson and his Oxford scholar:—

A Clerk ther was of Oxenford also,
That unto logik haddë longe i-go.
As lenë was his hors as is a rake,
And he was not right fat, I undertake;

. . . . .

Sownynge in moral vertu was his speche,
And gladly wolde lerne, and gladly teche.

A good man was there of religioun,
And was a pourë Persoun of a toun;
But riche he was of holy thought and werk,
He was also a lerned man, a clerk
That Cristes gospel trewely woldë preche;
His parischens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversite ful pacient;

. . . . .

A bettre preest, I trowe, ther nowher non is.
He waytede after no pompe and reverence,
Ne makede him a spiced conscience,
But Cristes lore, and his apostles twelve
He taughte, but first he folwede it himselve.

WE quoted recently from the letters of Dr. Martineau to Mr. B. B. Wiley, of Chicago, printed in this month's *Atlantic Monthly*, and now add the following further passages from the correspondence:—In March, 1883, Dr. Martineau wrote hoping that his friend had come across Mr. Thom's "Laws of Life after the Mind of Christ," then recently published, "a book belonging to the very highest rank of religious literature, and, in my judgment, as much superior to all that this age has produced of that kind as the Gospel is superior to the Law. For depth of moral insight, tenderness of affection, purity of devotion, and just courage of rebuke to wrong and sin, with delicate freedom from exaggeration and from one-sided sympathy, it seems to me to stand alone. And it is as graceful and charming in form as it is rare and rich in its contents. For years I have been pressing him to publish, and at last we have prevailed against his modest reluctance." And in the following January he wrote: "I felt sure from the first that Mr. Thom's volume, 'The Laws of Life,' would find a just appreciation with the best part of your reading public; and the longer it is known, the higher will be its place. To me it seems almost a unique book in religious literature, and one which opens precisely the view of thought and affection most needed to develop the best possibilities and evade the greatest dangers of character in our age."

IN the last letter, dated Oct. 18, 1892, from The Polchar, Aviemore, Dr. Martineau tells of his great interest in revisiting Dublin, where he had been on occasion of the Tercentenary of the University, to receive the honorary degree of Litt.D., after an interval of sixty years from the time of his residence there. He then goes on to another subject:—

As Commissioner for the British section of your World's Fair in its department of philanthropic work, and more especially *women's* work, the Baroness Burdett-Coutts applied to me for information respecting English Unitarian institutions and labours under these heads. The very inquiry is a satire upon our intensely sectarian life; assuming as it does that all our charities are done denominationally; and that to survey them all without counting any twice over, you must find an enumerator for every kind of Church, and add up all the lists delivered in. I could only reply that it was the inherited and personal habit of our people to look on the social compassions and Christian sympathies which give birth to hospitals, schools, reformatories, rescue missions, and every form of philanthropic effort, as of universal obligation, civic and human: we never thought of going apart and setting up for ourselves, as an exclusive theological party, spheres of action equally open and equally congenial to the conscience and affections of others. On the contrary, we worked with our fellow-citizens, irrespective of creed, wherever we could; and did nothing alone, except where we must. The result of this catholicity necessarily is that, while our fellow-worshippers contribute probably their fair proportion of labour, thought and revenue to the philanthropic total of English life, we have little to show in the way of sect benevolences, and should be wrongfully judged by their statistics. And so of *women's* work. With small exception, there is no difference between men and women in the incidence of charitable duty; and *joint action* in it is, in our opinion, essential to its best spirit and efficiency. On these grounds I declined to act as reporter for the Unitarian beneficences.

In the concluding paragraph of this last letter of the correspondence Dr. Martineau said: "The year is closing solemnly upon us. Your beloved Whittier has left the world whose sins he so boldly rebuked, and whose sorrows he so sweetly soothed. And now our noble Tennyson has taken his wealth of soul away from us; and no one remains who can tell us how its pathetic griefs and doubts and faith have risen into a majestic joy."

WE referred recently to a reproduction in the October *Bookman* of a drawing of Dr. Martineau by Mrs. Basil Martineau, which was exhibited in this year's Academy. We are glad now to hear that photographs of this drawing, in "silver" or "platinotype," size 5 in. by 4 in., price 3s. 6d. each, post free, can be had on application to Mrs. Martineau, 3, Eldon-road, Hampstead, N.W.

RELIGION IN ENGLAND DURING THE CENTURY.

V.

THE third and concluding article on the Church of England by the Rev. E. W. Lummis, we are obliged to hold over until next week.

THE CHURCH OF THE SPIRIT.

BY THE REV. FRANCIS GREENWOOD PEABODY.*

III.

"When he, the Spirit of truth, is come, he shall guide you into all truth."—John xvi. 13.

WHAT, then, we go on to ask, are the marks of this Church of the Spirit, and what are the special duties of those who shall enter its communion? The Church of the Spirit, one must answer, is first of all a living church; and a living church, like all other living things, is marked by growth, progress, change. Fixity is not a sign of life and power, but of sterility and death. "There is nothing so destructive," said Thomas Arnold, "because so contrary to nature, as the strain to keep things fixed"; and, as one looks across the Christian world to-day, and sees the intensity of this strain to keep things fixed, he is moved, not by a sense of satisfaction that the strain is to snap, but by the pathos of this destructive and hopeless demand for fixity. The truth is ever revealing new aspects of itself: the truth that can move the heart must itself be a moving truth. "If God shall reveal anything to you," said John Robinson, "by any other instrument of his, be as ready to receive it as ever you were to receive anything by my ministry; for I am confident that God has more truth yet to break out of his holy word." What is this but a repetition of the Master's promise that, when he had gone away, the Spirit of the truth would come and lead men into all truth? And does not this teach us why Jesus dared to give the Spirit of the truth that other and surprising name, the Comforter? What a strange word is this—that the Spirit of the truth is a comforter! How uncomforting, how uncomfortable the truth often seems! How many a devout soul, how many a Christian communion, has dreaded to go on into the unknown truth, lest the truth, as it should be given, should bring no comfort! Yet this is the witness of all deep experiences of life—that the only substantial comfort to a soul or to a church is in perfect loyalty to the truth as it is given. The only comforting revelation is a progressive revelation. What comfort can it be to build one's faith on a foundation which any day may slip from beneath one's feet, to wake some morning and find that a new Biblical discovery has robbed us of our evidence of God! Stability for a church, as for a planet, is in its motion. The Church of the Spirit is a church of hope.

Again, the Church of the Spirit is a religious church. Exaggerated as it would be to speak of an irreligious church, who can deny that a great part of the energy of religious organisations is given to matters that are not religious, to the perfecting of machinery instead of the communicating of power? No church, it is true, can be delivered from the care of mechanism, no power can be utilised without machinery. Yet the aim of all well-directed skill, in the Church as in the world of industry, is to transmit the power at one's command with the least possible obstruction or loss; and the chief source of waste of power, in a church as in a factory, is in the hindering of its energy or in diverting it from its proper work. We look, once more, at the issues which consume the sessions of ecclesiastical councils; we look, indeed, at the methods we are ourselves tempted to employ as substitutes for the religious life; and how far away seems the Church of the Spirit! "What conclusions these controversies may come to," lately said a brave leader in a sorely embarrassed church, "is of no consequence: the only important thing is that they shall come to an end." And what shall bring to an end this waste of power, and make the Church of Christ a clear channel for the energy of God? It is a renewal of confidence in the witness of the Holy Spirit, a trust like that of Jesus in the Spirit of the truth. What the Church needs in its preaching and in its working is not more mechanism, or organisation, or external re-enforcement, but more confidence in its message, more consecration, more spirituality, more faith. The prayer of the present time should not be, "Lord, increase our congregations, our statistics, our income," but, "Lord, increase our faith." The Church of the Spirit is a church of faith.

Once more the Church of the Spirit is a ministering Church. By the grace of God we have come to a time when the chief interest of the world is outward-looking, generous, self-forgetting. It is the age of the social question; and the test of the Church, as of all other human organisations, must be found in its contribution to social service. But how slightly we are aware that effectiveness in social service does not proceed from the arrangements of reform! Behind all the social mechanism in which we may enlist there is a social dynamic to be secured; and the fundamental need of an age of social service is not so much for more channels of social usefulness as for more social wisdom, insight, patience and power. And from what source does this power of philanthropy proceed? It springs from the hidden sense of God, from the life of idealism, insight, vision, and faith, as the full stream which moves the modern industry flows from its secret source among the quiet hills. No graver mistake could be made than to fancy that the outward-looking activity of the present age is a detachment of its interest from religion. It is, on the contrary, a witness of religion, as the volume of the stream testifies to the abundance of its springs. Without a supply of social idealism the stream of social service soon runs dry.

Seventy years ago in the city of Boston there occurred a renaissance of practical philanthropy, which still gives to the city a leadership in social service. From one small group of closely associated friends there proceeded in those days the first illustration in this country of scientific charity through the work of Tuckerman, the first care of the blind and feeble-minded in the work of Dr. Howe, the first intelligent care of the insane in the work of Dorothea Dix. But whence came the spiritual power which poured itself through these channels? It came from a person who was neither a reformer nor agitator nor practical leader, but a preacher, a thinker, a seer. Dr. Tuckerman was a lifelong intimate of William Ellery Channing. Dr. Howe was within the inner circle of his friendship. Miss Dix was one of his own household. The new philanthropy was the witness of a new religious force. Behind its wisdom and devotion lay a new faith in the worth of the human soul. Was this an unusual relationship in the history of social reform? On the contrary, it is illustrated by each transition in the history of social progress. Behind the liberty of Florence stood the prophecy of Savonarola; behind the *Innere Mission* of Germany was the piety of Francke and of Wichern; behind the social movement of the Church of England was the philosophy of Maurice; behind the new philanthropy of Boston the inspiration of the gospel of Christ through the preaching of Phillips Brooks. Thus it always has been; and, if in any congregation to-day one observes a new stirring of healthy-minded social service, he may be sure that back of the sense of the human need there is a personal source of faith and courage, like a throbbing engine communicating spiritual power. More than all, and behind all, is the new birth of philanthropy which proceeded from Christianity itself. It was an epoch hardly less marked in its thought of man than in its thought of God. The "Caritas" of the Christians had a scope and quality which the "Prodigalitas" of the Roman world never knew. Yet more extraordinary than Christian philanthropy itself was the origin of this new love of man. Jesus was not a reformer or organiser or social agitator; he was a prophet, a revealer, a mystic, a seer. Yet from his vision of the love of God issued the new summons to the service of man. "For their sakes," said Jesus, in perhaps his greatest statement of his mission, "I sanctify myself." "For their sakes,"—that is the end toward which the Christian life proceeds, the end of generous service. "I sanctify myself,"—that is the beginning from which the Christian life proceeds, the dynamic of personal consecration. The disciple of Jesus Christ sanctifies himself for others' sakes. The Church of the Spirit is a church of love.

And what then, finally, is this living, praying, ministering Church—this Church of hope and faith and love? What is it but organised religion as Jesus desired that it should live and do its work? With what a mighty hope he viewed the movement of the world, white as he saw it for his harvest, safe as he felt it to be in the guidance of the Spirit of the truth! With what a supporting faith he turned from all other ways of power, and trusted the dynamic of holiness! With what an individualised love he gave himself to the life of service, not to be ministered unto, but to minister! Jesus was the most unfaltering of mystics. His spirit dwelt in habitual and unhindered communion with the Spirit of the truth. "I and my Father," he said, "are one." But it was not the sickly mysticism of self-centred meditation: it was the healthy mysticism which utters itself in self-effacing love. "Jesus Christ," says the book of Acts, "went about doing good," God having "anointed him with the Holy Ghost

* The third part of a Sermon preached on occasion of the seventy-fifth anniversary of the American Unitarian Association, at Boston, May, 1900.

and with power." It was the power of the Holy Ghost which made him able to do good. The Church of the ministering Spirit is the Church of Jesus Christ.

And we, who have our humble part in the inheritance of this lineage of the Spirit; we, for whom the way of direct communion with God has been swept clean of obstruction; we, to whom the language of the devout life in all the ages is a not unfamiliar tongue; we, who instead of purchasing with a great price this freedom are free-born members of the church of the Spirit—what pledge have we to make to-night but of a better loyalty to the Church that moves and prays and ministers—the Church of hope and faith and love? How slight has been our service, how imperfect our attachment to this supreme vocation! How preoccupied have been our minds with mechanism, and how low has run our stream of power! Yet how plain it is that all the forces of spiritual vitality in the present time conspire to direct us where we ought to go! The noise of controversy and the discord of dissent are hushed when the Spirit of truth, the Comforter, comes. The revolving eddies of the age are helpless to detain a Church, when it feels beneath its life the main current of the life of the Spirit. The future welcomes the Church of the Spirit, as a strong breeze comes up out of the sea and swells the sails that have been long becalmed; and the Church which gives itself to that persuasion of the Spirit, coming as the wind comes, viewless, but full of power, is borne on like a vessel that heads at last upon her proper course. The restlessness of her crew is still as they hasten to their new obedience; and they sing together as they trim their sails—

Why labour at the dull mechanic oar,
When the fresh breeze is blowing,
And the swift current flowing,
Right onward to the eternal shore?

THE OLD AND THE NEW.*

BY THE REV. JOSEPH WOOD.

"*Ye shall eat old store, and bring forth the old because of the new.*"—*Lev. xxvi.* 10.

AMONG the crowd of thoughts suggested by the glorious days of harvest, there is one in the background which we might bring to the front with a good deal of profit—namely, the inexhaustible plenty and ever-continued fruitfulness of the earth. Did you ever consider how all man's wealth comes out of the earth, how God's great gift to man which includes all others for the outward life is the earth, how the earth is humanity's cruse of oil which is never dry and barrel of meal which is never empty? And we need not wait for harvest to have this borne in upon us. If we have the open eye, the busy street will serve our purpose almost as well as cornfields and orchards, the granary and the mill. Dr. Johnson, no great lover of the country, when asked to take a walk, replied: "A walk? there is no walk like that down Fleet-street." Well, Fleet-street will suit us admirably, or any other street where there are shops, trades, and factories. What are all these shops filled with? The two cardinal wants of human beings—food and raiment. Food in its plainer or daintier forms; raiment of endless colour, texture, use and ornament. All the familiar things of man's life come out of the earth, not only corn and wine and oil, but iron, copper, jewels, gold and silver, the fire in our grates, the pigments and canvas of the artist, the violin of the musician, the soldier's rifle, all noble buildings, trains and steamships, all finally have the earth for their mother. The earth it is which feeds the people, clothes the people, adorns the people, employs their labour, calls forth their skill, gives them all their wealth. All this the earth has been doing ever since man first appeared upon it. We have taken out of the bosom of the earth, for thousands of generations, countless treasures, and still the earth is full of bounty and pours of her abundance into our laps. How many harvests have been reaped, and yet the earth never yielded so much to man's labour as she does to-day. Harvest treads hard upon the heels of harvest. The earth is scarcely stripped of corn and fruit before it bursts again into leaf and bud.

This is the thought of our text: "Ye shall eat of the old store, and carry forth the old from your barns to make place for the new." It is a picturesque way of saying that before the stores of one harvest are exhausted another shall have given its fruit. All through the winter, spring, and summer the granaries shall yield supplies. And when the new wheat comes there will still be some of the old in store, and men will have to bring it forth, to empty their barns that room may be found for the fresh supplies which the blessing of God has sent. The same idea of superabundant yield is given under another form in verse 5: "Your threshing shall reach into vintage, and vintage shall reach unto the sowing time, and ye shall eat your bread to the full." One is at once reminded of the striking words of Amos: "Behold the days come, saith the Lord, when the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed." The harvest of corn is hardly finished before the harvest of grapes begins, the grapes are scarcely pressed in the vat before the olives are ready. One blessing follows another with unbroken continuity; harvest succeeds harvest so rapidly that the remains of one have to be brought out to make room for the next.

It is no dull analogy which makes us see in the seasons of Nature images of human life. It is no mere dream of the poet that the external world is fitted to the mind. Cloud and sunshine, seed-time and harvest, the stages of growth, the shepherd's care, the loveliness of the lilies, the falling sparrow—all these are, that they may furnish the soul of man with pictures and parables by which to set forth and speak of the inner life.

The outward form is not the whole,
But clearly has been moulded
To image forth an inward soul
That dimly is unfolded.

So we apply the phenomena of harvest to the higher region of our spiritual experience. For my purpose to-day I take the hint and the suggestion I find in our text, "Ye shall eat the old store and *bring forth the old because of the new*," as indicating our duty towards new occasions, new ideas, new duties, new conceptions of truth and life. We have sometimes to bring forth what remains of the old that we may receive the new. And it is not always easy or pleasant to accept the change. Men and churches, communities and institutions naturally cherish the old and part from it with reluctance. But when a new harvest is at the door the old must be brought forth and set aside, with thankfulness, indeed, that it did so much for us, but also with joy that fresh stores are adding to our wealth.

We all get endeared to the old—old employments, old habits, old opinions, old creeds, old social conceptions; old things become very precious to us just because we are so familiar with them, and because in other days they nourished our life. But things which have had their day must now give place to newer thoughts and newer ideals, and the new ways of an advancing age, and another set of conditions. In their day these old things were good; we lived by them, we ate of their store; but a new harvest waits for us, and we must bring forth the remnants of the old that are beginning to be stale and musty.

How many a man finds by painful experience, by loss or decay of trade, that the old methods of doing business which once sufficed are now out of date. The manufacturer must bring forth his old machinery and sell it for scrap iron that new inventions may take its place; the merchant must discard many an old tradition that he may adapt his business to the new age.

There are new social ideals which compel men to bring forth and put aside those which prevailed in their youth; there are new relations of classes, new conceptions of the place of employers and employed, new notions of the rights of children. Everybody can see, however much many may deplore it, that the old attitude of parent to child and of child to parent is rapidly passing away. Much of the old authority on the one hand, much of the old deference on the other, have disappeared from family life. It is a change which, no doubt, has its perils, yet on the whole it leads to freer, healthier, manlier life. But how reluctant men are to acknowledge it. You remember how the father of Elizabeth Barrett forbade her marriage with Robert Browning, and how, when it was accomplished without his leave, he shut his door upon his daughter, and never spoke to her, wrote to her, or saw her again. He could not see that she had a right to her own life and to live it in her own fashion—that she was an independent being. His family revolved around *him*; all must be subject to his will and consult his convenience. His daughter was his own private personal property. That is an extreme instance, it is true, but it represents a class of men who cannot recognise the great change which has come over family life, and who cling to the old conceptions when new ones are at the door.

So it has been and will be with the history of religious thought in the record of man's spiritual progress.

What a substitution of the new for the old was there at the coming of Christ. The old narrow customs of Judaism gave way to the new principles of Christianity, the old rules of conduct to new ideals of character, the old local worship of God and the old idea of a special sanctity in the Jerusalem temple to the broader conception of a God everywhere to be found, everywhere to be worshipped, and of every place as hallowed ground.

* A sermon preached in Upper Chapel, Sheffield, on Thursday, Oct. 18, in commemoration of the Bicentenary of the Chapel.

Or what a substitution of the new for the old was there at the Protestant Reformation. The old authority of the Church gave way to the new authority of the Bible, the old priestly guidance to the new idea of private judgment and individual responsibility.

Judaism had been a harvest which fed the spiritual life of the world for ages. But at last it gave way to something better. Romanism had filled the barns and supplied man's ethical and religious wants in many lands. But then came a new light and a new truth, like a fresh harvest.

Think you that there is no more to learn, no more to unlearn, or that the Reformation was God's final word about Religion? Think you that there is no new light to receive, no old lamps to discard for new, no new harvest for the necessities of a new world?

For it is a new world in which we live. In a measure, of which few of us dream, "Old things have passed away, all things have become new." It is not only that we have new means of locomotion, new methods of business and new processes of trade. Nor is it only that we have new populations thronging around us, new notions of political rights and duties; that science has founded a new empire; that the world is full of a new wonder; and that society is instinct with new ideas and thrilling with a new vitality. The change which marks our time is far more radical than the ordinary expansive and progressive movement which follows the advent of each young generation. There is a sense in which all things pass away and many things become new as each phalanx of the human army passes forth into the world. The young age is always revolutionary. Society is always casting its skin, with more or less of sickness and sadness. Nevertheless it comes forth in due time with fresh vigour and a braver dress. But the great changes of the nineteenth century are far more revolutionary than the world has known since the introduction of Christianity. Mr. Balfour, in his address on "The Nineteenth Century," delivered before the University of Cambridge, tells us that "No century has ever seen so great a change in our intellectual apprehension of the world." He asks us to construct an imaginary conversation between a man of science who lived a century ago and one who lived two centuries ago—say, between Priestley, who died in 1804, and Hooke, who died in 1703. We should find that the speakers met on equal terms. Nothing had happened during the hundred years that separated them to make their language strange to each other. But imagine Priestley brought to life and holding a conversation with some modern man of science, and a very different state of things would present itself. Their ideas, their philosophy, their very language would be different.

It is not simply [says Mr. Balfour] that this century has witnessed a prodigious and unexampled growth in our stock of knowledge, for new knowledge might accumulate without end, and yet do no more than fill in, without materially changing, the outlines already traced by the old. Something much more important than this has happened. Our whole point of view has altered. The mental framework in which we arrange the separate facts in the world of men and things is a new framework. We not only see more, we see differently. It is not too much to say that for us, in the year 1900, the world considered as a pageant, slowly unrolling itself through the ages, is a wholly different world from that which presented itself to the imagination of our forefathers 100 years ago. I am not sure that it would be too much to say that in this particular we differ more from them than they differed from the Babylonians.

It was not to be expected that the Churches and theology would escape the revolutionary changes of our times. They also have come up for judgment and revision. The new science, the new criticism, the new methods of interpretation, the new uprising of Democracy, the new sense of Humanity, have conspired to put the old creeds into the melting pot, and to give religion a new and more adequate expression. We say this without any disparagement of the old. The old was once the new; men were nourished by it as by an abundant harvest; it bred stalwart souls, men of bone and sinew; but now God speaks to us in another of His "divers-ways," and brings a new harvest to our doors.

But, alas! men often go on clinging to old things after they have become musty by long lying in the granary, and when room is wanted for the new fruit gathered in from the fields of God. There is many an old doctrine of theology, many an old tradition of the Church, which is no longer fragrant and life-giving, but is fit only to be cast out of the minds of men and the structure of the Church. The Church is called to sweep out the remains of much that is old, the poor remnants of old time harvests, in order to take in the new blessings, the fuller knowledge, the larger science, the finer social obligations of our day! What is this folly which fetters the Church of God with the archaic formularies, confessions, and articles of the past? I am amazed at the way in which men and churches are sweeping in the corners and bins of the barn for seeds and relics from the past—always going *back* for their ideas of doctrine, of religion, of church life and the conduct of worship—back, some of them, to the sixteenth century, and some to the fourth, and some to the apostolic age. How musty are many of these old things on which men were once nourished—auricular confession, priestly pretensions, sacerdotal claims, the virtues of incense! How musty are many of the doctrines of the Reformation, the infallibility of the Bible, substitutionary atonement, eternal torment, a material hell, total depravity, election! Men are afraid of the light which shines to-day. The present terrifies them. Back they go to the past. One thinks he can find in Luther the perfect and final theology; another swears by Tertullian; another is anxious to know whether Paul was a Trinitarian or a Unitarian. Surely such anxious retrospection would not be thought a healthy symptom in any other sphere of life! Life looks onward, not backward, and the man does not pride himself exactly on being the same as the boy. An institution is healthy not as it lives on its past, or tries to reproduce the glories of other days, but in proportion to the confident freedom with which it adapts itself to meet new conditions. The old is brought forth that place may be found for the new. We mourn over our failures, and God knows they are many and sad. And we think we can mend them by going back to old orthodoxies. We remember the once glowing vitality of our churches, and compare it with their present conditions, wondering how we can bring back the successes of the past. Brothers, we never can bring back past successes. It is in appreciation of the new time with its new needs that we must lay our plans. "Wilt thou not at this time restore the kingdom again to Israel?" said the apostles, still with their gaze riveted on what the kingdom had been in the olden time. It was a wistful, pathetic prayer. But it could not be. The disciples, failing to understand the new time and the new principles by which to mould it for God, hoped for some revival of the glories of Elijah and David. "Wilt thou not restore again the kingdom to Israel?" It was a prayer unfulfilled in the way they expected, but in a nobler way, and in a way they had not conceived, gloriously fulfilled. For that most amazing kingdom, which was not, indeed, restored to Israel, but opened and made free to all the world, was slowly established by the labours of these very men when once it dawned upon them that the past could never be restored. And the kingdom founded by them, and which was not at all what at first they had looked for, was grander far, more glorious in its sway and power than any restoration, such as they pictured, of the old Israelite throne. It was a larger, deeper task to which they were called than any restoration—to shape a new world, to bring in a new heaven and a new earth.

Oh, what failures they met with, what checks and disappointments, what losses and sorrows! The new kingdom did not start up in a night like some magical palace. Things did not prosper easily. At times there was no progress at all, but only decline and defeat. We see these men toiling as we toil, doubting as we doubt, jarring as we jar; struggling, beaten, baffled, yet still labouring, still carried through, still moving on. The new truth did not swiftly make its way. It was preached by men who were hungry, and sick, and tired. It is our own experience. We are sore and disappointed at the slow growth of ideas; we are dismayed before the seeming waste of effort. The new truth is so long in taking hold. To us it is so obvious, so gracious, so transparent. A nobler thought of God is sown broadcast by the prophets, by a Robertson, or a Parker, or a Maurice, or a Tennyson, or a Martineau, and surely we think the harvest will soon appear in the whole land-rejoicing because of the new light and the brighter sunshine. Oh! the dreary mishaps that overtake the good hope, the failures, the bitter disappointments. Surely it were easier to restore the kingdom again to Israel than to bring this new thing to birth!

Brethren, you are elebrating to-day, with joy and gratitude, the two-hundredth anniversary of your church. From far and near friends gather to join in your rejoicing, to greet you with congratulations, to sympathise in your festival. This church, born in stormy and troublous times, has a history of which you may well be proud. Founded by strong and faithful souls long since passed away from earth, it has borne throughout its long history witness to intellectual freedom, to religious liberty and to the saving things of grace and character, looking only

in its members for the inspiration of personal piety. Here the timid have learned to be brave, here the weak have been made strong, here men gave a welcome and a home to the new truth which knocked at their door, and here the same cry has sounded in the ears of succeeding generations, "Sursum corda." May the God of the fathers be the God of the children. To-day your minds are filled with thoughts of the past—faces of dear ones whom you have "loved long since and lost awhile" gleam out upon you from these walls where they worshipped; memories of saintly souls are in your hearts; voices of past generations mingle in your song of praise. You do well to keep holy-day with music and mirth. But there is a new harvest in the field, a new time at your doors, a new world, which your fathers knew not, with new needs and new ideals, waiting for your ministry. Even churches like this are apt to be content with the old ways, the old traditions, the old controversies, the old conceptions of church life and effort—the stale remnants of other harvests. You also are called to bring forth the old and find place for the new. It is not unknown that our Free Churches also are sometimes given to scraping in the corners of the barn and at the bottom of the bin for a few musty seeds left over from ancient harvests. There are those among us who fail to realise that the doctrinal controversies which seemed at one time to give our churches their *raison d'être* are now nearly all past issues. Even the Trinitarian discussion, once so active, is a pale ghost of its former self. The stream of thought and inquiry has swept by the things that were vital half-a-century ago, and left them high and dry on the bank. We are face to face with other problems, and problems of far greater importance. It is no longer the doctrinal aspect of Christianity which is in question, but its relation to the social ideas of our day. Christianity has broken out of the old bounds of doctrine. Our Church did a noble work in simplifying and purifying the dogmas of the Church, in getting a way for a larger tolerance, in emphasising the truth that saving faith is not faith in opinion and creeds but fidelity to love and righteousness, and to the ideal of life all men see in Jesus. But new times require a new ministry. We see on every hand a wonderful thing—namely, the strenuous attempt to apply the teaching of Jesus to the problems of social welfare. Whether it be Mr. Fiske and Henry George in America, or Tolstoy in Russia, or Ruskin and William Morris in England, or Victor Hugo in France, or even such a poor creature as Marie Corelli, all have formally essayed to bring the spirit, the character, and the ideas of Jesus into touch with the actualities of life. I know that the work of Biblical criticism and doctrinal reconstruction must go on—but the new harvest waiting to be gathered in is mainly in other directions. Our strength will not be, as in the past, in our doctrinal protest. "Lord, wilt thou not at this time restore the kingdom again to Israel?" No, it cannot be. The old answered a noble purpose, but a new kingdom is before us. The many chaptered story of the human struggle for good takes on another form in the twentieth century, and it is for our churches to rise to the level of the new ideals and conditions, mingling the temper of seriousness and Christ-like sympathy with the passionate hopes of the new age for a fairer social justice. In all Christian churches, but especially in our own, the ear catches the vibrations of change and a new birth. The task of adapting Christianity not only to the new intellectual life but also to the new conceptions of social obligation is laid upon us. The world is instinct with a new interest in, a new sense of responsibility towards, our brother man. It is ours to show that in the Sufferer of Calvary there is set forever before the wondering eyes of men a type of brotherhood far more beautiful than all their dreams. The greatest epoch in the world's history since the coming of Christ is about us. New forces which for years have been swelling through innumerable channels are bursting forth for the re-fertilisation of human life and thought. New conceptions of the functions of government, new relations of the State to the individual, the idea of a community, a city, a state, as an organic whole, a real unit, a genuine being with its own character and powers, its own capacities and responsibilities—these are the waters which are flooding all lands. Or to go back to the figure of our text, this is the new store we must gather into our barns. To claim this harvest of ideas, hopes and efforts for Christ, to leaven it with the Master's spirit, to give it expression in the life of the Church, to welcome the new social aspiration after a larger and profounder brotherhood of men, to teach men to realise the greater responsibilities and the finer ethical splendours of the new social conception—this is our mission, and for this we are called upon to bring out the remnants of old harvests that we may find room for the new. These historic churches of ours are face to face with a new world. What then?

Do not crouch to-day and worship
The old Past, whose life is fled;
Hush your voice in tender reverence,
Crowned he lies, but cold and dead.

For the Present reigns our monarch,
With an added weight of hours;
Honour her, for she is mighty,
Honour her, for she is ours.

Noble things the great Past promised,
Holy dreams, both strange and new;
But the Present shall fulfil them—
What he promised, she shall do.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

A Napoleon of the Press. By Maria Connor Leighton. 6s. (Hodder and Stoughton.)

General Sir Arthur Cotton, R.E., K.C.S.I. His Life and Work. By Lady Hope. 12s. (Hodder and Stoughton.)

Life and Letters of Thomas Henry Huxley. By Leonard Huxley. 2 Vols. 30s. (Macmillan.)

The Living Remnant and Other Quaker Tales. By K. K. K. 3s. 6d. (Headley Brothers.)

The London University Guide. (University Press, Burlington House, Cambridge.)

Cornhill, Good Words, Sunday Magazine, Traveller, Wide World, Captain, Strand, Sunday Strand, English Illustrated.

OBITUARY.

MR. HENRY J. M'CANCE, D.L.

THE congregation of the First Presbyterian Church, Dunmurry, have suffered a great loss in the death on Wednesday, Oct. 24, after a lingering illness, of Mr. H. J. M'Cance, who had been a devoted member from the days of Dr. Montgomery's ministry to the present time. Born at Dunmurry, May 23, 1829, the youngest son of the late John M'Cance, formerly member for Belfast, Henry Jones M'Cance entered in 1845 into the linen business in Belfast, and remained actively engaged in this and similar pursuits until 1868, when he became a director of the Ulster Banking Company. For some years he served on the Belfast Harbour Board, and held many offices of trust, including that of Deputy-Lieutenant for county Antrim and for the county and borough of Belfast. A few years ago he was High Sheriff of his native county. A Liberal of the old school, he became at the time of the great division a Unionist. He was one of the original members of the Ulster Reform Club, and in 1897 was president. Holding high rank in the commercial world and in public esteem, Mr. M'Cance was honoured not only as a conscientious and public-spirited citizen, but as a man of true benevolence and liberality, the sympathetic friend of many philanthropic undertakings.

The funeral service last Saturday was conducted by the Rev. J. A. Kelly, the grave being in the burying ground of Drumbeg Church, and on the following Sunday morning Mr. Kelly preached a memorial sermon at Dunmurry, in which he spoke with much feeling of Mr. M'Cance as one of Nature's noblemen and a life-long member of that congregation, and then proceeded as follows:—

"His simple, unquestioning faith found a congenial home here, and, while liberal in his help of other Christian denominations, yet this worshipping society occupied the first place in his affections. In a naturally good heart dwelt a faith having its roots embedded in the doctrine of the fatherhood of God, the leadership of Christ, the brotherhood of man, and the immortality of the soul. He was a cordial supporter of this and kindred congregations which proclaim a full and open acknowledgment of allegiance to the Lord Jesus Christ as the only King and Head of the Church, and which also stand for the maintenance of the great principles of the Reformation—namely, the sufficiency of the Scripture, the right of private judgment, and the rejection of human authority on matters of faith. And you will find that is not a bad ground for a Church to occupy at this present moment, with growing sacerdotalism on the one hand and scepticism on the other, and a sorry day it will be for our land when those principles are forgotten. Mr. M'Cance held a number of offices in the Synod and Association to which this congregation belongs, being a trustee of the Sustentation Fund of the former body, and hon. treasurer of the Orphan Fund of the latter from the time of its inception till his death, and no more sympathetic orphan treasurer could possibly be found. The fatherless, the widow, and those needing a friend never appealed to him in vain; and how many were helped by him before they were forced to appeal! Not

only here, but in every walk of life, how many sadly mourn his departure!"

. . . . . .

"The innate goodness of our friend's heart made it a delightful thing to be associated with him in any work, and the power which he acquired, through life-long habit of thought for others, of putting himself in another's place, made him the friend not only of those in his own rank in life, but of persons in every rank. He had a word for all sorts and conditions of men and women, and it was his joy to be amongst young people and children. He had the facility for entering not only into the sorrows of his fellows, but, what is more difficult still, of rejoicing with unqualified zest in the good fortune of his acquaintances. And one other message from him and I have done. What is that message? 'Be kindly affectioned one to another, with brotherly love; in honour preferring one another.' To part with one whose name has become a synonym for all that is kindly, generous, unselfish, humble and Christian, is no easy task, but it lieth on us to thank God for His great goodness in having given him for so many years to us; and surely we are called upon to close up our ranks, to redouble our zeal and earnestness, in order to make up in some measure for his departure, and, while we pray God to give the world more good gifts like to the one He has just taken away, yet we may be pardoned if we in our inner hearts believe that we shall not soon look upon his like again."

Mr. Kelly ended by reading Tennyson's "Crossing the Bar," and at the conclusion of the service the "Dead March" in *Saul* was played.

MRS. ELIZABETH DAVIES.

In the death of Mrs. Davies, the Church of Divine Unity, at Newcastle-on-Tyne, has lost one of its most loyal members, and our Household of Faith is bereaved of a most earnest and faithful supporter of the Unitarian cause. Her unwavering conviction of the goodness of God and the hope of eternal life sustained her in her duties, consoled her in her great sufferings, and enabled her to face death without one thought of fear. Her empty place in the family pew will touch our hearts with sadness; but we who shared her friendship will never cease to be thankful for the years during which we were privileged to know and love her. Outside the circle of her Church, Mrs. Davies was esteemed for the active interest she took in philanthropic enterprises; especially do the Gateshead Children's Hospital and the Mission to the Blind owe much to her wise supervision and generous support. But it was as wife and mother in her beautiful home at Park View that she most of all won our hearts. She was a perfect hostess, her kindly welcome making the visitor feel at once at home, whether he were some distinguished guest or a young student on a visit to supply our pulpit. Many of our ministers will remember with affection the days they spent with us when they enjoyed the gracious hospitality always extended to them in her household. On Sunday morning, Oct. 28, the Rev. Frank Walters preached on "The Victory over Death," and at the close of the sermon, made reference to the death of this devoted member of his church.

F. W.

THE CHILDREN'S COLUMN.

For the Very Little Ones: About Cats.

I hope, children, that you all love animals and are kind and good to them; but I often see boys very unkind to cats—setting dogs to bark at them and chase them, or throwing stones at them—and I feel very sorry for the poor little creatures, who are in terror at ill-treatment. And only see, if they are kindly treated, what charming little friends and companions they are, and how trustfully they look at you with their beautiful eyes, and purr a grateful and happy little song to you.

One day when I was going by the Underground Railway I had to wait for a train at Gower-street Station. There was a dingy-looking room under the stairs, and the door stood open, and out of this room on to the platform came a pretty grey and black striped cat with very large eyes; she looked quite at home, and I went to speak to her, but she turned aside to a corner below the stairs, and there stood an open box with clean shavings in it, and in the box amongst the shavings were two lovely tiny kittens. Pussy walked into the box and sat down with her little children. A porter came out of the same dingy little room from which the cat had come, and he took a glance at the box in the corner outside, and a smile spread over his grimy face, and puss looked up at him and purred. The next time I passed Gower-street Station the two little kittens were out on the platform, and playing round the feet of the porter who changed the notice telling where the trains went. The great noisy rushing train came into the station, but the two little kittens did not notice it a bit, and puss sat by watching them perfectly trustful and without a shade of fear. The porter turned the kittens round and showed them that they were to run away from the train, and they frolicked off towards their box. Don't you think that was a nice man, to be so kind to the three little cats? Another day when I passed I did not see the kittens or the cat or the box; and I asked a rather grand-looking solemn man in uniform whether the two little kittens had grown up and gone to new homes; his face brightened up, and he answered: "O no, they are both there still." They were evidently great pets with the men.

Some people are so cruel and thoughtless as to go away from home for their holidays and leave their cat behind, alone and uncared for. Do they never think of the poor little friend, left to shift for herself, and without a home that she can get into, and no one to feed her, whilst they are enjoying their holiday? I have seen so many poor lost and deserted cats in the streets, some so ill and starved and miserable, that it is quite piteous; and they are so grateful for a kind look or a little stroke and word of pity, that they run after you in hopes of being taken in. Do you know (you children who live in London) that there is a home for lost cats at 38, Ferdinand-street, Camden-town, N.W.? If you can keep a stray cat for a few hours, and send a postcard to that address, a little covered cart will come very quickly to fetch poor pussy away, and you have only to give a shilling to the man. Most of the cats that the cart takes they put to a painless death by giving them something which sends them quietly to sleep, and they never wake again; it seems sad, but how much better than slow starvation, and being hunted from one area to another—poor little things that love warmth and comfort and kindness.

One day I was in the Square garden, and a little cat was very friendly, and came and sat with me. All at once I heard a house-door shut, and pussy flew away towards the sound, and at the garden gate she met a big boy and a little girl—he carrying a jug of milk and a saucer, and she a little dish of food. The little cat was soon busy with her food, and another cat came and asked for some, and the children gave him a little too. But it was the little tortoise-shell cat that was their special friend. They had found her as a stray and deserted cat, trying to pick up a living for herself in the garden and Square; and every day they brought her food out into the garden, and she knew the sound of their house-door, though to me it sounded like any other. But I found that there was a delightful mystery about her, and the children began with whispers to go to a shady corner of the garden, when pussy had done her dinner, she running trustfully beside them. So I went after them to see what it was; and the children let me see all about it. And what do you think? There amongst the bushes was a large box (with a hinged lid to it), which the children's mother had let them give to pussy for her house. The lid was propped open with some sticks, so that she could get in and out and yet be sheltered from the rain; and there was a bit of carpet inside for a bed, and on the carpet in the box was—what? A wee kitten exactly like its mother, shaking about on little tottering straggling legs, with its eyes only just open! Pussy jumped in and licked it and talked to it, and then looked up trustfully at us. And these children never forgot to feed the little mother cat, and as the kitten grew bigger I saw them carrying it about the garden. Then they found a home for it, and I believe they found one for the mother cat, too, before the winter came. But very few stray little cats meet with such kind friends, and I thought you would like to hear these two little stories of nice people who were kind to the poor little animals, and learn that there is a "home" to send them to if you cannot feed and keep them. Keep the address of the home, and do not forget to write for that little cart to come and take any lost cats that would otherwise die a miserable death by starvation.

Gertrude Martineau.

To Correspondents.—Letters, &c., received from the following:—R. C. B.; W. J. C.; W. T. J.; K. F. L.; F. T. M.; F. T. R.; J. J. W.

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ESTABLISHED 1842.

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LONDON, NOVEMBER 3, 1900.

MAX MÜLLER.

BY the death of the Right Hon. Professor MAX MÜLLER Oxford loses a teacher whose voice had indeed long been silent within her walls, but whose fame is spread all round the world. His residence in the University covered a period of more than half-a-century—a period of immense change in the theological conceptions of English orthodoxy. In that change Professor MAX MÜLLER had no small share. He opened no direct attack upon the ancient strongholds. But he laboured with extraordinary patience and courage to secure the recognition of facts which placed the history of religion in an entirely new light. Almost alone and unaided he laid the foundation of the modern comparative study of religion, and he succeeded in inducing the most conservative University in the kingdom to undertake the colossal enterprise of publishing a series of translations from the greater Bible of the world.

Son of the poet, WILHELM MÜLLER, he carried with him into his studies the poet's sympathy for all forms of human thought and life, the poet's power to enter imaginatively into the ideas and the language of other races and times. It was this capacity for spiritual appreciation which made him so admirable an interpreter of the higher aspirations that lay hid in archaic modes of utterance which neither dictionary nor grammar could display. He insisted that they should always be estimated by their highest instead of their lowest. But this vivid sympathy never parted company with science, or forgot that the teacher must as far as possible know all the facts. Only an immense untiring industry, sedulously cultivated from his early student days, could have enabled Professor MAX MÜLLER to cope with so vast a variety of subjects. In his twenty-first year (1844) he opens his career as a scholar at Leipzig with a translation of a Sanskrit book of fables. He studies comparative philology at Berlin under BOPP, and philosophy under SCHELLING, whose genius had a distinct affinity with some of the Oriental teachings which he was afterwards himself to expound. He passes to Paris, where in 1845-46 he lays the foundations under the great French scholar, EUGENE BURNOUF, of that laborious task to which more than a quarter-of-a-century was to be dedicated, the publication of the ancient text of the hymns of the Rig Veda. With the help of Chevalier BUNSEN he settles at Oxford in 1847 ; the first volume is published in 1849 ; the sixth and last in 1873. In the oldest literary monument of the Aryans of India he finds the clues of language and of thought by which to explain the origins of classical mythology ; he introduces English students to comparative philology, and founds a school of interpretation of early myths, the principles of which were soon carried far beyond his first applications. He discusses the theory of evolution—from the side of language—with DARWIN. From the same point of view he approaches the science of human thought, flinging off as a kind of by-play a translation of KANT's "Critique of Pure Reason." With a zeal that never flags he produces two massive volumes of "Contributions to Mythology" in 1897 ; and only last year issued, at the age of seventy-five, an elaborate treatise on the "Six Systems of Indian Philosophy." And all this while new editions follow the old ; fresh texts are edited ; essays, lectures, books are poured out in swift succession ; a huge correspondence is maintained ; music and society are his diversions ; on rare occasions he intervenes in politics ; but he never relaxes his hold on the central interest of his life —the history of religion, its origin and development.

The Oxford to which the young MAX MÜLLER came in 1847 had recently felt the shocks of the Tractarian movement and the secession of NEWMAN and others to the Roman Church. JOWETT and STANLEY were planning their commentaries on the Pauline letters. Ten years later when the project of "Essays and Reviews" was first conceived, JOWETT could still deplore the "abominable system of terrorism which prevents the statement of the plainest facts." The Anglican Church, committed by its Articles (as Dr. RASHDALL reminded us a year or two back) to the doctrine that "the virtues of SOCRATES were sins," was not disposed to listen to any plea on behalf of religions outside the Bible. FREDERICK DENISON MAURICE had raised a courageous but solitary voice in his lectures on "The Religions of the World" ; and Professor MAX MÜLLER found it necessary (1858) to rebuke the spirit in which another student (with more learning but less charity), Mr. CHARLES HARDWICK, in his "Christ and other Masters," seemed to set himself to disparage alien forms of faith, "in a tone of offended orthodoxy, which may or may not be right in modern controversy, but which entirely disregards the fact that it has pleased GOD to let millions of human beings be born on earth without a chance of ever hearing of the existence of the Gospel." In 1859 the "History of Sanskrit Literature" laid stress on some of the higher elements in the Vedic hymns, and vindicated the reality of the moral and religious experience which they implied. Next year Professor MAX MÜLLER was a candidate for the Boden Professorship of Sanskrit. He was a German, and German theology was dreaded : he was the friend of BUNSEN, and the exposition of BUNSEN's researches in "Essays and Reviews," by Dr. ROWLAND WILLIAMS, had just begun to excite a kind of unreasoning rage. In STANLEY he found a staunch ally ; but STANLEY, too, was suspected. Orthodoxy was, for the most part, ranged on behalf of Professor MONIER WILLIAMS, though the names of the Bishop of OXFORD, PUSEY, and KEBLE among MAX MÜLLER's supporters ought to have disarmed apprehension. The appeal lay to the whole body of graduates assembled in Convocation. A few days before the battle JOWETT wrote from Balliol :—

> Dr. Stanley has been most kindly and vigorously trying to get an endowment for the Greek Professorship, but hitherto has been "dodged" by the inexhaustible resources of Dr. Pusey. . . . Mr. Müller is on the eve of his great contest, in which I wish him success, though I have never been able to settle whether he or Mr. Williams is likely to do most for the cause of Indian Missions. . . . About 1,400 "wild curates" and others are expected in Oxford on Friday.

The election went in favour of Professor MONIER WILLIAMS, but MAX MÜLLER pursued his way undisturbed. Always a champion of freedom, he urged STANLEY to invite Dr. COLENSO to preach in the Abbey, where he had himself appeared the year before (1873) as a layman, to discourse on Missions. Out of his stores of learning came lecture and essay all directed to the same end, the demonstration that "there is hardly one religion which does not contain some truth, some important truth, truth sufficient to enable those who seek the LORD and feel after Him, to find Him in their hour of need." He pointed to the broad and comprehensive spirit of the early Christian teachers, so different from that of the modern ecclesiastic ; and boldly affirmed that what men contemptuously called natural religion was in reality the greatest gift that GOD had bestowed on the children of men, for without it revealed religion itself would have no firm foundation, no living roots in the heart of men. The true sources of faith were thus something wider and

deeper than any written record: they lay not in the reasonings of philosophy, but in the experience of the race (the Homeric line, "All men yearn after the gods," was one of his favourite quotations); and the history of religion was its real justification. By 1870 the time was ripening, and he delivered at the Royal Institution a short course of lectures, afterwards published as an "Introduction to the Science of Religion," which pleaded for the historical study of the Christian Scriptures, and the application of the same methods and canons of interpretation to the sacred books of all religions alike. Six years later he launched his great scheme for the publication of a series of translations from the Sacred Books of the East. No other scholar could have secured the co-operation needful for such an enterprise: no other scholar could have so successfully conciliated opposition, and rallied the forces of conservatism and orthodoxy to his support. When Dr. Pusey assented on condition that the sacred books of Christendom should not be included, the victory was won, though at the cost of a concession which Max Müller deeply regretted. Even until quite recently the prospect of adding these to his splendid series (now numbering forty-nine volumes) was often in his mind.

It was in India that Max Müller found thoughts most cognate with his own. When he opened the Hibbert lectures in the Chapter House at Westminster Abbey, it was from the Vedic hymns that he drew his theory of the original character and roots of religious belief. In his successive series of Gifford lectures the Hindu Scriptures supplied his most characteristic illustrations. Men smiled sometimes at their repetition; but the student soon discovered that the teacher had always a fresh outlook over the younger labourers around him, and rarely failed to find new material in each volume to help his own work.

Deeply convinced of the value of the English Church as a great national institution for the promotion of righteousness, Max Müller remained within its communion, and quite recently reaffirmed his former declaration in the words of St. Paul, "I am not ashamed of the Gospel of Christ." But to that Gospel he gave his own interpretation, and he did not always conceal the criticisms of orthodox doctrine which his studies in other religions suggested to him. The Oxford "Mag." with gentle sarcasm asserted that his last volume of Gifford lectures might have been delivered at Manchester College, where he had with frank cordiality, when once convinced that its profession of freedom was real, consented to act as Visitor. So the atmosphere of Indian thought always seemed more congenial to him. There religion was unhindered by creeds. In the philosophy of the Vedânta he found the nearest approach to some of his own convictions of the significance of life and its mysteries; and his voice would tremble with emotion as he read high sayings of teachers ancient or modern which shot like beams of light across the dark. With Keshub Chunder Sen he was united by a deep sympathy, and his interest in the Brahmo Somaj remained strong to the last. He maintained an active correspondence with native scholars, and often expressed his admiration for the distinguished leader of the Buddhist revival in India, H. Dharmapāla, who had—like so many others—found a warm welcome in his hospitable home.

When he bade Darwin good-bye after a conversation about the bearing of language on theories of Evolution, "You are a dangerous man," said the great naturalist. "There can be no danger in our search for truth," replied Max Müller. Many who once looked with apprehension on his ideas, have now learned that lesson. The England which he leaves is very different theologically from that which he entered more than fifty years ago. He has enforced by historical exposition, aided by a rare wealth of knowledge and a singular charm of style, the conviction which philosophy enforces in the abstract—namely, the unity of all religious experience in its elements of belief and worship, of trust and endeavour. He has made us realise that other religions, beside Christianity, must be judged by their best products rather than their worst; and the old limitations have gradually fallen away, and hurt no more. Full of years and honours, he passes onwards to solve the great secret: and men of all creeds unite to honour the spirit of his work.

J. Estlin Carpenter.

A NAME AND SOMETHING MORE.

We publish to-day a further letter from the Rev. E. I. Fripp and a letter from the Rev. H. Rawlings on "The Unitarian Name," but we must distinctly say that we do not intend to try the patience of our readers or use up our space with any further correspondence on this interminable subject that can possibly be avoided. Mr. Clayden and Mr. Street must, of course, have the right of reply, if they desire it, and some further word seems to us due from Mr. Street; but beyond this, unless other correspondents have something really new and helpful to say, it is extremely unlikely that their letters will be published.

Mr. Rawlings takes up the position that it is useless to struggle against the inevitable, and that whether we like it or no, it is best to acquiesce in the world's persistent dubbing of our Free Churches as Unitarian, and that what we have to do is to be sure ourselves not to use the name in any narrow dogmatic sense, but by the fact of what we are as a body of religious people *make it mean* a broad spiritual unity. But we do not think that the time has come for any such issue out of what is undoubtedly from a practical point of view an extremely awkward position, and it seems wiser for the present to be patient with the multifarious title of our National Conference, and while as a people we cannot help being called "the Unitarian Body," to continue to insist that we are Unitarians who worship in Free Churches, and hold as the fundamental principle of our religious life that our churches must be free, unpledged to any special form of doctrine, and our fellowship perfectly open to all who desire union with us for religious work and worship in spirit and in truth.

At the same time it remains, of course, true for at any rate the great majority of us that our teaching will be distinctly and most earnestly Unitarian, though not necessarily of that ridiculous sort of Unitarianism which Mr. Fripp conjures up in his own mind to run a tilt at, afflicted with "dry intellectualism and hatred of mystery," and other dreadful things. We speak, we are sure, for a large body of present-day Unitarians when we profess with perfect sincerity a desire to profit by and assimilate in our own religious life whatever of profound truth there may be underlying the doctrine of the Trinity or any other ancient doctrine of the Church; and certainly there is nothing in our Unitarianism to prevent our acceptance of any of those new aspects of religious truth, of which Mr. Fripp evidently thinks we are sorely in need. He himself prefers not to be called a Unitarian, and in that preference is perfectly within his right; but we hope the day will never come when he will insist on shutting out Unitarians from his own religious fellowship, or cease from the endeavour to share with them the deeper religious life to which he may attain.

Mr. Fripp has taken hold of what we felt at the time of its publication to be a most unfortunate remark of Mr. Street's, but when he goes on to make the British and Foreign Unitarian Association responsible for that remark, and says "This hint expresses exactly the sort of pressure exerted by Essex Hall," &c., the inference is altogether unjustified. The Association exerts no such pressure, and the suggestion is entirely alien to the spirit in which it endeavours to serve the interests of our Free Churches. Mr. Fripp repeats a passage from his Derby paper, to the effect that the managers of the Association "are bent on making our Free Churches Unitarian Churches," and insists that it is their business to do so, and supposing the cry of heresy to be raised against himself, he adds, "The cry of heresy is now supported by all the influence of a rich and determined doctrinal Association." We must suppose these statements to be seriously made by Mr. Fripp, but it is painful to us to find that prejudice

can go so far in utterly groundless misrepresentation.

We are quite aware that the Association, pledged to the "promotion of the principles of Unitarian Christianity" and "the support of its worship," would be in an anomalous position if it claimed or were supposed to be the central representative assembly of a group of Free Churches, which have perfect liberty to adopt Trinitarian teaching, if convinced of its truth, although they have no liberty to become "Trinitarian Churches"; but as a matter of fact the Association does not occupy that position. It is a society of individual subscribers, which in 1867 distinctly repudiated any congregational representation in its membership, and claims no authority whatever over churches, while it now cordially acknowledges the National Conference as the central body representative of the churches from which its own subscribers are chiefly drawn. If the Association as a well-established and capable administrative body is still entrusted by the Free Churches of this country with funds to be used for the support of the weaker among those churches and the establishment of others, the fault, if fault there be, must be charged not to the Association but to the churches themselves, and the remedy, whenever it is felt to be needed, is in the hands of the churches, by the strengthening of their own representative societies; it certainly will not be hastened, but rather hindered, by ungenerous and unjustified attacks upon the Unitarian Association.

Meanwhile, whatever part the Association has in the support of the churches and their ministers is fulfilled in a broad spirit, without suspicion of dogmatic inquisition, with the one object of sustaining and promoting genuine religious life, while in the establishment of new churches its influence is consistently thrown upon the side of the principle of Open Trusts. This may appear to Mr. FRIPP inconsistent with the aims of a Unitarian Association, but it is nevertheless the fact, and will remain so until a better logic, proving stronger than circumstance, succeeds in making our Church life over again.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE NEW HERESY.

SIR,—I am sorry to have hurt the feelings of my friend Mr. Clayden. I am glad to have disturbed his Unitarian equanimity—as I should be to disturb that of a great many more—but I do not like to have made him angry.

And why should he be? I accept entirely his statement that to call Unitarian worship Free Christian is not honest; but I would add that it is not fair to claim Free Christian worship as Unitarian. Free Christian worship is worship which lays stress on the common elements of the Christian religion, and is, therefore, more or less acceptable to all Christians. This is the kind of worship I plead for, but I cordially dislike worship which is either Trinitarian or Unitarian; and as it is Unitarian and not Free Christian worship that the B. and F.U.A. exists to promote, I cannot sympathise with the work of that society.

At the same time I meant nothing disrespectful by the expression "men of Essex Hall." I simply said that these gentlemen "have been trying for years to make us all utter the Unitarian shibboleth, and are bent on making our Free churches Unitarian churches, and compelling those of us who cannot accept Unitarianism to leave their communion." And this is true. This is exactly what it is their business to do. They are members of an association with a doctrinal name and a close trust—the very features our churches have fought against for two hundred years. Nothing less than an Act of Parliament could make them admit any but Unitarians. The very object of their existence is to promote Unitarian worship. Therefore, the more faithful they are to their trust and the more earnestly they go to work, the more successfully they promote Unitarian worship in our churches and push out Free Christian worship, and make the position of us undenominationalists every year more difficult. I do not see how Mr. Clayden can deny this. At any rate, he will not meet the objection by quoting Shakspeare.

And by chance a striking illustration of what I say appears in your very next issue.

The Rev. C. J. Street is one of the men of Essex Hall. I suppose the B. and F.U.A. has not anywhere a more loyal supporter. But see what its narrow principle leads him to. He is reported to have said at the annual meeting of the Northumberland and Durham Unitarian Christian Association, at Newcastle, on 7th inst., that "he sometimes wondered whether Mr. Fripp and some of his friends would not do better to ally themselves with more genial companions and seek a fellowship with, say, the Established Church." This hint expresses exactly the sort of pressure exerted by Essex Hall. It tends not to broaden, but to narrow the spirit of our fellowship. It creates more and more an influence which says to those who do not think that Unitarianism is the final theology, "Had you not better go?"

Mr. Street says truly that I have learnt my lesson in a good school; but I venture to think I have learnt my lesson better than he has done. That school has taught me to follow Truth wherever it may lead, and to speak it when I find it. And having found, as I think, deeper realities than those expressed by the word Unitarian I intend to utter them. What does he mean by saying, "It is within the borders of the Free Churches that the principles of Truth, for which most of us stand, are being impugned"? I suppose by "principles of Truth" he means Unitarianism. Does he, then, assume that we who are dissatisfied with Unitarianism have no right to voice our dissatisfaction?

It is the old story. When the members of our Free Churches were mostly Calvinists, some few rose up and said "We are dissatisfied with Calvinism." Then they were rebuked, and it was said "Within our own borders the principles of Truth are being impugned." Later, when our congregations were predominantly Arian, some men declared they were not content with Arianism; and it was loudly cried "Arianism is being wounded in the house of its friends." Later, again, our people became Priestleyan Unitarians, and certain men who refused, in no gentle terms*, to accept Priestley's conclusions, were charged with "condemning their teachers and holding up to scorn the deepest feelings of their friends." And now when some of us are impatient altogether of the Unitarian controversy, thinking not only that an intellectual view of the personality of the Godhead is an impossible basis for a Church, but that our attitude of hostility to the Trinity has blinded our people not a little to profound truth underlying it, and are alarmed at the gradual shrinkage of our Free Churches to spiritual impotence under the complacency, the cock-sureness, and the dullness, too often associated with what is called Unitarianism, we are bidden to ally ourselves with more genial companions and seek another fellowship.

I say it is an old tale. But there is this new feature in our case—that whereas the pioneers of dissatisfaction among us in former times were opposed only by their fellow-members, the cry of heresy is now supported by all the influence of a rich and determined doctrinal association. In the old days there was no British and Foreign Calvinistic or Arian Association to block the way of further reform; but at Essex Hall there is now a powerfully organised society jealously eager to maintain the Unitarian position and ever throwing dust in the eyes of its critics by the amazing declaration that Unitarianism no longer means Unitarianism but a "Progressive Religious Faith"!

Into a discussion of Unitarianism itself I cannot now enter. It can only be considered in a non-controversial spirit. Nor is it anybody's business what I believe but my own and my people's to whom I minister. Until they are dissatisfied there will be no thought, even at the bidding of Mr. Street, of my seeking a more congenial fellowship. I stand, however, by my paper at Derby, and repeat that what Unitarianism is suffering from, disastrously, is its dry intellectualism and hatred of mystery. To my mind, no truth is more than a half-truth that depends alone on reason and does not bring us face to face with a miracle.

EDGAR I. FRIPP.

Mansfield, Oct. 23.

THE UNITARIAN NAME.

SIR,—Will you allow a letter upon the Unitarian name question, expressing feelings which are, I believe, very general amongst us, but which are also by their very nature reluctant to obtrude themselves?

1. Are not many of us utterly weary of this dismal and unprofitable controversy

* Even John James Tayler wrote, in 1855: "With the profoundest respect for the character and upright intentions and devout belief of Priestley, I must say, deliberately, that I know of no form of religious philosophy with which I have less sympathy, towards which I feel a more utter distaste and alienation, than his."

about a name? I am, and I hope I shall never trouble you again on the subject.

2. Of course, I have my pet name for "our Church." I should like very well the name which stands above Professor Peabody's admirable sermon, printed by you in two recent numbers, "The Church of the Spirit." I should like still better "The Church of Spiritual Unity." More than three years ago I publicly expressed a preference for a name which would embody the idea of the phrase "keeping the unity of the Spirit in the bond of peace."

3. But names are rarely fixed by preference alone — most rarely names of religious societies. And therefore I, for one, am content with the best name which can be made to serve the two purposes of any name—(*a*) to describe some actual fact for and concerning ourselves; (*b*) to enable other people to distinguish and identify our religious community so long as it is in any way separate from others.

4. Of course, for the second of these uses, even an arbitrary and meaningless symbol would do, if we could secure its general acceptance. For instance, we might call ourselves "the A B C Church." And if we could once get that name into currency, the worst that could be said against it would be that it implied no pretence to more than the A B C of religion—a charge which would at least credit us with modesty.

5. But men will insist upon taking and giving to religious societies names which serve purpose (*a*). And names given are not always those which would be taken voluntarily. Sometimes this happens because other people consider a fact to be of supreme importance, which we estimate at a lower value. Is not this precisely our case? Do not our brethren of other churches still consider the fact of supreme importance concerning us to be that the great majority of our members hold Unitarian doctrine? Why else are we excluded from Free Church Councils? Well, then, as long as this state of things continues, it is absolutely futile for us to attempt to throw off the name. Meanwhile, let us take every possible precaution against its becoming a legal or spiritual fetter, but let us frankly recognise that it will stick to us so long as we hold Unitarian doctrine and others think so highly of Trinitarian doctrine. When either of those conditions ceases, the name will cease to have any importance, and will drop away naturally.

6. The more we denounce and rebel against the name as linguistic currency, the lower in repute will it—and we—undeservedly and needlessly fall. We may well spend much pains in pointing out what are the *correlatives* of our Unitarianism—the correlatives which have changed the estimate of Unitarian doctrine as doctrine (and of all doctrinal *forms*) amongst Unitarians themselves—but to quarrel with others for giving us a name which is to them of the highest significance, and still more to quarrel amongst ourselves about a name which we cannot shake off, appears to me to be a grievous waste of time and energy, not to speak of the unhappy division and weakness it causes.

7. Mr. Fripp, in his recent paper, denounced the "intellectualism" with which he considers we are cursed. Sir, there is no operation of the mind more *purely* intellectual than the discussion of the fitness of given names for given facts. And this piece of "intellectualism" is doing us more harm than anything else. See how it sets men against one another who are agreed in all spiritual ideas and aspirations. It is of Logic, not Religion, that Mill says—"It includes the operation of Naming."—("Logic," Introduction, § 7).

8. The objection to the Unitarian name is that it hinders, or at least endangers, spiritual freedom and spiritual unity. But how can a mere name have such awful effects? Only bigotry and stupidity can do that. And a man who is against a name may be just as bigoted and stupid as anyone who is for it. Besides, can we not teach the *idea* or *doctrine* of the Divine Unity in such a way that it shall be more conducive to spiritual freedom and spiritual unity than any other *idea* or doctrine? Surely we can; and surely those are not only to be pardoned, but respected, who cling to the Unitarian name on this ground. Nevertheless, if we look after the *idea* or doctrine, the name will perhaps look after itself. This applies to all names. Some of those who are hotly against the Unitarian name are hotly for the Christian name. I had much rather *be called* a *Christian* than call myself one. Clamour either for or against titles or badges is not a sign of spiritual health. If a man were convicted on false evidence of the most heinous crime, he would not prove his innocence by rebelling against the prison dress. He would show more dignity and heroism by saying nothing about it while working and waiting for the unveiling of the truth. And if a man believed himself to have found a more precious stone than any yet discovered, would he not, if wise, be more anxious to proclaim its beauties, and to put its qualities to service than to haggle for or against particular names for it?

H. RAWLINGS.

A MANUAL OF UNITARIAN HISTORY.

SIR,—At the recent meetings, at Sheffield, of the B. and F. U. Association Sir John Brunner, the president, pointed out the need there is of a history of the creeds, with some account of the great names which have shed lustre, not only on our faith, but also on the nation to which they belonged, on both sides of the Atlantic. What Sir John had in mind was, I presume, a history of the movement of liberal religious thought commonly known as Unitarianism. I strongly sympathise with this idea, and if some one competent for the work will take it up, he will confer a boon upon our churches which will supply a long felt want, and which I feel sure will be gladly welcomed. The book should be written in a popular and attractive style, so that it may be put into the hands of our Sunday scholars who grow up amongst us, and in large numbers leave us without knowing anything either of the history or the principles of our faith. Moreover, it should be brought out at a popular price, so that it may be within the reach of the poorest. Such a manual would be most valuable for preparation classes, either for teachers or for confirmation, and it would be one of the best missionaries that could be sent out by our Postal Missions. I feel certain that if our young people knew more of our history, and the noble heritage we have received from the past, they would feel prouder of their faith, and would be inspired with a greater root sustaining power. JOHN FOX.

Leeds, October.

CONFERENCE OF WOMEN WORKERS.

THE yearly Conference of the National Union of Women Workers was held last week at Brighton, which proved an excellent gathering place for the meetings. The weather was bright and pleasant for the most part; the local committee had made admirable arrangements; the Dome and Pavilion, fantastic as they are, afford rooms more spacious and convenient than most towns can boast, and the civic authorities, in the person of the Mayor, gave a most hospitable welcome to the delegates at a conversazione on the final evening.

The President for this year is the Hon. Mrs. A. T. Lyttleton, wife of the Bishop of Southampton, and her opening address was an eloquent appeal to the love of Englishwomen for their country in this time of strain and stress. Many of her hearers could by no means agree with her view that the war had brought with it a quickening of the national life which had raised it to a higher level than it had ever reached before, and from which she trusted it would never fall; but all agreed in the necessity for earnest endeavour to combat the evils all deplored, and to serve worthily the country all love so well.

Mrs. Lyttleton is a good speaker and the most genial of leaders, and the Union is fortunate in securing her services for a second year of office.

The most largely attended meeting was that on Wednesday afternoon, when the huge Dome was packed, to hear papers by Mrs. Creighton, Mrs. Flora A. Steel, the Countess of Aberdeen, and the Hon. Emily Kinnaird. Mrs. Creighton's subject, "The Modern Home," was admirably treated, with wise and sympathetic words for all the constituent members of the home, urging the claims of individual development of faculty, but showing how this should help, and not hinder, the harmonious character of the whole.

Mrs. Steel's paper took the form of a scathing indictment of the large majority of English women in India, on the ground of their failure to recognise that they, as well as their husbands, had duties and responsibilities towards the natives; and that, consequently, the good name of England often suffered at their hands. As one instance, she mentioned the fact that, of the thousands who go, not one in a hundred ever dreams of learning the language of the country where her children are born and the best years of her own life are spent.

Another afternoon was devoted to interesting reports of work done among poor and afflicted children, and Mrs. Humphry Ward's delightful account of the gathering in of crippled children at the Passmore Edwards' settlement, and their training under the auspices of the London School Board, was listened to by a crowded and sympathetic audience. Then came the great problems of the housing of the poor, education, and domestic service; but perhaps the most important questions before the meetings were those concerned with the work and position of women on Public Boards.

Many circumstances concur to make this a burning question at the present time, notably the exclusion of women from the new London Borough Councils, and the imminent danger of their not being properly represented on the local educational authorities about to be called into existence. Lady Laura Ridding read a paper on the latter subject, and pointed out that not only secondary, but elementary education also, would probably be confided to these bodies in the near future, and that, unless the inclusion of women were secured by legislation, there was grave risk of the country's losing the services of the women who had already done such valuable work as members of School Boards.

The Legislation Committee of the Union (as well as the Women's Local Government Society) has this important matter in hand, and many other sections of the N.U.W.W., which we have not space even to name, carry on valuable work between the Conferences, as testified by their reports read at the annual meeting.

SHORT NOTICES.

Tennyson, his Art and Relation to Modern Life, by Stopford A. Brooke, is a second edition in two small volumes of the book which first appeared in April, 1894. There is no study of a modern poet for which we have been more grateful, or that we have read with more unmixed delight. In its new and cheaper form, much pleasanter to handle, we must hope that it will have an even wider circulation than before. There are no alterations, so far as we have noticed in the text; but a fuller index is added to each volume, and each has for frontispiece a portrait of Tennyson, the first from the well-known engraving of Samuel Lawrence's early crayon drawing, the second from a later photograph. These volumes, like the new edition of Plumtre's "Dante," are bound in limp leather. (Isbister and Co. 2s. 6d. each, net).

The Life and Times of Jesus the Messiah, by Alfred Edersheim, M.A., D.D., which when first published in 1883 cost two guineas, is now offered by the publishers at a greatly reduced price. This work is one of the best of the "Lives" of Christ, written from the traditional point of view, and is specially valuable for the fulness with which, with ample knowledge, it presents the Jewish background of the story. It is a somewhat monumental work in two large volumes. (Longmans, Green, and Co. 12s. net.)

Voices of Prayer from many Lips is a little book of short passages of prayer, edited by Miss Emily Sharpe, and gathered from thirty-one different sources, as various as Polycarp and Simplicius, the service book of German and Polish Jews, Fenelon, Jeremy Taylor, Watts, Butler, Lindsey, Wellbeloved, Harriet Martineau, Travers Madge, George Dawson, and Theodore Parker. More selections are made from Fletcher's "Family Devotions" than from any other source, and the older Unitarians are largely represented. The prayers are classified under a number of headings touching upon the chief points of the religious life, and there is an index of subjects. (Unitarian Christian Publishing Company. 1s.)

PROVINCIAL LETTER.

LONDON AND SOUTH-EASTERN COUNTIES.

As the last months of the nineteenth century are closing in upon us, we naturally take a glance backward to find some encouragement with which to enter the coming century. That we stand in a noble succession cannot be questioned. Our Provincial Assembly's short history of about eleven years has no mean record. We are proud of our founder, the gifted and saintly Dr. Martineau, and of those who have presided over its councils. As an Assembly of Non-Subscribing Churches, we may justly be thankful for the great principle of liberty which underlies all our organisations. We believe in freedom of thought. We have faith in the living Church of the future, and therefore do not seek to bind it with the theological conceptions of the present. We hold that no builder of a church has any moral right to protect it by theological shutters from sharing the public enlightenment. And, as a general principle, it is most inexpedient that men should have the power to control the property of the world after they are dead. We have too much reverence for truth, and for the Spirit of God, to attempt to put upon posterity the poor limitations of our weak thought.

During the last quarter of the century religion has been passing through one of those epochs of change and upheaval which are really a part of the history of religion, as the changes which have left their mark upon the earth are a part of its physical life. As in Nature and the earth's history, so it is in religion, settlement and reformation go in equal pace with change and upheaval. One of the most benign and fruitful gains which have occurred from all this unsettlement and breaking up of old creeds, is the growth of free thought in religion—the search after truth, unhindered by enfeebling fear and restraining prejudice. No feature of the present is more gladdening and full of hope, that religious thought has to a large extent been set free from the old fetters which held it in bondage. It would have been very gratifying if this revival of intelligent faith and rational religion had brought larger accessions to our churches, but we are thankful that the principles for which we have contended so long, and so earnestly, are permeating the minds and hearts of men in all religious communities, and, doubtless, the time will come when the old bottles will be able no longer to contain the new wine. Whether our churches will provide a home for the increasing number of religious free-thinkers we cannot prophecy, but of this we have little doubt that the new century, even in its earlier years, will witness ecclesiastical developments undreamed of by those who are content to dwell in their own fenced-in corners of the great fold, and see nothing beyond it. A spiritual resurrection is in progress which will erelong change the whole face of Christendom. The dry bones in the valley of orthodoxy are being clothed by the Spirit of God with living flesh, and will soon rise up an exceeding great army breathing a new spirit of faith and love, that will be strong to vanquish the hosts of sin and death. Because other Churches are moving rapidly in our direction, and men are beginning to see that the Kingdom of God is a larger and grander thing than they had thought it to be, and its essential elements fewer and simpler, we must not relax our efforts. There is a great need still for the testimony we have to bear, and the Gospel it is our privilege to declare, and thus to help forward that glorious time when creeds will be no barrier to religious fellowship, and when Churches will be based upon spiritual freedom.

During the short period of the Assembly's existence it can look back, not with the proud satisfaction of fidelity in failure, but in humble joy of a certain amount of success. It has brought into closer fellowship the churches that were isolated from each other, it has strengthened the hands of those who have been toiling on amid discouragements and difficulties, and established churches in districts where our principles were but little known. Whatever the drawbacks of unfavourable circumstances and of conscious shortcomings, we have reasons for thankfulness, and for the hope which thankfulness generates.

The annual meetings of the Assembly which were lately held at Horsham were of the most satisfactory character. The attendance was large and representative; the reports were encouraging; the sermon and the addresses were full of inspiration. We all felt "it was good to be there," and many were the expressions of gratitude for the quickening thoughts and the generous hospitality which had been given. Valuable suggestions were made, which, if acted upon, will be productive of immense good to our little group of churches in the twentieth century. Since the annual meeting the church at Southend, established by the late Rev. R. Spears, has been fortunate in securing the services of Lieutenant Dear, who has lately retired from the Army. Originally trained for the ministry, he now returns to the work whose claims he had always practically acknowledged. He has consented to take the oversight of the church for six months with a view to the permanent pastorate. The arrangement has the heartiest approval of the Assembly. The want of a resident minister has been felt for some time, and we regard it as an auspicious circumstance that the want will now be met. Some of our friends may know that Mr. Dear has been "at the front" in the Transvaal, and was invalided home about six months ago. And whatever distant advantages may arise from that unfortunate war we are reaping an immediate benefit in the services which Mr. Dear is enabled to render at Southend.

Halstead in Essex has now been enrolled among the churches of the Assembly. Hitherto it had been associated with the Eastern Union, but so many difficulties were experienced in supplying the pulpit that an appeal was made to the Provincial Assembly to undertake the charge of the congregation, which consists of about thirty to forty adults, and a stringed band which leads the hymns and discourses sacred music exceedingly well. At present the services are held fortnightly, conducted by ministers and lay-preachers from London.

At Sydenham special services were held during the latter part of the last, and the first half of the present, year. During the summer months they were suspended, and several of the friends expressed a strong desire that they should be resumed in the autumn, and promised their practical

sympathy. The attendances averaged from thirty to forty adults. The services were recommenced on Sunday, Oct. 14, when the attendance was somewhat below the average. Several were absent who had pledged their support. Whether social or commercial considerations have influenced them we cannot tell, but already we have met with instances in connection with the movement at Sydenham, of those in full sympathy with our teaching, who are unable to identify themselves with it, because of social considerations. The hall has been taken till the end of the year, and by that time it will be seen if the response is sufficient to justify any permanent effort.

The church at Reading is still without a pastor. While in many ways the interregnum brings with it disadvantages, it also stimulates the principle of self-help, which is no mean compensation. Members of the congregation frequently conduct the services, and so the work of mutual edification (which should be one of the chief aims of church life) is carried on. The congregation at Tunbridge Wells has been doing this very thing, with a fair amount of success during the past six years. This is a work which needs to be more largely developed, especially where there is little prospect of a settled ministry. Where churches are not too far apart geographically, it would be an immense advantage to have them grouped into circuits, as among the Methodists, with a resident minister as superintendent, assisted by intelligent lay-preachers. The church at Brighton has welcomed to the pastorate the Rev. H. M. Livens, late of Bolton. Already the congregation has increased in numbers, and the outlook is certainly full of encouragement.

The various churches in the province are doing a quiet, steady, plodding work—a work which makes a supreme demand upon their faith; but if we are to be successful workers, we must have faith in our Mission and Message. If we think that ours is a forlorn hope, then failure will be the inevitable result. "If there be a faith which can remove mountains," says Annie Besant in her most pathetic biography, "if there be a faith which can remove mountains of ignorance and evil, it is surely that faith in the ultimate triumph of Right, in the final enthronement of Justice, which alone makes life worth living, and which illumines the blackest cloud of depression with the rainbow-coloured arch of immortal hope. It is under the inspiration of this faith that we must go forward into the coming century believing that we are, each one of us, individually called to take part in the great struggle with error and sin. We need to cherish a larger faith in the world forces, and in the Divine Influences which are working in us and for us, for the overthrow of all wrong, and for the establishment of the Kingdom of truth and righteousness in the world.

T. E. M. EDWARDS.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House-chambers, Campden-hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mrs. Paget Toynbee, per Miss Cobb, 10s.; Walthamstow Sunday-school Collection, 7s.; F. W. L., £5; Mrs. E. A. Wurtzburg, £1 1s.; Miss Tennant, 10s.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—At the opening meeting of a Literary Society on Wednesday, Oct. 24, the Rev. M. R. Scott in the chair, a lecture was given by Mrs. Collins Odgers, of Bury, on the "Passion Play," illustrated by views of Ober-Ammergau and photographs of the chief performers. A cordial vote of thanks to Mrs. Odgers was moved by Miss C. Yates, the secretary, and seconded by the Vicar of Ainsworth.

Birkenhead.—A three days' Sale of Work in the interest of the Unitarian Church was opened on Thursday, Oct. 25, by the Hon. Mrs. de Beaumont Klein, in the schoolroom, Bessborough-road, the chair being taken by Mr. C. W. Willmer. In declaring the sale open, Mrs. Klein referred with satisfaction to the title chosen, rather than that of bazaar, as due perhaps to the oft-repeated protest against bazaars and their peculiar ethics, and as representing something more in keeping with the high ideals whose promotion was intended. With others she was looking forward to the time when religious interest would have become so closely associated with the preoccupation of their lives that the sacred duty of supporting religious work by a liberal contribution according to their means would no longer depend on constant appeals from without but rather upon the spontaneous impulse from within. Referring to the immense significance of the opening of new school-buildings of a new place of worship, she said they loved and reverenced the old places of worship, those ancient buildings, often quaint, uncomfortable and out of date, in which their spiritual forefathers had toiled and prayed for truth and freedom. They remembered with emotion the slowly, silently but steadily progressive evolution of thought and feeling which had taken place since their foundation, how men and women of good-will struggled in them towards a more honest harmony between their knowledge and their hopes, between their faith and their works. And their most precious legacy had been not so much the result attained, but the sacred conviction that the spiritual evolution which had transformed and ennobled their aspirations was working still. The link of continuity in church life which bound them to so great a past must be preserved, but without adopting an attitude of morose conservatism out of all relation to sound views of evolution. Neither in Natural History nor in Religion could the future be built up only on disused organs. The thoughts and feelings of the present could not be merely those of the past. They saw on every side good men and women fruitlessly striving to abide in beliefs and institutions from which the assurance of reality had departed. When ancient trusts failed them and the ever-present longing of the human heart for religious fellowship remained, it was for their Free Churches to afford a haven of rest for such weary souls. But that would be hindered by too much clinging in those churches to old institutions and old methods. Thus lack of appreciation of the place of Art in worship, of beauty by the side of truth and goodness was a hindrance, so that their worship was apt to look maimed and poor, and to chill where it ought to warm and inspire. It was not mental breadth alone that would establish the universal religion. All the highest aspirations of men's nature must find satisfaction in it, and all things truly human must have a place in the light of their divine origin. Referring to the periodical outbreak of controversy as to the name by which their churches ought to be called, Mrs. Klein said the end usually was that no better name having yet been discovered, they must still continue to use "Unitarian" under pain of being left nameless. To her the most pressing duty for each generation seemed rather to be to settle in their churches the meaning attached to their religious name, whatever it might be. A name was only a symbol, the meaning attached to it was everything, and they valued their freedom so much, because it allowed them to make their name a symbol not of the past but of the present, by a free progressive interpretation of its meaning. She feared little from a name in respect to the future, which had permitted of such great spiritual advances in the past history of their churches. For that future they had to labour bravely and unselfishly, knowing that others would enter into their labours; they had to help in laying the foundation of that glorious Temple in which the clamour of conflicting names should no more be heard. A cordial vote of thanks to Mrs. Klein was passed on the motion of the Rev. J. Crossley, seconded by Miss C. B. Cooke. On the following day the sale was opened by Mr. Charles W. Jones, J.P., who expressed his pleasure in doing anything to help the Unitarian faith. He was not ashamed of the name, and thought it ought to be used everywhere; he was proud to say it meant a church which tried to carry out its religion on week days as well as on Sundays. He pleaded for more sincerity in religion, and referring to the meeting at Garston on the previous evening, said that their larger churches ought to establish branches in other parts of the town, to the care of which the minister and curate should devote their time. That was different from handing over guineas to an institution and leaving it to deal with them. The sale on Saturday was opened by Sir J. T. Brunner, Bart., M.P., who expressed the pleasure which he felt in once more visiting the schoolroom which he had declared open for the service of the congregation at the beginning of the year. He had learnt, then, that the principal use to which that room would be put was for the purposes of a Sunday-school. He believed in Sunday-schools, especially in Sunday-schools such as theirs, where no attempt was made to cram into the minds of little children statements of dogmatic belief. Referring with pleasure to the presence on the platform of the Mayor of Birkenhead, Sir John said he might claim that Unitarians had themselves done something to soften the asperities between rival creeds, and to render it more possible for those who differed from each other on religious grounds to work together cordially for social and philanthropic purposes. The result of the sale was understood to be fairly satisfactory, in spite of the unfortunate weather on the second day.

Bristol.—A musical service was held at Lewin's Mead on Sunday evening, selections being given from Gounod's "Redemption." Mr. J. Y. Pearce was at the organ, and Mr. Fred Watts led the orchestra. There was a good congregation, and both vocal and instrumental selections, which were admirably rendered, were evidently much appreciated. The Rev. A. N. Blatchford, B.A., gave a short address, speaking of the comforting and uplifting influence of music. He asked—Was not the sweet story they had read from the Old Testament (1 Samuel xvi.) easy to be perceived, and should they not say that in the very sound of music there were blessing and refreshing power? God was the author of all that was good and all that was sweet, and what joy He flung upon the troubled and torn world when He taught the human voice to sing, and threw gratitude and trust into the old hymns that had echoed through the ages, and whose memory was enshrined in all the churches of Christ, amongst their dearest treasures, and amongst the most persuasive aids to reverent and uplifting religious worship!

Bury.—The Rev. J. C. Odgers is delivering a course of Sunday evening lectures in Bank-street Chapel on "Scenes and Characters represented in the Passion Play at Ober-Ammergau." The course began on Oct. 21 with "Jesus Welcomed," and is to end on Dec. 16 with "Nicodemus, the Truth-seeker."

Chelmsford.—On Thursday, Oct. 25, a lecture was given in the Unitarian Chapel by the Rev. J. Morgan Whiteman, formerly of Chelmsford, on "The Housing of the Poor." He described the terrible house-famine in Liverpool as well as London. Mr. E. J. Harry, in proposing a vote of thanks, said attention must be persistently called to the question until the nation woke up to the fact of the physical and moral deterioration which was the inevitable result of the present condition of things.

Chichester.—In continuation of the special discourses commenced last month, the minister has announced as the subject for the four Sundays in November, "Salvation, What is It?"

Croydon Domestic Mission.—The anniversary meeting took place at Dennett Hall on Tuesday evening, Oct. 30, when a good number were present. The chair was taken by Mr. Councillor Dyer, who, in his opening speech, expressed himself surprised at the large amount of work done by so few people, and with such very small means. After the adoption of the report, the Rev. J. Page Hopps addressed the meeting, followed by Mr. A. Cantley, Mrs. Armfield, and others. The feeling was strong that still more good could be done in the neighbourhood if more means could be obtained. Mr. H. Green (treasurer) announced that his brother, the Lord Mayor-elect, had invited the Sunday scholars of Dennett Hall to see the Lord Mayor's Show, and that seats would be provided for them.

Deal.—A very successful social meeting was held on Tuesday evening, the numbers present being larger than at any other meeting for several years. Many present were young people, to whom the minister addressed a brief explanation of our theological views, and intends enlarging upon their bearing in five minutes' addresses at future meet-

ings. A resolution was passed on the lines of that issued by the Essex Hall Temperance Association in favour of legislation on those points upon which both the majority and minority reports of the Licensing Commission are agreed.

Dover.—The Rev. S. Burrows preached at Adrian-street on the evening of Sunday week, on his impressions of the Passion Play at Ober-Ammergau, describing its origin and the various scenes. The whole representation, he said, was rendered with the utmost reverence, and the effect of thus vividly portraying the sacred story could only be good both for audience and actors.

Eastbourne.—A reading circle has been started by the congregation worshipping in the Masonic Room, on Wednesday evenings, under the leadership of the Rev. George St. Clair. The book in use at present is Dr. Crosskey's "Method of Creation"; but a variety of entertainment is contemplated. Though started by the Unitarians, it is intended that the membership shall be open to all suitable persons. Eastbourne having been recently placarded with the announcement of "Christian Evidence" lectures, by Mr. R. J. Linton, the Rev. G. St. Clair attended one on "Three Persons in One God," and when invited at the close to speak, combatted the lecturer's arguments. The result was that a public debate was arranged, and took place on Thursday and Friday of last week. Mr. Linton's arguments were of the least enlightened kind, and on the second day he became abusive. A vote which was taken went against Mr. St. Clair, showing the futility of such proceedings, but considerable sympathy was manifested by the audience towards the heretic.

Framlingham and Bedfield.—On Sunday last the annual sermons were preached at Framlingham and Bedfield by the Rev. W. Copeland Bowie. A deputation from the Central Postal Mission, consisting of Miss Tagart, Mrs. A. Lawrence, Mrs. Summers, Miss E. M. Lawrence, and Miss L. J. Tagart, came down from London to take part in the meetings, and there were good congregations. On Monday a sale of work was held at Framlingham, and was opened at three o'clock by Mrs. Summers, supported by the other London friends. In the evening a tea-party was held, followed by a public meeting, at which Mr. Youngman presided, and was supported by Miss Tagart, the Revs. A. Amey and W. C. Bowie, and Mr. Dowsing, who spoke; Mrs. A. Lawrence, Mr. and Mrs. Sangster, and Miss Edith Lawrence supplying music. On Tuesday there was a sale of work at Bedfield, also followed by a tea-party, and a meeting at which Miss Tagart presided and Mrs. Summers, Miss E. M. Lawrence, the Rev. Alfred Hall of Norwich, the Rev. A. Amey, Mr. Dowsing and Mr. Goldstein spoke. The London friends and the Bedfield children provided music. The sales of work produced £9 6s. 2d., to be devoted to the work at Bedfield.

Glasgow (Appointment).—The Rev. James Forrest, M.A., late of Sale, and formerly M'Quaker Trust Lecturer for Scotland, has accepted an invitation to the ministry of St. Vincent-street Unitarian Church.

Guildford.—"Citizen Sunday" was observed at Ward-street Church by addresses upon the "Religion of Citizenship." After evening service the quarterly congregational meeting took place, when Miss Edith Tyrrell and Mr. Edwin Ellis, J.P., C.C., gave very interesting addresses upon their visit as delegates to the Horsham Provincial Assembly Meeting. Grateful tributes were paid to the kindness of the friends at Horsham. On Monday last a lecture was given to the Literary Society by Mr. Ernest Radford, M.A., on "Church Doors and Windows," illustrated from Gothic Architecture. The lecture was well attended and warmly appreciated.

Hull.—On Wednesday, Oct. 24, the Park-street Literary and Social Union entered upon its forty-first session. The President, the Rev. E. W. Lummis, M.A., assisted by Mrs. Dixon, in the unfortunate absence of Mrs. Lummis through illness, were "At Home" to the members of the Union in the schoolroom adjoining the church. A very enjoyable evening was spent. A syllabus replete with good things ensures for the Union a successful session.

Liverpool: Garston.—A meeting was held in the Co-operative Hall, Garston, on Thursday evening, Oct. 25, to welcome the Rev. H. D. Roberts as minister-at-large of the Liverpool District Missionary Association, with special charge of the Garston congregation. The chair was taken by the Rev. Dr. Klein, who offered a very cordial welcome to Mr. and Mrs. Roberts. Mr. Charles W. Jones and the Rev. R. A. Armstrong joined in the welcome, and Mr. Boyl spoke on behalf of the Garston congregation. A letter of regret for absence was read from Alderman W. B. Bowring. The next speaker was Sir J. T. Brunner, Bart., M.P., who dwelt upon the importance of a knowledge of the history of their churches, and urged them to let their work be marked by sincerity in all things, for as they showed their sincerity in religion their blessed influence would extend. The Rev. J. C. Hirst also added some words of welcome. The Rev. H. D. Roberts, in responding, said he was glad, for many reasons, that the meeting had been postponed, for he had had time, in consequence, to become acquainted with the earnest band at Garston. He had learnt their wants, too. The most pressing one was a piano, for social and entertaining purposes. The faithful few at the Mission had procured an American organ for their services, and it represented much energy and self-denial on their part. Would any generous friend help those who had thus helped themselves, and give them a piano—if possible, by Nov. 27? A more modest request he might make, for a blackboard and easel, needed for their children's services; and for a few games for the interesting little band of children connected with them. He thanked them very heartily for their cordial welcome to himself and his wife, and could only hope that the work they both intended to do in Garston would justify, to some small extent, all the kind and appreciative things that had been said.

London Bazaar.—The sale which was opened at Essex Hall by Lady O'Hagan, on Thursday, Oct. 25, as we recorded last week, for the purpose of disposing of goods left over from the London Unitarian Bazaar, was satisfactory in so far as it realised about £73; but a good many things were sold at a ruinous reduction in price. We understand that a number of gentlemen's hard felt hats (not soft parsons' hats) are still to be had at a ridiculously low figure. The entertainments provided at the sale were greatly enjoyed.

Manchester: Bradford.—The first annual congregational party and meeting in the new building was held on Saturday, Oct. 27, and was well attended. After tea the Rev. W. E. Atack took the chair, and the Rev. C. Roper attended, representing the Governing Body of the District Association. Much gratification was expressed at the substantial progress which had been recorded during the year, and the bright outlook which presented itself for the future. Mr. Roper encouraged the congregation to strive after greater independence. The winter's work is now in full swing, and includes a Social Union, with lectures and debates, a millinery class, drill class, &c., which are all well attended and very successful.

Manchester: Heaton Moor.—The building now being erected by the Manchester District Association for the Heaton Moor congregation is nearly finished, and the opening is to take place on Saturday, Dec. 8, when the first service will be conducted by the Rev. Priestley Prime, and the sermon will be preached by the Rev. H. Enfield Dowson, B.A. Sir John T. Brunner, Bart., M.P., has promised to speak at the evening meeting, and there will be a deputation from the Association which has so materially helped the congregation. The new building is a school-church, and will be the third opened as the result of the Forward Movement of the Manchester Association. General satisfaction is expressed at the appearance of the building and its promise of usefulness. When local contributions have been collected, and with the help of a liberal collection at the opening and a Sale of Work, for which the ladies are now preparing, it is expected that the church will be free from debt.

North Cheshire Unitarian Sunday School Union.—The annual meeting of the Union was held at Ashton-under-Lyne on Saturday last. About 150 teachers and friends were present. After tea the Committee met to consider a long agenda of business prior to the general meeting. The meeting elected officers as follows:—President, the Rev. T. R. Elliott; vice-president, Mr. E. B. Broadrick; hon. secretary, Mr. Albert Slater; treasurer, Mr. Samuel Ashworth. The retiring President, Mr. J. Barrow, occupied the chair. The Rev. W. C. Hall, M.A., read an excellent paper, entitled "A Contrast," in which he portrayed in a most forcible manner the real and the ideal Sunday-school of to-day. A good discussion followed, and after the usual votes of thanks, the evening hymn and benediction closed a most profitable gathering.

Rotherham.—The Literary and Social Union of the Church of Our Father opened its new session on Tuesday, Oct. 23, with a tea-meeting and concert, when addresses were also given by the Revs. W. Stephens, J. E. Manning, and J. Ellis. Close upon 100 members and friends sat down to tea, and there was a capital musical programme.

Sheffield: Upper Chapel.—A most successful reunion gathering of old scholars and teachers of the Sunday-school was held in the Channing Hall on Monday evening, when 130 sat down to tea. After a short interval, which afforded an opportunity of seeing the new vestry and the recently-erected memorial tablet to the Rev. Timothy Jollie, the meeting proper took place, the attendance being upwards of 200. The Rev. J. E. Manning, M.A., presided, and a very pleasant evening was passed, with musical selections, short addresses, and recitations from past and present teachers, and intervals for social discourse. During the evening a hymn was read to the meeting, which had been specially written for the occasion by the Rev. W. G. Tarrant.

Stockport.—The annual congregational soirée was held in the schoolroom on Thursday, Oct. 25. After tea, the chair was taken by Mr. J. J. Jordan, the senior warden, and short speeches were made by the chairman, the minister (the Rev. B. C. Constable), Mr. Kelsey White (senior student of the Home Missionary College, Manchester), and Mr. O. E. Heys. Mr. Constable read extracts from an old copy of the *Stockport Advertiser*, which had been lent to him, which contained a remarkably scurrilous article on the opening of the new Unitarian Church in St. Petersgate on March 23, 1842. The article was a column and a quarter in length, and was headed, "The New Anti-Christian Conventicle." Mr. Constable remarked upon the great change of attitude towards Unitarians since those days, and pointed out that it was not because Unitarians had abandoned their views—they were practically the same now as then—but because orthodox Christians had gradually approached nearer and nearer to them. There was a very good attendance, and the evening was much enjoyed. On Sunday last, the annual school sermons were preached by the Rev. C. E. Oliver, B.A., of Denton, who delivered two excellent discourses.

Swansea.—Last Sunday evening, by invitation of the Rev. W. Tudor Jones, the pulpit of the Unitarian Church was occupied by the Rev. W. Harold Davies, minister of the Mount Calvary Baptist Chapel, St. Thomas, Swansea, who is just severing his connection with the Baptist denomination, on the ground that he can no longer believe the accepted doctrines, and that fidelity to truth compels him openly to acknowledge it by coming out. Mr. Davies, who is a young man and the son of a Baptist minister, made a statement on Sunday evening explaining his position, and hopes to enter the Unitarian ministry.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL SOCIAL GATHERING of TEACHERS and ELDER SCHOLARS will be held at ESSEX HALL, on SATURDAY, Nov. 17.

A short Address will be given by the PRESIDENT, the Rev. W. Copeland Bowie, to be followed by a Programme of Instrumental and Vocal Music.

Tea at 6 P.M.

ALEX. BARNES, HAROLD WADE, } Hon. Secs.

LONDON BAZAAR.

The SALE OF GOODS left over from UNITY CHURCH STALL, will take place in the Schoolroom, on SATURDAY, Nov. 10, from 3 to 9. Entrance in Upper-street.

Friends invited. Free admission.

EDINBURGH.—A BAZAAR, in aid of the Funds of ST. MARK'S CHAPEL, will be held on the 8th December. Contributions will be gratefully received by Mrs. DRUMMOND, 10, Hartington Gardens, Edinburgh.

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BIRTHS.

SLATER—On the 25th Oct., at Pitfield Cottage, Kingston, Hyde, the wife of Mr. Albert Slater, of a son.

DEATHS.

LIPSEY—On the 31st Oct., at Strathavon, Balmoral, Belfast, Julia, widow of the late James Lipsey, of Holywood and Belfast, aged 80 years.

MARSHALL—On the 30th Oct., at Percy Lodge, Sidmouth, Mary Elizabeth, wife of Thomas Lethbridge Marshall.

SMYTH—On the 27th Oct., at the house of his son, Dr. J. D. Hirst Smyth, 60, Clapham-road, London, the Rev. Thos. Smyth, aged 93 years, for nearly sixty of which he was faithful Minister successively to the Non-subscribing congregations of Glenarm, Raloo, and Joymount, Carrickfergus.

OUR CALENDAR.

SUNDAY, November 4.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 7 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel. Sunday School Anniversary, 11 A.M., Miss MARIAN PRITCHARD, "Mutual Encouragement," and 7 P.M., Rev. W. COPELAND BOWIE, "A Great City's Needs.—I. Education."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D.; 12.30, Communion Service, and 7 P.M., Rev. EDGAR DAPLYN.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. MORGAN WHITEMAN.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "The Cloud of Witnesses." Evening, "The Commonwealth."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, Popular Studies of Great Works of Fiction.—III. "George Meredith, 'The Egoist.'"

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., "The Gospel," and 7 P.M., "The Son of Man," Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. FREDERIC ALLEN, "What the Past says to the Present."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. STEPHENS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. F. W. EMMS.

SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 4th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Peacemakers — International and Private Peace a Development of Rationalism."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 4th, at 11.15, J. A. HOBSON, M.A., "Can Imperial Expansion be Stopped."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "Ritualism." Opener, Dr. HERBERT SMITH. Tea at Six o'clock. All welcome.

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NOTES OF THE WEEK.

THE autumn meeting of the London District Unitarian Society, as will be seen from an advertisement in another column, is to be held on Thursday next, at Essex Hall. The chair is to be taken by the President, Sir J. T. Brunner, Bart., M.P., supported by the Rev. Charles Hargrove, M.A., Messrs. Hahnemann Epps, P. W. Clayden, and others, so that there should be some good speaking. The prospect of increased activity opened by the success of the recent Bazaar should also ensure an added interest to the meeting and a full attendance of members and friends.

THE fourth of Mr. Carpenter's lectures on "The Bible in the Nineteenth Century" was given at Essex Hall on Tuesday evening, the Rev. J. E. Stronge, of Kilburn, in the chair. The lecture was on "The Gospel Question: (i.) The Synoptics," and traced the advances of Gospel criticism during the last twenty-five years, moving on from the position of the Tübingen school, represented in England by "Supernatural Religion" (1874) to a general consensus among scholars as to the priority of "Mark" and the relative position of the other gospels. Mr. Carpenter also pointed out that in addition to such literary criticism of the gospels there were other considerations in regard to country and nationality and current beliefs, which must affect their judgment as to the actual life and teaching of Jesus and its presentment in the gospel narrative. The lecture next Tuesday is on "The Fourth Gospel," and the concluding lecture of the course, on Nov. 20, is on "The Bible and the Church."

THE "Stopford Brooke Lectureship" at University College was inaugurated on Thursday evening, Nov. 1, by a lecture on "Poetry" by Mr. Stopford Brooke himself, who is to hold the lectureship as long as he is willing to do so. The Botanical Theatre, where the lecture was held, was filled by an audience of about 450, and Dr. Blake Odgers, who took the chair, said that they had received applications for 1,000 tickets. They had been allotted strictly in the order of application up to the limit of the accommodation, except that subscribers to the Lectureship Fund had first been given an opportunity of securing tickets. But the great majority of those present were not subscribers, though he hoped a good many of them would become so. The intention was that so far as possible the lectures should always be freely open to the public, though owing to the limits of space admission had to be by ticket.

MR. STOPFORD BROOKE at the beginning of the lecture offered his sincere thanks to those who had arranged the lectureship and had given so much time and affectionate loving-kindness to the work. It came to him with a pleasant and humbling surprise that what he had done in literature had been appreciated by a far larger number of friends and in a far higher way than he could have imagined. Proceeding with his lecture on "Poetry," Mr. Brooke spoke of the energy of the spiritual universe as universal love and thought. From the union of these two came beauty, which, born in rapture, brought to all her work immortal joy. In man the power of imagination was a creative spirit, which took all the forms of beauty in Nature and in human nature, and re-shaped them, adding to the thought and love in them the man's own personal thought and passion, to make a new form of beauty—and that was Art. The true artist was not an imitator, but a creator, who shaped into outward forms all the spiritual forms of beauty created within by imagination. He put the spiritual into the material. There were many vehicles of art, but there were elements common to them all: matter of thought, love, beauty, joy, creation, composition and style. These all belonged to every work of true art, filled with and revealing the special character and personality of the artist; and imagination was the breath and spirit of them all. That showed how absurd it was to attempt to define in a sentence what any art was. As to poetry, beyond what he had described there was a second half, which had reference to its special vehicle and subject matter, as distinguished from other arts, and that he hoped to deal with in the opening lecture of the second course. The remaining four lectures of the present course are on the poetry of Robert Browning.

FRIDAY of last week, All Souls' Day, was marked by a commemoration in Canterbury Cathedral of the three-hundredth anniversary of the death of that great Elizabethan Churchman, Richard Hooker, author of the "Ecclesiastical Polity." Hooker was for seven years Master of the Temple, where his championship of "pure Canterbury," as against the Calvinism of Geneva, led to the production of his famous work, which is a classic not only to Churchmen, but to all Englishmen who love their language in its noblest form. Towards the close of his life Hooker held the living of Bishopsbourne, near Canterbury, and it was there he died.

MR. E. H. COYSH, of Newcastle-on-Tyne, has recently heard from Mr. B. Nagarkar, who writes from Hyderabad:—"I am grateful to you for THE INQUIRER that you have been sending me for some months; it helps me to be in touch with what is going on in England. . . . After my perusal of the paper, I send it to the local reading-room, where it is read by at least seventy-five people. You have doubtless heard of the good work that Mr. Fletcher Williams has been doing in Calcutta and in the North. It must be highly gratifying to his friends in England to hear of his great success in this country, and of the hearty appreciation he meets with wherever he goes."

PROFESSOR CHARLES CARROLL EVERETT, whose death we briefly recorded last week, was a graduate of Bowdoin College, Maine, and after completing his course there, he studied for three years in Germany. Returning to Bowdoin, he became librarian of the college and teacher of modern languages. The note in the *Christian World*, from which we quoted last week, spoke of Everett as having been subsequently minister of the Independent Congregational Church at Bangor, Maine, but a memorial notice in the *Christian Register* of Oct. 25 says that it was the Unitarian Church at that place to which he ministered for ten years, and after he had been obliged on account of heresy to quit his chair at Bowdoin, and had taken a further course of study at Harvard Divinity School, Cambridge, Mass. From Bangor he returned to Cambridge, where he became professor of theology, and later also Dean of the Divinity School. "As a theologian," says the writer in the *Christian Register*, "he was unsurpassed in America."

We count it no exaggeration to say that taking into account all the qualities and attainments which go to the making of a theologian of the first class, he had no equal. No thought of God can be adequate, and no statement can be final; but that which made him great among his fellows was the

elevation of his own thought, the purity of his sentiment, and his freedom from artificial limitations, whether traditional or scientific, combined with a rare insight into the thoughts of other men, and into the meaning of creeds alien or inferior to his own.

The same writer says of Dr. Everett that he had in many ways to bear the burden of physical incapacity, and during the more than thirty years of his service at Cambridge probably never knew what it was to have a day of perfect health.

But, because he went steadily on his way with unfaltering will and imperturbable good humour, the weakness of his body became serenity of mind and strength of spirit. Moreover, this physical limitation caused him to say of his own proper work, "This one thing will I do." Unhasting, unresting, he went on his way, making each year a deeper impression as a thinker, a teacher, a man of inclusive thought and broad sympathies.

The Rev. Samuel M. Crothers, D.D., speaking in a memorial sermon of Dr. Everett, said that they had learnt from him that perfect freedom of thought was favourable to the most exalted piety. The surprise men felt in listening to him was at the untrammelled movement of his mind. He was a sceptic in the true sense of looking at things from every side. It was not in logic, said Dr. Crothers, that he found what binds us to God and truth. He knew that the eternal realities must transcend all our theories. "He was not merely a lover of wisdom: he was one who taught to all the wisdom that is in love."

AN interesting illustration of religious catholicity in relation to people who have done good work occurred in Blackpool at the opening meeting of the third session of the Literary and Scientific Society. The society was practically established by the late Mrs. Binns, who induced the Mayor, a Roman Catholic, to call a public meeting in the Town Hall, in order to make a beginning, independent of sectarian and political parties. On Monday evening the President, the Rev. S. Y. B. Bradshaw, vicar of Holy Trinity Church, moved a resolution of condolence with the Rev. W. Binns, and of regret at the irreparable loss which the society had sustained in the lamented death of Mrs. Binns. This was seconded by Mr. Loftos (Town Clerk), and supported by Mr. W. C. Thompson (Chairman of the School Board), and Mrs. Ashworth (one of the Poor Law Guardians). The three gentlemen are members of the Church of England and the lady is a Congregationalist. The resolution was unanimously agreed to in reverent silence. A paper on Browning by Mrs. Binns is printed in the proceedings of the second session of the society.

IN this month's *Mill Hill Pulpit*, the Rev. C. Hargrove publishes the sermon on "Unitarian Freedom," preached at the recent autumnal meeting of the British and Foreign Unitarian Association at Sheffield, on the occasion of the Bicentenary of Upper Chapel. The full summary which we published at the time may have led many of our readers to wish to possess the whole sermon. It may be had for 1½d., by post, from Mr. Charles Stainer, 82, Ravenswood-terrace, Hyde-park, Leeds.

A NOBLE TRADITION.

ENTERING upon his ministry at the High Pavement Chapel, Nottingham, on Aug. 5, the Rev. J. M. Lloyd Thomas preached a sermon on "Traditions and their Obligations," which has since been published by request of the Wardens. Having referred to the history of the High Pavement Society, Mr. Thomas spoke as follows:—

To you all of it may be familiar and commonplace; to me it came with all the force of a historic romance, even of a fresh inspiration. It seemed a story full of the sturdy strength of the finest of the old Puritans, adorned with all that is noblest in the traditions of our broad and liberal Nonconformity. If the superior man of letters had been acquainted with the richness and culture of the founders of such religious societies as this, I cannot but think we should have been spared the elegant sneer at the "dissidence of dissent" and "the Protestantism of Protestants." And when we look back upon the true apostolic succession of men who have occupied the pulpit and the pews of this church, we must surely feel that we have the support of a tradition of piety, of scholarship, of good citizenship, of practical benevolence and good works, in exchange for which we would wisely hesitate to accept the more conspicuous but doubtful advantages of a higher ecclesiastical dignity. A pulpit that has been occupied by men like Whitlock, Reynolds, Barrett, Doddridge, Samuel Taylor Coleridge has associations that must at once inspire and humble every preacher that stands here. And a congregation that has included so many men and women distinguished for their piety and philanthropy, for their active public and private life, must surely possess a prevailing spirit of earnestness and enthusiasm for righteousness which would necessarily do good to all who come into contact with it. If the good name of a family or the reputation of a commercial house means anything, if the spirit of a great English public school can mould and fashion successive generations of schoolboys into true English gentlemen, if the brave record of a regiment can nerve soldiers in battle, much more, surely, should the magnificent traditions of a Christian congregation prove powerful and precious to the best life of all its members.

Our forefathers' systems of theology may have had their day and ceased to be, but their piety, their fearless love of truth and liberty, their loyalty to conviction in the teeth of the most cruel persecution, their unselfish doing of good works, their whole-hearted devotion to this society of worshippers—in a word, their Spirit of Life is our inheritance to-day, an inheritance which we should strive to cultivate and enrich, so that we can give a just account thereof to our children and our children's children. But it is in the power of an inheritor to depreciate and squander the estate and trade upon the unsullied name of his ancestors; and a congregation also may become indifferent to its best traditions and cease from effort even while referring to its dead saints. The church that merely rests in the pride of its traditions is doomed: it must accept them as a privilege, discharge the obligations that come with them, and hand them on to posterity revived, ennobled and glorified.

* * * * *

Let us then, with the beginning of a new ministry, renew our youth, revive our congregational activity and consecrate ourselves afresh to God and all goodness. And in the words of this epistle, let me beg you "not to forsake the assembling of yourselves together." Even though sermons should prove dull and the service uninspiring, still come with your own inspiration to help us and lift us up by the power of your own religious life. If you do not need us yet we need you,—your personal presence and the contagion of your spiritual life. *To absent yourselves unnecessarily is to withhold moral and religious sustenance from our congregational life, to impoverish the Church and weaken the power of its testimony.*

THE POWER OF ITS TESTIMONY! That, after all, is the great thing; that our lives bear witness to the great ideals of Christ, that we show to the despairing the Hope of the World, and to the cynical and sceptical the great worth of life; that in the midst of perplexity and difficulty we remain a worshipping praying people; that we bring to the doubting, not a mere argument for the intellect, but a living conviction for the soul; that we prove "by demonstration of the spirit" not merely by logic, that our religion can be a power of God unto salvation for all such as unfeignedly believe and accept it. We have as our possession truths and ideals for which thousands are to-day hungering; souls are crying out for our sympathy and encouragement. Moreover, we have our own spirits to nourish; we have God and man to serve, we have traditions for self-sacrifice and devotion to principle to maintain. The men who founded and worshipped in this Society though dead, yet speak to us. "Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our Faith."

MY REQUEST.

AMONG thy gifted workers, Lord, I ask no place.
I only crave the blessing of thy loving grace.
Content am I that other hands
More skilled than mine
Should bind the sheaves in distant lands
And tend thy vine.
Let other lips than mine, O Lord, proclaim thy cause,
And give to greater minds the knowledge of thy laws.

But yet some little wayside path I'll gladly tread,
And with thy humble children break my daily bread.
I have no skill to win the strife
For rank and fame.
The busy thoroughfare of life
Calls not my name.
So, while my place in the great world I cannot see,
I am content if needy hearts make room for me.

ESTHER HOOKER TROWBRIDGE.
(In the *Christian Register*.)

NEVER imitate. That which each can do best none but his Maker can teach him. —*Emerson.*

RELIGION IN ENGLAND DURING THE CENTURY.

V.

THE CHURCH OF ENGLAND (III.)

WHEN we come to ask what has been the history of liberalism in the English Church since the year 1800, we are likely to be puzzled by an apparent inconsistency in current popular criticism of the Church. We frequently hear it said, in any society which is not exclusively Anglican, that the attitude of the Church towards other religious bodies was never so illiberal as it is now. On the other hand we are often assured that liberal opinions have spread far and wide among the clergy, and that the adjustment between conscience and the formularies is, to many of them, a Herculean task.

The word "liberal" may in fact be used in more than one sense. We are so accustomed to associate Unitarian opinions (I define my use of the word below) with a spiritual conception of the Church, and with a practical willingness to live in brotherhood with all earnest worshippers, that we apply the term "liberalism" indiscriminately to all these three states of consciousness. It happens, however, that each of the three has had its own separate history in the Church of England during the century.

The sciences of Biblical archæology and literary criticism have made enormous progress in the last hundred years, and certain results have been reached which may be spoken of as established. They have a very high degree of probability; as high, for instance, as that which belongs to the existence of the planet Neptune. Scientifically speaking, these results can no longer be ignored, except in a spirit of perversity, and they can only be assailed in the same sense and by the same method as any other established scientific theory, such as that of the rotundity of the earth. There is, moreover, a kind of character which impels its owner to unify his beliefs; he cannot rest easy in the knowledge that any one of his dogmas is inconsistent with an established scientific doctrine; he is morally forced to examine the evidence for that doctrine on his own account, and after he has been led by intellectual processes to accept it as true he must needs bring his theological beliefs into accord with it. Such a character I call, for present purposes, Unitarian, and the reformed theological opinions—which necessarily have at any one time a general similarity—I denote by the same word.

Returning to the threefold use of the term "liberalism," I speak first of the liberal conception of the Church as a society purely spiritual, whose limits, if indeed they are narrower than those of humanity, can be known only to God. Such a conception was logically involved in the Evangelicalism of the early decades; it was openly declared by Arnold and his school. Both of these parties regarded the visible Church as a (doubtless venerable but nevertheless) merely human organisation. On the other hand, this idea was utterly repugnant to the Tractarians, and is so no less to their Anglo-Catholic successors. Whatever verbal distinctions they may draw, the clergy of the now dominant party, when they speak of the Church, mean a Church visible, with definite outlines, with a divinely appointed hierarchy. The ministers of this Church are the sole repositories of sacramental power; none but they can claim the divine sanction for their ministry. The typical High Church curate actually teaches that it is a sin to worship God, except in the services which he and his fellows appoint. He boldly accuses of the deadly sin of schism all who worship in dissenting chapels. It is difficult to escape the conclusion that family prayers in a Nonconformist household are an offence against the will of God.

Such being the overt teaching of the chief party in the Church, we should expect to find, as its natural corollary, a practical unwillingness to join in common work with dissenters. Happily this, however, is not the case. There never was a time, since dissent began, when men of all religions met together so freely in all kind of philanthropic labour, as they meet to-day. There is doubtless much ecclesiastical snobbery. The episcopal clergyman looks down on his dissenting brethren. But this, I believe, has little to do with his priestly pride: it is a social disease, a relic of the old Erastianism. He plumes himself not so much on being in valid orders as on belonging to the Established Church. And since he is commonly a gentleman he dissembles his sense of superiority, and treats the mere dissenting preacher as an equal. On Boards of Guardians, School Boards, District Councils, Hospital Sunday Committees, Temperance Committees, and the like, there is abundance of fraternity between Church and Chapel. From ordinary social life religious distinctions have practically disappeared.

All this is due in great part to the abolition of dissenters' disabilities. When the best men at the Universities, in Parliament, on the Bench are as often as not dissenters, it becomes impossible to treat their dissent as something necessarily degrading. In part, however, it is due to more subtle causes. Underneath the veneer of the Neo-catholicism which overspreads the Church, underneath the adoption of Catholic vestments, the observance of Saints' days, the sacramental teaching, there still lies the old evangelical grain. A very large number of the Anglo-Catholics hold their Catholicism as we hold an acquired tongue. They may learn to speak, write, argue in it with great dexterity; but in moments of mental ease they fall back upon their native English. To change the metaphor, the air which they breathe in England is not that of a Catholic country. The evangelical conception of religion as something resident in the individual soul, rather than the Catholic conception of religion as something embodied in a vast organisation, is that which moves, as we say, "in the air" of this land. The conquest of the Church by the Tractarians resembles the Norman conquest of England. They have changed the surface of things, imposed a new theory of government, and a new court-dialect; they have made, perhaps, as indelible a mark upon religion in England as the invaders made upon our speech and institutions. But there is already at work a process analogous to that which led to the absorption of the Norman element in the English language and ethos. The older faith, which is but overlaid, not supplanted, will quietly assimilate so much of the new as it finds soluble in itself, and discard the rest.

Another reason for free intercourse in public life between the Anglican and dissenting clergy is to be found in the spread of Unitarian ideas. The liberal churchmen of the earlier decades of the century were far removed in their convictions from the Unitarianism of to-day; but most of them had already attained the Unitarian attitude towards scientific truth, and their pupils, by a natural progression, advanced to definitely Unitarian opinions. The history of these liberals within the Church resembles in several points that of the liberal Nonconformists. They have appeared as solitary figures, or in small groups without organisation. They have been denounced by the orthodox. Their influence has spent itself not in the creation of a school or party, but in the diffusion of their ideas among the parties that denounced them. In their number were some who fought in the first ranks, like Dr. Martineau outside the Church, against the encroaching materialism of the age.

When the century began William Paley was still living. His great apologetic work is still a text-book at Cambridge. He was an avowed liberal, a follower of Hoadley. Sydney Smith, who died in the year when Newman went over to Rome, was an earnest advocate of religious equality. So also were Henry Bathurst and Edward Stanley, successively bishops of Norwich, the second of whom is well known to us in the memoirs written by his greater son. Other eminent names among the early liberals are those of Milman, Bishop Watson, Connop Thirlwall, the brothers Hare, and Reginald Heber. The Noetics of Oriel have already been mentioned. They included the provost, Copleston; Richard Whately, another great apologist, and a strong liberal; Thomas Arnold, whose inclusion scheme aptly exhibits the nature and limits of his liberalism; Blanco White; and R. D. Hampden, the most liberal of them all. Hampden's Bampton Lectures on the Scholastic Philosophy adopt principles which must necessarily lead to Unitarianism; he advocated the relaxation of subscription to the Articles in a sense which would have admitted Unitarians into the Universities; his appointment as Regius Professor of Divinity evoked a strong Tractarian protest, and he was deprived, through Newman's influence, of some of the normal academic privileges of his post. At Cambridge, a little later, another small group of liberals appeared, among whom F. Denison Maurice, Charles Kingsley and John Sterling became the most renowned. Though each of these laid greater stress on character than on belief, and each departed in some respects from the doctrines held by either party in the Church, none of them can be called Unitarian. Maurice died in 1872, Kingsley in 1875. Returning to Oxford we find there, in Arthur Penrhyn Stanley, the best and most advanced type of liberal which the Church of England has yet seen. A pupil of Arnold, one who far excelled his master in scholarship and literary power, he carried out Arnold's principles to their logical issue. If he had devised an inclusion scheme we may be sure that neither Romanists nor Unitarians would have been shut out of it. His own religious views, though always expressed in terms which avoided offence, were such as may be heard from Unitarian pulpits. If there was one man in England from whom he differed at all points of opinion, that man

was W. G. Ward; yet when Ward's degradation was being pressed on Convocation Stanley was indefatigable in his efforts on Ward's behalf. The peroration of Ward's speech in his own defence was written for him by Stanley. The end which Stanley steadily pursued throughout his life was the reform of the Church, as it is called in a famous phrase, "from within." The means to be employed were the relaxation of the terms of subscription (which he achieved), the employment of old dogmatic phrases, such as "the blood of Christ," in a new and more rational, if less obvious sense, and the gradual education of both clergy and laity to a point at which the formularies might, with general consent, be revised. In these aims he had the sympathy of other Oxford men, such as Benjamin Jowett and Mark Pattison. Jowett's Unitarianism made him the object of a somewhat petty persecution by Dr. Pusey, who for several years prevented the payment to him of an adequate stipend as Professor of Greek. The most prominent laymen of this school were perhaps Matthew Arnold and T. H. Green.

Between the years 1860 and 1870 occurred a series of judicial decisions which may be said to justify, on the legal side, the acceptance by Unitarians of Anglican orders. "Essays and Reviews" was published in 1860. Jowett and Mark Pattison, as well as the present Archbishop of Canterbury, contributed papers, but the only articles which were attacked in court were those of Dr. Rowland Williams on Bunsen's Biblical Researches and H. B. Wilson on the National Church. In each case the point of attack was the teaching that the Bible is not the Word of God. The essayists were condemned in the Court of Arches, but were acquitted by the Privy Council. The condemnation of the book by the Convocation of Canterbury was but a *brutum fulmen*. I have already spoken of the Gorham case. The long and involved case of Bishop Colenso led in the end to two important decisions. In the first place it was laid down that the Church of England in the Colonies is a voluntary institution. The effect of this is to concentrate the government of the whole Anglican communion at Lambeth, and to make the Archbishop of Canterbury the head of a world-wide organisation. Secondly, it was decided that no man can be ejected from the English Church ministry, on grounds of doctrine, who holds that the Bible contains a revelation of God, and that in that sense it is sufficient unto salvation.

Colenso was violently attacked on all sides. Stanley, always heroic in defence, was almost alone in his championship of this dangerous heretic. About thirty years later a band of known High Churchmen put forth a book of essays in which the principles for which Colenso pleaded are calmly conceded; but nobody has attempted to prosecute the authors of "Lux Mundi" for heresy. It is a sign that the critical position—the Unitarian position—is accepted by the Church so far as the Old Testament is concerned. How long will it be before the same concession is made with regard to the New Testament?

Even this may come sooner than we look for it. The clergy of the English Church number far more Unitarians among them than are to be found in the Unitarian ministry. It is true they are not, as a rule, very ready to proclaim their convictions, except to safe ears. They resemble an ill-disciplined freemasonry, a secret society, whose secret is half an open one, the members of which are as eager to conceal their membership from the profane as to reveal it to the initiate. And this is not unnatural. When we remember that a Unitarian in English orders is bound by his office to state frequently in public that he believes what, in fact, he does not believe, we can easily understand that the discovery of his Unitarianism would subject him to unpleasant suspicions. He can doubtless justify to his own conscience, which alone has jurisdiction, the ground he takes; but it is one which is not intelligible to a blunt mind. Hence it comes about that the diffusion of Unitarian views among the clergy goes on in secret. But a day may come, who knows how soon, when the liberal clergy will find their advantage in proclaiming their liberalism. Already there are prognostics of such a day. A journal of liberal theology, the *Church Gazette*, is boldly published as the organ of the "broad" clergy. When that day dawns, may it waken the church to a new life, which will add to her manifold graces that which she yet lacks, an all-embracing charity.

E. W. LUMMIS.

[Errata in the last article on the Church: P. 691, col. 1, for "quite beyond all expectation" read "great beyond all expectation"; col. 2, for "apostacy" read "apostasy."]

LITERATURE.

THEODORE PARKER'S EXPERIENCE AS A MINISTER.*

ON the New Year's Sunday of 1859 Theodore Parker preached for the last time to his congregation in the Music Hall, Boston. On the following Sunday, Jan. 9, he was too ill to preach, and sent a touching little note instead, telling his friends that he had meant to preach on "The Religion of Jesus, and the Christianity of the Church; or, the Superiority of Good-will to Man over Theological Fancies." He begged them not to forget their usual contribution for the poor, and concluded: "May we do justly, love mercy, and walk humbly with our God, and his blessing will be upon us here and hereafter; for his infinite love is with us for ever and ever."

Parker was dying of consumption. As soon as possible he sailed for the West Indies, and thence in May for Europe, and wintered in Rome. In the following May he died at Florence. While he was still at Santa Cruz he wrote and sent back to his Boston congregation a long letter (it makes a little book of not far from 40,000 words), which was completed and dated April 19, 1859, and is, in fact, an autobiography of his ministerial life. This, together with the affectionate letters which passed between Parker and his congregation, was published in Boston, and at once republished by Mr. Whitfield in this country. It has long been out of print, and we are now indebted to Miss Emily Sharpe for a reprint of the greater part of Parker's letter. The preliminary letters and perhaps a fifth of the autobiography are omitted, as containing, in the editor's view, "matters temporary and not needful for publication"; but we confess that we should have been still more grateful for a reprint of the whole. In a brief Preface, Miss Sharpe writes:—

> Theodore Parker's clear view of the generous side of human nature, and his unwavering conviction that the thought of God is an inseparable part of man's nature, has been an inspiration to many, and ought not to be lost to us.

This reprint will undoubtedly be useful in calling fresh attention to Parker; but as a personal record we cannot help thinking that it would have been more attractive, as it would certainly have had more historical value, if reproduced entire.

The opening pages, which were introductory, are omitted without any indication of the fact; but in nearly every other instance throughout the book, where sentences or whole pages are left out, marks of omission are printed. One of the longest passages left out simply recalls to his hearers a number of congregational activities, and there are other omissions of little consequence; but from the autobiographical point of view it seems a pity to have left out a number of references to the Unitarians of that day, although the judgments they contain may not seem to be altogether just. Of the inspiration he received from Channing, and of the few other Unitarian ministers in Boston who were brave and charitable enough to show him sympathy in the days of vehement controversy, Parker speaks very warmly; but he naturally felt very bitterly the treatment he received at the hands of the Boston Unitarians as a whole. His impression of the quality of their religious life he gives in a passage which Miss Sharpe omits. Having acknowledged that all the great moral and philanthropic movements in Massachusetts between 1800 and 1840 had been chiefly begun and conducted by Unitarians, and that in the Anti-Slavery movement many Unitarians—"even ministers, a timid race"—had taken an active and influential part, he yet feels that, in spite of their great practical excellence, there is something lacking. (To what he says here and elsewhere Channing is always the great exception.)

> I thought they lacked the deep, internal feeling of piety, which alone could make it lasting: certainly they had not that most joyous of all delights. This fact seemed clear in their sermons, their prayers, and even in the hymns they made, borrowed, or "adapted." Most powerfully preaching to the understanding, the conscience, and the will, the cry was ever, "Duty, Duty! Work, Work!" They failed to address with equal power the Soul, and did not also shout, "Joy, Joy! Delight, Delight!" "Rejoice in God always, and again I say unto you, rejoice!" Their vessels were full of water: it was all laboriously pumped up from deep wells; it did not gush out, leaping from the great Spring, that is indeed on the surface of the sloping ground, feeding the little streams that run among the hills, and both quenching the wild asses' thirst and watering also the meadows newly mown, but which yet comes from the Rock of Ages, and is pressed out by the cloud-compelling mountains that rest thereon,—yes, by the gravitation of the earth itself.

Another passage of special autobiographical interest which we regret not to

* "Theodore Parker's Experience as a Minister, with some Account of his Early Life and Education for the Ministry: contained in a Letter from Him to the Members of the Twenty-eighth Congregational Society of Boston." Unitarian Christian Publishing Office, 5, Furnival-street, Holborn, E.C. 1s.

find in the reprint is that which tells how Parker was first called to his ministry in Boston, with the resolution of 1845 :—"*Resolved*,—That the Rev. Theodore Parker shall have a chance to be heard in Boston."

We note that Miss Sharpe twice omits that characteristic expression of Parker's feeling, in which he speaks of God as "Mother" as well as Father, but in another passage it is retained. When contrasting his own doctrine with the current theology of his day, he says that they, with the Devil and total depravity, "teach their children to distrust the Infinite Perfection, which is Nature's God, dear Father and Mother to all that is." Of the use of this expression, with which we are familiar in Parker's prayers, the late Rev. J. H. Thom spoke (in a note to his article on Parker in the first volume of the *Theological Review*) as not only "bad taste," but "defect in spiritual insight and judgment"; and he added: "Not the Trinity only, the sinless Mother too, as a fourth Person in the Godhead, would be required, if 'Our Father who art in heaven' is not enough to express the fulness of Love as of Holiness." Parker, in one of the omitted passages, says he uses it "to express more sensibly the quality of tender and unselfish Love, which mankind associates more with Mother than aught else beside." It is the use of the two names together that appears to us chiefly objectionable, but one seems to understand Parker's feeling better, when one meets with such a passage as the following, in a letter written to one of his closest friends very soon after his final break-down, while he still refused to despair of himself :—

It does seem to me I shall have time left to finish certain pieces of work. But I will not complain of the dear Mother (who long ago admonished me that I must not cherish long hopes in a short world) if the kind Hand that brought me here shall also soon take me away to that world "which eye hath not seen," &c. You and I have had many a good time together; and I hoped we should enjoy many more. Indeed, I laid out my life to work publicly and hard till sixty, and then have a quiet afternoon till eighty for getting in my hay; but if my hour strikes at forty-eight, let not you nor me complain.

The hour did strike before Parker was fifty, and no one can wonder at it, remembering his inherited constitution, and the tremendous pressure at which he worked. This letter of autobiography gives one towards the close some conception of it. After an account of his early determination and his education for the ministry, Parker tells of his early experiences, and the conflict which arose between himself and the "orthodox" Unitarianism of that day. He describes the principles of his own teaching, as of "Absolute or Natural Religion," with its faith in the infinite perfection of God and the adequacy of man for all his functions; his conception of the Bible as a venerable literature; and his abandonment of belief in the miraculous as usually understood. He then shows how this religion was applied to the practical questions of the day, and how in opposition to unnatural mysticism on the one hand and ecclesiastical ritualism on the other, he pleaded for a normal development of religious feeling, and its direction to the homely duties of common life. He enumerates fully the great evils that he attacked, and in speaking of slavery tells of how he met the infamous Fugitive Slave Law.

Then I preached against slavery as never before, and defied the impudent statute, whereto you happily said Amen by the first clapping of hands which for years had welcomed a sermon in Boston; how could you help the natural indecorum?

And, lastly, he speaks of his attack on the errors of Ecclesiastical Theology, as having been most persistent, because "they are the most fatal mischiefs in the land." In this section occurs the following passage, telling of his own position :—

To me the name of Christianity is most exceeding dear, significant of so great a man, and of such natural emotions, ideas and actions as are of priceless value to mankind. I know well the errors, also, of the doubters and deniers, who in all ages have waged war against the superstitious theology of their times, and pulled down what they could not replace with better. I have not sat in the seat of the scornful; and while I warned men against the snare of the priest, I would not suffer them to fall into the mocker's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world: to me it is more dear when I regard them not as the miracles of God, but as the work of earnest men, who did their uttermost with holy heart. I love to read the great truths of religion set forth in the magnificent poetry of Psalmist and Prophet, and the humane lessons of the Hebrew peasant, who summed up the Prophets and the Law in one word Love, and set forth man's daily duties in such true and simple speech! As a master, the Bible were a tyrant; as a help, I have not time to tell its worth; nor need I now, for my public and private teachings sufficiently abound in such attempts. But yet, to me the great men of the Bible are worth more than all their words; he that was greater than the Temple, whose soul burst out its walls, is also greater than the Testament, but yet no master over you or me, however humble men! In theological matters, my preaching has been positive much more than negative, controversial only to create; I have tried to set forth the truths of Natural Religion, gathered from the world of matter and of spirit; I rely on these great ideas as the chief means for exciting the religious feelings, and promoting religious deeds; I have destroyed only what seemed pernicious, and that I might build a better structure in its place.

The letter ends with earnest and affectionate exhortations to his friends, in which he urges them to let no fondness for himself blind their eyes to errors "which may be in my doctrine, which must be in my life." For himself he feels that he has just begun to learn, and they must not stop where he left them. "Mortal, or entered on Immortal Life, still let me be your minister to serve, never your master to hinder or command." And so he leaves them with a final benediction.

Precious, indeed, must have been such a letter to those friends who were never to see the writer's face again. By many others, who have owed much to his teaching and inspiration it must still be treasured, as coming out of the heart of a brave and faithful man.

SHORT NOTICES.

Pethau Newydd a Hen (i.e., *Things New and Old*).—This is a Welsh volume of essays and papers from the pen of Mr. D. Delta Evans, South Tottenham, and in its way may be considered as unique a work as has ever been issued from the press, having been, as we are told in the Preface, "written, set up, printed, folded, bound, and sent on its mission by one and the same pair of hands." It is a handsome volume of 260 pages, printed on antique paper, neatly bound in cloth, gilt lettered, with portrait of the author prefixed. The topics are of an ethical, literary, and critical nature, such as Character Building, The Fate of the Welsh Language, Public Worship, The Proverbs of Wales and their Influence on the National Character, The Sacred Songs of Wales, Teaching with Authority, Jesus as a Teacher, with many more of national interest. The language difficulty will doubtless act prejudicially on the views of the general reader, but for this very reason the work, which we strongly recommend, ought to appeal with double force to the patriotic instinct of such bi-lingual readers as can understand and appreciate it. Copies may be obtained (post free for 3s. 6d.) from the author, 59, Abbotsford-avenue, South Tottenham, London.—R. J. J.

The Life of Dante, by the late E. H. Plumtre, D.D., Dean of Wells, has been added as a sixth volume to the charming edition of the Dean's translation of Dante's works published last year. This edition of the Life is edited by Mr. A. J. Butler, who in a prefatory note says that in the light of fresh knowledge gained by the investigations of the fourteen years which have elapsed since its first publication, it has been deemed well to prune down a little the somewhat exuberant conjecture in which the Dean indulged, and that while a good deal is left which the editor is by no means prepared to endorse, it is hoped that nothing remains which research has shown to be demonstrably incorrect. The frontispiece is a reproduction of Henry Holiday's picture, "Dante and Beatrice," in the Liverpool Art Gallery. (Isbister and Co. 2s. 6d. net).

The Divine Ordination of Death, from a discourse by Dr. Southwood Smith, is a timely re-issue of the substantive part of a sermon of consolation preached by the distinguished author at Bridport in 1820. An interesting biographical note is prefixed to the sermon, which tells how Southwood Smith, who was born in Somerset, 1788, had been intended for the Orthodox Dissenting Ministry, but, having become a Unitarian, left the Bristol (Baptist) College and went to Edinburgh to study medicine, and from 1816 to 1820 was Unitarian minister at Yeovil, and at the same time practised as a physician. In 1824 he was appointed physician to the London Fever Hospital, and from that time was devoted to the work by which he is chiefly remembered, as a pioneer in Sanitary Reform. Dr. Southwood Smith's earliest work, "Illustrations of the Divine Government," appeared in 1814, his "Philosophy of Health" in 1834, on a new edition of which he was engaged at the time of his death, in 1861. (Philip Green. 4d. net.)

Hymns of Modern Thought with Music is a collection of 206 pieces, "which contain no theological dogma, but are exclusively concerned with the spiritual aspirations of men in regard to daily life, character, and conduct." That being the ideal of the book, from which all thought of God is studiously eliminated, "Hymn" seems hardly the title under which its

contents should be gathered. Among the verses here set to music we find Tennyson's "Ring out, wild bells," Clough's "It fortifies my soul to know, that though I perish Truth is so," and the last piece is George Eliot's "Choir Invisible," as an anthem; but the general level of the moral songs, of which the book chiefly consists, does not rise above the level of Bonar's "He liveth long, who liveth well." From the musical point of view the collection seems to us of more value. Not quite half of the tunes appear in it for the first time. More than fifty are by Miss E. J. Troup, to whom we are also indebted for the beautiful setting of George Eliot's lines. A number of her tunes, and others which are new, will, if we are not mistaken, be found worthy of attention. (Houghton and Co., Music Publishers, 39, Great Marlborough-street, W. 3s.)

Spiritual Perspective and other Sermons, by the late Charles John Perry, B.A., minister of Hope-street, Church, Liverpool, is the little volume of thirteen sermons, edited by the Rev. R. A. Armstrong, B.A., and first published in 1885. They are genuine sermons, simple, practical and helpful, which have already been widely appreciated; they are good for home reading, for Postal Mission work, or for reading at service, where that is desired, and a new edition is very welcome. (Philip Green. 1s. 6d.).

THE NEW WORLD.*

THE most generally attractive article in the September number of the *New World* will undoubtedly be that on "The Temptation of Mr. Bulstrode—a Study of the Subconscious Self," by Mrs. Julia A. Gulliver, who in December, 1895, contributed a similar article on "Tito Melema." The analysis is searching, and is illustrated in a most interesting manner by a parallel drawn between the personal experience, the narrow view of religion, the self-deception and the final conviction of Bulstrode, and the development of the conceptions of God and sin in the Hebrew race.

The Israelites were slow to realise that sin was of such a nature as to isolate them from their God. They believed that Yahweh and the nation were bound in the bundle of life together, and that it was as much for his interest as for theirs to preserve them in prosperity. How mistaken they were the whole company of the prophets, from Elijah down to Jeremiah, tried in vain to show, and only the political extinction of their nation finally brought it home to them.

The parallel is worked out to the end, when Bulstrode sees in his wife's suffering in the hour of his disgrace, and her love which will not desert him, something of that ideal which the Second Isaiah so wonderfully pictured, and which leads us beyond the circle of human affection to the eternal and all-embracing Love.

The number opens with an article by Professor James Seth, of Edinburgh, on "Recent Gifford Lectures and the Philosophy of Theism," which shows what has been the gain to religion as opposed to "Naturalism" from the lectures, especially of Professors Campbell Fraser and James Ward. "Naturalism and its Results" is the subject of a helpful article by Professor C. C. Everett. Mr. Alfred W. Benn writes on "What is Agnosticism?" and Professor W. A. Brown on "Professor Ladd's Theory of Reality," showing how this leads up to the supreme reality of God.

The Absolute is neither identical with the world, nor unrelated to the world. It is rather the source and ground of all the infinity of relations which the world discloses. So far from being the most abstract of conceptions, as it has often been conceived to be, it is really the most concrete. Its activities, as disclosed in its relations with things and selves, are infinitely various. Indeed, it is our very inability to grasp it perfectly which gives rise to the false impression of its abstractness. Immanent in the world, it is the seed and spring of all that is. Whenever we touch reality we touch God. Of all the objects in the world He is the subject. No relatively independent centre of self-activity which has not its ground in His Will; no form, no law, no ideal end which the world discloses, but is a realisation of His idea. In such a statement of monistic philosophy, the entire course of Professor Ladd's discussion culminates.

Mr. J. H. Woods, writing on "The Supreme God of the Lowest Races," with reference to Mr. Andrew Lang's dissent from the theory of Spencer and Tylor, thinks that the evidence to be gathered from the present condition of West African races goes to prove that the ghost theory will not hold, that the Supreme God is regarded as the Creator, but that, on the other hand, He is not regarded as a moral being. The remaining articles are by Lieutenant-Commander Calkins on "Spanish Failures in the Philippines," Mr. B. C. Pal on "Religious Life in Modern India," and Professor Orello Cone on "The Synoptic Question," and the number concludes with over forty pages of book reviews.

* "The New World, a Quarterly Review of Religion, Ethics and Theology." Vol. IX. No. 35. September. Boston: Houghton, Mifflin and Co. London: Gay and Bird. To he had at Essex Hall. 3s, Yearly subscription, 12s,

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

The Doctrines of Grace. By John Watson, M.A., D.D. 6s. (Hodder and Stoughton.)

A Commentary on St. Paul's Epistle to the Romans. By Joseph A. Beet, D.D. 7s. 6d. (Hodder and Stoughton.)

The Sunday Magazine. Annual Volume. 7s. 6d. (Isbister and Co.)

Good Words. Annual Volume. 7s. 6d. (Isbister and Co.)

The Mysterious Traveller. By F. M. M. 1s. (Clarke and Co.)

Kali the Mother. By the Sister Nivedita of the Order of Ramakrishna, Calcutta. 1s. (Swan Sonnenschein.)

The Westminster Teacher. A Help for Teachers and Bible Classes. Edited by J. R. Miller, D.D. (Presbyterian Church of England, 14, Paternoster-square.)

The Jew in London. A Study of Racial Character and Present Day Conditions. By C. Russell, B.A., and H. S. Lewis, M.A. 6s. (Fisher Unwin.)

Eleanor. By Mrs. Humphry Ward. 6s. (Smith Elder and Co.)

Half-hours with the Parables. Second Series. By J. Crowther Hirst. 1s. (Sunday School Association.)

Expositor, Contemporary, Scribner's, Bookman,

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"ASSOCIATION SUNDAY."

SIR,—A large number of congregations throughout the country have arranged to take a collection on behalf of the Funds of the British and Foreign Unitarian Association on Sunday, Nov. 18. Last year 183 congregations had collections, and the sum of £549 was received. It will be an encouragement to the Committee in their work if this number and amount can be increased this year.

Few people realise how much is done by the Association. During last year no less than 70 congregations were assisted in their good work by grants for one purpose or another amounting to £2,500. From all parts of the country, and indeed from all the corners of the earth, applications for Unitarian literature are received, and nearly 100,000 books and pamphlets were distributed during the year at a considerable expenditure of money.

May I appeal more especially to the ministers to do all they can to let their congregations know about the good work the Association has done, the things that are waiting to be done, and which will be done as soon as larger resources are placed at the disposal of the Committee.

In the event of any sympathisers with the Association being unable to be present on the day the collection is taken, I feel sure the ministers will be glad to receive contributions and add them to the sums collected; and if there are among your readers those who are not connected with any congregations, I shall be pleased to receive and acknowledge any donations or subscriptions that are forwarded to me at Essex Hall.

OSWALD NETTLEFOLD, Treasurer.
Essex Hall, Essex-street, Strand, W.C.,
Nov. 7.

MR. FRIPP AND UNITARIANISM.

SIR,—I am surprised to find that I am one of "the men of Essex Hall," but can only feel pleasure at being enrolled in such an honourable band. But it is inexcusable for Mr. Fripp to assert that "the men of Essex Hall" are bent on making our Free Churches Unitarian Churches, and compelling those of us who cannot accept Unitarianism to leave their communion." The very name "Essex Hall," and the free trust deed supporting it, and the noble history behind it, repel the unwarrantable aspersion; and nothing in the history of the British and Foreign Unitarian Association in recent years gives the slightest colour to such a charge. It is an association of individuals, not of churches; and there is no bigotry in men and women of like mind uniting in a voluntary society to spread those religious views in which they are most deeply interested. Our churches have not fought for two hundred years against anything of the kind: they have very properly fought, and successfully, against the imposition of creeds as a test of religious fellowship. A Trinitarian Association would have a perfect right to influence the members of free congregations, to make grants to

some Free Churches, and withhold them from others without incurring a charge of being a set of sectarian bigots, bent on making our Free Churches Trinitarian Churches.

Need I say that the other "men of Essex Hall"—whoever they may be—are in no way chargeable with what I said at Newcastle. For that utterance I take sole responsibility, and there is not a word which I would unsay—not even that "most unfortunate remark," as you, Sir, characterise my expression of wonder whether Mr. Fripp would not feel himself more at home in the Church of England than with us. Think of the situation. Mr. Fripp is continually abusing Unitarianism; he goes out of his way in season and out of season to tell Unitarians that he regards them as narrow-minded dogmatists, though the congregations to which he ministers are mainly composed of Unitarians; he no longer finds ground of serious objection against the doctrine of the Trinity, for he thinks there is profound truth underlying it; he has introduced into his methods of worship a high ritual which to many people suggests sacerdotalism; he has cast away many of the vital principles of our Puritan forefathers. Holding such views as he does, would he have gone out with the noble Two Thousand in 1662? What more natural than for him to join this Church, with whose creed and ritual he would probably feel more at home, instead of remaining among uncongenial companions and hampering associations and hated dogmatisms in the group of churches where Unitarians hold the preponderating influence?

It is ridiculous for Mr. Fripp to assume the air of a martyr, and talk of "the new heresy," as though anyone had attempted or desired to drive him out of fellowship. He did not do me the justice to quote the first part of the sentence whose latter portion he so readily seized on. Before expressing my wonder that he should care to stay with us, I said:—"Certainly, no free church would ever think of driving out an honest thinker." It would almost seem as if Mr. Fripp wanted to find an excuse for saying he was being driven out of our ranks, so eager is he to fasten the name "heretic" on himself. As a matter of fact, Unitarians have been very patient with him under much provocation; they have never hinted to him that he has no right to be where he is, so long as his congregation is satisfied with his position; but they may well be excused, if, trying to put themselves in his place, they express a little surprise that he should care to keep company with the earnest men and women whom he belabours with such unnecessary and unmerited violence. C. J. Street.

Bolton, Nov. 6.

Sir,—I have no wish to add to a barren controversy; but it has occurred to me that should Mr. Fripp be moved to write to you again, it might help to clear his own mind as well as to illuminate the minds of others, if he would kindly point out the differences between Unitarian worship as usually conducted and Free Christian worship. Also if he would state of which he considers the Lord's Prayer to be an example.

Robert B. Drummond.

Edinburgh, Nov. 7.

THE CHILDREN'S COLUMN.

The Pearl-Oyster.—

From deep down in Southern seas, off the shores of India and among the islands of the Pacific Ocean, a very pretty story comes to us, and a true story too, about a shell-fish and its home; the shell-fish something like our common oyster, and its home something like the chipped and battered double oyster-shell. No wonder its home is so battered and broken, for large companies of this shell-fish settle upon the rocks in deep water and many a storm dashes their shells roughly against the rocky ledges and against each other, breaking and injuring the outer walls of their homes.

But when the shell is opened all is perfectly smooth and silvery within; everywhere there is the same beautiful pearly lining. And there is yet more ornament upon the inner walls of this creature's home; here and there, in small groups, are little solid things shaped like a berry, and covered over, too, with the same bright silvery pearl.

Now these little silvery berries are nothing less than the costly pearl-gems which are made into such beautiful jewellery, and which from very early times indeed have been so greatly prized; and the shell in which they lie is the pearl-oyster, one of the most valuable shells found in the sea.

The pearl-oyster, as I told you, lives among the rocks in deep water; numbers of other creatures are making their homes there too. Now when its shell is open, as it very often is, in order that the owner may obtain food from the surrounding water, some rough little bit of broken shell or pebble, or other tiny thing which may have drifted towards it either from its own large settlement or from the neighbouring colonies of other creatures, is very likely to float into it, destroying at once the comfort and beauty of its home.

How is it, then, do you think, that it is able to keep all so perfectly smooth and bright inside? Yes, many a rough little bit of something does drift in, and once inside the hollow of its shell, it would be very difficult indeed for the oyster with any power that it has to drive it back again into the sea.

But the pearl-oyster possesses one very wonderful power: it is able to cover these tiny bits of whatever they may be very thickly over with the same bright silvery substance which lines the whole of its shell, so changing what was unpleasant and harmful to it into a more beautiful and costly ornament than any other shell can boast of. For these tiny rough substances, covered over so thickly with pearl, are those same little silvery berries on the walls of the oyster's home, the beautiful pearl-gems which, at great risk to their lives, men dive down to the rocky ledges where the oysters live to find.

For long might the oyster have tried to turn out of its shell what was troubling it and spoiling its pretty home, and in the end might not have been able to do so. But the power of changing what was ugly and unpleasant into something bright and beautiful had been given to it.

Perhaps you are thinking that this story sounds very like some fairy-tale in which a beautiful fairy-queen is able, by waving her magic-wand, to change whatever she pleases into silver or gold. But, as I told you at first, it is a true story about the pearl-oyster. And you envy the oyster its magic-like power of changing what is unpleasant into something so bright and beautiful! But do you think that this gift belongs to one of the very low forms of life, and that God's children, made in His likeness, are without it? No, we all of us possess it in same form or other; we can all of us, sometimes, change unpleasant things into bright and beautiful things. And you, children, with your happy sunny faces often possess this gift more richly than grown-up people.

Alice Hincks.

(To be continued.)

The Ministers' Benevolent Society.—The annual meeting was held in the Vestry of the Church of the Messiah, Birmingham, on Oct. 30, the Rev. L. P. Jacks, President, in the chair. The Directors' Report stated that during the year grants had been made to 22 widows, 15 ministers, and the orphan child of a minister. Three beneficiary members had died, one had resigned, and seven new members had been elected, leaving a total of 179 beneficiary members. Several years ago it was necessary to reduce the scale of grants, but now, thanks to Mr. Charles Cochrane's munificent bequest, it has been possible to make an increase.

The following among other kind contributions to the funds have been received during the year:—Mr. Arthur Lupton's Executors £5,000; Miss E. F. Lee (Kinver), £500; Miss Sharpe (London), £100; Mr. Charles Wragg's Executors (Chesterfield), £50; Miss S. Russell's Executors (Birmingham), £25; and Mr. W. G. Harrison (Croydon), £20.

The following table gives a concise summary of the amounts expended in grants by the Society since its formation in 1852:—

From Oct., 1852 to Sept., 1862 £965 in 41 grants.

From Oct., 1862 to Sept., 1872 £4,820 in 141 grants.

From Oct., 1872 to Sept., 1882 £11,732 in 247 grants.

From Oct., 1882 to Sept., 1892 £15,951 in 395 grants.

From Oct., 1892 to Sept., 1900 £10,573 in 264 grants.

A proposal to increase the limit or age for the admission of beneficiary members from 45 to 50 was not seconded, and fell to the ground. A strong appeal was made for a continuance not only of the liberal financial support hitherto given to the Society, but of that interest in its work and well-being, which is essential to the maintenance of the success so far achieved.

I dare to give my pity to some man who seems to live a meagre life. How few things happen in his day! How little light there is in his dark house! How dull the voices are that break his silence! But who am I that I should give him pity? Let me know that it is not what he *has*, but what he *is* that makes the poverty or richness of life. It may well be that while I pity him his deeper faith is seeing visions and hearing music in familiar things of which I have no dream. —*Phillips Brooks.*

To Correspondents.—Letters, &c., received from the following:—H. S. C.; E. D.; H. E. D.; D. D. E. (this week); E. C. F.; A. H.; J. F. (Providence); H. W. H.; R. J. J.; W. J. J.; E. Y. L.; H. S. M.; J. E. M.; W. M.; E. A. P.; T. S.; A. W.; S. F. W.

The Inquirer.

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LONDON, NOVEMBER 10, 1900.

OUR IDEAL OF SERVICE.

BY an undesigned coincidence the concluding portion of Professor PEABODY'S noble sermon on "The Church of the Spirit" and Mr. WOOD'S Bicentenary sermon at Sheffield appeared side by side in our issue of last week, and with kindred prophetic power turned our thoughts toward the same ideal of service, in obedience to which our churches would find their deliverance into a richer and more vigorous life.

The task laid upon us, says Mr. WOOD, is to adapt Christianity not only to the new intellectual life of our age, but also to the new conceptions of social obligation ; we must join in the strenuous attempt being made on many sides, "to apply the teaching of JESUS to the problems of social welfare," "to bring the spirit, the character, and the ideas of JESUS into touch with the actualities of life." Our churches must rise to the level of the new ideals and conditions, "mingling the temper of seriousness and CHRIST-like sympathy with the passionate hopes of the new age for a fairer social justice."

And in like manner Professor PEABODY declares that the Church of the Spirit is a ministering church. "By the grace of GOD we have come to a time when the chief interest of the world is outward-looking, generous, self-forgetting. It is the age of the social question ; and the test of the Church, as of all other human organisations, must be found in its contribution to social service." But for this there must be the right motive power. The need is not so much for more channels of social usefulness as for more social wisdom, insight, patience, and power. And from what source, he asks, does that power proceed ? "It springs from the hidden sense of GOD, from the life of idealism, insight, vision, and faith, as the full stream which moves the modern industry flows from its secret source among the quiet hills."

Here, then, is what we need. Not a new declaration of doctrine, but a new persistence of faithful life, a new gladness of self-surrender, poured out in brotherly love. In our Free Churches we are united for the one supreme purpose of the worship of GOD—to be together in His holy presence, to be surrendered to His holy will. But that signifies not merely the exercise of emotion or the right direction of thought, it signifies *Life*, the true life of the spirit, in communion with the Eternal, the FATHER of all living souls. And the call which comes to us now is to find the fulness of that life in the realising of human brotherhood—in social service.

Nothing could be more futile than the hankering after a creed to give us closer union or new strength. The presence of GOD is not a creed or a dogma, but a spiritual fact. It is found in worship and in that prayer which is the lowly doing of the FATHER'S will, in labour for the welfare of our fellowmen. The truth of GOD will be declared to the world, and brought home with new power to the hearts of men, not by any insistence on a formulated dogma, but by the manifestation of that spirit of prayer and self-surrender, and the practical doing of our FATHER'S will in brotherly love. When that is achieved nobody will be any longer asking for that doubtful instrument, a creed.

Thus looking forward to a better future, and seeking worthily to face the duties of our day, to fully realise the opportunities and do the work of our Free Churches, our whole strength, in humble and persistent effort, must be given to seeking more of the true spirit of prayer, in the hours of worship and in the service of our daily life. Seeking simply to be given up to GOD, always open to the light of His truth, doing His will, we shall know that our churches are secure in the strength of the Eternal, that His truth teacheth inwardly, that His will for us is in the service of mankind, in that spirit of Christian discipleship, in which, with JESUS, we are all children of our FATHER in heaven, and workers for His Kingdom. In such surrender of self-forgetfulness and earnest service we should find the new spring of joy and strength ; we should not even remember those old questions that used to worry us, we should not want to be making any declarations to prove the soundness of our faith or persuade the world at last to believe that we were really Christians ; we should be living, and working, and rejoicing in a new and greater world, with unspeakable thankfulness filling our proper place in the Household of GOD.

MATTHEW HENRY'S CHAPEL, CHESTER.

BICENTENARY CELEBRATIONS.

THE Bicentenary of Matthew Henry's Chapel at Chester was celebrated on Sunday and Monday, October 28 and 29. The fine old building has recently been reroofed and otherwise restored at a cost of some £900, towards the balance of which, not yet raised, any profits there may be on the forthcoming History of the Chapel, by the Rev. H. D. Roberts, the late minister, are to be devoted.

The commemoration services on Sunday were conducted in the morning by the present minister, the Rev. H. E. Haycock, whose subject was "The Continuity of the Spirit" (Hebrews xi. 39, 40), and in the evening by the Rev. Principal Gordon, of Manchester, who took for his text Judges xiv. 14, "Out of the eater came forth meat, and out of the strong came forth sweetness." In the course of his sermon he said Chester was as early as 1551 identified with dissent One preacher on that date was burnt for heresy in the Castle. At the close of the seventeenth century both Independents and Presbyterians were represented there. Matthew Henry would not come until a fair prospect appeared of their unity, and this unity came somewhere near 1700. The Independents cast in their lot with the Presbyterians, and for their accommodation the gallery was built. Ultimately divisions occurred, and even in Henry's time they began to fall away. At last at the end of the eighteenth century they set up for themselves as Congregationalists. Matthew Henry's work was a great and good work—three giant services on Sunday, of teaching and preaching, and many other services to conduct in outlying congregations. A sermon and teaching every day—somewhere ; and besides these and other great parish duties, there was his Commentary, his private studies, and his boarder students. Truly, he ate not the bread of idleness, nor suffered slothfulness to encompass his days. His great book, though of course not sharing the increased light which had since emerged from the then comparative obscurity, was still a book of memorable traits. Written from his heart, as much as from his head, and expressed in the real vernacular of the time, it must have been the means of much real enlightenment to the plain folks of his own time. To speak from his own heart and mind to the hearts and minds of the people about the Holy Word of God, so that they might love it as he did, and know it as it behoved them to know it, was his great object, and who should say but that he nobly did and truly obtained his end ? The very walls and pulpit of that venerable place, said Mr. Gordon, were redolent of his Christian life and presence. As regarded the Unitarians three things had to be said. From Calvinism three main streams of thought had flowed, which together, powerfully moulded the Unitarianism which superseded the sobered Calvinism of Matthew Henry and his successors. First, Calvin would not have any barrier between the living man and the living God. They sufficed for each other. Secondly, in direct relation with God there was liberty. It was for God to govern through heart and soul and mind the child of His creation. Men and their views of God were for God to judge and enforce on men ; not for mere creatures

like themselves to arrogate to themselves His sovereign prerogatives. And thirdly, since God was all in all, and in direct relation with man, Jesus became necessarily less than God. In that way emerged the distinctive character of the Unitarian succession. In that way Christ became the great embodiment of suffering humanity —a larger brother and our better self.

THE PUBLIC MEETING.

On Monday, Oct. 29, a large and representative public meeting was held in the chapel, presided over by Sir John T. Brunner, Bart., M.P., President of the B. and F.U.A. and a trustee of the chapel. Amongst those present were the Revs. J. K. Montgomery, Charles Hargrove, H. Enfield Dowson, Dendy Agate, H. D. Roberts, G. A. Payne, J. Morley Mills, W. F. Turland, R. S. Redfern, and H. E. Haycock, Messrs. W. Orrett (treasurer), A. Orrett (secretary), E. Powell, F. Garside, Major Bryan Johnson, W. Long (Warrington), J. Gresty (Whitchurch), and C. M. Holland (Wrexham).

Apologies for absence were announced from the Mayor, the Right Hon. Herbert Gladstone, M.P., Mr. S. Moss, M.P., Sir Thomas and Lady Frost, and a number of friends in Chester and the district, also local ministers of other denominations.

The meeting was opened with hymn and prayer offered by the Rev. J. K. Montgomery, formerly minister of the chapel.

Sir John Brunner offered his hearty congratulations on the change that had been made in that venerable building, not only to those who sat there from Sunday to Sunday, and who lived in the immediate neighbourhood, but to all of them, because that building belonged not merely to the few who lived in Chester, but to all of them, from one end of the country to the other. He had, he said, dreamt on a good many occasions of late of starting a new Reformation. Perhaps the best way to start a Reformation in these days was to introduce a Bill into the House of Commons. What would they think of it if he brought in a Bill for the amendment of the Prayer Book? He wondered how many members of the House of Commons he could get to ballot for the chance of bringing in that Bill? If all the voting were to be by ballot as well as the voting to obtain a place for the Bill, he fancied he should have a good many supporters, because the members of the House of Commons were a good deal more advanced in their opinions than the average constituent, but as there was no hope of voting by ballot there he doubted whether such a Bill would have a chance, though the historians among them would tell them that there had been occasions on which it appeared they were on the edge of such a reformation. Their friends of the Church of England were becoming from opposite directions more and more keenly interested in themselves, and he should be very glad indeed to see them going on thinking about their position. A clergyman who wrote to him a few days ago, taking a new interest in his recovered position as a member of Parliament, asked whether he would support a Bill that had already been brought into the House of Lords by the Bishop of Rochester. One part of that Bill appeared to be to endow the laity with a real voice in the appointment of their pastors, but it was to be limited. It was to be within the limits of Church Order. If that Bill came into the House of Commons and he found this power too restricted, he should feel strongly inclined to move to omit the words "within the limits of Church Order." If only they could endow the laity in every place of worship in the Church of England with absolute, not limited power, to appoint their own pastors, he thought they would have taken a very great step in freedom in religious matters. He rather doubted the authors of this Bill, for the reason that the very clergyman who wrote to him to secure his support hit him very hard a few years ago on account of a declaration of his. Why it happened he did not know, but it came to him as a matter of duty to declare that his religion was comprised in the two great commandments of which it was said by an authority that they were all bound to respect, that on them hung all the law and the prophets. After he had said those commandments bounded and comprised his religion, this rev. gentleman took it upon himself to say in his parish magazine that it was blasphemy. His recommendation of the Bill for the benefit of the Church of England did not therefore come to him as a very sound recommendation. He spoke awhile ago of his dream of a new reformation. Perhaps a better way than bringing a Bill into the House of Commons would be to try and remind their friends of the Church of England what it was they believed, or what it was they officially believed—or believed they believed. He found very few who knew what it was they believed—what it was they officially believed. He was glad to say that his colleague on the present occasion —Mr. Hargrove—had undertaken to assist in that good work by reminding the members of the Church of England what it was they were bound to believe, for he had kindly undertaken to give them a short and popular history of the creeds. If they could persuade the members of the Church of England to read that history they would not only learn what they officially believed, but why they believed it. Their official beliefs had grown from century to century through the operation of what were called church councils, and he believed that just as Luther was cured of his belief in the Catholic Church by going to Rome, it might cure a good many of the people who believed what they were bound to believe, if they only knew why it was they believed. These councils, so far as his reading about them went, were very much like the political caucuses of to-day, where there was considerable intrigue on one side and the other to obtain a majority, and all the things that were down in the creeds to-day were the result of chance majorities at these gatherings. He believed it would be an extremely wholesome thing that these facts should be laid before those who were interested in them, and taken to heart. He had only one other thing to mention. He observed it stated on a printed form before him that the congregation had not yet provided an effective means of heating that building; that final decoration had been compulsorily postponed, and that the brass tablet bearing the names of the ministers existed only in idea. Then followed the remark that the two windows on the north wall on either side of the pulpit should be of stained glass with portraits in the centre of Matthew Henry and Dr. Martineau. The heating apparatus, as a first essential, and the other requirements he thought they would soon provide, but it might be long before they got the windows, which were to be a memento of two beautiful lives, and these Sir John concluded by offering to give to the congregation, an offer which was accepted with hearty applause.

The Rev. H. E. Dowson, B.A., having referred to the leadership of Sir John Brunner in all that was best and noblest in that part of the country, and especially in the cause of unsectarian education, and also to their happiness in the presence of a venerable ex-minister of that congregation, who at eighty-four seemed one of the youngest men he knew, delivered an address on "Our Spiritual Ancestry." To be present, he said, at the bi-centenary of a chapel founded by Matthew Henry was to be on a pilgrimage. He was a pilgrim to a shrine that was very sacred, and felt himself breathing the sacred air of religious liberty, devotion, and noble self-sacrifice for what was dearer than life. He thought of many of the great claims to reverence of those spiritual ancestors of theirs, and wondered whether they had the grit of their fathers. The chapel of his spiritual forefathers, built in 1708, had not even flags on the floor, there was only the bare earth, and no stove; yet in the old days people tramped there from far and wide. Some of them came ten miles or so from the countryside to worship in that cold damp building, but the warmth of devotion in their hearts enabled them to worship God in spirit and in truth. Another trait was their love of liberty. They went out for conscience sake; they would not be bound down by any Act of Conformity. They went out to be free; and thank God they, their descendants, inherited that liberty. Such was the sacred legacy left them by Matthew Henry and all the great and good men who had gone before them. At that bi-centenary celebration let them remember their self-devotion, their fidelity to conscience, and their love of liberty. Let them pray God for a re-baptism with that self-devotion of their spiritual ancestors.

The Rev. C. Hargrove, M.A., delivered an address on "Our Heritage of Freedom," in which he said their history was not to be valued by its length of 200 years. As the wise old Hebrew said, "Old age is not counted by years, nor is a man made venerable by the time he has lived." The question was not what years they could remember, but what work they had done. "Two hundred years!" the Churchman might say, "we have seven or eight hundred years." But what had been done in the seven or eight hundred years, and what had they done in the two? The Church of England had now the same formularies, was bound by the same articles and creeds, as 200 years ago; they boasted that the years passed over their heads bringing no wisdom with them. There was no change; consequently with no change there was no growth. As for themselves, they had "lived" for these 200 years—lived from the beginning right on to now, always open for the free winds of heaven to blow upon them, and never submitting to any fetters, to any word of man who said, "Thus far, and no farther." They had undergone great changes of belief during the past 200 years, and who knew what

changes would have taken place when the ter-centenary came to be celebrated? Should they lay the dead hand on their successors and say, "We have come thus far—at last we have attained the truth—go not otherwise than we have gone. Think as we think now—learn no more, for no more is to be learned." If they said so, they were unfaithful to the whole spirit of the past; they were unworthy of the inheritance of that place, and should go from it, and leave others to take their place. The faith and opinions of the generations to be they knew not, but their message to them from the second century was this, "Brothers, teach not as we teach, think not as we think, speak not as we speak, but be true to the Spirit of God and trust Him; teach as God shall teach to you. Speak the truth whatever it shall cost you; think as far as it is given to man to think, the thoughts of God, which are the eternal truth."

The Rev. DENDY AGATE, B.A., giving an address on "Old Principles applied to New Duties," said it seemed to be a parody and caricature of that principle of freedom to which they held first and foremost, to say they would not teach their children what they themselves believed because they did not wish to bias their minds. That was an absolutely mistaken notion. If they valued religion for themselves, if their professed place in the church, whatever it might be, had been a guide and strength to them, if from the worship at which they assembled with others on Sundays they were able to gather strength for the doing of their own work in the world, surely these things, if they were deep and true in their own hearts, could not be of no consequence in connection with the lives of their children. Over and over again in the past they had lost those who would have been with them to-day in all their earnestness and devotion to the faith, because they had said, "We will not influence or bias them, but leave them to grow up and form their own religious convictions for themselves." What happened? Either they drifted into self-satisfied indifference or other churches with stronger faith, more devotion to their professed principles, had come in their way, and with their stronger hearts and wills swept them into the popular churches. It was a serious matter. Like Joseph Priestley, James Martineau, and others, they should make it a steady part of their work to train the young people of their congregations in the knowledge of their history and in devotion to spiritual, practical, earnest religion.

The Rev. H. D. ROBERTS moved a vote of thanks to the Committee of the British and Foreign Unitarian Association and to other friends who had contributed to the fund for the restoration of that historic place of worship. He explained that the alterations in the structure had necessitated an outlay of £900. Towards this they had raised £700, but on work actually completed they were £100 in debt.

Mr. W. ORRETT seconded, remarking that the generous response from the Unitarian public throughout the kingdom had been most unexpected by the Committee, and they appreciated it most gratefully.

The motion was carried, after which, on the motion of the Rev. H. E. HAYCOCK, seconded by Major JOHNSON, a vote of thanks was accorded to Principal Gordon, Sir John Brunner, and the other speakers.

Hymn and Benediction brought to a close a most uplifting and memorable gathering.

AMERICAN LETTER.

IT is plain that the visit of Mr. Bowie, Mr. Hargrove, and Mr. and Miss Pritchard to America last spring was not a mistake. Perhaps nothing else in recent years has done so much to help the Unitarians of the two countries to understand each other, and to draw each to the other in closer sympathy. May such visits be frequent in future time.

Perhaps it may not be entirely without interest to the readers of THE INQUIRER to have some brief word as to how work is opening among our American Unitarian Churches this fall.

The great May meeting in Boston was encouraging and stimulating in its immediate effects. Will its lasting effects be equally good? There seems to be some reason to believe that they will. Certainly there are signs of hope, of vigour, and of courage in many directions.

Last year the American Unitarian Association, our national missionary organisation, asked for $75,000 from the churches for missionary expenditure. It got that sum. This year it will ask for more. Of course this means an extension of its work. We were never before so well organised for work, the whole country over, as we are now. Heretofore the Association has had only one general officer in the field—namely, its secretary. From this time on it will have two, its president and its secretary. And besides, it is undertaking to carry out fully a plan which has been in partial operation for some years past, of covering the whole land with a system of district missionary superintendents. One of these has charge of the work in New England; a second in the Middle States and Canada; a third in the Middle West; a fourth on the Pacific Coast; and a fifth (not yet appointed) is to have charge in the South. The men occupying these important places are all men of ability, missionary zeal, and experience; and we may be sure that the weak and struggling churches, as well as the work of planting new societies, will be looked after better than ever before. We are seeing more and more clearly the importance of organisation, if our cause is to grow. Everywhere else men are availing themselves of the power and advantage of organisation; why should not religious workers do the same?

This is the time when many State and local Conferences are being held in various parts of the country. This week there are two national gatherings of importance. One is the annual meeting of our Unitarian Sunday School Society, held at Leominster, near Boston; and the other the biennial session of the Ministers' Institute, held in Worcester, Mass. This Institute brings together from 100 to 150 of our ministers for three days of fellowship and acquaintance, and of study and discussion of great themes connected with the ministerial calling. It is one of the most interesting and valuable of our agencies.

Several events of importance have occurred recently in connection with our cause in Boston. One is the dedication of a fine new church in West Roxbury, one of our most attractive Boston suburbs. This is of especial interest because of the fact that it was here Theodore Parker was pastor before he began his Boston Music Hall movement, which became so famous. The present pastor of the West Roxbury Church is the Rev. John H. Applebee, a young man of marked promise, the son of the Rev. James Kay Applebee, who twenty-five years ago was well known among English Unitarians.

Two of our prominent Boston churches have just settled new pastors. The Rev. Paul R. Frothingham comes from New Bedford to the Arlington-street pulpit, to succeed Mr. Cuckson and Dr. Herford; and Professor Cummings, of the chair of Sociology in Harvard University, comes to be Dr. Hale's associate at the South Congregational Church. Both these accessions to the Boston ministry are strong men, and much is expected from them. The case of Professor Cummings will be watched with rather unusual interest, because his sympathies and tastes are distinctly sociological, rather than theological, and it waits to be seen to what extent training for the chair of a University lecturer affords adequate preparation for the Christian pulpit.

On Oct. 10 the Boston Unitarian Club held its first meeting of the season, at the Hôtel Vendôme. After the dinner was over the chief speakers of the evening were Professor Cummings and Mr. Frothingham. Both spoke earnestly of the value of the Church, and of the great work before the Unitarian body to spiritualise science and lift up humanity.

Our Unitarian household of faith has just suffered two deep bereavements. Last week there died on the same day in Cambridge, the Rev. J. T. R. Nichols, D.D., who for forty-five years was the active pastor, and until his death the pastor *emeritus*, of the Unitarian Church in Saco, Maine; and the Rev. Charles Carroll Everett, D.D., who for more than thirty years had been Professor of Theology in the Harvard Divinity School, and for many years Dean of the School. Two men could hardly be more unlike. One was the typical minister of his people—a shepherd who knew and loved every member of his flock, and who exercised a guiding influence upon the lives of all. The other was a ripe scholar and a deep thinker, who did somewhat the same work in shaping the thought and the ideals of the present generation of Unitarian ministers in this country that Dr. Martineau did in England. Says the editor of the *Christian Register*: "As a theologian, he was unsurpassed in America." This is probably no exaggeration. Besides being a great scholar and thinker, he was one of the most modest and lovable of men. Not only the Divinity School, but our whole body will feel deeply his loss.

I must not close without mentioning two notable books, just published, to which all Unitarians both in this country and England should have their attention called. They are the Rev. J. W. Chadwick's "Theodore Parker: Preacher and Reformer," and the Rev. A. W. Jackson's "James Martineau: A Biography and a Study." To say that a book is written by Mr. Chadwick is to say that it is brilliant. It would be hard to conceive a more graphic and masterly portrayal of a great life than he has given us in this study of Parker. The book has the merit of being

moderate in size. Parker was a heroic character, but far too much in advance of his time to be generally understood or appreciated by the great mass of his contemporaries. But the world is fast coming up with him. We shall be surprised if this book of Mr. Chadwick's is not widely read by non-Unitarians as well as by Unitarians.

A still more important work is Mr. Jackson's "Martineau," though it is not so easy reading. Martineau's life was much quieter than that of Parker; it had in it less of action; it was lived more among students and thinkers, and less in the world. It was never at any time deeply stirred by any great social and political reform, as was Parker's by the great anti-slavery movement. It is impossible, therefore, to make the story of the life so dramatic as that of Parker easily becomes. And yet Mr. Jackson gives us a biography of Dr. Martineau that does not contain a dull line. The book is one of 450 pages. Of these 140 are devoted to the life and the personal characteristics of the man, and the rest to his writings and his thought. If the first part of the book is interesting, the second part is masterly. Mr. Jackson is one of our most scholarly men, one of our best writers, and one of our clearest thinkers. He is a warm admirer of Dr. Martineau, and has devoted years to a study of his writings. As a result we have a presentation of the leading features of Dr. Martineau's philosophical and religious thought that is singularly complete, exact, and luminous. A more extended biography of our great teacher is desirable; and we shall all look forward with keen interest to that which is promised us by Dr. Drummond and Professor Upton. But it will be long before any one gives us the contents of Dr. Martineau's great books so intelligently, so freshly, and in every way so satisfactorily epitomised, discussed and weighed, as Mr. Jackson has done.*

J. T. SUNDERLAND.

Boston, Mass., Oct. 26.

* A review of Mr. Jackson's book, with a somewhat different estimate of its value, will be found in THE INQUIRER of Oct. 20.—ED. INQ.

THE LIGHT OF TRUTH.

AT the recent annual meeting of the congregation of the Carlisle Unitarian Church, Mr. James Arloch, J.P., was one of the speakers, and we are glad to be able to reproduce here the concluding passages of his speech:—

On this day we stand upon the verge of a new century; the dead past lies behind, the nebulous future before us; and thoughts rise thick and frequent on the heart of an old man who looks back upon the many outcomes of that religious unrest, that divine discontent, which for the last fifty years has roused men from the stagnation of their soul's apathy for a time, and fed the lamp of Truth from sources manifold and many an unexpected cruse. Notably, the Evangelical and Anglican revivals, appealing to earnest and reverent souls from different centres; hailed each as the day-spring from on high, yet fading and dying, failing in the world's regeneration from the same cause, Limitation; the one, regardless of historical research, confining truth to one book, assumed to be the one infallible literal Word of God, revelation for all time, final, unalterable; the other, striving to fetter the vigorous struggling present with the manacles of mediæval thought—the two diverse, nay opposite, in method, failing alike in their grand intent, both striving to bind in chains the viewless spirit, that free spirit of the son which brooks no bondage save the links which bind him to the All-Father's loving heart.

So has it fared in the recent past, that we, belonging to the Church of a Larger Hope, professing no damnatory creed or narrow dogmata have had a vast responsibility towards the quickening of true religion in the world. And by true religion I mean no system based upon a single book of revelation, no hierarchy, no absolute system rounded, finished, and in its finality all-sufficing.

True religion is rather that spirit of endeavour after holiness, that inward craving for more light, that spiritual communion along the radiant path which, from the faint and fluttering embers in the soul of each, leads the aspiring spirit athwart the darkness of Doubt along the rainbow bridge of Hope, even to the full orbed majesty of the Light Eternal from which the first faint spark was kindled in the heart of humanity—our Immanent God.

The world stays not still but ever moves onward with a ceaseless progress towards perfection, according to inevitable law, that law which is in effect and purpose, God. And through all the shifting phases of the thoughts and ideals of the best of men, above all the systems of man's inadequate devising there has shined with gathering lustre the radiant Star of Truth, guiding man's devious footsteps along the narrow path of progress, surely and yet more surely, nearer and yet nearer, ever onward to the Eternal Sun. And when, as spiritually free and untrammelled in our glorious quest, we may feel exultant in that heritage of light our fathers won through sore travail of soul and all the powers of darkness, at such a time as this, the trysting point of that which has been and that which is to be, the question cries aloud for truthful answer from the conscience of each, soberly, rationally, in no short spasm of emotional excitement—"What are we ourselves doing to advance the cause of true religion in the present?" how will our individual lives stand in the full blaze of God's great searchlight at the last, when the dawn shall have expanded into noontide glory, and the light of no reflected planets shall be needed, for God Himself will be the glory and the light of our fuller being?

The dying poet cried aloud, "Light! more light!" and as we stand by the deathbed of an expiring century, let us not alone cry out for light, but strive to quicken into new flame of holy trust and hope, more certainly assured, the embers as they may burn low upon our heart's shrine, quickening the spiritual life which draws us nearer to the source and centre of all life; kindling each one his lamp from every source of light, not fettering God's eternal sunshine of guidance; but from the inspiration of the past, from the hope of the future, let us each "let our light so shine before men" that haply some poor shipwrecked brother, seeing the beacon light from far, may yet take heart and even from the darkness of Death's dark shadow confess that—

God's in His heaven—
All's right with the world!

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

Bermondsey.—Mr. E. Howard, 24, Inverness-terrace, W., who is taking charge of the work at Fort-road during the coming winter, writes to appeal for help in personal service and for various gifts. After thorough cleaning and decoration the church is to be reopened on the 25th inst., and any friends willing to help are requested to communicate with Mr. Howard. Wanted are a few men's voices for the choir and the sacred concerts to be given every Sunday after evening service; also, occasional good soloists. Mr. Howard further writes:—"The London District Unitarian Society has acted liberally in making a grant for doing up the church and carrying on the winter's activities and all excess of expenditure over this I am going to contribute myself. But outside these expenses a certain outlay on what might be called capital account ought to be made so as to give our up-hill work a fair chance of success: and as some people prefer to give in kind rather than money, here is a list of some of the things we ought to have:—(*a*) A new Sunday-school library, the present one being worn out and read out; (*b*) a portable gymnastic apparatus for the boy's club; (*c*) half-a-dozen sets each of chess, draughts, and dominoes, and a dozen strong wooden boards; (*d*) a gallery clock, to correct the prevailing slow watches of the neighbourhood, and keep time in Sunday-school and boys' club. I should also like to have illustrated papers and magazines, especially those pretty well up-to-date, to be distributed after being read at the club among the poorer residents round about the church. In addition, perhaps, any of your readers who have a good stock of plants may be able to spare me two or three large palms for platform decoration, and cut flowers sent in any Saturday, on and after the 24th inst., will be much appreciated. I want to make our House of God and House of Man attractive both spiritually and æsthetically. About £20 would pay for all I require. Gifts in kind should be sent to Mrs. Cooper, 43, Upper George-road, Bermondsey, with advice to me, and contributions of money to myself."

Croydon Domestic Mission.—Mrs. Grover, of 17, Oakfield-road, Croydon, writes in reference to the Domestic Mission at Dennett Hall, the annual meeting of which was reported last week, calling attention to the good work that has been done, and appealing for funds. There is a Sunday-school Band of Hope, coal and slate clubs, a savings' bank, and classes of various kinds. The hall has been recently enlarged, and only lack of funds prevents an extension of the work. Donations may be sent to Mrs. Grover, or to Miss Ellis, 1, Addiscombe-grove, or to the secretary, Mr. P. N. Rands 11, Bencham Manor-road, Croydon.

Ballymena, co. Antrim (Appointment).—The Rev. Joseph Pollard has received and accepted a unanimous invitation from the Ballymena Committee of the Remonstrant Synod of Ulster to take up ministerial duties in the handsome church in this thriving manufacturing town, and will commence duties there with the New Year.

Belfast: York-street.—Last Sunday evening the first of a series of lantern services was held, conducted by the Rev. A. Ashworth, his subject being "Scenes from the Life of Jesus," illustrated by thirty-five beautiful slides. The hymns sung were thrown upon the screen, and the service was much appreciated. It was held from eight till nine, after the ordinary evening service, and similar lantern services are to be held on the first Sunday evening of each month during the winter.

Boston.—The service on Sunday evening was taken by Mr. W. H. Shrubsole, F.R.G.S., who preached a most interesting sermon on "Fruit Bearing," in which he spoke of the necessity of thanksgiving for the bountiful harvest recently gathered in; and also urged all present to endeavour earnestly to sow the seeds of good character, truthfulness, and love, for the "Great Harvest of a Future Life."

Bristol: Lewin's Mead.—On the occasion of the complete renovation of the school buildings attached to Lewin's Mead Meeting, a most successful and enjoyable congregational soirée was held on the evening of the 2nd inst. The proceedings commenced with a reception, by the Rev. A. N. and Mrs. Blatchford, of between two and three hundred friends, amongst whom a number of friends from Oakfield-road Church, with the Rev. Dr. and Mrs. Warschauer, the Rev. Alfred Lancaster (minister-

in-charge of the Domestic Mission) and Mrs. Lancaster, were most cordially welcomed. By the considerate action of the Trustees, the girls' schoolroom has been completely modernised and made thoroughly effective for the work of the Sunday-school, the restoration and the decoration of the rooms meeting with unreserved appreciation. During the evening brief addresses were given by the ministers present. The Rev. A. N. Blatchford, B.A., gave hearty expression to the thanks due to the trustees and to the satisfaction felt that they had been able to regard the restoration of the fabric, devoted to the religious instruction of girls associated with Lewin's Mead Meeting, as lying within their powers. He tendered the warmest acknowledgments of the congregation, and of the teachers to their faithful friend, Mr. J. Kenrick Champion, who, on behalf of his co-trustees, had supervised the work with most successful and conscientious care. The thanks of all were owing also to Mr. John Curnock for his generous gift in the interest of the school, and to their kind friend, Mrs. Osborne, who, in affectionate remembrance of her late husband, Mr. Thomas Francis Osborne, had given all the school furniture and appliances for the girls' Sunday-school. The Rev. Dr. Warschauer expressed the kind wishes of himself and the members of his congregation, aptly pointing out the growing importance of such social gatherings to the religious life and work of a congregation. The Rev. Alfred Lancaster gave expression to his pleasure at finding, in such an assembly, abundant evidence of earnestness among our friends in the South of England as well as in the North. Throughout, the proceedings offered a most pleasing and most hopeful omen of future congregational work and usefulness.

Chesterfield.—The Rev. Ambrose Bennett, M.A., concluded his ministry at Elder-yard Chapel on Sunday, Oct. 28, prior to his settlement at Monton, in succession to the Rev. P. M. Higginson, M.A. On Tuesday evening, Oct. 30, the members of the congregation made a presentation to Mr. Bennett of a revolving book-case, a reading-lamp, and a selection of books; and on the same evening the members of the Chesterfield Students' Association, of which Mr. Bennett has been secretary since its formation two years ago, presented him with ten volumes of Ruskin's works, beautifully bound, at the same time passing a resolution of warm appreciation of his services.

Eastbourne.—The recent debate showed that Unitarians in Eastbourne are few. The town is fond of concerts, theatricals, and Church parade. The newspapers are all devoted to the Church interest, or at least are sufficiently prudent not to offend it. Under these circumstances it was satisfactory that the *Eastbourne Gazette* should bear the following testimony to the Unitarian minister:—"Although Mr. St. Clair's religious views are not likely to find favour in Eastbourne, it is only fair to say that in the debate he comported himself in a manner worthy of a scholar and a gentleman." The *Gazette* also publishes a letter from Mr. St. Clair remarking on some of his opponent's tactics, and concluding as follows:—"To take the vote of the meeting was outside the conditions, and unfair to me. It was known that very few Unitarians were present, because there are but few in the town. It was not to be expected that my arguments would change the opinions of the orthodox straight away. I was satisfied that a number of men and women gave me their thoughtful attention. The vote the first night seemed to me to be carried by girls; the second night I did not stay to witness the farce. Fancy, the truth on so profound a subject as the Trinity of Persons and the Deity of Christ being decided by a vote! It is ridiculous. Yet it was only in that way that the Trinitarian doctrine was first accepted and made compulsory in the fourth century."

Edinburgh.—Preaching at St. Mark's last Sunday, the Rev. R. B. Drummond referred to the union of the Free Church of Scotland and the United Presbyterian Church, happily effected in the previous week. It was, he said, an event of great historical importance, second only to that of the Disruption of 1843, though it had nothing of the heroic quality of the latter. While reserving the right of criticism, they might surely offer their best wishes for the success of the Union, and express the hope that it might tend to the deepening of spiritual life, the promotion of charitable feelings, greater liberality of thought, and the advancement of the Christianity of Christ, the religion of love to God and man. At the same time, remarking on the danger to civil and religious liberty which might result from a Church becoming too strong, Mr. Drummond said that in that act of Union they must greatly deplore the absence of any suggestion of reform or change in the Church's Creed. The old Calvinistic Confession drawn up at Westminster two and a half centuries ago, embodying in all their original severity the hideous doctrines of the Puritan creed, was still retained as the standard of belief. Yet it was notorious that that Confession, and the two catechisms, which were the manuals of religious instruction, represented the faith of only the most unenlightened section of the Church, while the Church as a whole, represented by her professors and doctors of divinity and intelligent laity, had completely outgrown them. There was no greater scandal in the present day than the retention of those obsolete standards as the professed and ostensible faith of a Church which no longer believed them.

Gateshead.—The Rev. A. Harvie preached on Sunday evening on Professor Max Müller's contribution to religion through his studies of languages and ancient religions. "As men come," he said, "to found their own religious opinions upon conviction rather than upon tradition, they will turn with ever-renewed joy to the writings of him who first showed how universal and how unanimous in the deepest things has been the voice of religion."

Kingswood, near Birmingham. — The usual Hospital Services took place last Sunday. The collections, in aid of the amalgamated charities of Birmingham, amounted to nearly £6. Special sermons and music marked the occasion.

Liverpool: Hamilton-road.—At the first social evening of the season, Mr. and Mrs. A. B. White, who were recently married at the Mission, were the guests of the evening, and received from the assembled teachers and elder scholars, numbering over one hundred, not only an enthusiastic welcome, but, as a mark of their affection and esteem, the gift of a handsome American organ. The Rev. J. L. Haigh, who occupied the chair, appealed to the young people for an even greater degree of earnestness and devotion in the good work to which they had set their hands. Mr. White, in acknowledging the gift, said the Mission had been the best influence for good in his life. True religion meant true happiness.

London: Mansford-street.—The annual meeting of past and present scholars of Spicer-street and Mansford-street was held on Wednesday last, Nov. 7. Notwithstanding the unfavourable weather, there was a very large gathering, "Old Scholars" being very well represented. The Rev. W. G. Cadman, on behalf of present workers, gave a welcome to friends from a distance, and referred to the satisfactory condition of the Sunday-school, which not only kept up its numbers, but year by year showed an increase of elder scholars. During the evening Miss Upton, of Oxford, made a presentation of two handsomely framed engravings "Diana or Christ," and "The Doctor," to Mr. J. G. Foster, for thirteen years secretary of the Sunday-school. The pictures were subscribed for by Mr. Foster's friends and fellow-workers at Mansford-street, in recognition of his long and faithful services. Letters were read from Mr. Stanton, Preston, Mr. E. B. Squire, and the Rev. C. L. Corkran, expressing their appreciation of Mr. Foster's faithful work. The meeting closed with the singing of "Auld Lang Syne."

London: Stamford-street.—The second meeting of the Social Institute took place on Oct. 29, when the Rev. F. K. Freeston delivered a most interesting lantern lecture (the first occasion of using the new lantern purchased by the chapel committee) entitled "Old Father Thames." On the previous Friday the Rev. Morgan Whiteman gave a lantern lecture to the members of the Band of Hope, called "The Black Spot on the Mersey," illustrated by views which the lecturer had taken himself. The Children's Happy Evenings commence on Oct. 10, and at the meetings already held the attendance has averaged about 100. Last Sunday being the Sunday-school anniversary, special services were held, Miss Marian Pritchard conducting that in the morning, when her subject, "Mutual Encouragement," was treated in a charming way. The Rev. W. Copeland Bowie was the evening preacher, and gave one of the series of discourses on "A Great City's Needs," his subject being "Education." There were good attendances, and the scholars sang special hymns at each service. On Monday, by the invitation of Mrs. Crocker and Mrs. A. H. Matthews, between thirty and forty of the members of the Mothers' Meeting were entertained at tea, after which an adjournment was made to the lecture hall, and a presentation of a marble clock and a silver thimble was made by the members and other friends to Mrs. Crocker in recognition of her silver wedding day and of the fact that she had been connected for nineteen years with the society of which she is now the president. Mrs. Crocker thanked the friends for their kind and handsome gift, and spoke of the pleasure she took in the work of the Mothers' Meeting.

London: Stepney Green, E.—At the religious conference at College Chapel, in connection with the Central Postal Mission, held on Sunday afternoon, Nov. 3, Dr. Herbert Smith gave an address on "Ritualism." It was listened to with very close attention, and followed by several speeches. Miss L. Tagart, president of the Postal Mission, occupied the chair.

Manchester: Pendleton.—The series of special services arranged in conjunction with the District Association with a view to deepen the religious life of the churches in and around Manchester began in the Unitarian Free Church on Sunday, when the Rev. H. Gow, B.A., of Leicester, preached morning and evening. His morning subject was "The Power of Good and the Power of Evil." In the evening the subject was "The Lord's Prayer: the Creed of Christendom." The special services are to include an address by the Rev. J. C. Street at the Pendleton Town Hall on Sunday afternoon next, Nov. 11, and services at the church on Sunday evening, the Rev. J. C. Street; Wednesday evening, Nov. 14, the Rev. H. E. Dowson, B.A.; Saturday and Sunday, Nov. 17 and 18, the Rev. W. Binns.

Midland Christian Union.—The autumn Conference was held at Kidderminster on Monday, Oct. 29. The Rev. L. P. Jacks, who has been president of the Union for the last four years, took the chair at the opening of the proceedings, and expressed the great regret with which he felt obliged, on account of other claims of work, to retire. He had stated at the spring meeting that such would be the case. He spoke of the great interest he had taken in the work of the Union, and acknowledged his debt of gratitude to the Rev. A. A. Charlesworth, the secretary. He wished great and continued prosperity to the Union, and vacated the chair. The Rev. Joseph Wood then took the chair, and said that the appointment of Mr. Jacks as Tate lecturer at Manchester College had rendered that step necessary. Mr. Jacks had rendered great service to the Union, and they were glad to know that they should still have his help in that work. He moved a resolution accepting the resignation with regret, and acknowledging the zeal and ability with which Mr. Jacks had served the Union for the past four years. This was seconded by Mr. H. E. Perry, and supported by Mr. Charlesworth, and cordially passed. The Chairman announced that the question of Mr. Jacks's successor as president was still under consideration. The Rev. Vernon Herford, of Oxford, then read a paper on "The Corporate Life of our Churches: Stability or Drift," in which he deplored the want of settled convictions and the exaggerated individualism which afflicted them. Their great organic defect was the want of a doctrinal standard. Religion without dogma was as irrational as a body without a skeleton. A community to have faith must have an authorised belief. And the first step after which they should strive was to bring it about that all their churches should unite in a common declaration of allegiance to Christ. A discussion followed, in which the Revs. P. Dean, E. D. Priestley Evans, A. A. Charlesworth, and others joined. Mr. Jacks said he knew it was heresy to say so, but his objection was not against a creed *per se*, but because it was difficult to formulate any creed which would bind together the churches. The great weakness of the ministry arose from their refusal to submit to any kind of discipline. Nothing could be worse for a man than not to be subject to any kind of discipline. It was not the strongest men who found discipline irksome, but men of a lesser and inferior degree of strength. If they were to experience any great revival of religion in their midst, he believed it would ultimately take the form of creating a discipline to which all would have to submit. Nothing had discouraged him more than the reluctance of the ministry to accept the scheme submitted by the late Dr. Martineau at Leeds. It was refused not so much because of defects in the scheme as the fact that it involved discipline, against which the ministerial nature seemed to revolt. He was in sympathy with the essayist in so far as he insisted upon some sort of discipline. Mr. Wood said he would have no objection to a creed if it could be so prepared as to embrace all Christians. Mr. Herford, in closing the discussion, repeated that they ought to work towards a definite doctrinal standard. There were difficulties in the way, but he hoped that the leading men would spend time and thought in trying to find out a workable scheme. Mr. Jacks had put his finger on one of their chief characteristic weaknesses, the want of discipline. At the close of the Conference the ministers and delegates were entertained to tea in the schoolroom, and in the evening service was held in the New Meeting, conducted by the Rev. E. D. Priestley Evans, and a sermon was preached by the Rev. Joseph Wood on the greatness of humanity and the power of great men to lift human life up towards the ideal. It was the influence of soul upon soul that was the saving of power in human life. It was not an in-

stitution which was to be the shadow of a great rock in a weary land, nor a creed, nor a set of beautiful principles, but a noble example, that was the true dynamic and the power of God unto salvation. What was the secret of Arnold's unique hold upon English young manhood at Rugby? It lay in character: a great fascinating magnetic personality. The test of all true greatness was the power to lift men up and promote their happiness. The great man saved his race by arresting the drift; men into whose soul God had breathed a new thought, or a loftier ideal, or an intense passion for right, truth, and justice. When Italy was ground down by despotism, and the hearts of lovers of liberty failed them, then Mazzini rose and stopped the drift. Forty years ago, when a materialistic philosophy had well-nigh swept from their midst a belief in God, James Martineau arose, and mainly by his labours and influence arrested the drift, and won that splendid victory for spiritual against materialistic philosophy which had done so much to reinvigorate the Church and inspire the world with a new hope. Human sin was the greatest drift of all. Christ had arrested the drift of selfishness, cruelty, greed, and lust, and had showed the world that men could be pure, loving, Godlike. Let them all strive to imitate Christ, and as it was said of the late Clark Maxwell, make faith in goodness easy to other men.

Mossley.—The anniversary sermons were preached on Sunday last, in the Christian Church, by the Rev. J. C. Odgers, B.A., of Bury. In the afternoon a cantata, "Under the Palms," was given by an augmented choir. There were good congregations, and the collections amounted to £31 7s. 11½d.

Newbury.—During the summer scientific and social rambles have been held, with addresses by the Rev. E. Turland, Mr. T. H. Stillman, and Mr. C. Wright. A Band of Hope and Mercy has been formed, and a new Library opened in connection with the Sunday-school. There is to be a monthly week-night lecture. Mr. Turland has given the first, the theme of which ("The Languages of the World, with written and spoken specimens of forty of them") proved attractive.

Portsmouth.—The first annual meeting of the Young People's Religious Union was held in the "John Pounds' Training Home and Institute for Girls," 79, St. Thomas's-street, on Wednesday, Oct. 31, Mr. Cosens Prior, the President, in the chair. The Union was formed in October, 1899, on the suggestion of the Rev. John Ellis, of Sheffield, who delivered an address on the subject at Grindelwald during the stay of the "Pink Party." Its objects are:—"To band together the Young People of the Church who may be in search for truth; for the discussion of religious doubts and difficulties; and to foster religious life, and to spread rational views of religion." A satisfactory report of the year's work was read by the Secretary, Miss Boecker. The attendance at the meetings was on an average very gratifying, but during the summer months showed a slight decrease. Papers on various religious and secular subjects were read by the members during the year. The Union is entirely managed by the Young People of the High-street Chapel, who look forward hopefully for another successful year.

Rotherham.—The first lecture of the new session of the Literary and Social Union of the Church of Our Father on Tuesday, Oct. 30, was given by Mr. James Wilson, of Sheffield, until recently proprietor and editor of the *Indian Daily News*, his subject being, "The Language of the Future." The chair was taken by the Mayor of Rotherham (Councillor G. Gummer), who expressed his pleasure in being asked to preside, and said that he had always had a great esteem for the Unitarian Church. He went on to deplore the shocking prevalence of bad language in the streets of the town, a complaint strongly endorsed on the following Saturday by the *Rotherham Advertiser*. Mr. Wilson, in the course of his extremely interesting lecture, said that the question whether there would ever be a universal language was a curious speculation, and then described the great prevalence of English throughout the world, and dwelt on various changes in the use and meaning of words. English, he thought, might at least become the language of international communication.

Selby (Appointment).—The Rev. John Dale, of Bury St. Edmunds, has accepted an invitation to the pulpit here and will enter on his duties on the first Sunday of the New Year.

Shepton Mallet.—The first meeting of the winter session of the Unitarian circle was held in the schoolroom on Wednesday week, under the presidency of the Rev. L. T. Badcock. A good musical programme was rendered, including the cantata "Autumn's Queen," by J. Booth. In an interval refreshments were served by the ladies of the circle, and a very pleasant evening was spent, closed by a comprehensive vote of thanks.

Shrewsbury.—The 209th anniversary of the High-street Church was celebrated on Sunday, the occasion being observed also as a Harvest Thanksgiving. The preacher was the Rev. C. H. Well-beloved, who, in the evening, took for his subject "The Ethics of Unitarianism," laying stress upon their sense of the importance of character and individual responsibility as an essential part of a wholesome religious life, worthy of the Gospel of Christ. The collections were on behalf of the choir fund.

Southern Unitarian Association.—The quarterly meeting of this Association took place at Ringwood on Friday, Nov. 2. The Committee met in the afternoon, and there was a tea in the schoolroom. In the evening a public meeting was held in the chapel, which was brightened by the new incandescent gas burners, used for the first time in honour of the occasion. Mr. J. Cogan Conway, President of the Association, occupied the chair, and opened the meeting by welcoming the visitors, and giving a brief statement of what he held to be the faith of Jesus Christ, expressed in modern terms. That faith, he said, was ours. Mr. G. Cosens Prior made a sympathetic reference to the death of Professor Max Müller, and dwelt on the influence on our religious life which the realisation of the true meaning, often unsuspected, of words in common use might exercise, words such as truth, sceptic, intelligent, sympathy, miscreant, candidate. Truth, especially, was something that would hold, and sceptic a seeker after truth. The Rev. C. C. Coe gave an interesting narrative of the raising of the Twentieth Century Fund, in sums varying from a shilling to a hundred pounds. It now amounted to a thousand guineas, and he hoped that his experience might prove an incentive to younger men to take up similar work in future. At the committee meeting in the afternoon, several valuable suggestions for the employment of the fund had been made, which he hoped would bear fruit. The Rev. W. Copeland Bowie, who met with a hearty reception, expressed his sense, and that of the British and Foreign Unitarian Association, of the importance of maintaining centres of Unitarian influence in country places, which often supplied valuable elements of strength to larger communities. He did not know what would become of London, for instance, without the continual influx of fresh life from the country. We had a gospel to preach that would prove a source of comfort and strength to all sorts and conditions of men, and he referred to instances that had recently come under his own notice, of the power of our gospel over Suffolk labourers, cultivated Roman Catholics, and Anglican University graduates, distinguished in the service of the Queen. Some people seemed to think the Unitarian minister's sole object was to ventilate dry dogmatic statements. He knew no such ministers, nor did he believe they existed; they were mere figments of the imagination. He went up and down the country a good deal, and saw as much of our churches as most people, and it seemed to him the Unitarian minister's aim was to preach the love of God and the hope of man, unhampered by the dogmatic superstitions of the ages. The Rev. E. S. Anthony pleaded for a definite organisation as a branch of the Church of Jesus Christ, in preference to a continuance of our present chaotic state of isolated individualism. Mr. M. B. Baker, of Ilminster, as one living in the neighbouring Western Union, expressed friendly sympathy with the South. Mr. F. Pinnock, the new secretary, suitably responded to an expression of goodwill to the Southern Association on the part of the meeting, and regretted the absence, through indisposition of his predecessor, Mr. Blessley. The Rev. C. A. Hoddinott proposed, and the Rev. E. C. Bennett seconded, a vote of thanks to the chairman. With the singing of the hymn, "One Holy Church of God appears," and the pronouncing of the Benediction by the Rev. C. C. Coe, the proceedings terminated.

Stalybridge.—The parents' party was held on Saturday evening, and was largely attended, over 200 being present. The Rev. W. Harrison distributed the certificates to the successful students at the examination, conducted by the Manchester District Sunday-school Association. He said their school still took the lead in these examinations. Fifty scholars sat, and forty-eight passed, which showed that there had been good teaching. In addition to the ordinary certificates, a large number of special parchment certificates were awarded to scholars who had either passed in the three groups of subjects, or had been successful for three years. Some of the scholars had filled a first parchment and nearly filled a second, one young woman having passed in twenty-seven subjects. When she came up to the platform to receive her parchment she was greeted with loud applause. Mr. Harrison said he did not know what the school would do for teachers if it were not for those who sat for the examinations. The active workers in the church also came from the Sunday-school. If it were not for the Sunday-school, the church would soon cease to exist. But large as the number was who joined the church they lost the greater part of their young people. He calculated that if they had retained one half of those who passed through their school, even allowing for deaths and removals, the average at their church would be about 2,000. It would be some consolation if those they lost joined other churches, but this was not the case. He attributed it to the fact that the parents did not attend, and when the scholars settled down in life, then they followed the example of their parents and became indifferent. He made a strong appeal to the parents, not only to send their children to the school, but also to set them the example of attending public worship.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL SOCIAL GATHERING of TEACHERS and ELDER SCHOLARS will be held at ESSEX HALL, on SATURDAY, Nov. 17.

A short Address will be given by the PRESIDENT, the Rev. W. Copeland Bowie, to be followed by a Programme of Instrumental and Vocal Music.

Tea at 6 P.M.

ALEX. BARNES, HAROLD WADE, } Hon. Secs.

LONDON DISTRICT UNITARIAN SOCIETY.

The ANNUAL AUTUMN MEETING and SOIRÉE will be held at ESSEX HALL, ESSEX-STREET, STRAND, on THURSDAY, Nov. 15.

The President, Sir JOHN T. BRUNNER, Bart., M.P., in the Chair, supported by the Rev. Charles Hargrove, M.A., of Leeds; H. Epps, Esq., P. W. Clayden, Esq., and other prominent Ministers and Laymen.

Tea and Reception by the President at 7. Chair to be taken at 8.

UNITY CHURCH, ISLINGTON.

A COURSE OF TEN ELEMENTARY LECTURES will be given in the Schoolroom of the above Church, by Dr. G. DAWES HICKS, on "The Beginnings of Philosophy," which will treat of the origin of philosophical questions in Greek thought, and show their connection with modern problems.

To commence on THURSDAY evening, NOV. 22, and to be continued on alternate Thursdays. Lectures to commence at 8. A fee of 2s. 6d. for whole course to defray expenses. A Syllabus of Lectures can be obtained.

ASTLEY UNITARIAN SCHOOL.

SALE OF WORK, Dec. 1st. Contributions will be thankfully received by

Miss M. A. GRUNDY, 77, Green-lane, Astley, near Manchester; or

Mrs. HOLT, 23, Brideouke-street, Leigh, Lancs.

CHARLES WICKSTEED ARMSTRONG expects to be in England from Nov. 17 to about Christmas. He wishes to meet with a competent ASSISTANT for his SCHOOL for Boys and Girls of all ages at S. PAULO, BRAZIL.—Apply, giving particulars of qualifications and experience to the Rev. R. A. ARMSTRONG, 5, Marmion-road, Liverpool.

BIRTHS.

LUMMIS—On the 4th Nov., at Hull, to Edward and Evelyn Lummis, a son.

PIGGOTT—On the 1st Nov., at Fern Bank, Chorlton-cum-Hardy, to Arthur E. and Frida J. E. Piggott, a daughter (Kathleen Frida).

WALTERS—On the 3rd Nov., the wife of Dr. F. R. Walters, of 21, Wimpole-street and The Sanatorium, Farnham, of a daughter.

MARRIAGES.

HARVEY — MOSELEY — On the 8th Sept., at St. Alban's, Nanaimo, V.I., British Columbia, by the Rev. G. W. Taylor, Walter Thomas, son of the late Enoch Harvey, Liverpool, to Constance Moseley, widow, eldest daughter of Mrs Colton, Hampstead, London.

OUR CALENDAR.

SUNDAY, November 11.

☞ **It is requested that notice of any alteration in the calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road. Closed for cleaning and re-decoration until Sunday, 25th inst.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, and 7 P.M., CHARLES READ, M.D., "A Great City's Needs. —II. Sanitation." Monday, Nov. 12, at 8.15 P.M., "The Songs of the Big Campaign," by Rev. R. H. U. BLOOR, B.A.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Knowledge and Love," and 7 P.M., "Church, Bible, or What Authority?" Minister's Class for Children, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Evolution." Evening, "Agnostos Theos."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, Popular Studies of Great Works of Fiction.—IV. "Bjornsen, 'The Heritage of the Kurts.'"

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. L. TAVENER, and 7 P.M., Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. L. TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. WOODING, B.A., "The Changeless Christ."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. E. PARRY.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity: the Religion which Jesus taught."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. C. HARVEY COOK.

SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. J. W. TUBBS, and 6.30 P.M., Mr. ELLIS MANN.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M. Rev. HENRY RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 11th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Persecuted for Righteousness' Sake—Liberty of Conscience a Fruit of Modern Enlightenment."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 11th, at 11.15, HERBERT BURROWS, "The London School Board Election."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

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PLATT CHAPEL, MANCHESTER.—The Rev. STOPFORD A. BROOKE, LL.D., will preach SUNDAY MORNING, Nov. 18th. Service begins at 11 A.M. Collection.

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The Inquirer.

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NOTES OF THE WEEK.

We hear with great regret of the illness of Mr. Stopford Brooke, which prevented his giving his third lecture on "Poetry" at University College on Thursday, and will also prevent his fulfilling an engagement to preach to-morrow (Sunday) morning at Platt Chapel, Manchester. Mr. Brooke, who preached on Sunday week at Manchester College, Oxford, and lectured on Thursday week at University College on "Browning's Women," is now ordered by his doctor complete rest; but it is hoped that it will not be long before he is able to take up work again.

Mr. Carpenter's lecture at Essex Hall on Tuesday evening, in the course on "The Bible in the Nineteenth Century," dealt with the Fourth Gospel. Having pointed to the striking differences in the order of the history, in the events recorded, and in both the manner and matter of the teaching between the Fourth Gospel and the other three, the lecture referred to the question of date, and noted that more recent criticism, aided by the production of further evidence, had modified the conclusions of the Tübingen school. It was generally admitted that the date could not be later than 110 A.D. Dr. Sanday, holding to the Apostolic authorship of the Gospel, was inclined to put it about 90 A.D. Dr. Harnack held that it might have been as early as 80 A.D., but inclined to a date much nearer 110 A.D. He, unlike Dr. Sanday, was convinced that the Apostolic character of the Gospel could no longer be sustained. But even orthodox critics now admitted that the Gospel was a "translation" of the teaching of Jesus into a new dialect belonging to the realm of Greek thought, and that it was, as Dr. McGiffert said, composed "with a free hand." Mr. Carpenter then dwelt on the leading religious conceptions in the Gospel and the first Epistle of John, which he said must always be read together. They represented the religious experiences of disciples in the first age of the Church, rather than the personal followers of Jesus. The value of the Gospel was, therefore, not in the details of its history, nor even in the actual words of the teaching, but in the world of thought and feeling to which it gave the reader access. It represented the life of Christ, as a spiritual presence, in the believer's heart. The concluding lecture in the course is to be given next Tuesday, the subject being "The Bible and the Church." It is very satisfactory that a capital attendance has been continued throughout the course.

The battle is now set for the election of the London School Board on Thursday, the 29th inst. The time for the withdrawal of nominations is past, and the issue is clear. None of our readers will have any doubt as to how they ought to vote. The one thing to insist upon, and to use every opportunity of urging upon voters, is that no one shall abstain. For the first time in twelve years the Progressive party in 1897 obtained a majority, and it is of the utmost importance that this dominance of those who are determined to set the interest of the children and of sound education before everything else, should be maintained. Charges of extravagance and of unworthy hostility to "Voluntary" schools are made by the Moderate party against their opponents, but have been abundantly disproved—that of extravagance by a distinguished Moderate, Sir Charles Elliott himself.

On the question of hostility to "Voluntary" Schools, charged against the Progressives, as shown in the provision of what are alleged to be unnecessary school places in the Board-schools, a very effective reply has been issued by the Rev. W. Copeland Bowie, Chairman of the School-Accommodation Committee (1897–1900), who though retiring from the Board after twelve years of strenuous service, has slackened no energy in the present conflict. In a leaflet issued by the Progressive School Board Election Council (Surrey House, Victoria Embankment, W.C.), Mr. Bowie replies as follows to this charge :—

1. During the existence of the present Board, ninety-four applications have been made to the Board of Education for their authority or sanction to provide additional school places in different parts of London. The total number of places thus applied for was for 38,442 children.

2. Following the usual practice, the Managers of Voluntary Schools in the immediate neighbourhood of the proposed new school or enlargement were communicated with in each instance, and only on eleven occasions did these managers accept the invitation to appear before the Committee to state their objections; and these objections had reference to only 2,868 places out of the total 38,442.

3. The Minutes of the School Board prove that the Moderate Party only challenged a division on 7,399 out of the 38,442 places for which application was made; so that the whole Board, without any party division, consented to the supply of upwards of 31,000 additional school places.

4. The Board of Education at Whitehall, which cannot be accused of supporting the Progressive Party, withheld or postponed their sanction in respect to 2,198 places only, out of the 7,399 upon which the Moderate Party challenged a division. These places represent seven enlargements of existing schools.

These facts and figures completely dispose of the charges of providing unnecessary accommodation, and of the hostility to Voluntary Schools. Denominational Schools, whose managers devote their attention to improving education, have had no occasion to complain of the action of the Progressive majority on the School Board. In supplying school places, the Progressive Party have concerned themselves, not with rival Churches or Creeds, but with the education and the welfare of the children of London, whose parents belong to all denominations and to none. For these reasons, they can honestly plead with the people of London to again return a Progressive majority.

Dr. Clifford has issued a strong appeal to all friends of sound education to maintain the Progressive leadership of the past three years in the new Board, and to prevent a renewal of the theological wrangling and sectarian strife which so seriously crippled the work of the Board in the six years before 1897, under the *régime* of Messrs. Diggle and Riley. The Progressive victory was a gain not only for the general work of education, but not less for sound Biblical instruction. Speaking of its results in this respect, Dr. Clifford says :—

"The teachers have been unmolested. They have not been 'circularised' concerning the Trinity in language that suggested Tritheism, as under the Riley *régime*. They have been trusted to keep the 'Compromise' of 1871, both in its letter and *spirit*. Passages of Scripture chosen from that great Citizens' Book, the Bible, by the Board, and chosen according to the age and capacities of the children, have been committed to memory, explained and illustrated in a way the children could apprehend and apply to the needs of daily life. The 'definite religious teaching' of the Ten Commandments, of

the Beatitudes, the Sermon on the Mount, the 23rd Psalm, and of the Poem on the Praise of Love in Corinthians i. 13 has been imparted not to make sectarians, but to inspire high ideals, quicken the sense of duty, and train in practical religion. Even Sir John Gorst is forced to declare that he has 'no hesitation in saying that the Bible teaching in the Board-schools is so much superior to that in the Voluntary schools that no comparison is possible.'

"Now, this Biblical instruction was not introduced into the schools of the people without grave misgivings on the part of many advanced educationalists; but thirty years' experience has completely vindicated the wisdom, the fairness, the justice and usefulness of the London plan, which is not, be it remembered, that of reading the whole of the Bible, but of using *portions* of it selected by the Board, first because of their fitness to touch chords of moral and spiritual power in the child not reached by other parts of the instruction in a popular school; and, secondly, because of their elevation beyond the ordinary sweep of sectarian controversies; and then illustrating and applying these selected Scriptures without any infringement, either in spirit or letter, of the total exclusion of any and every formulary of the Churches. That plan has been followed in many, if not most, of the School Boards of the country. It is very probable it will be introduced immediately into the State schools of Victoria, and it is gaining favour in some parts of the United States. It has certainly justified its claim to stay."

THE upholders of sectarian teaching are unresting in their endeavour to secure a reversal of this sound policy, and this is the strongest reason for securing a renewed victory for the Progressive party. Dr. Clifford quotes a number of the Moderates' utterances, which clearly show the danger which has to be met:—

Mr. Sharp, the leader of the "Moderates" on the School Board, says, "Our hearts are very full of the religious question, but we have the good sense to *keep it quiet—at least for the present.*" Sir Charles Elliott tells his constituents that he is anxious to see the Board-school children separated into ecclesiastical groups and taught the creeds of their parents at the ratepayers' expense. Mr. Diggle has told us that the determination of the Ritualists to reopen the religious question has prevented the Conservative organisations from fighting for the Moderates at this election. Lord Hugh Cecil affirms that "they will one day throw down the miserable settlement of 1870, and put a better in its place." Prebendary Gibson said at the last Church Congress, "We must not rest till we have secured the repeal of the Cowper Temple Clause. We will insist on our right to give the teaching of the Church in Board-schools."

And, finally, the *Church Times* declares:—"We must do our best to get denominational teaching in all Board-schools. Slackness in this direction will mean national apostasy from the law of God."

IN a series of articles on "Great Crusades in our Cities," contributed to the *Puritan*, Mr. Arthur Mee has been describing some striking examples of well-organised religious and social work. In successive articles he has dealt with "Manchester and the Methodist Mission," "Liverpool and the Social Reform Movement," and "What Glasgow owes to Mr. Moody." The October article deals with Birmingham, where Mr. Mee finds that there is no great crusade in the sense of one organisation spreading over the whole city, but "a wonderful aggregation of little organisations, which do more lasting good, perhaps, than one huge concern." Many of the most important of these, he adds, are brought under the wing of the Hurst-street Domestic Mission, with the work of which our readers are well acquainted, and of which a report will be found in another column. Mr. Mee proceeds to describe what has been done under the auspices of the Mission for the promotion of open-air concerts, by the Police-Aided Association for Clothing Destitute Children and by the Military Veterans' Association, and the article concludes:—

It is impossible to speak, however, of more than a few of the agencies coming within the scope of this Mission, which represents a greater part of the philanthropy of Birmingham than any other single organisation. At the head of it all is Mr. W. J. Clarke, who drives the working machine of the Domestic Mission. Mr. Clarke is a philanthropic corporation in himself; half the social activities of Birmingham seem to meet wherever he is. The work of the Mission embraces religious services of all kinds, in many places; teachers' preparation classes; classes for physiography, experimental chemistry, sewing, dressmaking, music and singing, basket-making; recreation rooms; magazine circulation; flower distribution among the poor; a general advice bureau; poor children's summer outings and winter "Cinderellas"; sick, savings', and benevolent clubs; Bands of Hope; cricket and football clubs; and a host of other agencies making for the physical, moral, and religious well-being of the people. Though now sixty years of age, the Domestic Mission is still in full vigour of youth, and it is only one of many institutions at work in Birmingham for the uplifting of the people, the amelioration of the lot of the poor, and the evangelisation of the city.

It is pleasant to meet with this article in the *Puritan*, which is one of the organs of the Evangelical Free Churches, and to find that although the National Council of those Churches refuses the co-operation of Unitarians, they yet recognise that our people are capable of doing some genuine religious work.

WE are glad to welcome the first number of a *Great Meeting and Free Christian Church Messenger*, an eight-page magazine, well fortified by seven other pages of advertisements and a title-page, issued by the Revs. H. Gow and W. Whitaker, of Leicester, as an organ of their congregations. In an opening address to their readers, Mr. Gow says:—

We want in this little magazine to make known the thoughts and ideals usually called Unitarian to a wider circle than we can reach from our pulpits. We do not mind what we are called, whether Unitarian, or Free Christian, or Socinian. The important thing is what we are. We shall try in this magazine to make known month by month some of the thoughts in our minds, and some of the ideals in our hearts. We believe that there are many who think as we do about religion without knowing it. There are very many men and women at the present day who find orthodoxy incredible. Such people often live alone without any religious fellowship. They believe in God and duty, but they do not realise that there is any church which stands for these things without believing in the orthodox creeds. It is especially for such thoughtful earnest men and women that we write. We believe that we could help them, and that with them we could do more to help the world.

Various helpful notes follow, on "Men and Things," "Teachers of the Nineteenth Century," "Lessons from the Society of Friends," "Free Religion in a Free Church," &c., and the last page is devoted to the Calendar of the two congregations. We trust that the *Messenger* will be abundantly successful in the work to which it is devoted.

MR. THOMAS ARNOLD, the second and last surviving son of Dr. Arnold, of Rugby, died on Monday at Dublin, in his seventy-seventh year. Born at Laleham, like his elder brother Matthew, he distinguished himself at Oxford, but then emigrated to New Zealand, and was for some eight years a school inspector in Tasmania. There he married, and his eldest daughter, now Mrs. Humphry Ward, was born. While in Tasmania, Arnold, who had been for years in a state of mental unrest, joined the Church of Rome, and on returning to England in 1858, on Newman's invitation, became Professor of English literature in the Catholic University at Dublin. Later he joined Newman at Birmingham, as first classical master of the Oratory School, but then withdrew for a time from active membership in the Church, and in 1865 settled as a teacher at Oxford. Returned to full communion in the Church, he became in 1882 a fellow of the Royal University of Ireland, and latterly resided altogether in Dublin, where he died. In addition to his "History of English Literature" and other works, Mr. Arnold was joint author with the Rev. W. E. Addis, now of Manchester College, Oxford, of a "Catholic Dictionary."

IT will be seen from an advertisement in another column that on Thursday next Dr. G. Dawes Hicks is to begin a course of ten elementary lectures at Unity Church, Islington, on "The Beginnings of Philosophy." The lectures, we understand, will discuss the nature of philosophical research, and show how it necessarily associated itself with the Greek spirit. They will trace the origin of such modes of thought as materialism, pantheism, and idealism, and attempt to connect the Greek treatment of these notions with that of modern culture. Questions of moral and religious philosophy will come up for special consideration. Dr. Hicks's lectures on Kant last winter were very highly appreciated, and the present course may well prove of even greater interest and value.

THE Autumn Meeting of the London District Unitarian Society, held at Essex Hall on Thursday, we must report next week.

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers.
Export Oilmen.

RELIGION IN ENGLAND DURING THE CENTURY.

VI.

THE CONGREGATIONALISTS (I.)

IT is not uncommon to see pictures which are professedly composite photographs. These tame compositions are supposed to yield the mean proportion reduced from a multitude of unequal features and varied expressions. If it were possible to apply this method to the theological views of the individuals who unitedly form such a body as the Congregationalists or the Baptists, we might secure an accurate representative of each of these denominations.

It would then be very interesting to compare them, but still more interesting to compare our composite theological photograph of the Baptist of a century ago with the Baptist of to-day, and the Congregationalist of 1800 with the Congregationalist of the present year.

This is impossible. There is no such composite theological photograph of the Congregationalist or the Baptist of the past, and the attempt of that kind which was made lately is too ambitious in its scope for our purpose. I refer to the Evangelical Free Church Catechism which appeared at the end of 1898. This, indeed, may be likened to a composite photograph; but Baptist, Congregationalist, Methodist and Presbyterian are all included. So that in this extraordinary document such prominent features as Adult Believers' Baptism, the sacred independence of each Church, the divine right of Presbyteries, the Calvinism of Knox, the Arminianism of Wesley, together with more modern views, are by the cleverest manipulation made to tone off into a tame monotony of feature which is the very triumph of compromise.

Something more to the purpose, and also a kind of composite photograph in its way, is the declaration of principles which may be found in the "Congregational Year Book." The full title of this is "Declaration of the Faith, Church Order and Discipline of the Congregational or Independent Dissenters, adopted at the annual meeting of the Congregational Union, May, 1833."

This declaration may be regarded as a fair representation of the theological position of Congregationalism at the beginning of the century, but it is so elastic as to allow of a considerable movement without any express repudiation of its terms. It is, however, valuable as furnishing something like a starting point. How its terms have been modified, and reinterpreted, if not discarded, through the pressure of increasing knowledge and progressive thought, will be shown presently.

Its author—for, with the exception of some slight alterations, it was the production of one mind *—was George Redford (1785-1860), an eminent Congregationalist minister who presided over the Union in 1834. Dr. Redford, the friend of John Angel James, and the biographer of William Jay, was well fitted to compose such a document. He rested in the moderate Calvinism of his day; his Biblical scholarship was untroubled by modern critical problems. A man at once able, moderate, and safe, he could state with authority and acceptance the "leading doctrines of faith and order maintained by Congregational churches in general" described as "such a statement as any intelligent member of the body might offer, as containing its leading principles." That such a statement adopted in 1833 should maintain its place in "The Congregational Year Book" of the present year may be regarded as a somewhat remarkable circumstance, and might easily mislead an incautious inquirer. The delighted conservative might point to it as a proof that Congregationalism stands precisely where it did, and that to talk of any Theological "Movement" were absurd. Unfortunately for such a contention, the modesty of the Declaration renders it abortive. It does not profess to be a "bond of union"; for, "disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to every one the most perfect liberty of conscience."

This reservation of liberty allows the progressive Congregationalist to treat the "Declaration" very lightly. It is looked upon rather as a register of the theological tide of the thirties than a limit to the tide of to-day. But though modestly promulgated, and moderate, even elastic, in its phraseology, the level of thought which it records has not been disturbed without a considerable amount of persecution being meted out to the rash innovators who declined to regard its accommodating phrases as the last word of theology.

Perhaps the article or principle which most directly contradicts the trend of modern thought is XIX.

> They believe that Christ will finally come to judge the whole human race according to their works; that the bodies of the dead will be raised again; and that, as the Supreme Judge, He will divide the righteous from the wicked, will receive the righteous into "life everlasting," but send away the wicked into "everlasting punishment."

In 1845 a young minister at Hereford, Edward White (1819-1898), who had spent a year of his theological training under Dr. Conder, brought out his book "Life in Christ." It advocated a theory of annihilation for all except those who accepted Jesus Christ, and thus contradicted a part of the statement in principle XIX.

"His views on immortality," we are told, "exposed him at first to severely hostile criticism, and greatly injured his worldly interests."* The book went through many editions, and caused much stir in the theological world, but few of those who to-day reject the doctrine of everlasting punishment would take refuge in Edward White's alternative.

The author of "Life in Christ" was soon to take an honourable part in defending a more notorious heretic than himself. He had removed from Hereford to Hawley-road Chapel, Kentish Town, London, when the furious "Rivulet Controversy" arose, and Congregationalism was shaken to its centre by a modest collection of a hundred poems, composed by a young minister named Thomas Toke Lynch. In reviewing this controversy the first feeling is one of utter amazement at the disproportion between cause and effect. One is apt to suppose that "The Rivulet" must have been the title of some advanced journal in which the newest theology was suddenly exposed, or a polemical pamphlet in which the mild evangelical orthodoxy of the Union's declaration was openly defied. It is with something like a shock of surprise that one sees the modest little volume in its old-fashioned binding containing a few religious poems—"and this," one exclaims, "set a great denomination by the ears, and roused a controversy the echoes of which can still be heard after half a century." And yet those who attacked it were moved perhaps by an instinctive dread that it was the portent of a new departure.

The man who originated the conflict, and posed as the champion of orthodoxy, was Dr. John Campbell (1794-1867). He had studied at St. Andrews and at Glasgow, attending the Divinity Hall of the Congregational Church at the latter city. From a charge in Scotland he had removed to the Tabernacle, in Moorfields, but having abandoned the ministry to devote himself to religious journalism, he started a number of periodicals.

In some of them, that is to say in *The British Banner*, *The Christian Witness*, and *The Christian Penny Magazine*, he delivered his attack on "The Rivulet," publishing it as a pamphlet in 1856. At that time Thomas Toke Lynch (1818-71) had by his writing and preaching begun to exert a deep and peculiar influence on a few minds. Dowered with gifts of the poet and musician, he saw with an artist's eye, and both in mind and person there was something about him distinguished and peculiar, an aloofness from the ordinary type of Congregationalist minister.

"His mind," says an attached disciple, Samuel Cox, "was set in a different angle to most minds, an angle which gave him, not only a deeper insight into spiritual realities, but an insight of a peculiar kind."* His first book, "Theophilus Trinal," published in 1850, expresses this peculiarity of insight.

Some of it is avowedly autobiographical, and it is not difficult to see in it a most shy and sensitive nature, with instincts both artistic and poetical, stretched on the rack of ministerial experience.

Preaching afterwards in more "respectable" places, it was agreed that his visage and form were ghostly and ghastly; that his manner was abominably nervous, ragged, and harsh; and that his words, whatever else they might be, certainly were not "the gospel." Fire there was in him none denied—but it was strange fire.†

Upon this shy, sensitive teacher burst the thunder of Dr. Campbell, in a pamphlet called "Nonconformist Theology or Serious Considerations for Churches, Pastors, and Deacons, being Seven Letters to the Principals and Professors of the Independent and Baptist Colleges of England on the Pernicious Errors of Mr. Lynch's Rivulet," &c. The reason why Dr. Campbell condescended to notice "The Rivulet" was that its author had offered it as a hymn-book for the House of God, and had used it as such in his own congregation. The Doctor complained that the cardinal doctrines of Christianity were absent from the book, and that it was suited neither

* "Pulpit Memorials," p. 175.

* "The Congregational Year Book, 1899," p. 206

* "Pulpit Memorials," pp. 436-7.

† "Memorials of Theophilus Trinal," p. 212.

for Trinitarian nor even for Unitarian worship.

Let it not therefore as the alternative be supposed that it must be adapted to that of Unitarian worship. That does not follow, and to say so would be to display defective knowledge of the subject of Unitarianism, and to speak contrary to truth, as well as to do a serious injury to an every way respectable, intelligent, and liberal body of Christians, for such the Unitarians are to be considered.

Much of the pamphlet consists of a comparison between "The Rivulet" and a Unitarian Hymn-book, thus: "We cannot pass without suffering the Unitarian Hymn-book again to speak. In page 56 of the Supplement to that Hymn-book we have the following: 'In the Cross of Christ I Glory,' &c. Compared with this, the Rivulet, nay, a thousand Rivulets, were but a bed of sand and gravel without a single drop of the 'Water of Life!'"

From so doughty a champion of orthodoxy this commendation of Unitarianism and of a Unitarian Hymn-book is not perhaps without interest, and in a piece of self-portraiture, such as the pamphlet is, a trait of liberality should not be ignored. The utter inability of its author to understand Lynch is well brought out in this frank confession. "Much poetry have we read, we have gazed at the clouds at all seasons of the year, but never yet were we conscious of the gaze resulting in the 'softening of our hearts,' or of their imperative dismissal of 'our hurry, distress and alarm.'" So Dr. Campbell dealt with what he termed the "passages of *drivelling doggerel*" in "The Rivulet." But his attack awakened a protest from some who saw in it an unworthy attempt to assail and injure a fellow-minister.

Fifteen ministers, amongst the more eminent being Henry Allon, Thomas Binney, Newman Hall, S. Newth, Sam Martin, Robert A. Vaughan, and Edward White, signed a protest against the attack. The matter was complicated by the conduct of Binney, and the assertion that he had not read the protest which he had signed. This embittered and prolonged the controversy, and pamphlets from Binney, Grant, Edward White, and others appeared, and stormy meetings were held, and bitter things were said, and stinging letters written, and he who had unwittingly raised the storm went on his way, battling with ill-health, preaching to his small attached flock when able to do so, deeply influencing a few minds and creating an attitude of mind with regard to Nature and life and God which has helped to make Congregationalism something very much wider and fresher than it was before "Theophilus Trinal" wrote and preached, and the "Rivulet" began to meander down tracts of desert that were very dry.

CLEMENT E. PIKE.

THE deterioration of character never begins by the deliberate choice of evil, but by loving and seeking some good thing out of relation to the whole of life. In periods of great luxury and extravagance certain tendencies develop out of proportion and result in decay of character. In the pressure of active life such a mistake is always easy, for we become so absorbed in the pursuit of proximate aims that we make final ends of them, forgetting that their value lies only in serving as a means to something beyond.—*The New Humanity.*

LITERATURE.

SOME CONGREGATIONAL HISTORIES.*

THE books and pamphlets included in the following notice are examples of a large amount of valuable work that has been done of recent years towards preserving and making available in convenient form the history of our Free Churches.

By the side of Mr. Gordon's "Historical Account of Dukinfield Chapel," published in 1896, and Mr. Manning's "History of Upper Chapel," Sheffield, recently noticed in these columns, we are very glad to be able to place Mr. Priestley Evans's "History of the New Meeting House, Kidderminster."(1) On the title page Mr. Evans modestly claims only to have "compiled and edited," and the book is in fact not so much a finished history as a valuable collection of documents and other material out of which the history may be constructed, and a series of most interesting biographical sketches. Although the new Meeting House dates only from 1782, Mr. Evans's history rightly goes much further back, to the ministry of Richard Baxter at the parish church, beginning in 1641 and ending with the Restoration. As a Nonconformist, after 1662, Baxter did not, however, return to Kidderminster, though his influence continued to make itself felt there as throughout the country, and it was in keeping with his unwillingness to separate from the National Church, that when the Nonconformists began to meet regularly for worship in Kidderminster their time of service was fixed so as not to clash with the parish church, and their ministers set the example of attending the church services as well as their own.

The early history of Nonconformity in Kidderminster, with the building of the Old Meeting in 1693, Mr. Evans furnishes by printing the "Church Book," which is the property of his congregation. The old MS. book, dating from about 1785, was missing for some time, but was found again a few years ago. It briefly sketches the fortunes of the "Dissenting Interest" in Kidderminster until the death of Benjamin Fawcett in 1780, and then tells how a division took place and the New Meeting was established by those who disapproved of the minister appointed to succeed at the Old Meeting. Various correspondence of that date is given in full, including the invitation sent to the Rev. Robert Gentleman, of Carmarthen College, and his reply of Jan. 1, 1784, accepting the charge of the new congregation. Nicholas Pearsall, the writer of a great part of the "Church Book," was the leading member among the founders of the New Meeting congregation, and its most munificent benefactor. Mr. Evans devotes a chapter to him, and further sections to an account of "Pearsall's Grammar School and Trust" and to the various masters of the school. In several instances the biographical chapters are followed by a selection from contemporary letters, those relating to Richard Fry, who was minister from 1813 to 1836, including letters from Charles Wellbeloved, Theophilus Lindsey and Lant Carpenter. The roll of ministers from the time of Robert Gentleman to the present numbers fourteen, and of each Mr. Evans gives a careful account, until he notes his own appointment in September, 1900. The longest ministry was that of Richard Fry, who began life as an Independent minister, but became a staunch Unitarian, and in making the change suffered a good deal of persecution. In his old age he was much troubled by the new phases of thought which he saw in the men who followed him. Mr. Evans gives biographical notes not only of the ministers, but of a number of prominent laymen connected with the congregation, and his book contains also a full account of the many institutions which bear witness to a vigorous and persistent life in the church. He prints a good part of the Trust deed, showing that it is open, and other documents determining the government of the church, and gives also a number of lists of officers, preachers of annual sermons, and of annual collections, even going so far as to give the list of stallholders at a certain grand bazaar, all of which will be of interest to those who have personal associations with Kidderminster. The book is very well illustrated, showing the present and the past buildings of chapel and school, eleven of the ministers, and of course Baxter's famous pulpit, which was being turned out of the parish church, with the rest of the old woodwork, and was bought by Nicholas Pearsall, and is preserved as a sacred relic in the vestry of the New Meeting. Mr. Evans's book is worth having, if only for the picture of this fine old pulpit, and it should be on the shelves of everyone interested in the history of English Nonconformity.

Mr. Tudor Jones's sketch of the "Rise and Progress of Religious Free Thought in Swansea," (2) embodying a history of the Unitarian Church, though prepared somewhat hastily for a special occasion early in the present year, makes an interesting little book, with good illustrations of the old chapel built in 1698 and pulled down in 1846, and of the interior and exterior of the present chapel, which was opened in 1847. The sketch opens with some notes on early reform movements in Wales, and the history of early Nonconformity in Swansea, the beginnings of which are shrouded in some uncertainty. The first known stated minister of the congregation, which is now Unitarian, was Daniel Higgs, one of the ejected of 1662, and it was towards the close of his ministry that the old chapel of 1689 was built. Connected with the history of the congregation is that of Carmarthen College, which for some years in the latter part of last century was removed to Swansea. In 1814, on the resignation of the Rev. William Howell, a division took place in the congregation

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* (1) "A History of the New Meeting House, Kidderminster, 1782-1900," compiled and edited by E. D. Priestley Evans. Printed at the office of the *Kidderminster Shuttle*. To be had from Mr. A. Pitt, Cobden-street, Kidderminster. Price 5s. until Dec. 2, then 6s. Postage 4d.

(2) "The Rise and Progress of Religious Free Thought in Swansea," by W. Tudor Jones, F.R.G.S. To be had from the author, Ferndene, Rose Hill-terrace, Swansea. Price 1s. 6d., post free.

(3) "Notes on the History of Christ Church, Pease Hill-road, Nottingham." October, 1899. Derry and Sons, Wheelergate, Nottingham. Price 6d.

(4) "A Sketch of the History of Gateacre Chapel, 1700–1900," by J. L. Thornely. To be had from the Rev. J. C. Hirst, Chapelstead, Gateacre, near Liverpool. Price 6s., post free.

(5) "Midland Churches: A History of the Congregations on the Roll of the Midland Christian Union." By George Eyre Evans. Dudley: *Herald* Printing Works. 21s. nett.

on the question of the appointment of a successor. The seceders founded a new Congregational Church, and those who remained invited the Rev. Richard Awbrey of Gloucester, who was the first distinctly Unitarian minister of the congregation. From this point the account of successive ministries is more complete, and many interesting particulars are given of services rendered not only to the congregation but to the community at large by Mr. Awbrey and his successors, the Revs. G. B. Brook, Matthew Gibson (who was obliged to withdraw, after a brief ministry, on account of the health of members of his family), Edward Higginson and J. E. Manning. The ministries of the Rev. W. A. Clarke and T. Robinson falling within the last ten years are more briefly noted, and in recording his own appointment early in 1899 Mr. Tudor Jones adds an interesting account of his progress from orthodoxy and some notes on the religious changes of the past fifty years. A chapter on the trust and title deeds of the congregation, happily free from dogmatic limitations, is contributed by Mr. J. Moy Evans.

Christ Church, Nottingham (3), is of quite recent date, having been founded by members of the High Pavement congregation, and opened in June, 1864. The history is not eventful, but the record is worth preserving.

The sketch of the history of Gateacre Chapel (4) was prepared for the recent Bicentenary celebration, and gathers up into an interesting narrative what is known of the early ministers of that old country chapel. Most notable of the whole line was Dr. William Shepherd, who was minister from 1791 until his death in 1847. His grave is in the chapel-yard, the inscription on which includes the following lines written by his friend Lord Brougham :—

Humane and generous, learned, good and wise,
Here, 'midst his flock, the faithful shepherd lies :
For fifty years and six he showed the way
Which leads from this dark world to endless day :
For fifty years and six with voice and pen
He labour'd boldly for his fellow-men ;
For peace and freedom toil'd with earnest zeal,
And felt for misery all that good men feel.
A wit, a poet, more—a man lies here,
Who in the cause of truth was void of fear,
Who, cast upon a persecuting age,
Rebuk'd oppression and the bigot's rage.
O reader, stay, and bless the brave man's name,
Then to thy work, and emulate his fame.

Mr. G. E. Evans's work of research in connection with the history of our churches is well known, and has been of great service. His "Vestiges of Protestant Dissent" and other volumes have been noticed in these columns. The fine quarto volume on the churches connected with the Midland Christian Union (5) is no less valuable than the others, and contains a great deal of interesting material respecting thirty places of worship in the district covered by the Union. There are plates reproducing a large number of autographs of ministers of a good many of the churches. The book was published by subscription, with a note to say that the few remaining copies would be sold in the order of application.

MRS. WARD'S "ELEANOR."*

It is never an idle tale that Mrs. Humphry Ward undertakes to tell; and in "Eleanor," with as true an insight and power as in any other of her books, we are brought face to face with the ultimate problems of the human soul, we are profoundly touched by the tragedy of life and yet are borne onward to that which resolves the tragedy into ultimate peace.

The book is dedicated to Italy :—

"To Italy the Beloved and Beautiful, Instructress of our past, Delight of our present, Comrade of our future, the Heart of an Englishwoman offers this book.

The story runs its course in that enchanted land, and the setting of the human drama is exquisitely beautiful. It opens in an old villa on a ridge of the Alban hills, with a glorious view across the Campagna to Rome itself, and on the western horizon the Mediterranean. One scene is in St. Peter's, and the second part of the story takes us to a deserted convent yet further away among the hills. But there is not merely the fascination of such surroundings, there is the wider interest of the great movements of life and religion in Italy, the troubles of the people burdened with excessive taxation after the disastrous Abyssinian campaign, and the conflict between the national uprising of modern Italy and the Papal tyranny, worked with the utmost skill into the main motive of the story.

The chief interest centres in the lives of two women, Eleanor herself and Lucy Foster, a young American girl, who brings a delightful freshness into the story from her New England village home, and a generous nobility of character which wins for her our entire admiration and affection. Eleanor, Mrs. Burgoyne, is a young widow, who, after the tragedy of her early married life, ended by the death at the same moment of a worthless husband and her only child, has been brought into intimate companionship with her cousin Manisty, a prominent English politician, who has broken with his party and is writing a book on Italy, in praise of the old régime and the Catholic Church (though himself not a believer), as a parable, by which to insist on his own view of home politics. Eleanor has proved an enthusiastic and capable helper of her cousin's work, and has begun to hope for a new happiness in yet closer union with him. At the opening of the story they have come out from Rome, and are settled at the villa on the Alban hills, to finish the book, an aunt of Manisty's being the only other member of the household. Then a new tragedy begins for Eleanor through the advent of Lucy Foster as their guest. Manisty, at first impatient and rude in his overbearing egotism, is before long attracted, and then carried out of himself in a genuine passion for Lucy, against which Eleanor, with her poor famished heart, struggles desperately. We must not attempt here to trace the subtle development of the story, which proceeds with sustained interest to the very end. To her own undoing Mrs. Burgoyne has befriended Lucy, encouraging her shy simplicity to a new grace; then Manisty's book comes to grief through the trenchant criticisms of a friend, and his chagrin is chiefly visited on his cousin, with unpardonable neglect and ingratitude. That makes it the more bitter for her, as she realises his growing attraction to Lucy, and at last she makes a passionate appeal to the younger woman not to take from her that one remaining hope of happiness. Generous and indignant at Manisty's treatment of her friend, Lucy gives herself up entirely to Eleanor, who is suffering from emaciating illness, and the two women escape together for a time into the seclusion of an old convent. There the painful discord is resolved.

Lucy has come to love Manisty, but seeing what is due to Eleanor, makes in her own heart a brave renunciation. In the solitude, which she had sought with her friend and under the spell of the Italian scenery, her thoughts turned to Manisty.

For a moment, her heart fluttered towards him like a homing bird. Then in a sharp and stern reaction she rebuked, she chastened herself. Standing there in the night, above the forests, looking over to the dim white cliffs on the side of Monte Amiata, she felt herself, in this strange and beautiful land, brought face to face with calls of the spirit, with deep voices of admonition and pity that rose from her own inmost being.

She would have remained steadfast in her indignant refusal to listen to Manisty, if it had depended only on herself; but in the end Eleanor finds the way of peace, and with tender insistence compels Lucy to open her heart to that great happiness, which before she had so passionately coveted for herself.

When they escaped to Torre Amiata, Eleanor had no longer any hope, and knew that she could not live for more than a few months; but she was fiercely determined that Manisty should be made to suffer and to feel her power; the thought of his winning Lucy while she was still alive was intolerable, and she tried desperately to believe that the girl did not really love him. But in their solitude Eleanor is brought very near to a brave and unselfish woman, the Countess Guerrini, whose only son has fallen in the war, and whose daughter follows a religious vocation, and leaves the mother all alone. In contrast to her patient and noble courage Eleanor is made to feel the unworthiness of her own rebellious passion. At the same time she is greatly helped by Father Benecke, whom they had known in Rome and also find at Torre Amiata, a Catholic priest, excommunicated on account of a book he has published, containing some mild scientific heresy. His again is a noble grief, patiently endured, which makes Eleanor ashamed of her own. And at last, torn by her restless passion and in helpless misery, she confides in Father Benecke. The scenes in which the old man shows her the way of renunciation, and then after he has brought Manisty to them, she completes her own deliverance by telling him of Lucy's love, and finally succeeds in overcoming the girl's generous resistance, reach a great height of dramatic power, and must be read and read again.

After her first confession, Father Benecke pleads with Eleanor to accept that divine gift, which is offered to her by the way of the Cross.

"Why is it"—he resumed, each word low and pleading—"that this divine figure is enshrined, if not in all our affections—at least in all our imaginations? Why is it that at the heart of this modern world,

* "Eleanor." By Mrs. Humphry Ward. Smith, Elder and Co. 6s.

with all its love of gold, its thirst for knowledge, its desire for pleasure, there still lives and burns "—

— He held out his two strong clenched hands, quivering, as though he held in them the vibrating heart of man—

— "this strange madness of sacrifice, this foolishness of the Cross? Why is it that in these polite and civilised races which lead the world, while creeds and Churches divide us, what still touches us most deeply, what still binds us together most surely, is this story of a hideous death, which the spectators said was voluntary—which the innocent Victim embraced with joy as the ransom of His brethren—from which those who saw it received in very truth the communication of a new life—a life, a Divine mystery, renewed amongst us now, day after day, in thousands of human beings? What does it mean, Madame? Ask yourself! How has our world of lust and iron produced such a thing? How, except as the clue to the world's secret, is man to explain it to himself? Ah! my daughter, think what you will of the nature and dignity of the Crucified—but turn your eyes to the Cross! Trouble yourself with no creeds—I speak this to your weakness—but sink yourself in the story of the Passion and its work upon the world! Then bring it to bear upon your own case. There is in you a root of evil mind—an angry desire—a *cupido* which keeps you from God. Lay it down before the Crucified, and rejoice—rejoice!—that you have something to give to your God—before He gives you Himself!"

This is the plea, and after a while Eleanor submits, and has learnt the great secret of Christianity, in "dying to live." In the scene with Manisty, after he has found them out, fraught with intense passion, when Manisty is on the verge of despair, she at last tells him that in spite of all, Lucy does love him.

There was a silence. Eleanor's being was flooded with the strangest, most ecstatic sense of deliverance. She had been her own executioner; and this was not death—but life!

Then the story draws swiftly to a close—for Eleanor in the ultimate peace; for Manisty and Lucy in their new life of perfected love. For Manisty we cannot honestly profess much either of admiration or liking, but in the end we take him on trust for Lucy's sake.

In truth her inexperience had analysed the man to whom she had pledged herself far better than he imagined. Did her love for him indeed rest partly on a secret sense of vocation?—a profound, inarticulate divining of his vast, his illimitable need for such a one as she to love him?

The story of Eleanor and Lucy seems to us a great achievement, both as a work of art, and in that which gives to art its abiding worth.

ARTICLES IN THE REVIEWS.

THE second number of Mr. Murray's new *Monthly Review* fully sustains the promise of the first. There are two admirably illustrated articles, one on "The Naval Exhibition at The Hague," reproducing three fine portraits; the other on "Some Chinese Masterpieces," showing some very striking ancient bronze work and curious old pictures. The Chinese art dealt with falls into three groups: (i.) the sculpture and metal-work of pagan China, dating from some fifteen or twenty centuries before the Christian Era; (ii.) the religious painting, introduced by the Buddhist priests in the first century A.D.; and (iii.) the secular art of the great river valleys of South China, which flourished from the twelfth to the sixteenth century A.D. With reference to China, the article by Professor F. de Martens on "Europe, China, and the Peace Conference" should also be read, with its wise caution as to the right attitude of European nations towards China, and its protest against the ruthless exploiting of a great country, regardless of all rights, in the interest of the Western nations. Of the three editorial articles that on "Cecil Rhodes" refers to the great liking of Gordon for Rhodes, and draws a parallel between the two men, concluding: "Rhodes has extended the frontiers of the British Empire: Gordon those of the Kingdom of Heaven." Yet the writer believes that Rhodes on his lower plane and in spite of the faults of his career is "an instrument of the Divine will." Students of Browning's "Ring and the Book" should read the translation of an old Italian MS. on "The Murder of Pompilia," recently discovered.

The *Nineteenth Century* contains the third and concluding article by the late Professor Max Müller on "The Religions of China," dealing with Buddhism and Christianity. Dr. Jessop contributes a characteristic article on "The Lake-Dwellers," and referring to Dove Cottage, pleads that the ugly houses which now shut out the view Wordsworth had of Grasmere should be cleared away. Speakers and singers will be interested in Mrs. W. Creyke's article on "Voice Culture." Mr. S. Waddington finds "The Cradle of the Human Race" in the vast table-lands between Manchuria and the Ural mountains, where, possibly, driven out of the forest and compelled to give up tree climbing, the ancestral ape learned to stand upon his feet and became a man!

The article in this month's *Contemporary* which should command special attention is that by the Hon. Lyulph Stanley on "Higher Elementary Schools," showing how the present educational policy of the Government threatens to cripple the efforts of the School Board to meet the needs of English children who desire some practically useful education beyond the ordinary standards. Bearing on the same interests is the experiment of the Liverpool Corporation in the regulation of "Street-Trading Children," of which Mr. Thomas Burke writes. While there has been some improvement in the condition of the streets, and good has been done in preventing trading children from entering public-houses, Mr. Burke regretfully admits that the experiment has not succeeded, and that the causes of the evil, in the present social condition of the city are deeper than any such regulation can grapple with.

In the *Fortnightly* Sir Robert Hart's article on "The Peking Legations: a National Uprising and International Episode" is dated from Peking, Aug 22, 1900, and is a chronicle of facts from which inferences must be drawn which Europe cannot afford to ignore. Mr. Macnamara's article on "Three Years' Progressiveism at the London School Board" has a special interest in view of the coming election.

In this month's *Cornhill* Mr. George Smith begins what we hope will be a long series of reminiscences of his connection with Smith, Elder and Co. His first publishing venture was R. H. Horne's "New Spirit of the Age," followed by Leigh Hunt's "Imagination and Fancy."

OBITUARY.

MR. A. H. LAWRENCE.

MR. ARTHUR HENRY LAWRENCE, of 75, Lancaster-gate, London, and 3, Adelaide-crescent, Brighton, was the elder son of the late Alfred Lawrence, and grandson of Alderman William Lawrence, and through his mother, great grandson of the Rev. Robert Aspland. He was educated at Trinity College, Cambridge, where he graduated as M.A., LL.M. He was called to the Bar as a member of the Middle Temple in 1890, and he was a Commissioner of Lieutenancy for London. He was born Sept. 12, 1859, and sustained an internal injury when only nine years old, with which he had to struggle all his life, and to which he eventually succumbed in the early hours of Thursday morning, Nov. 15. His remains will be laid to rest in the family vault at Kensal Green at noon on Monday next, the 19th inst.

MR. JOHN EVERY.

DEATH has again invaded the ranks of the Lewes congregation. Following the recent loss of Mr. Cobb, we have now to record the departure of another veteran in the faith, Mr. John Every, who died at his residence, the Limes, Wallands-park, on Friday, the 9th inst. It was only a week ago that his workpeople celebrated his eighty-first birthday in the spacious institute he had built and furnished for their use and recreation, and although he was not able to be present, there were few who could have thought that he would so soon be taken from them. On Thursday week the deceased partook of breakfast in his bedroom, but an attack of paralysis supervened, from which he never recovered consciousness. He passed quietly away on the following morning. By his death the church, of which he had been for so many years such a consistent member and generous supporter, has suffered an irreparable loss. The town itself will greatly miss him. By his indomitable energy and business capabilities, he built up the Phœnix Iron Works, now employing more men than almost any other private undertaking in the county of Sussex. Mr. Every was a man of very high principle. His manliness, integrity, uprightness, and straightforwardness were apparent to all who came into contact with him. He spared no effort to advance the prosperity of the town, and his influence for good was felt in many directions. He served as a member of the old Board of Town Commissioners, and when the incorporation of the Borough became an accomplished fact, he was elected as one of its members. He was a staunch believer even then in the desirability of municipal control over gas and water, &c., and was, in the broad sense of the word, a Progressive. In politics he was a staunch Liberal, and at one time took a very active part in the Elections. As a leading member of the Manchester Unity of Odd Fellows, he filled the various offices of the Lodge, being also one of the trustees of the Widows' and Orphans' Fund. He was a director of the Brighton and Shoreham Building Society, and held other offices of trust.

Mr. Every was a great believer in the principles of co-operation, and thrift among the working-classes, and by every

means in his power, he encouraged his men and apprentices to store their savings for "a rainy day." And when they presented him with his portrait, in recognition of his practical interest in their welfare, he made an earnest appeal to them to live worthy and true lives. On his eightieth birthday in the presence of his children and grandchildren, and also of the Mayor and other friends, he was presented with a silver epergne, &c., and that was the last occasion on which he publicly addressed his men. The esteem and affection with which those in his employ regarded him, show how it is possible for master and men to recognise their common interests. He was very generous when real need appealed to him. You had only to look into his face, and there you could see intelligent benevolence clearly outlined. He had deep convictions, which he held sacred as life, while he could exercise a large-hearted charity towards those who differed from his own religious belief, which he never hesitated to avow. He lived and died a Unitarian, honoured and beloved by all who knew him.

The funeral was held on Wednesday afternoon conducted by the Rev. T. E. M. Edwards, assisted by the Rev. T. Gorton. The first part of the service took place in the Westgate Unitarian Chapel, and the interment in the family grave in St. John's Churchyard.

Everywhere in the town there were the outward tokens of esteem in which Mr. Every was held. At the chapel, all classes of the community were represented—the Mayor and members of the Corporation, members from all the various churches, including the Congregational minister and the employés from the works, who were so attached to their late master. In a letter of sympathy with the family in their loss, the Congregational minister expressed most truly what all feel: "The town is poorer in moral stamina and in Christian righteousness."

MR. JAMES SMITH.

THE Free Christian Church at Leicester has lost one of its oldest members by the death of Mr. James Smith, the father of two of our ministers, the Revs. H. Bodell Smith and A. Cobden Smith, who have the sympathy of a wide circle of friends among our churches. Mr. Smith joined this church soon after its formation in 1866, and steadily adhered to liberal principles in religion, while he won the deep attachment of all our friends by his quiet earnestness and transparent goodness. He was sixty-seven years of age.

WE find ourselves living our life and doing our work in the midst of a little set of people and a various round of circumstances. Yet there are always pressing upon us the great multitudes of interests that lie outside, and we grow dissatisfied with life. . . . If it ever oppresses us and torments us that our lives are shut in, that there is so much work to do that we cannot touch, let us remember how the Divine Master lived those precious years of his life within the narrow walls of Judaism, and hardly laid his finger upon the multitudes of humanity lying outside, always present to his vision, yet shut out from the immediate work which he had come to do.—*Phillips Brooks.*

THE CHILDREN'S COLUMN.

The Pearl-Oyster.—II.

YOU remember how "Little Lord Fauntleroy," in the pretty story about the little boy, won over his grandfather, the testy Earl, by his own loving ways to him, changing the cross-temper of the old gentleman into something bright and happy, tender and loving.

Now into this pleasant world around us, and into our happy homes, things sometimes come that we do not like, things that vex and trouble us, perhaps give us pain; they come to those of us who are young, and they come, too, to those who are older, and it would be as difficult for us to move them away, however much we should like to do so, as it would be for the pearl-oyster to turn out of its smoothly-lined shell any of the little rough substances which the sea had dashed into it. Perhaps these unpleasant things come to us all sometimes, just to give us the happy chance of changing them into brighter, better things, of using the gift we have, and which God knows we are able to use, if we will try.

Now, in your every-day life at home I think you are using this gift whenever you try to do patiently and cheerfully anything which you have to do, perhaps each day, but which you find difficult, or what you do not like; for if instead of fretting over it, and wishing it were not there to be done, you cover it over with patience and cheerful work, you are in this way slowly, but very surely, changing it into something less difficult, into something brighter and happier, and most likely, in the end, into something that it will be a pleasure to you to do. This has been done many a time with many a difficult thing, and you can do it, too, if you will try.

You are using this gift whenever you leave your work or your play to comfort and help a little brother or sister, it may be, over a lesson that seems too hard, or in any other difficulty which would be very small to you perhaps, but which brings a whole world of trouble into the little face. By covering over the difficulty, whatever it may be, with good kind help you are changing the sad and troubled little face into a bright, happy one again.

You are using this gift whenever by any kind thoughtful ways you are able to help those about you in your own home, who often have too much to think of and to do; you may, perhaps, be able to change an hour which would have seemed a very long and weary one, because there was so much to be done in it, into a happy pleasant time, passing all too quickly, just because of the help you are giving.

You are using this gift, too, whenever you are able to comfort and help any dumb animal that is frightened or in distress—by your thoughtfulness and kindness changing its fright or danger into happiness or safety again. Then possibly, one day, a chance may come to you of changing what is sad or hard to bear into something brighter and happier in a home that is poorer and less fortunate than your own. An unexpected bunch of spring-flowers, or some much-longed-for small comfort or pleasure, can, for the time at least, change the bedside of the little invalid in one of the gloomy courts of our towns into something quite as bright and beautiful to the poor child as the silvery pearl in the oyster's shell.

And as often, children, as you are able to cover over with your love and kindness anything that causes trouble or sadness to those about you, as the oyster covers with rich pearl the little rough things that enter its shell, the better the world will be because you are living in it, and the happier, by a very great deal, you will make yourselves. Then when you are older, if you try to be patient and trustful, and if you ask God to help you, you may be able to change some of the greater troubles that will be sure to come to you, as the years of your lives pass on, into rich blessings for yourselves.

But you must remember that the rough little bits that floated into the pearl-oyster's pretty shell were not covered with that beautiful pearl all at once and without trouble; they had to be very thickly covered with it before they became the precious gems, and this was not done by the oyster without labour; and you will not be able to change what is sad or hard to bear into something brighter and happier either for others or for yourselves without trouble.

You will have to try very hard to do it; you will have need to ask God's help; you will have need, too, to think very often of Christ, our Great Example, at whose advent the ancient prophecy was given forth once more: "The crooked shall be made straight and the rough places plain."

ALICE HINCKS.

ESSEX HALL is used for many purposes besides propagating Unitarian theology. Visitors who called the other day might have imagined they had strayed into Covent Garden. There were ten large barrels of apples in the entrance hall. The boys and girls of the Barnard Memorial Church, Boston, U.S.A., had forwarded these apples to the Rev. W. Copeland Bowie for distribution among poor children in London, particularly in connection with the Domestic Missions supported by Unitarians. Mr. Barnard wrote to say that the apples were "a gift from the boys and girls of Boston, Mass., as a little piece of international courtesy. The cause of international amity is growing steadily in this country, and will, I think, draw all nations into it. This little gift from our children to yours is a very humble but encouraging step in that direction. We cannot do too much to accustom them to take an interest in those whom they have never seen, and to do something about it." The Rev. B. F. McDaniel wrote:—"We want to stretch hands across the sea in this humble way, and assure our English friends that this Boston church for children, now nearing its seventieth year, has a heart big enough to take in the poor of London, though not all. We wish we could." The apples were forwarded for distribution to the Rev. Frederic Allen for the children at Blackfriars and Stamford-street, to the Rev. W. G. Cadman for Mansford-street and Stepney, to the Rev. F. Summers for George's-row, Clerkenwell, and to Mr. Wilson for the scholars at Rhyl-street, Kentish-town. They were all delighted with the gift; and the London children have sent messages of thanks and goodwill to the children of Boston.

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LONDON, NOVEMBER 17, 1900.

RELIGION IN LITERATURE AND IN LIFE.

MR. STOPFORD BROOKE, in his Essex Hall Lecture of 1893, dealt with the Development of Theology as illustrated in English Poetry from 1780 to 1830 ; and now he has given us a welcome companion to that lecture in the dainty little book which contains two lectures on "Religion in Literature and Religion in Life,"* delivered in the autumn of last year in the University cities of Edinburgh, Glasgow, and Aberdeen.

In the first lecture, on "Religion in Literature," Mr. BROOKE defines his subject. By religion, for the purpose of this lecture, he understands not the inward spiritual life which man lives with GOD in the depths of his soul, but that life as it is embodied in ideas, or in one great idea, common to many, which a writer may express and set forth as the highest aim of life, to which he himself and others should conform. Such ideas Mr. BROOKE holds to be expressed in the most penetrative, most universal way in poetry, not necessarily in clear intellectual form, but as "a persuasive spirit in the poetry of those who live by these ideas," so that they "steal with more power, creeping into the study of imagination, into the hearts and lives of men, than they do by any philosophic or argumentative treatment of them in prose." And the subject is further defined as dealing specially with the poetry of the last eighty years, thus taking up the story of the Essex Hall Lecture.

Having briefly referred to what BURNS did by his poetry at the end of last century, and WORDSWORTH with yet greater power, to establish a healthier conception of religion, in which Love must be supreme, Mr. BROOKE notes the fading away of that great impulse after 1815, and the increase of wealth and materialism, followed by the protest of BYRON and SHELLEY in bitter satire and passionate idealism. With these two, KEATS is to be remembered, who took refuge from a world of hopeless conventionality and common-place in the worship of the beautiful.

When Keats did begin to create, the critics howled, as if they had seen a monster. Scarcely anything is more amusing or more sad in literary history than the critics' reception of Keats, the creator. Beauty rose before them in his poetry, like Aphrodite, and the apes turned from her with a malicious sneer. Then Byron, sick of this world of critical reasoning on premises invented as truths by the philosophers and critics themselves, sick of his own sensualities, sick of a materialised world, fled to Greece to die for liberty. Shelley was driven to Italy ; his name and work were blackened by Edinburgh and London ; and the religion of the day screamed at the man who, alone in a loveless world, proclaimed the essentials of Christianity as the foundation of life.

The revelation of beauty in the poetry of KEATS fell dead on the world to which he spoke. And indeed he himself came to feel, before he died, that in his religion of the beautiful there was something lacking, which, had he lived, he might have given to the world as one of our supreme poets. His prophecy of beauty needed, as Mr. BROOKE says, to be mixed with mighty moral aims, with the deep interests of mankind, with vital roots in the present, "joining loveliness to its immortal fountain in the duties of man and in the love of GOD."

And that is what we have as an outcome of that fresh impulse of nobler life, marked by the political reform of 1832, and the contemporary Oxford movement and the Liberal movement in theology—in the poetry of TENNYSON and BROWNING.

For sixty years they worked for the good and progress of mankind, on different lines and in diverse manners. They preached the religious idea of freedom, of the individual soul, alone with God, of the man realising and doing his duty to his fellow-men. They preached the religion of love, the love of God and the love of man, and the eternity of love in God. They preached, with Wordsworth, the loss of self in admiration of nature as the visible form of the beauty of God. They maintained, with Keats, the religion of beauty, but they added to it the beauty of noble conduct. They looked forward, with Shelley, to the new birth of man, and bid the world strive for it. They preached, and especially Browning, endless aspiration after unreached, even unconceived perfection, and mingled with this cry of uncontent with anything that earth can give a stern demand to do our duty here on earth, within the limitations which earth imposes. "Live in, and for, the present," they cried, "but never be satisfied with it. Follow the ever-retreating gleam ; pursue ideals which can only be realised in immortal life. We are not creatures of a day, not destined to death, but to endless progress." This was the religion they sang, and it has profoundly influenced mankind.

In the latter half of the present century, while those two greatest poets of our era were still at work, came a new period of earnest questioning and radical criticism, the spirit of which, sad but steadfast to duty, finds its most beautiful expression in the poetry of CLOUGH and ARNOLD ; and after that a time of weariness from which lovers of the beautiful again took refuge in romantic poetry, MORRIS and ROSSETTI standing to that period as KEATS did to the earlier time. But MORRIS, once "the idle singer of an empty day," lived to take hold of a more earnest purpose, and to give himself to practical endeavour to bring our common life into harmony with ideal beauty.

This new movement still awaits its great poet, and he can arise only out of a new birth of spiritual religion, glowing also with social passion. What we want, says Mr. BROOKE, for the sake of a noble literature, and especially for the sake of a lasting school of poetry, is a great social conception—

> A great social conception, carrying with it strong and enduring emotions, appealing to the universal heart of man and woman—a great social conception of the duties of mankind, of the true aim, end, and foundation of human life ; of the future of mankind in a regenerated civilisation, with all the hopes and aspirations of this conception like the winds of spring in our hearts ; and, lastly, a clear idea of how man's happiness is to be established. The basis of such a conception is the Brotherhood of Man, and that is made religious when it is founded on belief in the Fatherhood of God.

We have quoted largely from Mr. BROOKE'S first lecture, confident that such quotation will furnish to our readers the strongest incentive to procure the little book for themselves. And at the same time we commend to their most earnest attention the second lecture on "Religion in Life." This works out more fully the thought of the concluding passages of the first, eloquently tracing the lines of the ideal by which religion must be brought into daily life for the whole of our people. That ideal includes justice and loving-kindness shown to all ; it includes care for the homes of even the poorest of the people, the destruction of slums, the keeping of our common life fresh and pure and beautiful. It includes integrity and truthfulness, pity and long-suffering, and making peace and gladness in the world. True love of our country is a part of it, love also of freedom and love of mankind. But the whole lecture must be read. It leads us onward in faith and kindling aspiration to fairer works and nobler acts, to "the ideal life of immortal perfection in GOD."

* "Religion in Literature and Religion in Life." Two Lectures by Stopford A. Brooke, M.A., LL.D. Philip Green, 5, Essex-street, Strand, W.C. 1s. net.

THE VICTORIA UNIVERSITY.

RESOLUTION TO GRANT DEGREES IN THEOLOGY.

THE scientific teaching of Theology on the lines pursued over a hundred years (1786) by Manchester College (now at Oxford) received a great impetus on Thursday, the 8th inst. An effort had once before been made to include this subject in the curriculum of the Owens College, but the fears of some and the prejudices of others presented insuperable difficulties. Ten years have passed since then. The time, however, has not been quite lost, but has enabled further enlightenment, with a wider and more courageous judgment, to achieve a marked success.

At the last meeting of the Court of the Victoria University, the Principal of the Owens College (Mr. Alfred Hopkinson, M.A., B.C.L., Q.C.), submitted the following resolution :—

That it is desirable that degrees or other distinctions in theology should be instituted as soon as practicable.

In a very able and convincing speech, he argued that, surely, of all subjects of human interest that of Theology should be regarded as an integral part of a University course of instruction. He read letters from various distinguished men, sympathising with his views, and approving of the scheme he propounded. They agreed with him that it was indispensable that a learned ministry should be supplied for the good of the State. This was recognised by the leaders of the Nonconformist bodies, and equally so by many eminent clergymen of the Established Church. Sir Richard Jebb wrote in its favour, as did the Bishop of Manchester, who stated that he still regarded it as desirable as he did when he supported it ten years ago. The Revs. Dr. M'Laren, Dr. Mackennal, Professor Caleb Scott, and other distinguished Congregationalists, were in cordial sympathy. Again, the London University had recently issued a theological faculty; why should Victoria University lag behind? As to the legality of the resolution, the opinion of Sir Horace Davy had recently been obtained, and it was entirely favourable.

Following him came Professor Dale, Principal of the Liverpool College, with an earnest advocacy of the proposal. Mr. E. J. Broadfield considered it more prudent first to make arrangements for all the courses of study which may be deemed necessary for examination. Sir Ughtred Shuttleworth took a similar view. But Dr. Ward, formerly Principal of the Owens College, and now Master of Peterhouse, Cambridge, effectively supported the original resolution, and in a speech, marked by great liberality of thought, earnestly contended that whilst ample provision was made for other professions, sound instruction in Theology should be available to students preparing for the office of public teachers of religion, whether of the Established Church or any of the various Nonconformist bodies. The retiring Vice-Chancellor (Professor Boddington, Principal of Leeds College), took an antagonistic position, and contended that even if the introduction of Theology into the curriculum were permissible by the Charter, of which he had grave doubts, it would be impolitic, and harmful to the interests of the University. This argument was controverted with equal grace and force by the Right Rev. the Bishop of Chester. He was favourable on a former occasion to the inclusion of theology in the granting of degrees. He had no fears on the subject. He believed it quite possible to deal with dogma and its history without interfering, in the case of either teacher or taught, with the particular doctrines they might hold. Truly encouraging it was to hear this pronouncement, coming as it did from a dignitary of the Church. It was practically to adopt the "trade mark" of Manchester College, whose "original principle" it is "of freely imparting Theological Knowledge without insisting on the adoption of particular theological doctrines." Certainly, the friends and supporters of an Institution which has consistently maintained this fundamental position may take heart of grace, and at length hope to see it adopted in many other seats of learning than its own. Nor was it less satisfactory to hear Mr. F. S. Powell, M.P., declare, in earnest terms, for the same enlightened course, and support the more liberal policy.

On a division, the original resolution was carried by a large majority. Its adoption will be the signal for an extension by other Universities and Colleges of a practical recognition of the truth, that Theology may be taught and studied on a basis as purely scientific and as free from prejudice and sectarian bias as any other department of research and knowledge. The far-reaching effects of such a declaration, made under these influential conditions, and sanctioned by authorities so distinguished, it would be difficult to gauge.

H. R.

A MAYORAL SUNDAY.

THE town of Bury in Lancashire has been strangely agitated during the last few days. Mr. Thomas Holt, J.P., Warden of Bank-street Chapel and for forty-two years superintendent of the Boys' Sunday-school, was unanimously elected Mayor on Friday week—an election which has met with the cordial approval of all the inhabitants of the town. In the Council Chamber Mr. Holt invited his comrades to attend with him divine service in the morning at Bank-street Chapel, and in the evening at Chesham school. Within two or three hours the following protest was published in the *Manchester Evening News* and other papers.

THE MAYOR'S CHURCH PARADE.

Protest from the Rector.

The Rector of Bury (Canon Blackburne) asks us to publish the appended copy of a letter forwarded by him to the Commandant of the 1st V.B.L.F. :—

Dear Colonel Young,

I feel it my duty as Chaplain of the 1st V.B. Lanc. Fusiliers, and also as Rector of Bury, to enter my solemn and public protest against the Regiment being expected to worship at a Unitarian chapel in honour of the new Mayor.

I have nothing to say against his being chosen as Chief Magistrate; the days of civil disabilities for religious opinions are happily gone by; and of course he will choose where he prefers to worship. Independent citizens will decide for themselves whether, in order to do honour to the Mayor, they should put aside their usual worship of Jesus Christ our Lord.

But, sir, I protest against loyalty to their Colonel and to the Regiment being used to induce men to enter a chapel they would never enter at any other time—and ought not to do so. Who could think of Matthew Henry or the old Presbyterians, or John Wesley worshipping in a Unitarian chapel? Mr. Spurgeon had to protest against the "down-grade" leading to the denial of the Godhead of Jesus Christ.

It is not a question of religious toleration, though there are limits. It is not a question of joining in social and philanthropic work with those from whom you differ. It is a vital question of Whom you have met to worship. If it is not a question of worship, but only for show, the sooner the parade is dropped the better for everyone.

If you, sir, think it necessary to call out the Regiment for Sunday parade, I think that all may be told to fall out at the chapel who do not wish to "deny the Lord that bought them" by worshipping where equal glory is not given to the Father and to the Son and to the Holy Ghost. Roman Catholics are told to fall out, why may not Churchmen and Nonconformists be allowed a conscience also?

Should you think, sir, that I ought not to write thus I shall be quite ready, though with much regret, to resign my commission as chaplain, which has been an honour, a duty, and a pleasure to me. But I am not willing that the Regiment to which I have the honour to belong should be placed in what I consider a false and intolerable position, under the laudable desire to do honour to the Mayor of the borough, or in loyal obedience to "Regimental Orders."

Believe me, sir, yours very truly,

FOSTER GREY BLACKBURNE,
Chaplain 1st V.B.L. Fusiliers and Rector of Bury.

Bury Rectory, Nov. 9, 1900.

I think it right to say I reserve to myself to publish this protest as widely as possible.

It is difficult to regard this protest as anything else than a wilful misunderstanding of the rules as regards the attendance of Volunteers at Sunday parade; no Volunteer is under the smallest compulsion to attend against his conscience or his will, and the rector as chaplain knew this, or ought to have known it. If he knew it, why did he make this public protest? Probably to warn off all good Churchmen from entering Bank-street Chapel. If that were his object the outcome was the very opposite to that which was intended. The chapel was crammed to the doors by Volunteers, Churchmen, and Nonconformists of all sects, who came with the special purpose of showing their repudiation of the tone of the rector's letter. The member of Parliament for the borough, nearly every member of the Town Council, and all the public officers were present with the band of the Volunteers, which joined with the organ in the hymns with fine effect. It was a time of intense excitement and a red-letter day in the history of the congregation. The rector's protest was the one thing needed to impart to the service the greatest heartiness and enthusiasm, and to evoke for the members of the congregation a large amount of public sympathy.

The *Bury Times* of Wednesday reports a number of vigorous protests by Churchmen, as well as Nonconformists, against the Rector's action. The occasion has naturally been taken also to ask some useful theological questions. Saturday's *Times* will, no doubt, contain further evidence of the same kind, and it is to have a fuller report of Mr. Odgers's sermon.

WE are all inlets to the great sea of life.—*Emerson.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

THE UNITED FREE CHURCH OF SCOTLAND.

SIR,—The Moderator of the new United Free Church, Principal Rainy, in his opening address, is reported to have said:—

It so happens that in this union we of the Free Church are preserving everything which our predecessors considered proper to be binding. But if it had been otherwise, the contention that the Church of Christ is to be bound for ever to particular utterances put forth by excellent men, fifty or sixty years ago, at the moment of a great and exciting change which was creating a new world for them, is really monstrous. It is quite true that the Church, either in adopting or modifying the statements of its principles, ought to proceed carefully, temperately, slowly. But some of us will never consent to hold office in a Church that allows itself to be deprived of the right to interpret the mind of our Head on spiritual subjects, so as to meet the wants of our own day and generation.

It may interest some of your readers to know that the *Glasgow Herald*, in a leading article, after quoting part of this extraordinary deliverance, remarked: "Dr. Rainy ought not to be greatly surprised if he is taken at his word. Some plain laymen will indeed hardly fail to think that this view might have been expressed a good deal sooner. . . But if it is 'really monstrous' that men of to-day should be bound by the utterances of fifty or sixty years ago, how much more monstrous does it seem that they should be bound by the opinions of three hundred years ago?"

The writer of the article then goes on to urge that "the logical outcome of Rainyism" is a revision of the Westminster Confession of Faith so as to meet the requirements of to-day. May we not rather say that "the logical outcome" is not "revision," but the repeal of all creeds and confessions as tests of church fellowship? It is not, however, my present purpose to discuss that, but, by the above quotations, merely to illustrate once more that "Scotland stands not where it did." A. ERNEST PARRY.

Kirkcaldy, Nov. 6.

MR. FRIPP AND MR. STREET.

SIR,—I regret that Mr. Street should find so deep a gulf between himself and me. I am afraid that my surplice has frightened him, and he sees in me an "eccentric" and "sacerdotal" person who has little to do but to go about "abusing Unitarianism." Perhaps if we could have a quiet talk, on one of these wet November evenings, over a study-fire, we might discover that there was still room for both of us, and for the work we want to do, in the Free Churches.

The fact is I have little taste for doctrine. I like men. Humanity always seems to me so much more interesting and so much larger than schemes of thought. I love all Unitarians until they begin to talk Unitarianism. To meet and converse with them is a pleasure, and to work with them a privilege; but to hear them on Unitarian principles is a weariness of the flesh. What was delightful immediately becomes dull and uninspired. Mr. Street shall have a free gift of all the Unitarianisms, theologies, philosophies and principles the world contains or ever has contained, if he will leave me some live men and women. I do not care whether I am a heretic or not if I may go in and out of people's homes and be free to teach and be taught the beauty and wonder of life.

The other day, feeling rather low from the effects of the castigation I have been receiving, Sir, in your columns, and feeling the need of a change of fellowship, I paid a visit to the Mansfield Workhouse. The casual ward, I must acknowledge, was not encouraging. But in the smoking-room I met a company of cheerful old fellows who did my heart good. We exchanged ideas pleasantly on drafts, bull-ring, and tap-rooms. Then upstairs, in the infirmary, I found an old poacher, whose chief occupation, I was told, next to reading his prayer-book, was to set traps for mice under his neighbour's bed. The old Robin-Hood instinct, so strong in this Forest country, flashed up in him as he said eagerly, "I've caught thirteen." In another part of the building I met some old women, one with her pipe, engaged in talking to and cheering an ancient lady who was very blind and very deaf as well as very poor. I saw also a pale child sitting out in the open air, and gathering at last some little strength after many weary months of terrible suffering. There was much besides; and I came away feeling that here was something which was larger than Unitarianism or any other ism, and had more to tell us than the "100,000 books and pamphlets" issued last year from Essex Hall. Let Mr. Street be the most eloquent and eminent propounder of Unitarian doctrine in our churches, and I will not envy him if he will let me stay a chaplain of the Mansfield Workhouse. EDGAR I. FRIPP.

P.S.—In reply to the Rev. R. B. Drummond, I would say that the difference between Unitarian and Free Christian worship is quite beyond definition. I will not attempt it. But I know that the contrast between a Free Christian service, like that of Dr. Martineau, Dr. Sadler, or Dr. John Hunter, of Glasgow, and "Unitarian worship as usually conducted" is ineffaceable. The one, dwelling on the great spiritual truths common to all Christendom, draws us closer, with love and lowliness, to men of all Churches; while the other, dwelling on what divides us from other Christians, generally makes us feel how much more enlightened we are than they.

[We are thankful to have no acquaintance with this "Unitarian worship as usually conducted," with which the other is supposed to be contrasted. This correspondence is now closed.—ED. INQ.]

YOUNG PEOPLE'S RELIGIOUS SOCIETIES.

SIR,—It might interest your readers to know that the National Conference Committee have now under consideration a scheme by which the Guilds, Young People's Religious Unions, and kindred societies, already existing in many of our churches, may be drawn into closer association with each other. Also that they are preparing a form of service or manual for use at the weekly, fortnightly, or monthly meetings. As we shall hope to include all Young People's Societies that have a distinctly religious basis in the proposed Union, it will serve a good purpose if secretaries or other responsible persons will furnish me with the names and objects of their various organisations of the nature described above.

JOHN ELLIS.

Pisgah House, Broomhill, Sheffield.

MANCHESTER DOMESTIC MISSION.

SIR,—The Committee are anxious to obtain a complete set of their reports since the Mission started in 1833, but on looking through our stock I find certain numbers missing—viz., those read at the annual meetings in 1846, 1854-57, 1859, 1880, 1881. If any of your readers should happen to possess copies which they can spare would they be so kind as to let me have them? EDWARD J. RUSSELL.

14, Claremont-road, Alexandra Park, Manchester, Nov 13.

DURING the past few weeks the Rev. S Fletcher Williams has been making a tour in the North-West Provinces of India, and has been lecturing in several of the ancient cities of that district. At Agra he gave two lectures, one on "Thomas Carlyle," in the Agra Government College to an audience of about 200, with Professor W. G. T. Mulligan, M.A., in the chair; the other on "Mechanical and Spiritual Conceptions of Religion," in the Victoria College to an audience of over 300, which filled the College Hall, and which the Chairman remarked, "included nearly all the leaders of the educated native community of Agra"—college professors, doctors, pleaders and vakils, with senior students. From Agra Mr. Williams proceeded to Lucknow, where he addressed three meetings. On Sunday, Oct. 14, he delivered a discourse on "The Great Salvation" in the Brahmo Mandir to a congregation of 100 persons. On Oct. 16, he gave his Carlyle lecture in the Hall of the Women's College (the College of the American Methodist Episcopal Church) to an audience of 300, which included the the young lady students of the College with the Principal, Miss Thorburn, sister of Dr. Thorburn, the Bishop of the American Methodist Episcopal Church in India, a large number of senior students of local colleges, college professors, members of the Lucknow bar, with representatives of other learned professions. The lecture was referred to as extremely helpful to the senior students, young men and women, as Carlyle's "Heroes and Hero Worship" is one of the text-books for the next examinations in English literature at the Allahabad University. On Oct. 18, Mr. Williams gave a theological lecture on "Science and God," in the Brahmo Mandir, where about 250 persons assembled. The *Indian Messenger* reports that all the meetings were successful in respect to both the number and quality of the audiences. Mr. Williams has now, we believe, returned to Calcutta.

AUSTRALIAN NOTES.

The September Primrose.

By chance the other day I caught sight of a primrose. It did not fare with me as with the immortal Peter Bell. First, it was not—

A primrose by a river's brim—

nor, secondly, was it exactly "yellow," but, whatever its colour, it was something more than that colour or the spot where it was growing; it touched emotions and revived memories of home and of spring in Northern lands where the mighty miracle is so impressive. Here spring is so brief and, as it were, only a small incident in the procession of the year that we hardly notice it. Most of the native and many of the imported trees are evergreens; hence winter has not that look of desolation nor spring that freshness it assumes in colder climes. While the days are short and the North winds bleak, the wattle puts forth its buds, tentatively, and, if their report is favourable, the mystic message passes along the whole line, and in a few days the cypress-like shade is releaved by a wealth of golden glory that is simply entrancing. Then the drooping willow puts forth its tender leaf of yellowish green, and we know that the spring is come, but before we have fully realised the fact, it is gone and summer is upon us.

This year the wattle has bloomed and the willow kept her tryst, but we have had no spring but a rather long series of wet and chill days that would do credit to Manchester. This, of course, is unusual. In truth nothing is harder to find, here as elsewhere, than "usual" weather; my experience of Australian weather has been that it is always "unusual." At any rate we have had a wet winter and a wet spring, and we hope for a moderately cool summer, which again is unusual.

We are nearing the season when the various denominations hold their annual meetings. Preliminary to this the Roman Catholics and the Anglicans have been holding general synodal assemblies in Sydney. The Anglicans have decided *not* to change the title of their Church from "The Church of England"—slightly anomalous out here—to "The Church of Australia." They have also agreed upon an "Itinerant Primacy" as the Archbishop phrased it. The present Archbishop is of Sydney, but the next may be at Hobart, or Brisbane, Perth or Melbourne. The Primate did not appear to like the idea of a migratory Primacy, but had to submit to the majority.

The Roman Catholics appear to have been seized with hysteria. At a service held in St. Mary's Cathedral the preacher was the Archbishop of Wellington. Here is a passage from his sermon, *written* but not *delivered*, because the Governor of the Colony happened to be of the audience. Dr. Redwood writes:—

> The leaders and founders of Protestantism—Luther, Calvin, Zwingli—were notorious for their vices. Protestantism covered Europe with blood and ruins in the sixteenth century, and has ever since been the helper and instrument of the worst foes of Christianity. It desecrated the home, it lowered the dignity of womanhood, it devastated the school and stopped the progress of science.

This is understood to be the gauge of battle for a somewhat unscrupulous campaign against Protestantism. It will probably have quite the opposite effect to that contemplated.

In Victoria and also in New South Wales the conscience of the community has been touched by the disclosure of an extensive and most insidious immorality among the young. Earl Beauchamp in Sydney, and Sir John Maddon in Melbourne, have called attention to a serious condition of things, and newspapers and preachers have discussed it from many points of view. The actual condition may have been exaggerated somewhat, but allowing for that there is still good cause for anxiety. Climate, the houses, truancy (very extensive here), want of parental control, want of religious instruction in State schools—all these are invoked to account for a deplorable state of things. Each of them is operative to some extent, but the most fruitful cause is the practical break-down of the home and home life in considerable sections of the community. Our climate favours an outdoor, and in summer renders an indoor life almost impossible; but the true cause is moral and, I think, religious.

For reasons not easily discoverable large sections of the community are quite indifferent to religious matters. A somewhat striking example was furnished the other day by the Moderator of the Presbyterian Church of Victoria, when he declared that there were 80,000 "lapsed" Presbyterians in the colony. In searching for the reason of this he said some plain and bold things. Among others he affirmed: "Possibly, the Churches were ceasing to speak by their theology to the religious consciousness of the people"—a very trenchant remark that deserves consideration in other than Presbyterian churches. He deplored the false *supernaturalism* that had vitiated theology, and "believed that there ought to be no categorical assertion of the supernatural"; and, in concluding his address, warned the young against "making the truth of their father's creed the falsehood of their own." How after that subscription to the Westminster Confession can be exacted as a condition of service in its fold is to me an insoluble conundrum.

The Royal Commission on Religious Education in State Schools, suggested a little more than a year ago, was, after some delay, duly appointed. By this Commission the "heads" of the denominations were asked to suggest "what religious instruction was to be given in State schools." The Roman Catholics stood out from the first, and later the Jewish representative also withdrew. It was never expected that the various denominations would or could agree, but in this case the impossible or the quite unexpected has happened; unanimity was reached; the Report is signed, and yesterday was duly presented to the Premier. And now the matter has to be decided by a Referendum which may possibly be taken together with the Federal Election, when United Australia will choose her first Federal Parliament which is to meet in Melbourne till the Federal capital is chosen and built.

It fell to my lot as "head" of the Unitarian denomination to take a seat on the Commission. Of my work on it I cannot speak except that I can truly say that from first to last I honestly strove to make the lessons as unexceptionable, broad, and undenominational as possible. For a time it seemed that a minority report was unavoidable, and as that would probably have wrecked the scheme, Dr. Strong and I, who formed the minority, were anxious to discover a *modus vivendi*, which at last was found by the majority accepting the scheme of lessons we had drawn up, and making them a part of the whole series. Some eighty hymns, a number of prayers, in scriptural language, and two short services of "Devotion" and "Duty" I was asked to draw up complete the whole. The result is a compromise, and has the merits and defects of compromises in general; but, as a whole, I think, in spite of some objectionable features, it is quite a unique series of scripture lessons.

Some of my brethren at home may deplore my defection from a principle by which they and I also have in other days and circumstances stood—namely, the secular principle as the only consistent one for a State to adopt. Well, I have seen it in operation here now for about three years, and every day the conviction has gained strength in my mind that this secular principle is wrong in practice. As a theory it is consistent, simple, and reasonable, but in practice and in determining the duty of the State to the children whom it compels to attend its schools it is lamentably deficient and has bad results. The State's duty to the children does not end with the three R's, but must do something to arouse the ethical and spiritual faculties of their nature. So at least it seems to me, and in that belief I have acted in this case.

I have written so long a letter that I dare not add to it by referring to our domestic affairs; they must wait until I can speak of them more at length.

R. H. Lambley.

Melbourne, Sept. 19.

By the same mail we received also a letter from the Rev. George Walters, of Sydney, which we must be content to summarise.

Mr. Walters speaks, as Mr. Lambley does, of the unusually rainy season, which has seriously affected the attendance of Sunday congregations. Of the plague, mentioned in his last letter, Sydney is now happily rid.

The Rev. T. R. Skemp, who has been preaching for several months at the Unitarian Church, is reported as improved in health since his coming to Sydney. Mr. W. J. Colville has several times spoken at the morning service of the Australian Church to which Mr. Walters now ministers, the last occasion being on Sept. 9, the second anniversary of the church, when he delivered an eloquent discourse on "The Function of the Preacher." On the following Tuesday evening the anniversary was further celebrated by a very successful social gathering in the large hall of the Oddfellows' Temple, where the Sunday services are also held. About 300 persons were present, the chair being taken by Mr. George Robson, president of the church, and addresses were given by Mr. Colville and Mr. Walters. A fancy fair in August realised over £60, which will enable the church to close its financial year with a small balance in hand.

Mr. Walters also refers to the Roman Catholic Congress in Sydney, and the obnoxious passage in the Archbishop's sermon, not spoken, but handed to the reporters in the rough proofs of a Catholic

paper's report of the sermon. Such an utterance has naturally called forth some very vigorous replies.

PROVINCIAL LETTER.

SCOTLAND: ABERDEEN.

Is this the hill; is this the kirk;
Is this mine own countree?

IN common with other Scottish cities, Aberdeen, for nearly sixty years, has been a scene of lively Presbyterian rivalry. Three years after the Unitarian church was built here, the disruption occurred which made the "Frees" the keen opponents of the auld kirk. The vigorous "come outers" speedily took to themselves stone and lime and raised places of worship, some with "steeples" and others without. Of its eighty churches, each of the two great sections, called "Established" and "United Free," holds about one-third. Each section has a college at its back, and the contest for place and power, in spite of the mutual disavowal of hostility, is very keen. The race for situation between the two in growing districts has been a determined one, both bodies being resolved to be upsides. The University must always give the Established Church an advantage. What effect the newly-consummated union of the Free and the United Presbyterian churches will have upon the Free College remains to be seen, but the institution itself has not been much in evidence since the days of Professor Robertson Smith. It appears to be of the Conservative type in Theology, and has only a small number of students; but still it has to be reckoned as a factor in the ecclesiastical life of the city.

The churches of Aberdeen, like its schools, are remarkably fine buildings. Denominational ambition made them plentiful and imposing. The line of attraction in them is æsthetic. Organs have been largely in demand, and with them came more elaborate praise. In the Established Church there is a marked ritualistic tendency. In Aberdeen the tendency had an advocate and exemplar in Dr. Cooper, now of Glasgow. His successor is reactionary; but still the music of the East Church is a strong attraction.

It was in Aberdeen that the Higher Criticism first made itself strikingly felt in Scotland. Professor Robertson Smith, then in the Free Church College, questioned the Mosaic authorship of the Pentateuch. For his daring assertions he was cast out. Later, the progressive school had a representative in the Rev. G. A. Smith, but his departure for Glasgow left the body in Aberdeen without a man of pronounced breadth. Professor Iverach is now the only Free Church theologian of any note in the Granite City. The most recent importation to a "Free Pulpit—" the Rev. Bruce Taylor—seems likely to make a stand for progressive views. In the Established Church there is no preacher of a philosophic and liberal sort.

The Congregational churches, eight in number, are of a mildly Calvinistic kind. There is no broad, bright preacher among them.

The Unitarian movement (one in eighty) has been hindered by architectural drawbacks. The church is hemmed in between high buildings and has no proper command of its back parts. It never has had the rooms necessary for its work. Its single schoolroom is behind the church, and is entered through the church. On this account everything of a social character is either prevented or carried on with difficulty. And all along the line of its history, the movement has been poverty-stricken. No rich man has ever been connected with it. In the church collections, coppers (many of them "bawbees") far outnumber silver coins. Gold is never seen. The church has always been democratic in its character. Facing the east and situated in the N.E. district, its members have been drawn mainly from the working-classes. Even with the poorer of these the congregation might have consolidated but for southern attractions. The larger opportunities, bigger wages, and fuller life of the south continuously tempted young men and women away, and so the congregation suffered steady depletion.

The movement has suffered also from the fact that no leading man has ever been connected with it. Some well-known citizens are of families that were connected with it, but when worldly prosperity came they gave up their connection. There has been a persistent leakage this way. Indeed, the wonder should be how the congregation has survived and manifested as it has done.

The church is not near so central for its members as it once was. The increase of the city has been westward and southward, and to be central it would need to be further west.

If the church had, from the first, been a pleasant building, with ground around it for development, things would have been better. But the acoustic properties of the building were defective at the beginning, and comfort was never attainable. Any magnetism there ever was proceeded from the minister. The ministry was of a very varied kind, but by a necessity of their vocation the preachers were made controversialists. Some were of the Channing and others of the Conway type, but each found it impossible to make headway against hindering circumstances. In some way or other the ministers took part in public work. They were usually champions of progressive but unpopular views. Their outspokenness and aggressiveness, while it attracted the advanced, probably kept out the timid and worldly. The aggressiveness in the case of the Rev. William Sharman was resented in a way which nearly cost him his life; and in the case of the present minister (though he was raised to the honourable position of Chairman of the School Board) the same sort of experience was lately gone through.

One disadvantage in the ministry arose from the fact that ministers had to come from far. They were mostly English, and came as total strangers. Not having lived through the peculiar religious life of the people, it was strange to them. And their isolation and sufferings as heretics made their life so dreary and hard that it is not to be wondered at that they sought to return to the more genial South.

But there is no doubt that the church buildings were the chief hindrance to success. It has become painfully plain that there is no vantage ground possible for the congregation without a new church. In every material respect we are far behind the average Presbyterian congregation. The development of the city has compelled the removal or rebuilding of churches, and all the newer churches are modern and attractive in style.

As a pioneering force, the Unitarian movement is still needed in Scotland. Though Presbyterianism presents developed features in the persons of a few advanced men, it still retains its ancient Calvinistic standards. In its later literature we find another atmosphere than that of the Confession of Faith, but each successive preacher is obliged to sign the Confession and profess Calvinism. Albeit the tone of the pulpit is changed. It used to be polemical: now it is ethical. Science has supplanted speculation. The pressure of earth-problems has put down other-world thoughts. Theological concern is not exciting. The themes of sermons are more economic than eschatological. The pioneer ideas declared at first by Unitarians have been assimilated by Trinitarians. The old controversies are impossible of renewal. The people do not want argument; they seek for music, colour and the ministry of taste. They leave the elements of creeds to philosophy—Hegelian and Ritschlian—and ask for organs and ceremonies. It is not possible to raise interest in any theological problem except on the ground of science. Textual argumentation is done. But all that is by the way, and marks a superficial phase of mental change.

The inevitable deeper concern will arise. Up till this hour, the history of the Presbyterian Churches of Scotland has been one of fissure. Denominational disputes and sectarian strifes of the pettiest and bitterest kind make up its tale. The clerical mind has been so much occupied with church politics that it has not had either the time or the atmosphere for the higher philosophy. The typical Scottish cleric is Dr. Rainy, who is above all else a church lawyer, an ecclesiastical diplomatist. The function of such a man is the adjustment of parties and the unification of ecclesiastical power. That he has managed to effect to a large extent. But the radical work remains to be done. The deeper questions of philosophy cannot be much longer postponed or shunted. The adjustment of belief with the facts of science is already due, and must soon become imperative. Another kind of ecclesiastic will be needed when the farther work is taken in hand. A new Theology, a new Christology, a new religious philosophy must needs be, and the men who should declare it have to get their prophetic charter

For this further work Unitarians are needed as road makers. But to have any following while doing their part they need to have worthy meeting places, well furnished with everything that can aid worship. Without these they can make no progress, or even mark time properly.

The spiritual development is likely to take place without observation. It will be a very slow, quiet, leavening process. We need not expect to see the heather catching fire, for there will be no blaze nor smoke. The freedom will broaden slowly from idea to idea till all is widened. In that evolution the Unitarian influence will be that of a spirit, not of a visible force. It is hopeless to think of a large Unitarian denomination in Scotland. The other bodies will absorb the spirit of progress insensibly and become wide and free enough to admit the most advanced. "It is a consummation devoutly to be wished!"

ALEX. WEBSTER.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Aberdeen.—Preaching last Sunday on the United Free Church, the Rev. Alexander Webster said: I believe in a United Free Church, and desire to see such a Church live in Scotland in reality. It is not on matters of government or ritual that I stay outside. I left the Free Church thirty-seven years ago for theological reasons, because it seemed to me that its dogmas were not in harmony with the teaching of Jesus or with the facts of science. My conviction of the untruthfulness of its theology has deepened since then. Some of its ministers, notably Professors Bruce and Dods, have spoken otherwise than by its Confession, and the question has arisen—Are they or the authors of the Confession right? As those who have a stake in the religious life of our country we ask the United Free Church—How much, if any, of the Confession do you accept? Are you open to development? Is your title "Free" to be a fiction or a verity? Will you stand for live ideas? Are your preachers to be prophets? A reunion of freemen should be signalised by some great forward spiritual movement. It is the mission of a truly Free Church to declare the fuller significance of Revelation, Inspiration, Incarnation, Atonement, and Immortality. The name of a Church which is really prophetic matters nothing: the essential thing is the prophesying. "If," as Goldwin Smith says, "the Churches of Hildebrand, Luther, and Calvin are passing away, above them rises that Church of pure religion and virtue to which in their controversies with each other they have all implicitly appealed, and which is therefore above them all."

Birmingham: Hurst Street Mission.—A series of interesting and singularly successful meetings have just been held at this Mission in celebration of its Diamond Jubilee. On Thursday, the 8th inst., a social gathering took place in the Town Hall, under the presidency of Mr. Howard Smith, J.P., the following references to which appear in the *Birmingham Daily Post*:—The first part of the programme consisted of a concert, in which the Mission Orchestral Band, took part under the direction of Mr. G. Royston. The Rev. J. Wood proposed the following resolution: "That this meeting expresses its great gratification at the remarkable success of the Hurst Street Mission since its establishment sixty years ago, knowing it to have had a most beneficial influence in the neighbourhood of its operations. Further, that this meeting hereby expresses its sense of indebtedness to Mr. W. J. Clarke for his devoted and untiring labours, and heartily congratulates him upon the testimony that is borne of his efforts by the flourishing condition of the various institutions connected with the Mission, and wishes him many years of health and useful labour." One of the most glorious distinctions of the reign of Queen Victoria had been the uprising in their minds of a feeling of interest in the common people, and a desire for their welfare, and he ventured to say that in all the wonderful inventions that had increased their trade, in all the marvellous advances of science and of extension of empire that had gone on during the reign of the Queen, the most splendid jewel in her crown was that feeling of which he had spoken, and which a great writer had called the enthusiasm of humanity. That enthusiasm of humanity had given them their hospitals, orphanages, asylums, and all manner of institutions for the relief of the sickness and sufferings of the poor. It had given them their schools, colleges, free libraries, public parks, and last, but not least, missions like the Hurst Street Mission, established for the enlightenment and comfort of the people of England. The Rev. L. P. Jacks, in seconding the resolution, referred to the great work done by the Mission in Birmingham, and to the splendid services of Mr. Clarke, who had established for himself an imperishable monument in the lives of the poor of Birmingham. The Chairman then presented Mr. Clarke with a handsome album containing an illuminated address and portraits of the military veterans and workers connected with the Police-aided Mission and other institutions with which he had been connected. It would, he said, be impossible to exaggerate the heartiness with which the scheme for the presentation of the testimonial had been taken up. Other presentations were a standard lamp and an easy chair, and Mr. Field (of the Mission) and Mr. Pearce spoke in eulogistic terms of Mr. Clarke's work, Mr. Pearce remarking that there were over 700 voluntary subscribers, including seventy-five military veterans. In responding, Mr. Clarke thanked all who had shown such kindness and appreciation of his work, and he was glad to know that the gifts represented the free will offerings of his friends. The sixteen years of his service with Hurst-street Mission had not been the least industrious, he hoped they had not been the least useful, and he was sure they had been by far the most happy of his life. On the following Sunday, Nov. 11, the Town Hall was again occupied by the various Mission agencies for a united religious service. The attendance was a very large one, the musical part of the service was efficiently rendered by the Mission choir under the direction of Mr. R. A. Clarke, and the Mission band, under the direction of Mr. Geo. Royston, the hearty singing of the hymns by the large congregation assembled being particularly impressive. The service was conducted, and the address delivered, by Mr. W. J. Clarke.

Boston.—The service at Spain-lane Chapel was taken last Sunday evening by Miss Gittins, of Leicester, who preached a very interesting sermon on "God's Need of Man," which was much enjoyed by the large number of members present.

Byker.—The first social meeting of the present winter took place on Wednesday week. There was a large attendance, the Mission Hall being crowded. Mr. J. Glendining, who at present has charge of the Mission, occupied the chair, and briefly adverted to the objects of the gathering. An admirable programme of vocal and instrumental music and recitations contributed to a most enjoyable evening.

Edinburgh.—On Sunday evening, at St. Mark's Chapel, Mr. J. Haddon, M.A., M.D., gave an interesting discourse on "The Father's Will, and how to Know It." Having pointed out that the differences between man and brute, between instinct and reason, are less fundamental than is commonly assumed, and having rapidly traced the evolution of religion from language, he proceeded to show that the Will of God is to be learned, not from supposed revelations, but from a reverent study of the laws of Nature. The church, he said, is losing its influence, and the best hope for the progress of mankind now lies in the school, and in teaching the young the laws of Nature. Dr. Haddon, it may be mentioned, is a physician (not now in practice), who, having been brought up in strict orthodoxy, has gradually worked his own way to Unitarian views. His discourse was listened to with much interest.

Gateshead.—The congregation of Unity Church have decided to hold a bazaar on Nov. 30 and Dec. 1, for the purpose of raising a fund of at least £100, to secure its financial position in the immediate future. The bazaar is to be opened on the Friday by Lady Trevelyan, on Saturday by Miss Clara Lucas, of Harrogate.

Hull.—On Wednesday, Oct. 31, the Workers' League commenced its ninth session with a social meeting in the schoolroom of Park-street Church, at which Mr. and Mrs. S. Harris presided. On Wednesday, Nov. 7, in connection with the Literary and Social Union, a lecture, entitled "A Realised Dream" (Part 1), illustrated by beautiful lantern slides, was given by Mr. S. Harris, describing the first part of a tour recently made by the lecturer round the world.

Ipswich (Appointment).—In response to an unanimous invitation from the congregation of the Friars-street Chapel, the Rev. Lucking Tavener has accepted the pulpit, and will commence his charge in the new year.

Liverpool Sunday School Society.—The annual devotional service was held on Thursday, 8th inst., in the Bootle Free Church Hall, when the Rev. J. Morley Mills conducted the service, the sermon being preached by the Rev. H. D. Roberts. Unfortunately there was a very small attendance, only about thirty-five of our teachers and friends being present. Those who were present at the service were so impressed by the helpfulness of Mr. Roberts's address, and felt so strongly that they would like all their fellow-teachers to have an opportunity of hearing it, that they are arranging to hold another meeting, and Mr. Roberts has very kindly consented to re-deliver his address on Friday, Nov. 30, in Hope-street Church. The address will be preceded by a brief devotional service at eight o'clock, conducted by the Rev. R. A. Armstrong. It is hoped that all our Sunday-school teachers and their friends will make an effort to attend this meeting, as they cannot fail to be helped and encouraged in their work.

London: Essex Hall Temperance Association.—Mr. F. A. Edwards, F.R.G.S., treasurer of the Essex Hall Temperance Association, has, after a spirited contest, been elected a member of the new Hammersmith Borough Council, having with seven other Progressive candidates wrested seats from Conservative members of the late Vestry. The contest was largely fought on temperance lines, the close connection of the Vestry with the public-house having attained the proportions of a public scandal, and whilst Mr. Edwards and four of his successful colleagues were total abstainers, three publicans are among the defeated candidates.

London: Forest Gate.—The annual autumnal meeting of the congregation was held in the Church on Wednesday evening Nov. 7. There was a good attendance. The new rules were presented and agreed to by the members. The letter received from the London District Unitarian Society was read, in which it was stated that a grant of £400 had been made towards clearing off the debt of £500 now existing. A resolution was unanimously carried conveying a vote of thanks to the Society for their generous grant, and it was decided that a great effort should be made to raise the balance of the money. Nearly £25 was promised before the meeting closed. The Rev. T. E. M. Edwards was present, and spoke some words of congratulation and encouragement to further effort. The roll of membership and the attendances are steadily increasing, and there is a large attendance at the Literary and Social Union meetings. Altogether there is a very bright outlook for the future.

London: Stamford-street.—Last Sunday evening Mr. Charles Read, M.D. (Lond.), gave the second of the series of discourses on "A Great City's Needs," his subject being "Sanitation." In a very clear way he spoke on the great importance of pure air and water, and of ventilation and other things valuable in the promoting of the health and well-being of the community, which, as a medical man, he was able to illustrate with many facts. To-morrow evening, as will be seen by the Calendar, the third of these discourses will be on "Recreation," to be given by Mrs. L. Ormiston Chant. On Monday evening the Rev. R. H. U. Bloor, B.A., of Hackney, gave a most interesting series of readings, under the title of "Songs of the Big Campaign," from the poems of Kipling, Dekker, Charles Kingsley, Kennedy, and Gordon, the last being an Australian poet. On the motion of the Rev. Frederic Allen, who presided, and Mr. Athelstan Tayler, a hearty vote of thanks was given to the lecturer. The weather was bad, but the audience good.

London: The East London Unitarian Sunday School Union.—The second monthly meeting of this Union was held at College Chapel, Stepney, on Saturday evening last, when a most interesting and useful paper, entitled "Our Scholars and Reverence," was read by Mr. A. Thompson, of Mansford-street. Discussion followed, in which Mr. Tavener, Mr. Ginever, Rev. W. G. Cadman, Mr. Waddington, Miss Upton, and others took part. Nearly forty were present, and a very enjoyable evening was spent. Refreshments were provided as usual.

Manchester: Urmston.—The congregation has prospered since the opening of the church building. Mr. Alfred Davison's conscientious efforts as assistant to Mr. Prime in this part of the work of the Manchester Association ended in June, when Mr. W. L. Schroeder, B.A., accepted a three months' holiday engagement and gave himself heartily to the work, and was much appreciated by the congregation. During this time very successful Flower Services and Harvest Thanksgiving Services were held. For the present busy season no continuous student help is available, but the activities are increasing. A Social Union has held two very successful meetings, and the programme includes lectures by the Rev. Priestley Prime and Mr. W. L. Schroeder, and papers by Mr. Bolland, Mr. Marsh, and Mr. Canning, as well as opportunities of social intercourse. A Guild for Young People, just started, has already forty members. Two good meetings have been held, and in addition to these monthly gatherings, classes for wood-carving, sewing, and singing, and a Rambling Club have begun. Attendance at the regular evening service is encouraging, and has increased considerably. The congregation is feeling that it could find plenty of work for a resident minister of its own.

Sheffield: Upperthorpe.—Recently a Men's Conference was held here on the subject "How to make the work of our Church more effective." Much enthusiasm was shown at this meeting. There was a revival of the Missionary spirit. A proposal was adopted to make a house-to-house visitation in the neighbourhood, and to distribute a circular containing a warm invitation to join in our services, and a statement of our principles. The Committee and a band of young men and women have undertaken the distribution of circulars to the extent of 5,000 copies, or more if required. Another proposal took practical form last Sunday. That was to have a Sunday afternoon chat on some Christian aspect of social duty. The Rev. John Ellis presided, and explained the objects of the meeting. Mr. W. Sinclair introduced the chat on "The Christian at the Ballot-Box." Mr. F. A. Smith sang "Arise and follow me." There was a

large gathering of earnest and thoughtful men and women. It is intended to hold these meetings monthly. A Congregationalist has undertaken to introduce the next chat on "The Christian as a Legislator." There was abundant encouragement in the first meeting to go on in this work. The opening soirée of the Literary and Social Union was held on Monday evening, the Rev. J. and Mrs. Ellis and Mr. and Mrs. W. Sinclair receiving the guests. There was an excellent programme, consisting of vocal and instrumental music, recitals, dances, &c., and a large gathering of members and friends.

Tavistock.—At the annual congregational meeting of the Abbey Chapel, held last Sunday, a letter was read from the minister calling attention to a pamphlet, entitled "The Use of the Name 'Presbyterian' by Unitarians," issued by the authority of the Synod of the Presbyterian Church of England. The following resolution was subsequently passed:—"We, the members of the Abbey Chapel, assembled at our Annual Congregational Meeting, this 11th day of Nov., 1900, having been made aware that efforts are being made to discredit the use by us and kindred congregations of the name 'Presbyterian,' hereby resolve to abide firmly by its use, as our predecessors have done, during the greater part of two centuries and a half. We held the name before the Presbyterian Church of England, which was only organised in 1836, and emphatically decline, at the request of that Church, to abandon a title, which to us, has become a watchword of freedom and religious tolerance."

Whitchurch.—Last Sunday evening the Rev. W. F. Turland preached to a large congregation a special sermon on "The Church," the occasion being the beginning of his fourth year of ministry at the Church of the Saviour.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Doctrines and Principles: Popular Lectures on Primary Questions. By C. E. Beeby, D.D. 4s. 6d. (Williams and Norgate.)

Robert Owen and His Life Work. By the Rev. John Glasse, M.A., D.D. 2d. (Watts and Co.)

Gospel Christianity versus *Dogma and Ritual.* By J. Stuart Laurie. 1s. (Watts and Co.)

The Cape as I Found It. By Beatrice M. Hicks. 5s. (Elliot Stock.)

The Life of Christian Service: A Book of Devotional Thoughts. From the writing of F. W. Farrar, D.D., F.R.S. By J. H. Burn, B.D. 5s. (Elliot Stock.)

Work While Ye Have the Light. By Leo Tolstoy. 3d. (Free Age Press, Maldon.)

How I came to Believe. By Leo Tolstoy. 3d. (Free Age Press, Maldon.)

Annals of A Doss House. By Sydney Hallifax. 2s. 6d. (George Allen.)

Children's Sayings. Edited by W. Canton. 2s. 6d. (Isbister.)

THOSE of our young people, and the younger children especially, who delight in acting at home or at school, should make a point of getting the November number of *Young Days* (Sunday School Association, 1d.), for there they will find a children's play called *Princess May and her Wonderful Law*, written in verse, which is always easiest to learn, by Miss Marian Pritchard ("Aunt Amy"). There are ten characters, and attendant fairies as well, and the play has not far from a thousand lines. There is some good advice, too, at the beginning, which every one should read, even if they find that this play is not just what they want for their own acting. But certainly there is plenty of amusement to be got out of it, as well as good sense, which children always like.

OUR CALENDAR.

SUNDAY, November 18.

☞ **It is requested that notice of any alteration in the alendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road. Closed for cleaning and re-decoration until Sunday, 25th inst.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, and 7 P.M., Mrs. LAURA ORMISTON CHANT, "A Great City's Needs.—III. 'Recreation.'"

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Grace," and 7 P.M., "Eternal Pudishment." Minister's Class for Children, 12.30. Collections for British and Foreign Unitarian Association.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Salvation." Evening, "Huxley: The Gospel of Science."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, Popular Studies of Great Works of Fiction.—V. "Thackeray, 'Henry Esmond.'"

Mansford-street Church and Mission, Bethnal Green, 11 A.M., Rev. W. G. CADMAN, and 7 P.M., Mr. A. THOMPSON.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 3 P.M., Mr. T. ELLIOT, and 6.30 P.M., Rev. V. D. DAVIS, B.A. Sunday School Anniversary.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. WOODING, B.A., "The Changeless Christ."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. J. B. BARNHILL.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. E. PARRY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity and the Gospel according to St. John."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Mr. PETER BOND.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. JOHN BYLES.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Mr. PETER BOND.

READING, Unitarian Free Church, London-road 11.15 AM. and 6.30 P.M., Rev. D. AMOS.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. A. COBDEN SMITH.

SIDMOUTH, Old Meeting, High-street, 11 A.M and 6.30 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. A. CHALMERS.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 18th, at 11.15, Dr. WASHINGTON SULLIVAN, "Christ's Revision of the Jewish Code—His Recognition of the Principle of Moral Evolution."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 18th, at 11.15, J. A. HOBSON, M.A., "The Meaning of Hypocrisy."

PLATT CHAPEL, MANCHESTER.—The Rev. STOPFORD A. BROOKE, LL.D., SUNDAY MORNING, Nov. 18th. SERVICE POSTPONED.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

PULPIT SUPPLY.—Rev. J. MORGAN WHITEMAN, 3, Sybil-road, Liverpool.

PLYMOUTH.—The PULPIT of the Unitarian Chapel is now VACANT. Application respecting it may be made to Mr. A. S. HARRIS, Hon. Sec., 3, Park View Villas, Thorn Park-road, Plymouth.

CHORLEY CHAPEL (UNITARIAN).

We earnestly APPEAL to your readers for help on behalf of the Renovation of the above Chapel, which, through decay, consequent upon old age, is unfit for worship. It is the oldest Nonconformist Chapel in the town, having been built in 1724.

Since the choice of the Rev. Andrew Doel as Minister, the congregations have increased, and deeper interest has been shown by the people in the cause. But the present state of the Chapel hinders greater progress. £700 is necessary for the renovation. Towards this amount the congregation, though poor, have raised £300, and we have received a few responses from circulars; but we are dependent upon help from outside friends.

Contributions will be gratefully received by the Rev. A. DOEL, The Manse, Chorley; Messrs. W. H. SUTCLIFFE, Hanover-street; W. M. GILLIBRAND, Market-street; W. PORTER, Cross Hall.

THE YORKSHIRE UNITARIAN UNION are prepared to appoint a Minister and to give him temporary charge of the congregation at Dewsbury.—Apply, E. BASIL LUPTON, 14, East Parade, Leeds.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, 14th of JANUARY, 1900.—In addition to the Examination at the University, Provincial Examinations will be held at Mason University College, *Birmingham;* The Merchant Venturers' Technical College, *Bristol;* College and Technical Buildings, Dumfries Place (for University College), *Cardiff;* The Technical College, 204, George-street, *Glasgow;* The Yorkshire College, *Leeds;* Rutherford College, *Newcastle-on-Tyne;* The High School, *Nottingham;* The Technical Schools, *Plymouth;* and The Grammar School, *Portsmouth.*

Every Candidate is required to apply to the Registrar (University of London, South Kensington, London, S.W.) for a Form of Entry *not less than five weeks* before the commencement of the Examination.

F. V. DICKINS, M.B., B.Sc.,
November 12th, 1900. Registrar.

HYMNS AND SACRED SONGS.—A Hymnal for Missions and Schools. 382 Hymns and Songs for Sixpence. Specimen copy, post free, 8½d., from the Rev. H. W. HAWKES, Waterloo, Liverpool.

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DEATHS.

LAWRENCE—On the 15th Nov., at his residence, 75, Lancaster-gate, London, Alfred Henry Lawrence, elder son of the late Alfred Lawrence, and nephew of Sir Edwin Durning-Lawrence, Bart., M.P., aged 41. Funeral at Kensal Green Cemetery at noon, Monday, 19th inst. No flowers.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

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PRINCIPAL ... MISS TUCKER
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

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NOTES OF THE WEEK.

THE report of Mr. Stopford Brooke this week is "much better," and although he was again obliged to postpone his Browning lecture at University College, it is hoped that next Thursday evening the course may be resumed. Mr. Brooke's illness has been a return of his old trouble, on the first threatenings of which standing is peremptorily forbidden. That was the meaning of our reference last week to the doctor's order of "complete rest," which one of our correspondents has feared might give rise to needless anxiety.

THE concluding lecture in Mr. Carpenter's course on "The Bible in the Nineteenth Century" was given at Essex Hall on Tuesday evening—given at great cost, in the first hours of suffering from a private grief, and the more deeply appreciated on that account. The subject of the lecture was "The Bible and the Church." Summing up the results of the whole course, it pointed out how the new light thrown upon the character of the Bible, both as to its own contents and in comparison with other sacred literatures, had compelled immense modification of traditional doctrine, while bringing out its own intrinsic worth as far beyond that of any other scriptures of the ancient world. Three main lines of influence were noted, the progress of scientific knowledge, and the discovery of the Cuneiform remains in Babylonia, revealing an ancient literature far older than a single line of the Bible, and containing earlier versions of the Creation, of the Deluge, and other legends. Such evidence was irresistible, and the change was marked by Canon Gore's admission in *Lux Mundi* that "the narrative prior to Abraham can no longer be received as historical." The third influence was the study of the sacred books of China, India, Egypt and Persia, which showed that while the forms were different, the same moral and spiritual truths and aspirations found utterance, which gave to the Bible its supreme worth.

MR. CARPENTER also noted that for these other sacred literatures claims of infallibility and divine origin are made similar to those made by modern advocates for the Bible, while the actual teaching was sometimes in advance of contemporary Old Testament precepts. "An eye for an eye" was the doctrine of Leviticus. "Recompense injury with kindness" was the precept of an old Chinese sage, 500 years before Christ, and so about the same time Buddha taught, "Let a man leave anger and forsake pride," "Let a man overcome anger by love, evil by good, greed by liberality, and a liar by truth," "Hatred does not cease by hatred, hatred ceases by love." By what rule, the lecturer asked, can, *e.g.*, the barbarous injunctions of the Book of Judges be claimed as infallible and divine, while these other precepts are declared to be simply earthly and human? As to the canon of the scriptures, that of the Old Testament came to the Church through the synagogue, that of the New Testament was the result of a slow growth of opinion in the Church, finally fixed only at the third council of Carthage, in the year 397. Thus it was the Church which guaranteed the authority of the Bible, while it was to the Bible that the Church looked for proof of its own divine authority. Each rested on the other.

THE lecture then dealt with the doctrine of the Virgin-birth, declared by Lord Halifax to be the "foundation-stone of Christianity." It showed how inconsistent the doctrine was with the main body of New Testament teaching and tradition, and how on the other hand it occurred in connection with other ancient teachers and great men. It could be traced literally round the world, from China to Peru. In the New Testament it was a materialising of the Messianic conception of Jesus as the Son of God. Canon Gore was obliged to admit that the real foundation of the doctrine was not the record in the New Testament, but the authority of the Church, and it was clung to because of its position in the Creed, and because to doubt it would strike a blow at the authority of the Church. Other teachers rested on the doctrine of the living Christ in communion with his disciples, and the doctrine of his sinlessness, as proof of his deity. These in turn were dealt with, and striking parallels from Buddhism were adduced, to show the uncertain basis of so tremendous a conclusion. Christian experience, Mr. Carpenter added, must be reinterpreted in the light of wider knowledge, bringing out the supreme truth that the Spirit of God was at work in human souls, for the redemption and education of the human race, that all might be indeed sons of God.

AT the conclusion of the lecture Mr. Carpenter said that the present century had discovered the meaning of the Bible as never before, and had found the clues to its history. It had not made the Bible an easy book; it demanded strenuousness of understanding, and of moral endeavour to enter into its meaning, to reach its lofty altitudes of thought. The great sayings of the Bible enshrined for all time the highest forms of human experience. They had stood the test of centuries. The Bible was the greatest of the great religious autobiographies of the race, the noblest testimony to the divine realities, which human life had produced. After Mr. Carpenter had left the hall Mr. Ion Pritchard, on behalf of those who had attended the course, spoke of the great interest and value of the lectures, and proposed a resolution of thanks to Mr. Carpenter, which was passed, the whole audience rising in their places in token of their earnest assent.

WE reported last week the Rev. S. Fletcher Williams's visit to Agra and Lucknow. From the latter place he proceeded to Allahabad, where on Oct. 20 he delivered his "Carlyle" lecture to a large audience in the Government Central College. The chair was taken by Mr. Satischandra Banerji, M.A., LL.B., and a hearty vote of thanks was accorded to the lecturer on the motion of the chairman, seconded by Professor Ramanath Dey, M.A., both of whom made excellent speeches on Carlyle's gospel of duty and sincerity. On Oct. 22, Mr. Williams presided over the celebration of the Ram Mohun Roy anniversary, which had been postponed on account of the holidays. It was held in the Kayastha Pathasala Hall. A paper was read by Babu Dinanath Ganguli; and addresses were given by Babu Bipinbehan Battacharya, Professor Ramanda Chatterjee, M.A., and the Chairman. On Oct. 23, Mr. Williams delivered a second lecture at the Government Central College, the subject being, by request, "Science and God." The Rev. C. A. Rodney Janvier, M.A., of the American Presbyterian Mission, presided over an audience which crowded the hall and overflowed into the verandah.

THE Special Correspondent at Bankipore, Behar, of the *Amrita Bazar Patrika*, a Calcutta daily, writing from Bankipore under date of Oct. 25, reports as follows:—"A unique scene was presented here yesterday evening. The occasion was the arrival of the Rev. Fletcher Williams. The reverend gentleman arrived here by the down Punjab mail. Quite a large gathering, headed by Professor N. N. Mitra, B.A., had met at the railway station to receive him. There were present on the occasion Babu Prokash Chandra Ray, Deputy Magistrate, Pundit Siva Nath Shastri, M.A., Professor D. N. Mallick, B.A., B.Sc., Mr. B. N. Das, M.A., B.Sc., Babu Bhagawati Churn Das, Principal Behar National College, Babu Gouriprosad Muzumdar, and others. As soon as the train steamed along the platform Mr. Fletcher Williams was accorded a hearty reception. Then the party adjourned to the bungalow belonging to Prokash Babu, which was nicely decorated for the occasion. There many Brahmo ladies had assembled, and as soon as Mr. Fletcher Williams arrived they sang a beautiful song of welcome in Bengali. Pundit Siva Nath Shastri then made a short prayer. At the conclusion of the prayer Professor Mitra delivered an address of welcome to the learned Missionary. In the course of his address he explained that as it was the day known as the *Bhatridwitiya*, the ladies had assembled to give him a brotherly reception. Then a girl stepped forward and decorated the high forehead of Mr. Fletcher Williams with sandal wood paste in the same way as is done on this happy occasion. Another hymn was sung, after which the Rev. Fletcher Williams made a suitable reply, wherein he explained the attitude of the Unitarian Society with regard to other religions, saying that no one religion had a monopoly of the whole truth. This reply was rendered into Bengali by Pundit Siva Nath Shastri. After light refreshments the party dispersed."

THE Rev. John Cuckson writes to us on Nov. 9, from Boston, Mass., as follows:—"The Rev. John McDowell returns to England next week. He was invited a year ago to take charge of Parker Memorial, under the Benevolent Fraternity of Churches. It was thought that the popular meetings held in a music-hall, and finally in a theatre, under the care of the Rev. B. Fay Mills and others, would result in specific gains to the little group of worshippers who have for several years attended the services at Parker Memorial, and Mr. McDowell was invited to preach to the enlarged parish and carry on the practical philanthropies of the Fraternity. The scheme turned out an illusion. The popular meetings added nothing whatever to Parker Memorial, and at the end of four months Mr. McDowell so reported to the Board of Directors. The collapse was a surprise, and through no fault of his own Mr. McDowell found himself without a parish. The Directors of the Fraternity, feeling the extreme awkwardness of the situation, and sympathising deeply with the man whom they had called to take charge of a congregation which did not crystallise, approved of his resignation with sincere regret and voted him a full year's salary. Mr. McDowell has won the esteem and affection of all who have made his acquaintance, and returns to his native land with their warmest sympathy and good wishes."

THE *Daily News* published on Monday a contribution from "A Bishop" (Shall we say "Hereford"?) referring to the joint action of the Bishops under Dr. Temple's direction, in the matter of ritual prosecutions. His Lordship, referring to recent threatenings of prosecution, writes:—

The Bishops, you may rely on it, are acting as a united body on definite principles. Their action in certain details may not always be exactly of the same kind as local and particular circumstances have to be considered. They are more than satisfied with the manner in which their quiet, but persistent, efforts to secure obedience—not uniformity, which is impossible—have been met; and they believe that thoughtful men and women of all ranks are content with their action under circumstances of exceptional difficulty. Many are not unaware of the possible dangers of acting in unison, and of a future Primate becoming a Pope; but they consider that for the present distress, and under exceptional circumstances, the Lambeth policy is the best. The Archbishop has not lost his qualifications as a schoolmaster in his old age, and is as pachydermatous to public opinion as the Premier; but every Bishop feels also that he is under the sway not only of a man of determined will, but of one imbued with the sincerest desire to do justice, to lean to mercy, and, above all, not to act in a hurry.

* * * *

The Primate has the most remarkable perception of the law of proportion. His mind is never so preoccupied with one thing that he cannot consider others, and though, no doubt, he is at all times interested in hearing from his Suffragans and others what progress is being made in conforming to the Lambeth Opinions, he by no means neglects such matters as Secondary Education, Temperance, and the proposed Bill for the Reform of Convocation, and giving the laity greater power in Church government, about which the Bishops will have a good deal to say in Parliament.

ONE of the best letters with reference to the unfortunate action of the Rector of Bury, which we reported last week, in connection with the Volunteers and the Mayor's Sunday at Bank-street Chapel, appeared in Wednesday's *Bury Times*, from "Nonconformist," who is not a Unitarian. Dealing with the Rector's letter, he says:—

He and those who have supported him have assumed that all Trinitarians who accompanied the Mayor could only do so at the sacrifice of their conscience, by doing dishonour to Christ. As one of those who had the pleasure of taking part in the service at Bank-street Chapel, I most earnestly deny the imputation. I reject the central doctrine of the Unitarians as earnestly as the Rector, but I did not in any way compromise my convictions by attending that service; I gave up nothing; it was perfectly understood on both sides that the conscience and convictions of each would be reverently respected. The whole service was most helpful and devout, and few indeed of all the vast crowd who attended, had they not known the creed of the chapel, would have known that they were worshipping at a Unitarian chapel. If I have a strong personal regard and admiration for the character of our Mayor, and share the general delight of my fellow-townsman in the honour which has been conferred upon him, what becomes of my Christian charity and brotherhood (which I have learned from Jesus Christ) if I cannot join with him in the act of Christian worship, although his creed and mine differ upon one important point? The Rector, however, says that by my action I "deny my Lord." I respectfully say No, I do not. I am sure that the Mayor's attitude to his creed is one of intelligence, sincerity, and reverence, therefore I honour him. But I am not called upon to pass judgment upon him. I have no right to do so. From the spirit and teaching of Jesus Christ I am taught to honour my brethren (especially when they are worthy), to respect sincerity, to have charity to all men and their creeds. Christ's chief concern was to inculcate His own spirit and not a creed. St. Paul teaches us that the greatest thing is charity—love.

IN a review of Professor Lindsay's "Luther" in Messrs. T. and T. Clark's new series of "The World's Epoch-Makers," we noted a word puzzling to English ears in the rendering of Luther's final declaration to the Diet of Worms: "My conscience is *thirled* to the word of God." To relieve our doubt as to the meaning of this word, the Rev. A. E. Parry has sent us some notes from Dr. Jamieson's "Etymological Dictionary of the Scottish Language" (1882), from which it appears that there are *three* Scottish verbs "to thirl"—

(i.), from the old form *thirlian*, perforare; whence the English *thrill* and *drill*. This is the word to which we referred as occurring in Burns.

(ii.), active verb, to furl. Allied to Teut. *drillen*.

(iii.), active verb, to enthrall, to enslave (thus *thirlage* and *thirldome* are thraldom). This is sometimes connected with *thirl-ian*, to bore. Cf. Exod. xxi. 6, Anglo-Saxon version: "He shall also bring him to the door," or "to the door-post," *and thirlie his eare mid anum aele*, "and bore his ear through with an awl." Or it means "to bind" or "subject to"; as when a person lays himself, or is laid, under a necessity of acting in any particular way, or when a thing is bound by some fixed law. *I'll no thirl myself*, or *be thirled, to ony tradesman*; *i.e.*, I will not confine my custom to him, as if I were bound to do it. This appears to be the sense in which the word is used by Dr. Lindsay.

AMONG the various modes for celebrating the opening of the Twentieth Century, the Swedenborg Society of London has adopted one which is both original and enterprising. They offer to all teachers of religion, whether engaged in the work in the pulpit or in the Sunday-school, a monthly booklet gratis and post-free during 1901, on one of the "Foundation Truths of the Christian Religion," explained, of course, in their peculiar method, which they claim, however, to be "in agreement with reason, Scripture, and human experience." Swedenborg has widely influenced the thought of the past, as the works of such diverse writers as Emerson and Coventry Patmore clearly show; and so it should be worth while for many to make his acquaintance on the remarkably easy terms on which it is offered. Further particulars will be found advertised in another column.

A GREAT love can see and own defects in the objects of its affections, and still love on. A little love fears the truth and seeks to hide it.—*Mrs. A. Hare.*

RELIGION IN ENGLAND DURING THE CENTURY.

VII.

THE CONGREGATIONALISTS (II.)

IN the Rivulet Controversy Dr. Campbell and his supporters were opposing something which was vague and intangible: something which they instinctively feared, but could neither describe nor understand. They found a young man exercising a profound religious influence, who apparently omitted from his teaching all the orthodox formulas. They found that his hymns were full of Nature, and quite bereft of what they esteemed Grace. The stereotyped phrases which they regarded as indispensable to an orthodox faith were only conspicuous by their absence. But the gentle mystic who delivered his thoughtful sermons to congregations "often of not more than a score of adult hearers," and who wrote hymns, a few of which almost all churches have now recognised as a sacred possession, was not a controversialist. He did not deliberately set himself to refute a single dogma, though the spirit he cultivated and expressed was fatal to more than one. Controversy requires a more distinct issue. Such an issue was at hand. While the Rivulet Controversy was still raging, it was casting its shadow before.

Davidson the Heretic.

Samuel Davidson (1806–98), born and educated in the north of Ireland, had resigned a chair of Biblical Criticism in Belfast for the Professorship of Hebrew and Biblical Criticism at the Lancashire Independent College. For some thirteen years Dr. Davidson had occupied this position, and during that period he had made great advances in the study of his subject. Repeated visits to Germany, and the intimate friendship of some of her most learned theologians, had made him well abreast of the critical learning of the time. In 1848, after the publication of the first volume of his "Introduction to the New Testament," the University of Halle had conferred on him the rare honorary degree of "Doctor of Theology."

His recognised eminence as a Biblical scholar induced Messrs. Longman to consult him on a new edition of a work which had been long regarded as a text-book, but which was even then hopelessly behind the times—Horne's "Introduction to the Sacred Scriptures." After some consultation Dr. Davidson consented to rewrite the second volume, "treating of the origin and authorship of the books of the Old Testament," and suggested the name of Dr. Tregelles "as a scholar fitted to undertake the fourth volume." This arrangement was accepted, and after two years of labour the volume was published in October, 1856. The result of its pubcation has been clearly described in a chapter contained in the recently published autobiography of Dr. Davidson.* This chapter is entitled "Detailed Narrative of the Proceedings of the Lancashire College Committee, terminating in Dr. Davidson's Resignation, by J. Allanson Picton, M.A., J.P." Those who require detailed information should consult this volume. In the confined space at my disposal it will only be possible to record the movement in its larger aspects

* Cf. THE INQUIRER for Aug. 19, 1899.

The first note of alarm appears to have been sounded by Dr. Tregelles from that bulwark of orthodoxy the *Record* newspaper. Dr. Tregelles, whom Dr. Davidson had nominated as his colleague, and to whom proof-sheets of the work had been regularly forwarded, hastened, after its publication, to dissociate himself from the views which it contained. At a meeting of the College Committee in November, one of the members stated that he had received letters from those who were alarmed by the new volume, and a sub-committee was appointed to examine the book, and report to a future meeting. The report was presented at a committee-meeting three months later, on Feb. 16, 1857. While it reported certain passages—"which, taken by themselves, seemed to indicate very unsatisfactory views on some important doctrines of the gospel; such as on the Trinity, human depravity, the sacrifice of Christ, justification by faith, &c., as well as upon the inspiration of Holy Scripture"—it goes on to admit that "other statements," "found in different parts of the volume, as well as the explanations given orally by Dr. Davidson, fully satisfy the sub-committee that he holds all these vital truths, and regards Holy Scripture as inspired—an unerring authority in morality and religion, and infallible in every other important matter." What more could be wished? The Principal of Lancashire College was no heretic, all he was guilty of was the sin of apparent self-contradiction on the Trinity, human depravity, &c., &c.

The matter was not to end thus, for the report unanimously recommended that Dr. Davidson should be earnestly requested to prepare an explanation, "to make concession where concession may be justly due; and thus take the most effectual means of vindicating himself from unjust and malevolent aspersions." With this request Dr. Davidson complied, and by the following May his pamphlet appeared, entitled "Facts, Statements and Explanations." This did not allay the storm, though it extorted even from the *British Banner*, the paper edited by Dr. Campbell, and notorious for its onslaught on Lynch, the statement that Dr. Davidson's honour as to personal questions between himself, Mr. Horne, and Dr. Tregelles, was "fully vindicated." But honour and orthodoxy are two very different things, and the *British Banner's* tribute to Dr. Davidson's personal honour did not prevent it from joining the *British Standard*, another of Dr. Campbell's militant journals, in demanding the dismissal of the professor who had dared to hint a doubt of the perfect infallibility of Scripture, and Mosaic authorship of the whole of the Pentateuch.

At the next meeting of the Committee a resolution of want of confidence, though not put to the vote, was only postponed for another meeting after a personal interview with the professor. Nine days afterwards the subject was decided at the adjourned meeting. After two amendments had been lost, the motion of want of confidence was carried by a majority of two votes. Dr. Davidson did not immediately resign: he naturally desired to know the grounds of his condemnation. But compliance with this demand was considered "unnecessary" by the majority which made the charges, and Dr. Davidson withdrew. He withdrew deeply wounded and sad at heart. The loss of position at his age, that of fifty-one, was a serious thing to contemplate; but more serious still was the blow to the cause of free inquiry and honest scholarship. It is true the triumph of the College Committee was short and embittered. It was generally condemned; but the significant fact remained that a professor of distinguished learning had been dismissed from his post simply because, having published the results of his unbiassed inquiries, those results were unwelcome to the ruling body of a college supported by so-called *Free Churches*.

The Leicester Conference.

The important question whether those churches were really *free* was yet to be fought out, and a brief description of that struggle will close this article. It will be apparent to all, that this movement for freedom in the Church is connected with the movement for a more natural religion which was condemned in the persecution of Lynch, and more nearly connected with the more definite movement for free scholarship which was condemned in the expulsion of Dr. Davidson. The lapse of some twenty years between the last event and the first distinct expression of the movement we are considering does not sever the connection, though the limit of space precludes me from tracing that connection in detail.

It is indeed a significant fact that at the Conference held on October 16, 1877, in Leicester, on "The Terms of Religious Communion," the first paper was read by a pupil of Dr. Davidson, Mr. J. A. Picton. The Conference at Leicester had been preceded in May by a less formal gathering in London, when the same great subject had been discussed. Long before these Conferences the Rev. William Forster, a Congregationalist minister, had founded a Free Christian Church at Kentish Town, and over the entrance to the building, erected in 1855 for its worship, had caused this legend to be carved —"Diversity of opinion no bar to Christian communion."

The more detailed title of the Leicester gathering was "a Public Conference of those who feel that agreement in theological opinion can no longer be held to be essential to religious communion." The principle which excluded Forster from the denomination in the fifties had thus gained its rights to a hearing in the denomination in the seventies: its right to a hearing, but to little else. Those who desire to know how the principle was uttered, and how it was heard, must consult the closely printed, and now somewhat scarce, "Report of the Conferences on the Terms of Religious Communion held in Leicester and London." This faded pamphlet in which the carefully prepared paper is jostled by the loose, unpremeditated, vehement speech, has, in its crabbed print, a pathos all its own. It shows the seeking for a larger life. The complacent articles of agreement which one speaker irreverently called "the namby-pamby creed which still appears in the Church records and year-books" had burst like old wine-skins, and what was to become of the new wine? There is an insistent note of complaint, of inquiry, of dissatisfaction. The laughter and some confusion which one speaker caused was quickly subdued by the seriousness of the problem discussed,

Mr. Picton's paper was followed by one from the Rev. T. Gasquoine, and after a discussion Mr. Picton replied.

A second Conference was held in the Cannon-street Hotel on May 7, 1878. Papers were read by the Rev. P. T. Forsyth and the Rev. W. Miall, and there were speeches less tumultuous than at Leicester, confined, indeed, to the somewhat commonplace convention of moving, seconding and supporting votes of thanks to the readers of the papers and the Chairman. Mr. Picton's clear, persuasive, impassioned speech was on the motion "That the best thanks of this meeting be given to Mr. Brindley for his kindness in taking the chair this evening." This being duly seconded, the benediction was pronounced, and the Conference terminated.

So this passionate protest for a larger Christian life in the Congregational Churches "broke, faltered, and was still." To quote the words of one who took a leading part in the movement: "The storm was too great. Some of our men became frightened, and after another year the movement died out."

Apparently nothing could have been more ineffectual than this abortive movement, and yet to one who looks beneath the surface its influence has been very great. Its direct outcome was the doctrinal resolution passed amidst great excitement, and against the advice of the Chairman at the Annual Meeting of the Congregational Union in May, 1878. Another result of the movement, or rather of the attempt to stifle it, was the secession to a freer communion of some of its leaders. This inevitably weakened the forces of liberalism in the Congregationalist body. But that body cannot evade by the publication of ancient "namby-pamby" creeds, or doctrinal resolutions, the question which, sphinx-like, still confronts it. And when it again seriously considers the pressing problem of the limits of Christian communion, it will turn to the famous Leicester Conference for light and guidance. Though progress may have been slow, there has been progress in the century which saw the persecution of Lynch, the banishment of Davidson, and the Conference of those who felt that agreement in theological opinion could no longer be held to be essential to religious communion.

CLEMENT E. PIKE.

LITERATURE.

SHORT NOTICES.

Half-Hours with the Parables. Second Series. Mr. Crowther Hirst's first series of "Half-Hours" is so well known and has been so warmly appreciated that this second series is sure of the most cordial welcome. The first series was issued as "A Class Book for Sunday-schools," and for that purpose it is eminently fitted; but we are glad to see the emended phrase on the title-page of the second series, "A Book for the Sunday-school and the Home," for the two books are equally good for home use. A better or more welcome companion for quiet Sunday reading, with mother or elder sister, it would be difficult to find. The plan of the two books is the same. Each parable, with an appropriate text and verse of poetry prefixed, is first printed, and followed by a "Comment," which explains the story or picture, with many illustrative hints, to make a full and interesting lesson. Next, a poem is given in keeping with the lesson of the parable, and, finally, a story of present-day life, setting the same truth in a new light. At the end, the whole lesson is summed up in a series of questions. In preparing such a book, the author would naturally be tempted to use all the best-known and most striking parables in a first volume, but Mr. Hirst was better advised. The first series dealing with thirteen parables included "The Sower," "The Unmerciful Servant," "The Lost Sheep," and "The Prodigal Son," but there still remained to be included in the second series "The Mustard Seed," "The Hidden Treasure," "The Talents," and "The Good Samaritan." There are twelve parables in all, and as many capital stories to illustrate them. It would be pleasant to know that this admirable little book had found its way not only into the schools for class use, but into every one of our homes, where there are young children to enjoy it, and be the better for its help. (Sunday-school Association, Essex Hall. 1s. net.)

Addresses to Children is another little book "for use in home and school," to be as warmly recommended, and without a blush even in these columns, though it consists of twenty-five "Children's Columns," reprinted from THE INQUIRER. If we add that among the writers are Miss Gertrude Martineau, Mrs. Farrington, Miss Frances E. Cooke, and the Revs. John Byles, and J. J. Wright, our readers will know at once how good it is. (Sunday-school Association, Essex Hall. 8d. net.)

A Handbook for Ministers of Religion, compiled by W. Copeland Bowie, consists of a series of special services for Baptism, Dedication, Communion, Marriage, Visitation of the Sick, and Burial, to which are added a number of selected readings for Funerals, both from the Scriptures and other writings, including a number of beautiful poems. There are also two useful pages of references to Old and New Testament Lessons, and finally an admirable digest of legal information as to registration and the marriage and burial laws for the guidance of ministers. The book should prove useful, especially to younger ministers, even if, after further years of experience, each one feels that he must prepare his own services. Among the selected poems we wish that Maria Lowell's beautiful and touching verses "The Alpine Sheep" could have been included, even if it had meant the loss of Bryant's poem on "The Old Man's Funeral." If we add a word of criticism, it is that the brief address in the service of Baptism is too didactic in form. (Philip Green, 5, Essex-street. 2s. net.)

The Gospel According to Darwin. By Dr. Woods Hutchinson. By "Darwinism" Dr. Hutchinson means an indiscriminate acceptance of all the many speculations, theories, and facts included under the term Evolution. The evolution of the lichenspore from the crystal is a fact as certain to him as the growth of a flower from a seed. He has in perfection that happy faculty of transmuting hypotheses into facts which is possessed only by the shallow "scientist" and the shallow "theologian." The book is interesting as a specimen of the superficial crudities that are vended in the market-place as the latest birth of time. Briefly, we are told that everything is for the best in this best of all possible worlds, if we will only look on things from the collective standpoint, and wholly disregard the growth and worth of the individual soul. If there are any who, unfitted for the world through no fault of their own, cry out against the scheme of things, the author bids them content themselves with the vision of the "triumphal, upward march of humanity, unbroken for 50,000,000 years, which still continues . . . and which is at least as worthy of our gratitude, our worship, our trust, as anything supernaturalism has to offer." We suppose that those who cannot worship a "march" must be numbered among the "unfit." (The Open Court Publishing Co. 2s. 6d.)

The Living Remnant and other Quaker Tales, by K K K, contains four sketches of life among Friends of the last generation. To one attracted by strong sympathies towards the Society they appear to be pictures beautifully drawn, true in tone, though naturally subdued in colour. Touches of humour are not lacking. "Reuben Silcox's Wooing" is not exciting, nor is his "Wedding"; but both were eminently satisfactory, and pleasant for the friendly spectator to be allowed to watch. "A Quaker Apprentice" is to our mind the best of the four short stories; but surely Ruth Silcox would not have told the lad her own love-story just at that point? The author puts no stops after her three initials on the title-page. May there be no stop to her writing of such stories, and others of greater range! (Headley Bros. 3s. 6d.).

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

The Slavery of our Times. By Leo Tolstoy. 1s. (Free Age Press, Maldon, Essex.)

Friends Old and New: Twenty German Nursery and Fairy Stories. Edited by Sophie Hirch. 6s. (Elliot Stock.)

The Religious Spirit in the Poets. By the Right Rev. W. Boyd Carpenter, D.D. 5s. (Isbister and Co)

The Miracles of Unbelief. By Frank Ballard, M.A., B.Sc., F.R.M.S. 6s. (T. and T. Clark.)

The Life of a Century. Edited by E. Hodder. Parts 1 and 2. 6d. each. (George Newnes, Ltd.)

Monster Arabian Nights. 1d. (George Newnes, Ltd.)

Fights for the Flag. By the Rev. W. H. Fitchett. 6d. (George Newnes, Ltd.)

The C.I.V.: Being the Story of the City Imperial Volunteers 1300-1900. 1s. (George Newnes, Ltd.)

The Christian Doctrine of Justification and Reconciliation. By Albrecht Ritschl. 14s. (T. and T. Clark.)

State Prohibition and Local Option. By Joseph Rowntree and Arthur Sherwell. 1s. (Hodder and Stoughton.)

Studies of the Soul. By J. Brierley, B.A. 3s. 6d. (James Clarke and Co.)

The Mystery of Godliness. By J. B. Money Coutts. 3s. 6d. (John Lane.)

William Herschel and His Work. By James Sime, M.A., F.R.S.E. 3s. (T. and T. Clark.)

Review of Reviews, Woman at Home.

THE BOYS IN OUR GREAT CITIES.—I.

We have lately heard a great deal of what now goes by the name of "Hooliganism," the term applied to the rowdiness and even brutality that we see now and again in our city streets, emanating from the rough youths of the neighbourhood. And although many of us strongly object to the wholesale condemnation of a large class on account of the misdemeanours of a comparative few of their number, yet we cannot hide from ourselves the fact that our boys do stand in need of the best help we can give them, if they are to learn how to resist the many dangerous temptations which inevitably arise wherever large numbers of people are massed together.

What, then, can we do to help? Very little, perhaps; but surely everyone is bound to strive to do something, and to remember that we are our brother's keeper in exact proportion to the power we possess of giving him real assistance.

There are certain principles which those who have taken up the subject in a scientific spirit agree must be followed if we wish to find the solution to this problem.

1. It is not enough to inveigh against bad habits, impure thoughts and harmful employments; we must give the possibility of choice, by introducing something better to take their place.

2. It is essential that the "something better" should be something that those whom we desire to benefit (in this case, the boys) can thoroughly enter into with enthusiasm and enjoyment. There would scarcely be any question of *choice* otherwise.

3. That when such a "something" has been found, the teacher or leader must never forget that it is a *means* for larger good; that to him its chief use is that of a lever to draw the boys upward and onward in the path of goodness, truth, and holiness. This was an essential principle with Fröbel; he laid hold of the simple games of childhood and used them as his mouthpiece, through which he could whisper into the very hearts and minds of his scholars.

Let us take it for granted that we accept these rules; where can we look for a good starting point? With my faith and hope in the Sunday-school, I naturally turn to that, though possibly my conception of its proper scope goes further than that of some of my friends. Still, nearly all of us will admit, I think, that the aim of the Sunday-school is the building up of character, the developing of a strong desire after right-doing and right living. If this is so, then I cannot believe that Sunday-school work ends with the Sunday. In our classes we can only be said to deal with the theory of our subject; what should we say of a master craftsman who was content to teach his apprentice the theoretical part without watching to see how he stood the test of practice. Yet this is analogous to the work of the Sunday-school if that only means an attendance at a quiet morning or afternoon class when we all are supposed to put on our best manners with our Sunday clothes. It may be impracticable to see much of our scholars in their daily lives, but we can see something of them in their recreation time; and, after all, it is then, when the claims of enforced steadiness at work is over for the day, that their individual strength or weakness is most fully brought to the surface.

I have just spoken of a *quiet* class; those of us who have had experience of boys, however, know very well that it is not easy to obtain quiet and attention with a set of rough urchins, to whom sitting still is a trial, and listening to the teacher, unless he is telling a stirring story of adventure, almost a counsel of perfection. Now, some years ago in Glasgow, a young Volunteer officer had such a class of boys in his Sunday-school. He grew quite disheartened with the pranks played by those unkemped, unwashed lads; and as for a lesson, what was the good of preparing one when he could not get anyone to listen to it. He thought of the discipline of his Volunteer corps and wished that a little of its spirit of obedience could be introduced here. The idea took hold of him; he remembered that no game is more delightful to boys than anything associated with military drill and evolutions; why should he not form his boys into a company and use this method of recreation as a lever to bring discipline, cleanliness, and order into their lives. The experiment was so successful that his example was followed in many other schools, and the Boys' Brigade was formed in 1883. Fourteen years afterwards the number of boys enrolled reached 33,000, gathered together in 771 companies, under 2,800 officers; and since that time not only have the numbers of the Boys' Brigade greatly increased, but many societies on similar lines have been instituted, and are flourishing. The aim is set forth in the following words: "The object of the brigade shall be the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness."

The drill on week-nights satisfied their love of exercise; the "uniform," consisting of cap, belt, and haversack, *plus* brushed clothes and clean face and hands, developed a greater self-respect, the meeting for the Sunday class—which is an integral part of the whole—afforded an opportunity for meeting their "officer" in friendly intercourse, to which the boys now looked forward with pleasure; and the once dispirited teacher found himself really making way.

I know that many people object to anything of a military type, because they consider it necessarily fosters the war-spirit, and, indeed, those who promoted the Boys' Brigade were very careful to watch for any signs of this. But they have, after this testing, found that it has not led to anything of the kind. The Boys' Brigade has been founded to make war against evil, not against men; and as everyone must perforce take sides in that terrible conflict it is well that our boys should be encouraged to fight on the right side. But a most unfortunate complication has arisen. One of our London mission schools had formed a company which had been duly affiliated to the Brigade, and had done good work for a twelvemonth, when the central authorities at Glasgow wrote to say that they had not understood that it was in connection with a Unitarian mission, and, as a consequence, it could not be allowed to continue, alleging that as the doctrine of the deity of Christ was not held, the coming of "His Kingdom" must be an unmeaning term. In vain were all explanations and remonstrances; this decision was kindly but firmly adhered to, and our own gallant little company found itself shut out.

Now, here is the question for our people to decide. The movement has borne the test of experience—seventeen years have proved its usefulness; can we not form in many of our schools a company of our Boys' Own Brigade, of which one, perhaps two, already exist? Next week I hope that Mr. J. C. Ballantyne will give some details of his company in these columns. I feel that it would be a great joy if—when the sectarian divisions are broken down, as I hope and believe they will be some time during the coming century—we could then march in a strong battalion from our schools to join the main force in its holy crusade against the sin and temptation which press so heavily upon the youth of our country.

Marian Pritchard.

REST.

O rest, sweet rest for weary heart and hand,
O rest, sweet rest!
The long work done, the hour of trial passed,
Welcome the quiet happiness at last
Of perfect rest.

The fighter now waxed troubled in the fight,
Sore struck and pressed,
Glad hears the message that the battle's done,
That faithful service the reward has won
Of noble rest.

The pilgrim struggling in the baffling stream,
Daunted, distressed;
Thro' darkness and the journey's rack and pain,
Ere long the threshold and the light shall gain,
And rest, sweet rest.

And Love, whose tears have bidden sad good-bye
To those loved best,
In blissful readiness forsakes the shore
Whose days can joy his spirit nevermore,
Nor yield him rest.

O rest, sweet rest! poor, striving human hearts,
Soon shall dawn rest!
The wounding cares, the blinding tears of life
Shall vanish with the burden and the strife
When comes sweet rest.

Then trust we One the thought of whom is peace,
To give us rest:
Our childish follies, cruel pride, and hate
Shall be forgotten at the Blessed Gate
That leads to rest! E. B. B.

Of nothing may we be more sure than this, that if we cannot sanctify our present lot we could sanctify no other. Our heaven and our Almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit, and labour of strenuous will; its gloom, for us to tint with some celestial light; its mysteries are for our worship; its sorrows for our trust; its perils for our courage; its temptations for our faith.—*J. Martineau.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANSFIELD WORKHOUSE AND ESSEX HALL.

SIR,—I am one of many who regret that you have closed your columns against further correspondence from Mr. Fripp. His last letter shows signs of that constructive policy for which we have been waiting during the long destructive attack he has waged upon our ignorance and bigotry. We now begin to have a dim idea of what he is driving at. But alas! the moment a ray of light breaks through the obstinate darkness, you, Mr. Editor, step in and draw the blind. Reconsider, Sir, I pray you, your harsh and untimely decree!

For the first time Mr. Fripp announces that he is prepared to tolerate us all, provided we can satisfy him that we are "live" and "human." It seems a large and, some of Mr. Fripp's friends will think, a fatal admission. But, Sir, let your readers be in no haste to rush in through the wide-opened gates of Mr. Fripp's Catholicity. "Live" and "human" we all flatter ourselves we are. Observe, however, that Mr. Fripp puts his own meaning into these terms; consider the narrow dogmatism wherewith he defines "liveness" and "humanity"; mark the bigot's hoof glinting under the hem of his Catholic robe, the bigot's horns upstanding under his Catholic cowl!

"Liveness" and "humanity" Mr. Fripp does not indeed define openly by set terms, but covertly and dangerously by figures. He presents us with a type of the "live" man studied by him in the Mansfield Workhouse. Three characteristics mark the possessor of "liveness"—(1) he reads the Prayer-book; (2) he catches mice; (3) he catches them under his neighbour's bed. As to the "live" woman, her character is sketched by Mr. Fripp in somewhat scantier outline. All that we learn distinctly about her is that she smokes a pipe—in the Mansfield Workhouse.

These, Sir, are tests. While the tongue of Mr. Fripp is uttering sounding words of Catholicity, his hands are building high walls of exclusion against all liberty-loving souls. How many of us are "old poachers"? How many of us inherit "the Robin Hood tradition"? Some of us read our Prayer-books: but those who read their Prayer-books do not catch mice: and those who catch mice do not read their Prayer-books. True it is that none of us are precluded from acquiring these characteristics in the future—thanks to our great principle of Freedom. But Mr. Fripp seems to demand their immediate acquisition. He makes them tests of "liveness" and "humanity," which, says he, are the only qualities worthy of toleration. See, then, the outcome. We present ourselves at the gate of Mr. Fripp's Catholic fold and demand admission on the ground that we are "live" and "human." Vain hope! On the threshold, barring the way, stands the stern form of Mr. Fripp, Prayer-book in one hand, Mouse-trap in the other. "I know you not," he cries. "Ye are no true children of Robin Hood. Away into the outer darkness, ye mouseless pretenders to life."

Some readers of Mr. Fripp's letter will give to its figures a far subtler interpretation. Mansfield Workhouse, they will say, is intended for Essex Hall. The "old poacher" is the Secretary of the British and Foreign. The catching of mice under our neighbour's bed is the Forward Movement. "I have caught thirteen" is the Annual Report of the Association. On literary grounds I confess this seems to me the juster interpretation of Mr. Fripp's parable. It is, however, refuted by history. Mr. Fripp's personal progress from Essex Hall to the Mansfield Workhouse has been invested by him with so much of the character of a triumphal march as to leave no room for supposing that he regards the one as the type of the other. He intends them as antitheses, the one representing Egyptian bondage, the other the Promised Land. The first stands for a narrow sectarian ambition, the second for that large liberty in which men read their Prayer-book—and catch mice.

In the interpretation of symbolic language we must always remember our liability to error. We must disavow the pretence of infallibility. Such a disavowal, Sir, I would humbly make. But I am beset by a plain alternative: either Mr. Fripps' story of the visit to Mansfield Workhouse means what I have said, or it has nothing to do with the subject of his letter. In either case I must needs recall the beginning of an old story: "Once upon a time a mountain was in labour, and it brought forth a mouse."

L. P. JACKS.

[Mr. Jacks is mistaken in the first sentence of his letter. We have not closed our columns against further correspondence from Mr. Fripp. We have only closed a particular correspondence, which otherwise would have no end. But we cannot resist Mr. Jacks's plea. THE INQUIRER is sometimes reproached with being too serious, not to say——. Perhaps our critics will accept the above letter as a sop to Cerberus—or some other person.—ED. INQ.]

A MEMORIAL OF DR. MARTINEAU'S MINISTRY AT LITTLE PORTLAND-STREET CHAPEL.

SIR,—The plans of the congregation of Little Portland-street with regard to the restoration of their chapel have now been accomplished, with one important exception. The renovation scheme has been satisfactorily carried through, and the chapel has been entirely redecorated, relighted, and reseated. It now remains to complete the scheme by the erection of some suitable memorial to Dr. Martineau within the building where he exercised his London ministry.

We feel sure that there must be many of Dr. Martineau's former hearers and admirers, now widely dispersed, who would wish to be associated with such a memorial, and we, therefore, confidently appeal for contributions to make it at once artistic and appropriate.

The proposal which has so far received most support has been that of placing in one of the panels at the north end of the chapel a marble tablet, bearing a head in relief of Dr. Martineau, with the dates of his birth and death, and a short record of his connection with this chapel.

It has further been proposed by some of Dr. Martineau's family that this opportunity should be taken of associating his colleague, Rev. J. J. Tayler, with this memorial. It would seem, therefore, suitable that a similar tablet should be placed in the corresponding panel, recording not only his short ministry, but his valuable and far-reaching work in founding the adjacent schools.

In order to carry out this scheme in a manner worthy of the object, a further considerable sum will be required, and we hope that this appeal will meet with a prompt response, so that the work may be set in hand and completed not long after the anniversary of Dr. Martineau's death.

Contributions to the Memorial Fund will be gladly received and acknowledged by the Treasurer, at 1, Gordon-square, W.C.

HENRIETTA BUSK, Hon. Treasurer.
ROBIN ROSCOE, Hon. Secretary.
HARRY S. PERRIS, Minister.

NOV. 21.

THE IBBETSON FUND: AN APPEAL.

SIR,—Some of your readers will doubtless recollect that in December, 1896, I made an appeal in your columns for subscriptions to enable me to give the sum of *ten shillings* weekly, for four years, to Mr. Seth Ibbetson, a lay-preacher in connection with the Yorkshire Unitarian Union, who was suffering from an incurable disease, and whose daughter, now twenty-one years of age, has been a helpless invalid from her childhood. A sufficient amount was raised for that purpose, and it has been a great boon to the family. Mr. Ibbetson died last January, but the weekly allowance has been continued to his widow and children up to the present.

As the Fund is now exhausted, I feel it my duty to appeal to the Unitarian public for a similar sum for the benefit of the invalid daughter who has to be attended to day and night. There is also a younger daughter, about eleven years of age, who is a delicate child and not likely to be able to earn her living for some years to come.

Any donations or yearly subscriptions sent to the undersigned will be thankfully received and duly acknowledged in THE INQUIRER.

The following contributors have kindly undertaken to renew their yearly subscriptions:—Misses Martineau, £5; Miss Brown, £2 12s.; Rev. E. S. Howse, B.A., £2 12s. E. CEREDIG JONES.

43, Blenheim-road, Bradford.

WE are glad to see that of the fifteen members elected to the Liverpool School Board Miss Florence Melly, one of the four Progressive and non-sectarian members, stands second on the list, with 52,909 votes. The poll was headed by Mr. George Wise, an ultra-Protestant champion, with 107,063 votes. (There are in Liverpool 105,201 electors on the roll.) After these two came the four Roman Catholic members, then two more non-sectarians, and only after them Canon Major Lester, Chairman of the old Board the first of the six Church members elected. The fourth non-sectarian candidate stood before the other five.

OBITUARY.

MR. WILLIAM COOK.

ON Saturday evening, Nov. 17, there passed away a very faithful and persistent worker for the Unitarian cause in East London. Mr. William Cook was seventy-five years of age, and has known the Unitarian missionary effort in East London from its commencement, working with Mr. Spears, Mr. Grant, and Mr. Phillips more than thirty years ago, and remaining a regular worshipper in the Stepney congregation till the Sunday before his death. He used to tell of the lectures and services held on Mile-end waste and in the Temperance Mission Hall near the "Paragon," and how those ministers and he have been pelted with stones on the vacant, unpaved piece of Mile-end-road, where dock strikes have been fostered and the Salvation Army born. He told of the large congregations which came in those "good old days," and of the removal from the Temperance Hall to the private rooms at "245" Mile-end-road, and then to the "converted cowshed" at the back of the house in which he died. Then there was the purchase of College Chapel and the successful ministries of Mr. Spears and Mr. Grant. Mr. Cook had been very feeble during the last year, but he never failed in attendance both at morning and evening service. He was one of the quiet, but plodding workers, whose regular attendance is such a comfort to the minister of a struggling church. For eighteen years he was treasurer for the congregation, and served on the Committee till the last. He will be very much missed at Stepney.

The burial service, which was conducted by Mr. Lucking Tavener, was held at the house of the deceased, and at the grave in Bow Cemetery.

MR. MOTI BULASA, B.A.

OUR readers will regret to learn of the death of Mr. Moti Bulasa, of Poona, the selected candidate for the Indian Scholarship at Manchester College, Oxford. Mr. Bulasa was a graduate of the Calcutta University, a member of the Prarthana Somaj, and a life-member of the Deccan Education Society, Poona. Mr. Justice Ranade, of Bombay, President of the Prarthana Somaj, Bombay, and Dr. R. G. Bhandarkar, President of the Prarthana Somaj, Poona, both wrote to the Joint Committee at Calcutta very warmly of Mr. Bulasa's character, religious earnestness, and intelligence. Dr. Datu G. Sabnis, of the Sassoon Hospital, Poona, certified in a letter, dated Feb. 12, 1900, that he was in good health and could safely undertake a journey to and a stay in England. Mr. Bulasa sailed from Bombay on September 16 in the s.s. *Baldunio*, of an Italian line, from Bombay to Genoa. He wrote to the Secretary of the British and Foreign Unitarian Association that he expected to reach Genoa about Oct. 8, and said he would proceed to London by the overland route. A letter was sent to him to Genoa giving him instructions what to do on his arrival in London. Nothing further was heard of him, and after waiting a few days after the time he was due in London, inquiries were made through the London agents of the shipping firm. The firm replied that the *Baldunio* had reached Genoa, and had sailed back for Bombay on Oct. 18, but they would make inquiries from the chief office at Genoa about Mr. Bulasa. On Nov. 1, a letter was received stating that Mr. Bulasa had been landed ill at Port Said, and the company had heard nothing of him since. On receipt of this letter, Mr. Bowie wrote to the British Consul at Port Said asking if he would make inquiries, and let him know the result. In a letter dated Nov. 8, and received at Essex Hall on Nov. 16, the British Consul informed Mr. Bowie that Mr. Moti Bulasa died on Oct. 8 at the Lady Strangford Hospital, Port Said. The deceased was landed there on Oct. 1 from the Italian steamer *Baldunio* very ill with acute rheumatism. He deposited a sum of money with the doctor, and after his death this money was handed over to the British Consulate. After paying the funeral and other expenses the balance of the money was forwarded to Bombay as well as the personal effects of Mr. Bulasa. Mr. Bulasa was thirty years of age, and he leaves a wife, but no children. We desire to tender our deep sympathy with his relatives and friends in the sad loss which has befallen them.

THE CHILDREN'S COLUMN.

The Mountain and the Squirrel.

AMONGST the books that you are almost sure to read when you grow up are the works of Emerson. He was what people call a "philosopher," and there are some who think he was one of the wisest men the world has ever seen. That he was as good and gentle as he was wise, that he was dearly loved by rich and poor, that he was the deepest thinker America has ever had, are facts which you will do well to remember, even though it may be a long time before you will come to read and enjoy his books. Most of Emerson's writings are difficult to fully understand, as your fathers and mothers will tell you, and his poetry is especially so; but there happens to be one little piece he wrote which is so simple that you might almost think he wrote it for some little children much younger than yourselves. Here it is:—

Fable.

The mountain and the squirrel
Had a quarrel;
And the former called the latter "Little Prig."
Bun replied:
"You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

There seems nothing very difficult to understand about that, does there? Yet we find that a great deal of trouble is caused amongst people because there are so many who cannot be got to remember that it takes, as the proverb says, all sorts of people to make a world. You have heard of the man who tried to make people all the same length, laying them on a bed which was just his size, cutting off the legs of those who were too long, and stretching out the poor folk who happened to be too short. That is what those who cannot understand the uses of differences are always trying to do; not that any one goes about chopping off legs or pulling them to make them longer, but that they are always trying to make people think and act exactly as they do themselves.

Of course we all must try and get people to go in what we feel to be the best ways, but we have to learn, and it is not at all an easy lesson, that there is plenty of room always to be left for what Paul calls "diversities of gifts." One boy likes reading and hates cricket. The book seems to him so charming, the game so slow; but it would be foolish for him to scoff at his friends who do not share his likings. Both tastes are good, both recreations are useful. One girl can sing and paint, and another can do neither, but knows how to amuse the baby and keep it quiet; again one must not despise the other, the gifts are divided and all are useful in their place. What a monotonous (look in the dictionary and see what that word really means) world it would be if we all thought alike, dressed in the same colours, had the same hobbies, and generally were copies of each other. If it were all mountains or all squirrels, how really dull life would become. Fortunately God has not made it so. Whenever you feel inclined to grumble because everybody's ways are not your ways, just remember that nowhere in all the world has anyone been able to discover two things exactly alike.

You've heard people say "As like as two peas," but then two peas never are exactly alike. Take a microscope, examine them, and you will find great differences. Every leaf is different from every other leaf, every grain of sand from its neighbour, and most certainly no two human beings were ever exactly alike.

It is very tempting for the strong and big to think that all should come up to their standard—that is for the mountain to think that squirrels are quite useless things—but the world wants other qualities besides those of strength and bigness; there is room for talents which cannot be found save in another class of creatures altogether.

Emerson's fable learn by heart, and remember whenever you find yourself wishing that everyone was like yourself, that perhaps it is a good thing they are not; that where you are weak others may excel, just as they seem to fail where you are strongest; imagine you have the voice of the squirrel:

If I cannot carry forests on my back,
Neither can you crack a nut.

ARTHUR HARVIE.

WITH reference to the late Mr. Alfred Henry Lawrence, M.A., whose death we recorded last week, Mr. Courtney Kenny, of Downing College, Cambridge, sent the following interesting note to *The Times*:—

For the benefit of future historians of University life, it is worth noting that he was the author of a little volume ("Reminiscences of Cambridge Life," by O. C.; London, 1889), which gives, within the compass of less than 200 pages, the most minute and accurate picture known to me of an undergraduate's daily doings. Like the Paston Letters, it has, from the minuteness of its graphic details, an historical value which the lapse of years will steadily enhance. Unhappily, his lifelong struggle against the effects of an accident which he sustained in his boyhood, and which ultimately caused his death, prevented him from ever completing the more ambitious literary tasks that he at one time contemplated.

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LONDON, NOVEMBER 24, 1900.

ENGLISH EDUCATION.

OUR first word in the present article must be to call attention to that which follows—the article by the Rev. W. COPELAND BOWIE on the "London School Board Election." We had intended that our Leader this week should be devoted to that subject, calling attention to the magnitude of the interests involved and the seriousness of the issue, if by any mishap or lack of public attention and determination at the polls on Thursday next, the Progressive policy of the Board during the past three years should now be reversed. But Mr. BOWIE has said so fully and so admirably what needs to be said on this subject, that it is not necessary to add any further words, and it remains for us simply to ask the earnest attention of our readers for his article.

That being so, we are glad to have this opportunity of referring to another matter, immediately bearing on the same great interest of the efficient education of our children. The *St. James's Gazette* of Friday, Nov. 16, in a leading article headed "A Word to School Board Electors," referred to a lecture delivered at the Sesame Club on the previous Wednesday by Mr. A. SONNENSCHEIN, on "How to learn to read," fully reported on another page of the *Gazette;* and the same subject was referred to in Monday's *Daily News*.

For more than thirty years Mr. SONNENSCHEIN has been advocating a rational method of teaching to read (it was in 1869 that Messrs. MACMILLAN first published SONNENSCHEIN and MEIKLEJOHN'S series of books, "The English Method of Teaching to Read")—a method which has been proved by experience to accomplish in a few months what in the schools of this country is apt to take three or four years; but although the principles thus clearly and fully worked out have been to some extent adopted in other reading-books, there has been no general reform, and the strength of teachers and the precious time of the children continue to be wasted, because of the slowness of the English mind to adapt itself to new methods, and to realise the vital interests at stake.

"The contrast presented by the Continent in this respect," says the *St. James's Gazette*, "is not creditable to English intelligence" :—

> Italian children learn to read easily in three or four months, and French and German children in less than a year. English is not a more difficult language for a native to learn to read than German, and is distinctly less difficult than French. Why do our boys and girls take three or four times longer to learn than the children of the Continent? Simply because our method of teaching is utterly unscientific. Mr. Sonnenschein has elaborated a system which is scientific; in which simplification is the result of classification; and he has found by experience that average English children taught by his method can learn to read in six or seven months with greater ease and fluency than the Board-school pupil in three or four years. This is not a matter that can be dismissed as the theory of a faddist. It is a simple fact proved by experiment. And in view of the experience of the Continent it is not surprising. The length of time consumed in learning to read in this country requires explanation. Why, then, has Mr. Sonnenschein's method not been adopted long ago in every elementary school? When an inventor makes a contrivance for hastening locomotion or improving lighting it is taken in hand and applied to those purposes. When we are shown how to save time and labour in education we let year after year pass without taking any notice. We debate the question of raising the school age, or of doing this, that, and the other for the sake of giving some education beyond the elements to the children of the country. And all the time we might if we chose solve half the problems of elementary education by exercising a small amount of intelligence. The exceedingly simple method propounded by Mr. Sonnenschein has been procurable for years past in a little series of cheap primers published by Messrs. Macmillan. It is perfectly well known at the Education Office, and has been approved—as, indeed, it could not fail to be by any person who had given the matter a moment's serious attention—by the leading educational authorities. Why does the Education Office not recommend these primers for use in Board-schools? Simply because our culpably timid authorities shrink from giving the weight of their sanction to books produced by any particular firm of publishers. Rather than do so they waste the money of every ratepayer in the kingdom, and the time and labour of every child in the schools. We have no hesitation in asserting that if the London School Board were to insist on the general adoption of the Sonnenschein method of teaching reading, they would introduce one of the most important educational reforms brought about since the Act of 1870.

This plea of the *St. James's Gazette* is strongly enforced by the report of Mr. SONNENSCHEIN'S lecture, and, we may add, by a full discussion of the subject which took place last year at Cardiff, and particularly in the columns of the *Western Mail*. Mr. SONNENSCHEIN'S system is based on the "syllabic" as opposed to the "literal" method of learning to read. The child instead of struggling with awkward English letters, the names of which are quite different from the sounds they represent, begins by growing familiar with the simplest syllables and one-syllable words, learning at the same time to write whatever is read, and so advancing to more complex forms, gains very soon a surprising facility in mentally taking to pieces and reading off the most difficult words. Mr. SONNENSCHEIN, as reported in the *Gazette*, gave the following instance :—

> Mr. Sonnenschien lately showed the work of a boy taught by this method to Her Majesty's Chief Inspector of Schools at the Education Office, and this high educational official, amazed at the results exhibited, was utterly incredulous when assured that the boy in question was by no means a pupil of exceptional ability. This child began to learn to read on Feb. 14 of the present year, with the first course described above—at, et, it, ot, ut. By the end of the month he could read, and *write from dictation* (not copying) such sentences as "Do not push my kid into the bush." After two months' teaching he could similarly write correctly from dictation a sentence of such questionable accuracy as "From London to Chatham and Dover is a quick run and quickly over." On May 3 he spontaneously produced an original composition in the shape of a little story; and by the middle of June—*i.e.*, after four months from commencing his lessons in reading, he was able to take up and read with ease any page of a distinctly advanced collection of stories, which included selections from Grimm's Tales.

We happen to have a speaking acquaintance with the boy in question. Before entering on the course in February he had gone through the "Nursery Book" with his mother (a book which includes all words of two letters, and a few others), but he had no other preparation, and we can vouch for the rapidity and ease with which he made the progress above described, and for the pleasure with which, as a boy of seven, he now reads simple books to himself.

This question of the right method of learning to read is now attracting a considerable amount of attention. Right method in the first steps of education cannot fail to lead to further reform, and we are glad to take this humble part in urging the importance of the matter.

To know that nothing fails except the false is to hold the key of life's profoundest secret.—*Henry Frank.*

THE LONDON SCHOOL BOARD ELECTION.

The editor of The Inquirer has invited me to lay some facts and figures before its readers which might interest them in the London School Board, and cause such of them as are electors to record their votes on Thursday next, Nov. 29. There are good reasons why people everywhere should be interested in London; stronger reasons why those who live and work in London should take some pains to assure themselves that its educational parliament shall be ruled, and its policy guided, by men and women who have no denominational or sectarian interests to serve.

London is the greatest city in the world. It is difficult to realise its greatness. Its vast and varied needs baffle description. Wealth and poverty, leisure and toil, happiness and misery are massed together in the metropolis as nowhere else on the face of the globe. It is the most interesting city in the world, because of the large place it holds in the eyes of nations, and because of the great human concerns which have their centre within its borders. The size and population of London are overwhelming. The distance from Highgate Hill and Hampstead Heath on the north, to the Crystal Palace in the south, is upwards of twelve miles; while the journey straight across from Plumstead Common in the south-east to Putney Heath in the south-west is more than sixteen miles: the area with which the School Board has to deal is nearly 120 square miles. Within these boundaries five millions of people have to be housed and fed and governed. One is in constant danger of losing oneself in this vastness, and the sense of a common citizenship is difficult to cultivate. And yet it is of supreme importance that the people of London should cultivate the civic imagination, create an ideal city, and then work for its realisation.

There are few better or more practicable ways of doing this than by taking an interest and a share in the work of the London School Board. For Parliamentary purposes London has fifty-nine members, or if the University is included sixty members; for County Council administration there are 120 members; and the twenty-eight new boroughs with their mayors, which have taken the place of the old vestries, have in all 1,362 members, not including the aldermen, and excluding the City with its Common Council and Lord Mayor. The School Board Divisions remain unchanged. The whole metropolitan area is divided into eleven School Board districts, each of which returns a fixed number of members, the total number being fifty-five. When it is remembered that these fifty-five men and women are responsible for the *attendance* at school of 885,000 children, and for the *education* of 550,000 of these children, it will be self-evident that if they attempt to do their duty they must lead a busy life. These children are taught by 10,500 adult teachers in nearly 500 separate school buildings. In addition to the ordinary schools, there are upwards of 300 smaller buildings for teaching cookery, laundry and housewifery to girls, and 165 manual training centres for boys. There are eight schools for the blind, nineteen for the deaf, fifty for the physically and mentally defective, and six industrial schools for waifs and strays, truants and criminals. Pupil teachers receive education in twelve centres; and there are nearly 400 evening continuation schools.

The amount of money expended by the London School Board is, of course, enormous. It takes £7 to purchase the little bit of land needed to provide a school place for a single London child, £14 for erecting the building, and 11s. each for the furniture; and having provided the place, it costs £4 7s. a year to pay for the education each child receives. About 30s. of the annual cost of this education comes from the national purse in the form of grants, and the balance is found by the people of London. The total annual expenditure for all purposes does not fall far short of three millions sterling—teachers' salaries alone require about £1,500,000. The "Moderates" are busy declaring that they could and would reduce the expenditure, if they were once again returned in a majority. The following extract from Sir Charles Elliott's article in the *Nineteenth Century* for October is a sufficient reply to this plea:—

> To me it seems that the idea of carrying on the education of London children at any considerable reduction below the present cost—any reduction, that is, which would give a sensible relief to the ratepayer—is chimerical.

During the twelve years I have served as a member of the Board, I have never observed any keenness on the part of the denominational party for economical administration, unless the real or supposed interests of some sectarian school happened to be at stake. Faults and errors there must be at times in carrying on such a vast work, but the fundamental principle underlying what is called the "Progressive" policy contrasted with the "Moderate" policy is this: Those who take the name of Progressive endeavour to shape their policy in the interest of the community as a whole, without any reference to church, or sect, or party; whereas the Moderates, as a party, never seem able to shake themselves free of their denominationalism. In consequence of this, the Moderates frequently oppose the acquisition of sites, the building of schools, the improvement of education, in order that they may preserve and protect overcrowded, ill-ventilated, badly-equipped Church schools.

The London School Board, therefore, needs at least a majority of men and women who possess enough largeness of mind and breadth of sympathy to carry them outside and beyond all denominational and sectarian limitations. This is the way to make sure that there will be no renewal of sectarian strife and theological wrangling such as disgraced the Board six years ago. The battle for freedom was bravely and vigorously fought in those days, and the victory was indeed great. I rejoice that I was in the thick of the fight, and that I was able to render some effectual help in securing the defeat of an aggressive and intolerant clericalism. I do not myself anticipate any revival of the former controversy—certainly not in the bald, tactless form presented by Mr. Athelstan Riley; but the danger to freedom and progress is still serious, and those who desire that clericalism should be kept out of the people's schools must beware of indifference and carelessness at the forthcoming election. Among the candidates there are fortunately many stalwart supporters of freedom of reason and conscience. I need only mention the names of Miss Eve, Mrs. Homan, Miss McKee, Mrs. Maitland, Miss Morten, Mr. Bruce, Mr. Macdonald, Lord Morpeth, Mr. Mundella, Mr. Sinclair, Mr. Stanley, and Mr. Wallas, in order to show how strong the Progressives are on the side of liberty of thought for the teachers, and freedom from dogma for the scholars. Indeed, I might simply repeat the whole list of Progressive candidates, for Church of England clergymen, like Mr. Headlam and Mr. Jephson, are equally with the others opposed to every form of sectarianism in Board schools. Let every reader of these lines who has any influence or vote in London see to it that he uses it in order to secure the return of men and women who place in the forefront of their election addresses the education, health, and welfare of London's young, growing citizens, without distinction of Church or sect.

There are some people who seem to think that the children of working men and women are receiving too much education—that they are being rendered unfit for the positions in life which they were intended to occupy. I do not make any profession of knowing what position in life God intended any of His children to fill. I certainly do not believe He arranged that the human race should live in castes or classes. The way should be kept open for intelligence and character to grow, whether the boy or girl be the child of rich or of poor parents. As far as possible, there should be equality of opportunity. There are wide differences of capacity and intelligence, wider varieties of circumstances and surroundings, which will prevent some from ever rising very far, no matter what we say or do; but it is the duty of every lover of freedom, every faithful believer in brotherhood, to attempt to remove the obstacles, and to open the path of Knowledge to all who are able and prepared to walk therein. This is one of the ways in which we may help to enrich and ennoble the world.

Perhaps you will allow me to add a concluding word. A correspondent in last week's Inquirer tells us that in order to escape from Unitarianism he betook himself to the Poor-house that he might thus get into touch with something human and divine. If Unitarianism lies like a heavy load on any man's soul, the sooner he gets rid of it the better. I only want to say that for twelve years I have given largely of my strength and time for the sake of London and its children, with the object not of escaping from my Unitarianism, but rather with the desire to put into practice something of the broad, generous, helpful religion which I had learned from Unitarian teachers, prophets, and saints. Nor has my position as the Secretary of a Unitarian Association stood in the way of the friendliest co-operation and the warmest friendship with men and women of many creeds and of none. Perhaps this is owing to an early and deeply formed determination to devote myself to ministering to the varied living needs of men, and to beware of entangling myself in finely spun controversies and theories which only strangle effort, destroy enthusiasm, and render one's life and work of no avail or use to anyone.

W. Copeland Bowie.

LONDON DISTRICT UNITARIAN SOCIETY.

THE annual autumn meeting of this Society, preceded by a pleasant soirée, was held at Essex Hall on Thursday evening, Nov. 15. There was a good attendance, which would have been larger if other congregational engagements had not fallen on the same evening. At eight o'clock the chair was taken by the President, Sir J. T. BRUNNER, Bart., M.P., who was supported on the platform by the Revs. Charles Hargrove and F. W. Stanley, Messrs. P. W. Clayden, Hahnemann Epps and G. H. Clennell, hon. sec. Letters regretting their inability to be present had been received from the Revs. W. G. Tarrant and E. M. Daplyn, Mr. I. M. Wade, and others.

The PRESIDENT, referring to the character of that meeting as largely social, expressed his pleasure at being present, and as a measure of his interest, mentioned that he had come up to town for no other purpose, and should return home on the following morning. In the earlier part of the evening a lady had said to him: "How Unitarians do talk!" That, he thought, was one of their merits. Almost every Sunday now he was happy to be among his own people, and both before and after service it was pleasant to notice how heartily glad they are to see one another. He then told a story of Lord Salisbury's once having strayed into a Wesleyan chapel, and as an unrecognised stranger having been so warmly greeted, that he remarked afterwards it was no wonder the Wesleyans were successful. He concluded by once more expressing his good wishes for the work of the Society.

The Rev. CHARLES HARGROVE said that when he was invited to come up and speak at that meeting, he was asked specially for some words of cheer and encouragement for their London ministers; but for that purpose he was afraid they had asked the wrong man. They should have got such a one as their dear friend Robert Collyer, an inveterate optimist, who even if he came to see you on your death-bed would tell you a good story and make you die smiling; he or that other optimist Brooke Herford could have told them all was well, and have made them feel happy and prosperous. As to himself, he could not object to their optimism; but if he were to speak as they would, he should be a false prophet and a flatterer; his nature was different from theirs. Proceeding to speak of the condition of their churches throughout the country, he said that everywhere he heard the same complaints, that there had formerly been a better time, or expectations had not been fulfilled. There were in his opinion three things that they lacked. The first was distinguished laymen. He could not say in the Chairman's presence that there were none. But though they still had laymen noble-hearted and true to the cause, yet it must be admitted that there was a lack of such. Many who formerly had held distinguished positions and had been the strength of their churches were gone and had left no representatives behind them. But secondly, they lacked numbers. Their churches were perhaps better filled than fifty years ago; yet *filled* was hardly the right word to use. And thirdly, they lacked able and devoted ministers. He did not mean that many of their ministers were not such; but there were not enough of them to fill the pulpits.

To account for these defects he gave two reasons. The first was that they had no *Church*. They were members of this or that chapel, under this or that minister, but there was no Church in a larger sense to which they belonged. He should be delighted, if only they had an "Open Brotherhood" of which they could be members, to which, go where they might, they would still belong. What they needed was a Church, not merely a congregation, but a broader society, localised in different places. As it was he often found that good earnest members of a congregation, when they left the town, fell out of the connection, because they lacked the sense of belonging to a Church, to which anywhere they were bound to be true. That was one cause of their failure. And the second reason he alleged was that they had no *religion*—nothing they could call their common religion, a common faith and worship. They had a common un-faith. They all disbelieved in the Trinity, and a number of other things; but no common faith possessed them, uniting them in one enthusiasm for the truth. Lacking those two things they were weak, and always struggling and complaining—suffering from anæmia. It was easy to find fault. But what was the remedy? and where must they look for encouragement? If a man had no faith, he had better be silent, and if a minister, he had better find some other employment. There was no strength in un-faith. But if they did believe, they must be of good heart, for truth was on their side. There were times when there was an ebb of the tide, when truth, justice and right seemed to go back. To some of them it seemed that such had been the case since the year 1880. Yet who would not rather be in the smallest company on the side of truth, than joined to great multitudes and be in error? If they were convinced that their Unitarian faith was the truth, and the doctrines commonly received were mistakes, they must thank God they did not believe them. And if they were condemned to preach to a few, or to worship with a few, they must count that a part of their suffering for the truth, which joined them to the company of the martyrs who had so much more to endure. To ministers he said, their business was to bear witness to the truth. He repeated what he had once before said in that place, they were not shopkeepers, whose business it was to get customers. It was not their business, as ministers, to fill churches a successful minister was not one who filled his church, but one who bore witness to the truth. If they were themselves absolutely convinced they would impart conviction to others. That which made the ritualists so devoted was not ritual but conviction. And so in the former days of their old Presbyterian chapels, when they were crowded and people stood outside by the windows to listen; the sermons and the prayers were very long, but the people were fired with conviction. Their present need was of men as ministers who themselves believed, and congregations united together not by a spirit of denial, which was ineffective for any work, but by the spirit of faith.

Mr. P. W. CLAYDEN said that he had some difficulty in following Mr. Hargrove. He had great admiration for his zeal and earnestness, and would again repeat the admiration he had already expressed for Mr. Hargrove's American letters in THE INQUIRER. But he had hoped Mr. Hargrove had come back from the States not only convinced that Unitarians were right in calling their places of worship Unitarian, but also with a little of that optimism with which the condition of those churches had filled his own mind. He confessed to being an optimist, and took a very different view from Mr. Hargrove. He did not think their churches were in a state of degeneration. As an instance to the contrary he referred to the recent revival of the congregation at Boston, where he had preached his first sermon forty-five years ago. Neither could he agree with Mr. Hargrove's wish to belong to a Church. They all belonged to the Church of the first-born, whose name is written in the heavens. That was enough for him. Every Christian man and woman belonged to that invisible Church of Christ, the Church of the living God. No external organisation was necessary. He was formerly a member of an Independent Church at Bath, and when he removed to London he was transferred by a letter from the Church in Bath to one in Kentish Town. That arrangement answered among the Congregationalists and the Baptists, and it was all they as Unitarians needed. He could not admit any want of success. They had too materialistic a measure of success. If filling chapels was success, that was denied them; but their theology, the Unitarian view of Christianity, was everywhere gaining on the old orthodoxy. In a remarkable book, recently published, containing sixteen essays on the Atonement, which had appeared in the *Christian World* newspaper, fourteen of them at least were attempts to explain away the old doctrine. The truths they had been standing for were beginning by permeation to fill the other churches. That was the destiny of Unitarian Christianity, to leaven the other churches. The doctrine of the Incarnation, of which so much was now said, was the worst heresy of the Christian Church, because it took away that divine nature which belonged to every one, and concentrated it on one who lived 1900 years ago. Thus men and women lost their divinity in magnifying their Master. What he wanted was to feel that he was a son of God, that his nature was divine, that he belonged to the Infinite. As Unitarians they could look around on the whole universe and say,

My Father made them all.

The belief that He is a Father and that nothing could part His children from Him was an emancipating truth, which would lift them over all the difficulties of the time and make death when it came not altogether sad and unwelcome. If they could impress that truth upon themselves and their children they had in their hands the greatest possible lever for the elevation of mankind. What Mr. Hargrove said at the end of his speech was a satisfactory reply to what he had said at the beginning. They had made a large spiritual success, infinitely more than any material success. The best work they could do for their generation, the best religious work (it was a lesson he had learnt many years ago from their friend, Brooke Herford), was to raise up a Unitarian congregation where one did not already exist, to open a church where men and women could feel that the

doctrines taught were in harmony with modern science, where they would not hear anything to make them uncharitable to friends and neighbours or disposed to resist the progress of scientific thought in the world. Huxley had once said to his friend Charles Kingsley that scientific men looked upon orthodoxy as the rest of men looked upon Brahmanism. It was their function, which they largely performed, to enable men who could not believe the orthodox doctrines to come into their churches and find that it made no difference, that they could worship the Father, and feel themselves His children; and whatever new light might come, it could in no way disturb their relation to their Father or make them feel that religion was not a reality in the world.

Mr. HAHNEMANN EPPS, Chairman of the Committee, then made a statement as to the work of the Society, pointing out the progress that had been made since their last general meeting in the spring. The position had been greatly improved, and the end of the century would see the London churches with their debts paid and plans in an advanced state for the extension of church buildings and other provision for the enlargement of congregational work. At Bermondsey there was good hope of improvement, through the most welcome and generous offer of Mr. E. Howard, who was to take responsible charge of the congregation during the winter months, from the reopening on the 25th inst. Mr. Epps then read the appeal made by Mr. Howard for help of various descriptions, published in THE INQUIRER of Nov. 10, and gave further particulars of the steps of progress proposed at Lewisham and Plumstead, Kentish Town, Forest Gate, Wood Green, and Mansford-street. The success of the Bazaar was proving of eminent assistance. They had now £4,200 available for paying off debts, and £9,000 for loans on new buildings. The Committee desired to thank most heartily all who had organised and carried out the Bazaar.

Mr. CLAYDEN added a word of warm appreciation of Mr. Howard's services at Hastings, at which he had been present, which he felt augured well for Bermondsey.

The Rev. F. W. STANLEY, proposing a vote of thanks to Mr. Hargrove for his address, confessed himself an optimist. But looking on their churches with the most hopeful heart, they yet found many things hard to bear. They had difficulties which no other denomination had. No one who had not been for some years in the ministry could understand the forces that were against them, and especially in provincial towns. But they had to stand boldly forward working for the future. They must not look for visible results, but must make the best of what they had about them. Every church was a spiritual home to its members, and they had to be united and do the best that was in their power. They could not worship elsewhere; they must stand together feeling they had a duty to themselves and to their neighbours. They must work from the strength they had, to make their religion real.

The Rev. T. E. M. EDWARDS, seconding the motion, said that their weakness lay in the indifference with which their professed friends regarded public worship, which led others to regard their worship as having no significance or real power over their lives. Larger faith was what they wanted. Men of faith were men of power. If they had it, they would have more earnestness.

The PRESIDENT, in putting the motion, said he had heard Mr. Hargrove with great pleasure and sympathy. He did not enjoy empty places of worship, and as he had seen their beautiful new church in Liverpool filling more and more, he found it a warmer and happier place to be in. He cordially sympathised with the desire to increase the visible number of Unitarians. Mr. Hargrove had said there was not the same number of distinguished laymen as a generation or two ago. But it was the ministers who made the distinguished laymen, not the laymen who made the ministers. Let them keep the young people and then, brought up among Unitarians, they might come to be distinguished. They had been told their ministers were not shopkeepers. That was undoubtedly right. But he had often thought that they who were customers might recommend their friends to come. The older he grew, the more it seemed to him a duty to bring friends and neighbours in.

He then put the resolution, which was cordially passed, and Mr. HARGROVE, in acknowledging it, repeated that the one thing they wanted was faith—faith in the Unseen, the God whom they called on men to worship as their Father in heaven.

A vote of thanks to the President, moved by Mr. S. S. TAYLER and seconded by Mr. DAVID MARTINEAU, brought the meeting to a close.

LOVE, THE REDEEMER.

BY THE LATE MRS. F. TEASDALE REED.

SEE the newborn infant. All its organs are perfect, but it has not learnt to use them, and, with eyes and ears, feet and hands, it is as though it had them not. It might lie and die. But Love tends it and nourishes it, and cares for it, and the feebleness gives place to vigour, and, as the body grows, the spirit finds the way to use its various powers, and so on through the years until the atom of humanity has developed into the statesman, the historian, the poet, the philanthropist. Look at Laura Bridgeman. Deprived of sight, of hearing, of the power of speech, Love patiently tries, and succeeds, in making her hear, teaches her to make known her thoughts in writing, educates her mind in various ways, until now she, so apparently helpless herself, is a power for help and comfort to numbers of her fellow-creatures.

Take the case of the little American girl who, born into a wealthy family, proved to be deaf and dumb. Money provided the means which love and patience carried into effect, and she was taught to speak words she could never hear, and education trained her thoughts and furnished her mind with ideas. She became bright and intelligent, and took a keen interest in life. When about ten years old, she came to know of a little boy who, like her, was born deaf and dumb, but his parents were poor. His mother died, and his father could do nothing for him, and put him into the workhouse; here he was kept in bed to keep him out of danger; the consequence was that neither mind nor body had a chance of developing. Her sympathies were strongly excited, and she determined to try and help him. She set about trying to interest others in his case, succeeded in obtaining contributions in response to her own written appeals, and herself went with a friend to see what could be done. They tried to win this almost dehumanised little being, who kicked, and screamed, and struggled, this victim of strong animal powers without a controlling spirit. After agonies of patient striving, one small step was gained. Thus encouraged her efforts were patiently continued, until the lad's higher nature was touched and his mental powers were awakened so that he was able to profit by the instruction given him in an institution. After a few years, he and his similarly circumstanced helper met once more, he this time in his right mind, a wonderfully clever lad, and they held a conversation which only their friends could hear, but which each could mentally appreciate. Was not Love the redeemer in this case? If the poor little deaf and dumb motherless waif had been abandoned to its fate, let imagination picture its after life of misery.

And what should we be if we were not constantly attended—waited on—by redeeming Love?

We wilfully take a turning which can only lead to harm, find serious obstacles, and at last are overcome and forced to retrace our steps; later it appears we had been thus saved from destruction. Love, divine and human, had been "watching us to bless."

"The whole creation waiteth for the manifestation of the sons of God."

My friends, we are the sons of God, you and I, who say "Our Father, who art in heaven." But does it seem so? The creation waiteth for the manifestation—the world around, the world of Nature, the world of mankind waits, looks longingly, earnestly, to see in us the likeness to our Father—to see His purity, His truthfulness, above all, His sympathising love and helpfulness.

Then as they see it they will be changed into the same image, the vision of beauty will be reflected yet more brightly as the years go by, and reflected again and again for ever, and the world's yearning will be satisfied, and the earth shall be filled with the knowledge of God. But the first step is for each one to do his part, to develop the likeness in himself—it is there, bring it out yet more clearly every day. Keep the mirror in your own soul polished brightly even at the cost of trouble or pain, that you may reflect more clearly the brightness, the loveliness of your Father's character.

For the Children.

One day when I was walking out, there were some children playing at the side of the path. Just in that place the water had lain, and the earth was soft—what do you think the children were doing? Making mud-pies and such things. Now I wonder whose children they were. Were they the Queen's? or the Prince of Wales's? or a Duke's? or a Lord's?

No? Why do you think so? Because rich people's children would not be allowed to play like that with mud. It would not be proper.

Now only think of it: you and I, we all, are the children of God. God who is so wise, and so kind, and so good, is our Father; and we must do only what is proper.

It won't do for us to tell lies, because our Father is the God of truth. It won't do for us to be cruel or unkind, because He is the God of love. It won't do for us to be idle or lazy, because our Father is always at work and does all His work well. No, we must be industrious, truthful, honest, gentle, and good, that every one may see to whose family we belong. I have seen children sometimes and could guess whose they were, because they were like the father or mother. Sometimes I see someone who is gentle and loving, and I remember that she is just like what her mother used to be. So we must all try to be every day like our Father in Heaven.

A LOST BEQUEST.

WARRENPOINT, CO. DOWN.

THE Unitarian congregation here is passing through a time of anxiety and adversity in regard to financial circumstances. Twenty-two years ago, Miss Susan Hancock, a devoted member of the church, by her will left an annuity of £20 for the support of the minister, and payable out of her freehold estate during the life-time of her sister, Mrs. Lucinda Brown. This endowment was regularly paid till Mrs. Brown's death in September, 1899, by which much regretted event the congregation not only lost a greatly respected member, but a difference was made in their church income, amounting to, including the lapsed annuity, quite £30 per annum. This is not the only loss they have sustained. The above-mentioned Miss Hancock, in addition to the annuity, bequeathed to the church house property, the yearly rental of which amounts to £60—the bequest not to take effect till the death of Mrs. Brown. When that occurred the trustees entered into possession, as they were advised by the executors, in due course of law.

Now, however, they have been informed by the solicitor to the executors that "it has been discovered" that the bequest in question was void, according to the law of Ireland, the testatrix having died within three months of the date of her will. They are required not only to surrender the property, but to repay the rents received for one year. They have been favoured with legal advice of the highest authority as to the point of law involved, and there is little doubt that the property must be considered lost.

Thus the cherished wish of the two ladies to provide for the maintenance of the congregation has, from no fault of theirs, been defeated; and the matter is rendered the more regrettable by the certainty which all who knew them feel that if either or both of them had known of the point of law aforesaid they would have provided for the congregation in other ways so as to avoid the failure of their benevolent intentions. But as things are the congregation are confronted with a loss of income amounting to quite £70 altogether, and of freehold property valued at about £1,000.

It is pleasant to add that the members have bravely faced the difficulty. Two-thirds of them have doubled their annual contribution, a few even more. It has also been resolved to raise a special fund to enable them to meet legal expenses and as an auxiliary means of support for the next few years. To this fund the members are contributing according to their ability. But none of them are wealthy, and they must trust to some extent to the sympathy and help of friends of Unitarian Christianity beyond the locality.

PROVINCIAL LETTER.

YORKSHIRE.

IN writing this report of the condition and prospects of our churches in Yorkshire at the close of the nineteenth century, there is present to my mind a reader whose grandparents are perhaps yet unborn, or certainly but little children now, some successor of mine at Mill Hill, or may-be of one of my colleagues at Bradford, Sheffield, or elsewhere, whom a future editor will have pressed into the service of a future INQUIRER. I think of him hunting out in the bottom shelves of some old library the dust-covered volume which has been pushed further and further into obscurity as one after another up to ninety-and-nine its successors multiplied. Long years it has been neglected, no reader's hands have turned its pages nor prying eyes interested themselves in its contents; summers and autumns and winters have brought it no change, only in the cruel relentless spring has it year by year suffered outrage in the rude grasp of housekeeper, who knew it only as "one of those books," and inquired of it only how much dust had accumulated on its outside.

And now, in November of the year 2000, its long slumbers are disturbed by a friendly hand, and its pages are turned again. Old memories revive of the time a hundred years ago, before yet it had got together in bound volume, when it was greeted Saturday by Saturday as it came to hand, and lay upon the table in sitting-room and library, and was read and talked about by young and old. The Index is consulted. "Yorkshire?" No; "Reports?" No! yet the great antiquarian of that day who knew all that was to be known of the old Unitarianism had referred him to THE INQUIRER for an account such as he sought of the Yorkshire churches a hundred years ago. At last, here it is under "Provincial Letters." The compiler of the Index might have saved him the trouble of looking through all the letters to find the one he was interested in, but the compiler probably had not him in mind.

And he carries off the volume to read it in peace, and blesses the writer (if he be a man of grateful mind) for having furnished him with so much copy to his need. "A hundred years ago," he begins, "Unitarianism in Yorkshire seems to have been in a fairly flourishing condition, if at least we may rely upon a report contributed to THE INQUIRER of that time by a former minister of Leeds." But hold there, brother mine, your "if" is a most prudent caution. No, you must rely upon me only so far that I tell no lies; what I have written is what I knew or believed to be true. If you in your day have all kinds of discouragements, disappointments, failures, stupidities, indifferences to contend with, be sure we had the same in our day. Don't write about the superior virtues and greater zeal and consequent success of "our forefathers"; we were just what you are, and what they were who came a hundred years before us. We make the best of things in our reports, as every society and every church does: we don't parade our griefs and scandals for material of unfriendly gossip. We write the truth and nothing but the truth, but we do not promise the whole truth.

So I think I would warn my ministerial successor. (Will they by that time have decided by what name he is to call himself? Will he be resigned to the name "Unitarian minister," or never have borne it?) Every church, even the most popular and successful, has its troubles and difficulties, and we have ours, which we do our best to contend with silently.

Since I came to Yorkshire, now nearly a quarter of a century ago, we have had some heavy losses, and there has certainly been no corresponding gain. We have no laymen of position to fill the posts left vacant by Mr. Joseph Lupton and Mr. George Buckton, who were so long President and Treasurer of our Union. We have good men and true with us still. If they failed altogether, we might as well close our chapel doors. We have in Mr. Grosvenor Talbot a President whose name is held in honour throughout our churches; but there is not the confidence and zeal there used to be. It is not that the later generation are wanting in the good qualities of their fathers; but they have come in for experiences which are not encouraging. They have been brought up to expect so much more than has come to pass, and they secretly question how far it is worth while to support a cause which does not succeed.

We have at the present time an unusual number of vacant pulpits. In Mr. Slater Pudsey has lost an eminently faithful minister, who set us all example of persevering devotion to his duties. The church at Dewsbury has been without a minister since Mr. Boughey left, and for the last three months has been closed. For Pudsey we have no anxiety, except that the congregation may as soon as possible get a pastor worthy of their trust; if such be found, they will work with him faithfully and harmoniously. Dewsbury is our trouble. We need there a strong man, who shall be appointed by and responsible to the Union Committee. He must be a man of ability and a good preacher, for it is a congregation which is critical and will not put up with rhetorical commonplace for more than the few months which exhaust it. Such men are not easy to find, and easily enough find for themselves pulpits where there is more promise of peace and plenty than Dewsbury can hold out. We are on the look-out, if it be possible, to obtain a minister who shall be a not unworthy successor of Mr. Howe, Mr. Crowther Hirst, Mr. Brinkworth, and others who have done honour to the congregation to which they ministered.

Scarborough has not yet found a successor to Mr. Thomas. Now that he has left Yorkshire I feel thankful that he was such a long way off; had he been a near neighbour I should have felt his loss as much as did many members of his flock. Malton loses Mr. Jenkinson at the close of the year; he has done well in maintaining the tradition of respectability and good work attaching to our tiny chapel there. Selby owes to Mr. Gardiner its recovery from the lowest state to which it had ever fallen; he has done his best under conditions of much difficulty and discourage-

ment, and leaves the church in better condition than he found it. We are happy in having found a successor to him in the Rev. John Dale, of Bury St. Edmund's, who will come into residence with the New Year.

So much for our losses and difficulties. On the other side we have surmounted grievous difficulties and repaired the sorest losses at York and Huddersfield. Mr. Rawlings and Mr. Mellor are doing all that can be done at either place, and have, I believe, united and appreciative congregations. The church at Bradford maintains the high position which it has won under the present ministry; they have had many ministers there distinguished among us for their zeal and abilities, but I have heard of none who succeeded so well and held the post so long and did so much to heal differences as Mr. Jones has done.

At Halifax work goes on in enviable tranquillity; never breath reaches us of dissension or failure there. In his long ministry Mr. Millson has gathered round him a band of devoted and untiring workers, and our only regret is that the state of his health prevents him from taking any active part in the general concerns of our Union. If all our churches had as uneventful a record of quiet and steady good work and uninterrupted ministry, I might make my report by telegraph instead of filling three or four columns. It would be enough to say "All goes on as usual, nothing to complain of or regret."

Guilds, which Mr. Millson urged upon us twenty years ago, are at length taking root in our churches, and we have very much to hope from them. To me it seems that the question of our fate in the next century, whether we shall go on just existing or shall flourish and do good work in the world, depends upon the success or failure of this movement to unite our young people in the religious life. Our chapels are "places of worship": if we lose the spirit of worship, we have no business in them; if we retain and revive it we need have no fear for the future.

Our Union committee will meet before long to consider what we can do in the way of "a forward movement." We must be bold and cautious. Failure does not mean merely so much money and effort wasted; it means general discouragement, and as a result a natural unwillingness on the part of our laity to subscribe or assist in future. It is wisdom to dread it, and proceed very warily; but if our churches are really united there need be no failure. Will it be possible to get the twenty-five congregations all alike interested—small and greater working harmoniously together? If so, we may do much.

Such, my good reader of the year 2000, is the result of a brief glance over this big county to-day. There were much more to say if space allowed, but some things must not be said, and some need not. We are doing fairly well. I believe as well as ever we did. We are hoping great things of the next century—the century of your birth. You will know whether we were disappointed, and, perhaps, know more than we do why it was we failed.

CHAS. HARGROVE.

To CORRESPONDENTS.—Letters, &c., received from the following:—F. L. B.; F. C.; M. C.; D. D. E.; E. D. P. E., F. T. M.; R. J. O.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Ainsworth.—Special services were held in the Presbyterian Chapel on Sunday last. The Rev. Wilfred Harris, M.A., of Bolton, preached in the afternoon, and the Rev. M. R. Scott in the evening. The Mayor and Mayoress of Bury, Councillor and Mrs. Thomas Holt, attended the evening service, the Mayor wearing his chain of office. Councillor Holt is a member of the Ainsworth congregation, and has been one of the trustees for nearly twelve years. There was a large congregation in the evening. A collection was made on behalf of the B. and F. U. Association.

Bootle.—On Sunday week the Rev. J. Morley Mills preached in the Free Church a sermon, which is fully reported in a local paper, on "From Paganism to Christianity," illustrated by limelight views. Mr. Mills described primitive times in this country, the religion of the Druids and the coming of the Romans, and then told of the early preaching of Christianity. On Tuesday week a lecture was given by Mr. R. F. Lister to the Literary Society, the Rev. H. W. Hawkes in the chair, and on the following Thursday a social evening was held, when, in addition to musical items, the members of the dramatic club gave a sketch.

Boston.—The first social evening in connection with the Sewing Circle was held in the Unitarian Schoolroom on Wednesday week, about fifty of the members and friends being present. The service on Sunday evening was taken by Mr. Pratt, of London.

Brighton.—On Wednesday, Nov. 14, at the Free Christian Church, a "Longfellow Evening" was held, under the presidency of the Rev. H. M. Livens, following a paper on Longfellow, read by Mr. Livens at a previous meeting on Oct. 10. On Oct. 25 the five-hundredth anniversary of Chaucer's death was celebrated by a lecture, also by Mr. Livens on the "Canterbury Tales," with illustrative readings.

Colyton (Resignation).—Owing to the continued ill-health of his wife, the Rev. Alfred Sutcliffe, B.A., has felt compelled to resign the pulpit of George's Chapel. The resignation has been received with the utmost regret.

Guildford.—The new Mayor is Mr. George Tayler, J.P., one of the oldest and most loyal members of the Ward-street congregation. On Monday week, at a meeting of the Literary and Debating Society, a lecture was given by Dr. A. W. Stansfield, of Reading, on "The Philosophy of Punishment." Before the business of the meeting began, Mr. Edwin Ellis, J.P., C.C., moved a vote of congratulation to the Mayor, who is also President of the Society, on his election for the second time to the chief magistracy of the town. Mr. Ellis dwelt upon the spirit of self-sacrifice which Mr. Tayler carried into public life, and said how much the town owed to one whose devotion was so sincere and deep as it was true. The Rev. E. S. Lang Buckland, in seconding the vote, whilst speaking of the fact that congratulation should be paid rather to Guildford than to Mr. Tayler, who had accepted the onerous and arduous position of its chief magistracy, held that the acceptance of such offices by men of Mr. Tayler's honour, standing, and ability raised the general tone of municipal life within our Empire. The Mayor appropriately acknowledged the compliment, and then called upon Dr. Stansfield to deliver his address, which was throughout learned, literary, earnest, and convincing. The lecturer was cordially thanked, on the proposition of Mr. E. Ellis.

Hull.—On the 14th inst. the Rev. E. W. Lummis, M.A., delivered a much-appreciated lecture on the subject of Scott's "Lady of the Lake" to the members of the Workers' League. The pulpit on Sunday last was occupied morning and evening by the Rev. W. Lyddon Tucker, M.A., of Hyde.

London: Deptford.—The ninth anniversary of the ministry of the Rev. A. J. Marchant at this place of worship was celebrated on Wednesday, 14th inst. Tea and coffee having been served, a public meeting was held, under the presidency of the Rev. F. K. Freeston, of Essex Church, supported by the Revs. Joseph Freeston, T. E. M. Edwards, S. Burrows, Harold Rylett, W. H. Smith; Messrs. T. P. Young, G. Callow, and Councillor J. G. King, hon. sec. In response to the kind congratulatory remarks of the speakers, Mr. Marchant expressed his sincere thanks, and intimated that the London District Unitarian Society had recommended the payment from the Bazaar Fund of the remaining debt of £10 on account of the restoration of the building. The speeches were exceedingly interesting and the gathering an enjoyable one. It should also be mentioned that Mr. Young very generously presented several volumes of "The Sunday School Helper" for the use of the Sunday-school teachers.

London: Plumstead.—A successful "Social" was held in the Unitarian Church on Thursday evening, the 15th inst., when there was a splendid muster of the members and their friends. A feature of the evening was the presentation of a purse of money to the treasurer, Mr. Charles Harris, in recognition of his long and faithful service in the cause of Unitarianism since its revival in this neighbourhood. The Rev. L. Jenkins Jones, in making the presentation on behalf of the congregation, referred to the ever-hopeful and cheery disposition of Mr. Harris, whom no difficulties could depress, and who, through evil report and good report, looked ever upward and forward, nor allowed himself to be discouraged by the many obstacles in the way—the prejudices, the divisions, and the doubts which were inevitable, and which only seemed to spur him on to greater effort. It gave him (Mr. Jones) the keenest pleasure to make this presentation, and on behalf of the church and congregation he hoped that Mr. Harris would long remain in their midst, a source of inspiration and a very model of confidence in the cause which they all loved. A characteristically modest reply from Mr. Harris closed this very pleasing incident. A charming programme of vocal and instrumental music, followed by dancing, completed the enjoyment of the evening.

London Sunday School Society.—At the annual social meeting of teachers and elder scholars, held at Essex Hall on Saturday last, there was a goodly gathering of over 200, comprising representatives from most of our London schools. The chair was taken shortly after 7 P.M. by the President (the Rev. W. Copeland Bowie), who, after the opening hymn, gave a short but inspiring address, in which he dwelt on the privilege of being dwellers in the mightiest city in the world, whose immensity it was well-nigh impossible to grasp, and appealed to the young people present to endeavour as they grew up to realise the full meaning of their citizenship, and to take an intelligent interest and share in the affairs, municipal and other, of their respective districts. A capital programme of music followed, to which the string quartette from Wandsworth contributed selections from "Mozart." A most attractive item in the programme was the very creditable rendering of some humorous dialogues, entitled *The Trial of Ignorance; or, The Boy who would not Learn*, by some of the elder scholars from Essex Church. During the evening reference was made to the sad bereavement sustained by Mrs. Alfred Lawrence, who, with her daughters, rarely if ever fails to be present at these social gatherings, and for whom a deep feeling of sympathy was expressed. A hearty vote of thanks to all the friends who had so kindly helped to make the meeting a success, proposed by Miss Marian Pritchard, and seconded by the Rev. F. Summers, was carried by acclamation.

Lynn.—A gathering of members and friends took place in this church on Wednesday week in connection with the visit to Lynn of the Executive Committee of the Eastern Union. The Executive held their business meeting in the afternoon, and were afterwards entertained to tea in the school by the members of the church. At the evening meeting Mr. G. Gemmell occupied the chair and welcomed the Executive to Lynn. The speakers included the Revs. Alfred Hall, M.A. (Norwich), C. D. Badland, M.A. (Yarmouth); Messrs. Sothern and Blazeby (treasurer), representing the Executive, and the Rev. A. Lunn, a former minister of Lynn, who has been conducting the services for the past three Sundays. The meeting was a very enthusiastic one, and concluded with a vote of thanks to the visitors.

Malton.—The harvest festival was held on Sunday and Monday week, a sacred concert being given on the Sunday afternoon by the Malton Orchestral Band and other friends. The preacher in the evening was the Rev. S. Jenkinson. On the Monday evening the Rev. E. W. Lummis gave his lecture on "Chaucer," preceded by a public tea, and followed by a supper.

Monton.—The Rev. Ambrose Bennett, M.A., was welcomed as minister of Monton Church last Saturday, the Rev. S. A. Steinthal and a Congregational minister, the Rev. J. R. Bailey, taking part in the proceedings.

Newcastle-on-Tyne.—Since the return of the Rev. Frank Walters last May, he has been able, without intermission, to continue his duties, and now his health is so far restored that there seems to be every prospect of his full co-operation in Unitarian work in the district during the coming winter. At a special meeting of the congregation last Sunday, the following resolution, proposed by Mr. G. G.

Laidler, seconded by Alderman J. Barker Ellis, and supported by Councillor Robert Affleck, Alderman Joseph Baxter Ellis, and others, was unanimously passed :—"That this meeting of the Church of the Divine Unity offers to the Rev. Frank Walters its respectful wishes for his continued improvement in health, and assures him of the congregation's affectionate regard and confidence, and sincerely trusts that the future may bring him peace and fresh vigour to work in the church where he has laboured so many years."—(Signed) JOHN TWEEDY, Chairman ; OTTO LEVIN, Secretary.

North-East Lancs. Sunday School Union.—On Nov. 10 the annual meeting was held at Burnley. The proceedings commenced at 3 P.M., when a drawing-room entertainment, consisting of vocal and instrumental music was given. Tea was served at 4.30, and the meeting opened at 6.0, Mr. Nicholas Ingham (Padiham), the retiring president, in the chair. The annual report, giving account of satisfactory work during the year, was taken as read. The Rev. Arthur W. Fox, M.A. (of Todmorden), was elected president, Mr. J. S. Mackie (Burnley), treasurer, and Mr. A. Webster (Accrington), secretary. Mr. George H. Leigh and Mr. Fred Clayton were the delegates present, representing the Manchester District Sunday School Association and the Yorkshire Unitarian Sunday School Union respectively, and gave addresses. Mr. Leigh spoke of the work of his Association, and made an appeal for more help toward the Twentieth Century Fund, which is being raised to improve the Holiday Home and for other purposes. Mr. Clayton made a strong and earnest appeal to Sunday-school teachers, urging them to be sincere, to be punctual, and to prepare their lessons. He advocated the general use of the Bible, and also spoke in favour of Unitarianism being taught to our scholars. Hearty votes of thanks were passed, and a good meeting was closed with hymn and benediction.

Rochdale.—Mrs. Carter, wife of the Rev. T. Carter, formerly minister at Blackwater-street, in addition to the office of Guardian of the Poor, which she has held for several years, has been elected a member of the School Board. Mr. Luther Jackson, it is also reported, has promised to build a vestry for the church, to commemorate the election of Mr. Alderman Topper as the first Unitarian Mayor of Rochdale.

Rotherham.—On Tuesday week a lecture was given by the Rev. E. W. Lummis on "Chaucer," under the auspices of the Church of Our Father Literary and Social Union. Mr. Lummis gave a vivid picture of Chaucer's England, and recited passages from "The Canterbury Tales" with great acceptance.

Stockport.—The Stockport Unitarian Dramatic Society gave a very successful presentation of the famous comedy, *Still Waters Run Deep*, on Thursday, 8th inst. The proceeds were in aid of the School Auxiliary Fund. There was a large audience, which followed with deep interest the unfolding of the plot of this fine play.

Wakefield.—The annual school sermons were preached at Westgate Chapel on Sunday last by the Rev. Henry Rawlings, M.A., of York. At both services he dealt with interesting aspects of the education and training of the young, and the congregations were large and the collections extremely satisfactory. On the following evening the annual congregational soirée was held in the school, when about 150 people partook of a substantial tea. The subsequent meeting, presided over by the Rev. Andrew Chalmers, was held in the girls' schoolroom, which was decorated for the occasion. In his opening remarks the Chairman said that Westgate Chapel had gone on during the past year much in its accustomed way. There were some sad losses by death to deplore, and on the other hand new homes had been founded by those who had grown up in their midst, and several intelligent and earnest people had become adherents, so that there was no cause for discouragement. Their finances were well watched over, their buildings in good condition, their choir efficient, and their activities fairly prosperous. A vote of thanks to Mr. Rawlings, the special preacher, having been passed and acknowledged, a very enjoyable programme of high-class music and excellent addresses followed, the speakers being the Revs. Charles Hargrove, C. Harvey-Cook, and E. Ceredig Jones. The secretary of the Sunday-school, Mr. P. F. Booth, also gave an informal report of the school, the library, and other connected institutions. Through epidemics and various other causes the number of scholars had somewhat diminished, but efforts were now being made to bring matters up to the highest possible standard. After votes of thanks, Mr. Chalmers closed the meeting by expressing the hope that all would be spared to enter on the new century six weeks hence, with hope and faith and courage, and he trusted it would bring with it happiness, prosperity, and peace.

OUR CALENDAR.

SUNDAY, November 25.

☞ **It is requested that notice of any alteration in the alendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road (Re-opening), 6.30 P.M., Mr. E. HOWARD; 7.45 P.M., Sacred Concert.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN, "The Child," and 7 P.M., Rev. W. CHYNOWETH POPE, "A Great City's Needs.—IV. 'Temperance.'" Monday, Nov. 26, 8.15 P.M., Lantern Lecture, "Southwark in the Olden Times," by Ald. R. W. BOWERS, J.P.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Mind in Religion," and 7 P.M., "The New Heaven." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. W. CHYNOWETH POPE, and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, Popular Studies of Great Works of Fiction.—VI. "Mrs. Humphry Ward's 'Robert Elsmere.'"

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., "In Memoriam: Mr. William Cook," Mr. L. TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. B. MIDLANE, and 6.30 P.M., Mr. P. W. AMES, F.S.A.

Sydenham Public Hall, Kirkdale, 7 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE Masonic Room, Gildridge Hotel, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. JAMES J. SHAW, B.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Unitarian Christianity and the Epistles of St. Paul."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. JOHN FELSTEAD.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. AYLMER MAUDE

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M..

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Nov. 25th, at 11.15, Dr. WASHINGTON SULLIVAN, "Christ's Revision of the Jewish Code—His Views on Marriage and Divorce."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Nov. 25th, at 11.15, Prof. EARL BARNES, "Children's Attitude toward War."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

PLYMOUTH.—The PULPIT of the Unitarian Chapel is now VACANT. Application respecting it may be made to Mr. A. S. HARRIS, Hon. Sec., 3, Park View Villas, Thorn Park-road, Plymouth.

THE EASTERN UNION OF UNITARIAN & FREE CHRISTIAN CHURCHES.—The PULPIT at King's Lynn is VACANT. Communications may be addressed to the Rev. ALFRED HALL, Martineau House, Magdalen-street, Norwich (Hon. Sec.).

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For the present there will be no Morning Service.

At the Evening Service, commencing at 6.30, an Address will be given by

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At 7.45 on this and following Sundays, there will be a

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DEATHS.

CARPENTER—On Sunday, Nov. 18, at Oxford, Hannah Mary Reynolds Carpenter, elder daughter of the late William Lant Carpenter, in her twenty-fifth year.

COOK—On the 17th Nov., in his 76th year, W. Cook, for many years Treasurer of College Chapel, Stepney.

HOVEY—On the 19th Nov., at Hope Drive, The Park, Nottingham, Fanny, widow of the late John Thomas Hovey, in her 77th year. Friends please accept this, the only intimation.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

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BY

R. RUSSELL.

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Christmas. J. L. C.
A Christmas Hymn. Wm. Stephens.
The New Mayor of Bury.
Boys' Brigades. Cuthbert C. Grundy.
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The Watch Tower.
In the Field.

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NOTES OF THE WEEK.

THE last month of the year which will close the nineteenth century must bring with it many crowding thoughts of retrospect and anticipation. Would that it were possible during the next few weeks to silence all the clamour of the world, that in an interval of solemn quietness we might make some reckoning with ourselves, as to what we have gained in the past, what its lessons and its memories must mean to us, and in what spirit we must enter upon the coming time! But while we cannot call such a truce, we can secure some quiet times for that "recollection" of ourselves and a girding up of our strength for better service. To that end we trust that THE INQUIRER may be able to give some help during the remaining weeks of the present year.

MR. STOPFORD BROOKE, though still progressing well as announced last week, was not sufficiently recovered to lecture at University College on Thursday. His doctor is of the opinion, however, that if the present state of progress is maintained he will certainly be able to lecture next Thursday, and thus will be able to complete his course of five lectures before Christmas.

THE fiftieth anniversary of the First Unitarian Church on the Pacific Coast, that of San Francisco, was celebrated on Oct. 21. We are grateful to the *Pacific Unitarian* for a full and stimulating report of the celebration. The anniversary was kept in other churches along the coast, but the chief observance was naturally in the First Church itself. One venerable member, the sole survivor of those who founded the church, was present, and a letter of greeting was received from the Rev. Horatio Stebbins, for more than thirty years their minister and now living in retirement at Cambridge, Mass. An historical address was given by Mr. Horace Davis, telling of the early efforts of the church, the brilliant services of Starr King (not to the church alone, but as a patriot, in the hour of crisis, to his country) minister from 1860 until his early death in 1864, the long and fruitful ministry of Dr. Stebbins, and the settlement of the Rev. Bradford Leavitt, the present minister. Other addresses followed, recording the many activities of the church, and full of faith and hope for the future. In California and the States of Washington and Oregon there are now twenty-one Unitarian churches in all.

THE *Spectator*, in a recent review of Mr. Jackson's "James Martineau; a Biography and a Study," while acknowledging the good points of the book, warned its readers that they would not find in it "an adequate picture of one of the most striking personalities of our time." The writer of this notice is evidently one who had personal knowledge of Dr. Martineau and a clear discernment of his greatness. The following sentences contain some of the happiest touches of portraiture with which we have met :—

Those who had the honour of knowing Dr. Martineau were impressed by two things—first, the absolute domination of the spiritual over the carnal in his nature; secondly, the immense weight of learning so easily borne, suggestive of a life in which not one minute had ever been wasted. Browning might have written his "Rabbi ben Ezra" with Martineau in his mind. The spare tenement of clay was for nearly ninety-five years the swift, obedient servant of the regnant soul. The eager mind drew in nourishment from every source of learning and culture. Mr. Jackson's biography, slight though it is, brings out these predominant aspects of Dr. Martineau's nature. Indeed, there is much clear insight as well as invariable good taste in what Mr. Jackson has to say. We agree with him too that the French element in Martineau's mind must never be overlooked. That element, says our author, proclaims the nationality which produced Bossuet—and, we should add, Pascal.

Of Dr. Martineau's style the writer says :—

If at times it is too complex and brilliant, too much polished and refined, yet it is the outcome of the man, and it will perhaps rank with the styles of De Quincey, Arnold, Newman, and Ruskin as the finest English of our century. To our mind, this fine style reaches its height in some of the sermons; rarely, if ever, has the noblest spiritual thought found more apt, more chastened expression.

And the article concludes with the following reference to Dr. Martineau's position as a philosopher :—

With the neo-Kantian movement which has mainly captured England and Scotland during the last generation Dr. Martineau was in imperfect sympathy. He held so firmly in ethics by intuition, in psychology by free will, in metaphysics by divine personality, that it was impossible he should adopt a different attitude. We cannot classify him in any school; he is a solitary, majestic pillar in the temple of English thought.

One mistake in this review we note, where in sketching Martineau's career it is said that from Dr. Lant Carpenter's school at Bristol "he repaired to Glasgow University." From Bristol Martineau went to Derby to enter on his apprenticeship as an engineer, and on relinquishing that career, proceeded to Manchester College, then at York, where his whole course as a student for the ministry was completed. He was never a student at Glasgow. This correction was made by Mr. Basil Martineau in a letter in last week's *Spectator*.

THE death of Sir Arthur Sullivan, on Nov. 22, takes from us a musician brilliant and popular beyond all others in this country, and it was in accordance with the general feeling that he was buried in St. Paul's Cathedral. His more serious music, notably *The Golden Legend* and the Irish symphony, was of such a quality as to lead some to regret that he did not devote himself entirely to such work; but the Victorian age would have been the poorer for the lack of the inimitable Gilbert and Sullivan operas. Sullivan will long be remembered also as the author not only of some very popular songs, such as "The Lost Chord," but of a number of fine hymn tunes, of which "St. Gertrude," the popular tune for "Onward, Christian Soldiers" and "Forward be our Watchword," is the best known.

WE regret to learn from the *Indian Mirror*, of Nov. 7, of the death on the previous Saturday of a rising poetess and lady journalist, Srimati Banalata Debi, the editor of the Ladies' Journal *Antahpore*, and the gifted daughter of the well-known social reformer Babu Sasipada Banerji. Of this lady, who was only twenty-one years of age, the *Indian Mirror* says :—

From her girlhood Banalata Debi was trained up by her father for his great work, and she imbibed all his instincts for philanthropic work. Even while she was at school, she used to help teachers in their work, and immediately after leaving it she started an Association at Baranagore for ladies called Sumati Samiti. Though she was born in the Brahmo Samaj, her

work was mainly carried on amongst Hindu ladies. This Association is principally backed by Hindu ladies who are its members. Gradually she started at her father's suggestIon a journal conducted purely by ladies and her *Antahpore* has now found its place in almost every Hindu home. Her contributions, both in verse and prose, to the columns of *Antahpore*, and other Bengali journals will be remembered as long as the Bengali literature lasts.

WE published last week Mr. Cuckson's note from Boston, Mass., as to the return of the Rev. John McDowell to this country. We now hear that Mr. McDowell arrived at Liverpool on Thursday, the 22nd inst., the Dominion-liner, the *Commonwealth*, having made a good voyage in very favourable weather. His address is—4, Denstone-road, Pendleton, Manchester.

WE are sorry to find that more than one of our correspondents, for whose judgment we have a high regard, have taken Mr. Jacks's *jeu d'esprit* of last week on "Mansfield Workhouse and Essex Hall" quite seriously. If we had thought that possible, we should have resisted our inclination to allow a little good-natured banter at the close of a serious correspondence. We should have been glad if Mr. Fripp had cared to make some response, but we cannot publish any other letters on the subject.

"AS OTHERS SEE US."

(AT SCHOOL BOARD ELECTIONS.)

AT the recent School Board election in Birmingham a dead set was made against the Liberal Education Eight on the ground that three of their number were Unitarians. The programme of the eight included the reading and repetition of suitable passages of Scripture, the singing of a hymn, and the use of the Lord's Prayer. But this did not satisfy the Church party, and they ridiculed it as only a "dose of Unitarianism." Such an experience must give us pause, in our eagerness to rejoice over the growing toleration of our age and the growth of Liberal principles. In quarters not a few, the old bad ecclesiastical bigotries still survive, and on occasion flare up with quite the old fury. Here, for instance, is an extract from the *St. Matthew's Church Parish Magazine*, Great Lister-street, Birmingham, in which the vicar, the Rev. A. Pritchard, M.A., tells his parishioners what Unitarianism is and is not. The passage is so choice that we give it in full:—

YOU OUGHT TO KNOW

That Unitarianism, like many "isms" of the East, is a false Religion;

That it is the "black plague" of Christianity;

That it is a so-called Religion without Christ;

That Morality is its Saviour and not the Lord Jesus;

That this soul-destroying heresy has for generations held in its deadly clutches the intellectually-proud and well-to-do in Birmingham and neighbourhood, and

That, through them, it has for twenty-seven years been strangling the cause of True Religion and Sound Learning in the People's Schools.

PONDER THE SITUATION!

Christianity—the Religion of the Working Classes!

Unitarianism—the Refuge of the influential and well-to-do!

This is pretty well for an apostle of Sweetness and Light! The Roman Catholic candidate, however, was not to be beaten by his co-priest. He told his flock that the Liberal Education Eight having refused to allow the doctrine of the Trinity to be taught in the Board Schools stood "revealed in all their hideous deformity as a league for the suppression of Christianity!"—

What else could they expect from such a pandemonium of beliefs as they represented? There were among them three Unitarians, and, as they knew, Unitarians were not Christians. They were bent on effacing the Christianity of the land. Their only notion of religious freedom was like the Mahommedan one—freedom to choose the Koran or the sword!

When clerics exhibit themselves in such a paroxyism of intolerance, we may remind our friends that the time for laying aside our protest against all the claims and pretensions of the priest has not yet arrived.

THE SETH IBBETSON FUND.

THE Rev. E. Ceredig Jones, 43 Blenheim-road, Bradford, desires to acknowledge with sincere thanks the following contributions towards the above fund, in addition to the list of yearly subscriptions, amounting to £10 4s., which appeared in last Saturday's INQUIRER:—*Yearly Subscriptions:* Mr. William Rathbone, £2 2s. for five years (£10 10s.); Mrs. O. C., £1. *Donations:* Mr. Holbrook Gaskell, £10; Mr. J. P. Thomasson, £5; Mrs. Richard Oram, £2 2s.; Mrs. N., £5; Mrs. H. Currer Briggs, £2 2s.; Mr. H. W. Gair, 10s.; Mr. H. J. Morton, £1 1s.; Mr. C. G. Oates, £1.

Further contributions sent to the above address will be gratefully received and acknowledged in THE INQUIRER.

THE FIRST UNITARIAN MAYOR OF ROCHDALE.

SIR,—It gave me a sad sense of public forgetfulness when I read in THE INQUIRER what I had seen with less surprise in *The Christian World* that Mr. Alderman Topper is "the first Unitarian Mayor of Rochdale."

When I went to be minister of Blackwater-street Chapel in the early part of 1859, one of the chief men of the town was my esteemed friend Mr. Robert Taylor Heape. I understood that Mr. Heape had just lately served the office of Mayor, the borough having been incorporated in 1856, and Mr. Heape being not only "the first Unitarian Mayor of Rochdale," but its first Mayor. He was the life and strength of the Unitarian congregation in those days, was one of the most delightful and most generous of men, and I have always felt for him, and feel now for his memory, a most affectionate regard. In my day Blackwater-street Chapel sadly needed a vestry, and I am glad to learn that as that beautiful building owed its erection to my much esteemed friend, who was really "the first Unitarian Mayor of Rochdale," so it may owe its completion to Mr. Luther Jackson's laudable wish to commemorate the reign of "the first Unitarian Mayor" of a second generation. But do not let us forget the forefathers of whom we have so much reason to be proud.

P. W. CLAYDEN.

1, Upper Woburn-place, Nov. 24.

The Rev. T. P. Spedding, of Rochdale, informs us that Mr. Jacob Bright was the first mayor, and Mr. Heape the second, having served twice, 1857-8 and 1876-7. Also that Mr. T. W. Shawcross was another Unitarian mayor.

THE INDIAN FAMINE BRAHMO SOMAJ FUND.

SIR,—At the request and on behalf of Brhmoa Somaj Committee, I have much pleasure in conveying to you their most cordial thanks for the help you have been good enough to render towards the raising of the Fund for the relief of the sufferers from famine in India, by your kind insertion of all acknowledgments and letters on the subject, and by the notes which have appeared from time to time in THE INQUIRER on behalf of the Fund.

Permit me to add that the kindness of our Unitarian friends who have started and generously subscribed to the Fund, and their practical sympathy in the present dark hour of India's need and on previous occasions, will not be forgotten. This is the work of that true Imperialism which helps to bring England and India nearer together; and furnishes basis for the earnest hope that in the dawning century, love and justice and righteousness will unite more truly and more intimately the people of these two lands in the worship of a common Father, and allegiance to a common Sovereign. And in working that ideal and realising that hope, no small share, perhaps, will be assigned by Providence to the Brahmo Somaj in India and our loving brethren of the Unitarian community in England.

A report of the work will be sent by our secretary as soon as the reports from certain centres here are received and the accounts closed. Thanking you again, and thanking the generous subscribers to the Fund, Mr. Ion Pritchard who, as Chairman of the Indian Committee, has worked so earnestly and so indefatigably to raise the Fund, and the Rev. Mr. Sunderland, whose letter in your columns first drew the special attention of our Unitarian friends to the subject, and whom and whose successor in the Unitarian Mission we remember with such loving esteem in India.

A. M. BOSE.

Calcutta, Nov. 8.

MEN living in circumstances which seem to imprison them and give them no opportunity of escape, men living in drudgery and poverty, seeming to have nothing to do but to earn their bread and water from day to day; again and again these men have found themselves, if they trusted in God and lifted their eyes above their circumstances up to Him, have found their lives growing wise with a wisdom that has come to them in the midst of the poor things by which they were surrounded. They have found their souls at liberty, even in the midst of dungeons, and so have walked in spiritual pastures wide, and climbed mountain heights, while lingering in cells where they could scarcely stand upright. And so they have served their brethren as they went on their pilgrimage of pain.—*Phillips Brooks.*

RELIGION IN ENGLAND DURING THE CENTURY.

VIII.

THE BAPTISTS.

WHEN the nineteenth century began Baptists were divided into three main bodies; these were the General Baptists, the Particular Baptists, and the then recent New Connexion of General Baptists. Doctrinally these divisions represented (1) Arminianism combined generally with Unitarianism, (2) Calvinism, (3) Arminianism which disclaimed Unitarianism. Such was the Baptist body when the century began. Before it had ended an event occurred which merged divisions (2) and (3). At Manchester in the autumn of 1892 the Particular Baptist denomination was joined in wedlock with the New Connexion of General Baptists.

Shall it be said that Calvinism and Arminianism kissed each other? Hardly, for during the century Calvinism had so diminished as to have almost become extinct in the important body which somewhat to its embarrassment still retained the Particular in its title. Now by the union celebrated in the last decade of this century the word Particular has retired from present day Baptist nomenclature, and General is confined to a few Unitarian churches. But it is the larger body, the Particular Baptist, that has yielded, or rather has registered by this union a gradual but very evident surrender. There has been no narrowing of the General, but there has been a decided widening of the Particular. In fact, Calvinism has been relegated to the obscure Hyper-Calvinistic churches.

It had long ceased to dominate the larger branch of the Baptist body, though a century ago it seemed firmly intrenched there. In 1800 it was distinct enough to drive from the communion a promising young student not unknown in Unitarian annals, named Robert Aspland. A student at Aberdeen on the Ward Foundation, "he supposed himself not qualified to enjoy the benefits of the Ward Trust, which had been granted to him as a Calvinistic believer, and he hastened to replace in the hands of the Trustees the bursary which they had voted for his use."* Though in the following year young Aspland was ordained as the minister of the General Baptist (Unitarian) congregation of Newport, in the Isle of Wight, he at first regarded his resignation of the bursary as a renunciation of a ministerial career, and that he should thus have relinquished his most cherished hopes, shows that the Particular in the Particular Baptist denomination was then anything but a dead letter. Indeed at this period Calvinism had for a time revived, and the Latitudinarianism of an earlier period, illluminated by the genius of Robert Robinson, was discountenanced. The strong reaction to Conservatism which followed the excesses of the French Revolution had not then spent its force, and acted upon theology as well as politics. Robert Hall, the greatest intellectual influence amongst the Particular Baptists at that time, had become distinctly less liberal. Addington was said to be his favourite minister—Addington whose term of office as Premier was due to a King's bigotry. The Robert Hall who had been the vindicator of the liberty of the Press, and had exulted in the French Revolution, was twitted by a smart writer in the *Monthly Repository* for 1812 as "an emeritus professor of the rights of man and the prerogatives of conscience." A man of inferior genius, but perhaps of stronger sense, the Rev. Andrew Fuller, of Kettering, was also a leader, according to some even a dictator of the denomination who did much to shape its theology. But the task was no easy one, even for a time, for the native air of Baptists is freedom. Born or re-born in a revolt of the human mind against every convention—a revolt which in parts of Germany and Holland in the sixteenth century shook the civilised world by its frantic fury—Baptists have never taken kindly to despotism. Rarely, indeed, has their orthodoxy been beyond reproach. Unitarianism with them was arrived at by no gradual progress through Calvinism, Arminianism and Arianism as with the English Presbyterians. They were imbued with it from the beginning.

Baptist Confessions.

Those who prefer not to believe this, point to the various Baptist confessions published in England since the first in 1644; but none of these were of binding authority on any save the few who set their names to them. Moreover, the object of these creeds was so evidently to conciliate orthodox opinion that we cannot be surprised that they were made as orthodox as possible. But even this inducement failed to make the London Confession of 1660 a satisfactory Trinitarian document. Any Arian could have signed it. On the other hand, there can be no doubt that a large portion of the Baptist body was Conservative in its theology and anxious to be dissociated from tenets which it regarded as heterodox. Absorbing the Calvinism which was the orthodoxy of the time this body made the Particular Baptists. The General Baptists from the first included the more liberal and adventurous spirits. Mosheim, though his description as a whole is not accurate, truly described them in the words—"Their religion is very general and indefinite, so that they tolerate persons of all sects, even Arians and Socinians, and do not reject any person, provided he professes to be a Christian and to receive the Holy Scriptures as the rule of religious faith and practice."* This latitude of belief was not curtailed during the Latitudinarian eighteenth century. It was rather accentuated, and unfortunately was accompanied by a decline in zeal which proved fatal to many a once prosperous Church.

Evangelical Revival.

When, largely owing to the great Methodist revival, the missionary spirit revived, it was accompanied by a more rigid theology, and partly as a protest against this Latitudinarianism the New Connexion of General Baptists was formed. Some of the old General Baptist churches were absorbed by it, and its fresh missionary zeal soon succeeded in founding others. A writer in the *Monthly Repository* for 1808 thus describes the two parties:—

The General Baptists have of late been gradually forming the parties. The old denomination lean towards heresy, the new (with the exception of the articles of baptism and general redemption) are attached to orthodoxy. The former are found chiefly in the south, the latter in the midland part of England. It would be difficult to estimate their respective strength, but both parties united would scarcely form a sect of the fourth or fifth order.

A writer so near the facts of which he is writing might have been somewhat more accurate. If he had consulted the published minutes of the New Connexion (hardly so rare then as now) he would have found very detailed statistics of that body, which, instead of being then only gradually formed, had been for more than twenty years a compact organisation, distinct from the Particular Baptists or Calvinistic Baptists, on the one hand, and from the old General Baptists, chiefly Unitarian, on the other. Referring to the minutes I find that at the Association held at Loughborough on July 1, 2, and 3, 1801, the number of members was reported to be 3,594, an increase of nearly 200 on the preceding year's return. It would not be easy to estimate with accuracy the number of the old General Baptists at this period, but I do not think it would exceed this. I have reason to think that the two denominations were nearly equal in number when the century began, but the contrast of their growth through that century is very instructive. Well organised, active, full of the missionary spirit, the New Connexion grew rapidly. In 1820 it had more than doubled the number of 1801, and in 1890, two years before its union with the Particular Baptist body, could claim a membership of 26,782.

General Baptist Decline.

Compared with this the record of the older body is poor indeed. It is doubtful whether it has made a single advance, and in number and influence is much less considerable than it was when the century began. A partial explanation of this contrast might be found in the geographical distribution of the two bodies, the one chiefly in the active Midlands, the other in the more sleepy South. It might also be urged that the views of the more heterodox body were less acceptable to the popular mind, but without altogether ignoring these excuses, the truer explanation lies deeper: it is to be found in the missionary enthusiasm of the one denomination and the apathy of the other. The New Connexion soon began to look abroad, and moved by no petty parochial spirit, founded a foreign mission, and boldly sent its representatives to the millions in Orissa. Shortly after the foundation of the Foreign Mission Society in 1816, the "Itinerant Fund" was formed into a "Home Missionary Society," and these two organisations called out and developed the self-sacrifice and zeal of the whole Connexion.

While the older body was miserably declining, the watchword of the New Connexion was Forward. To dare, and again to dare, and always to dare was the policy which made the blood in old veins tingle, and captured the hearts of the young. Did not even the little Sunday-school children feel it when at their crowded anniversary services they sang their militant hymns? What though their accent was quaintly provincial, their hearts were warm and true.

The Baptist Union.

As the century advanced, and the Calvinism of the Particular Baptists

* "Memoir of the Rev. R. Aspland," p. 96.

* "Mosheim's Institutes," Reid's edition, p. 696.

steadily decreased, the Particular Baptists and the New Connexion General Baptists began to draw together. Ministerial exchanges became more frequent. Students trained at Stepney and Regent's Park, Particular Baptist Colleges, accepted the charge of General Baptist congregations, and Particular Baptist churches felt no hesitation in inviting men who hailed from Leicester and Chilwell. This growing affinity was immensely accelerated by the formation of the Baptist Union of Great Britain and Ireland in 1882, and ten years later the amalgamation took place.

Amongst the most remarkable theological phenomena of this century of Baptist life are the decay of Calvinism and the vitality of the Evangelical spirit. It was this spirit which triumphed over the Calvinism of the Particular Baptists, and made a dead letter of its gloomy tenets, and it was this spirit which filled the New Connection with abounding life and energy. The rite of baptism as observed amongst the Baptists is also obviously an important factor in their life and growth. Its inconvenience, and the drawbacks to it which timidity and half-heartedness might urge, make it the more valuable as a pledge of loyalty to the Master. The impressive words "On a profession of thy faith I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the plunge into the water, the resurrection from that mystic tomb, while voices raise a loud "Praise ye the Lord" and "Halleluiah," make an impression which is rarely effaced.

The Baptist's Motive Power.

Devotion to Jesus Christ, as the Saviour of the world, has been the motive power of Baptist religion. Controversy there has been; but until the Downgrade Controversy, originated by the late Mr. Spurgeon, it had not greatly affected the churches. Before this its chief subjects were the limit of salvation, the duration of future punishment, and the more immediately practical question of open or close communion. Dr. Samuel Cox, the well-known editor of the *Expositor* and author of "Salvator Mundi," was a General Baptist, and his views on the subject of future punishment, published before Dean Farrar's more widely known work appeared, have had much influence in the denomination of which he was a distinguished member. It may, indeed, be said that on all these subjects the more liberal view has generally triumphed in both sections of the denomination, a fact which Mr. Spurgeon recognised, deplored, and to the extent of his power resisted. What effect the amalgamation will have upon this growing liberality time alone can show; but there will doubtless be opposition. The leaven of bitterness caused by the "Downgrade" Controversy—that "Greatest Fight in the World," as a dainty booklet called it—has not yet ceased to work, and may still cause friction for a time. But suspicion and bigotry will not long flourish in the free air which Baptists breathe. They are not likely for long to make any creed their gaoler. They know their Lowell too well for that.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
Lo! before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our *Mayflower*, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood rusted key.

No Church has made a nobler stand for liberty than the Baptist. Her history is rich in martyrs, but she has never made martyrs. Successors of the men who dared to petition Cromwell for the release of Biddle, when the pack of Presbyterians and Independents was in full cry for the heretic's condemnation, would act a strange part as heresy hunters in the twentieth century, even though a second Spurgeon urged them on. Rather let us hope, as with augmented resources, and an economy of organisation, the United Baptist host meets the New Century, every soldier in the ranks will

Gain in life as life advances,
Valour and charity more and more.

And what of the remnant which now has exclusive possession of the name General Baptist?—"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest."

CLEMENT E. PIKE.

LITERATURE.

THOMAS HENRY HUXLEY.*

MR. LEONARD HUXLEY has admirably fulfilled the purpose with which he undertook to write the life of his father, which was to give a picture of the man himself, "of his aims in the many struggles in which he was engaged, of his character and temperament, and the circumstances under which his various works were begun and completed." Of the life he has thus to picture, the son speaks further in the preface, describing the impression Huxley made on his contemporaries:—

They were chiefly moved by something over and above his wide knowledge in so many fields—by his passionate sincerity, his interest not only in pure knowledge, but in human life, by his belief that the interpretation of the book of nature was not to be kept apart from the ultimate problems of existence; by the love of truth, in short, both theoretical and practical, which gave the key to the character of the man himself.

In two large volumes, making, with appendices and a capital index, over a thousand pages, the picture is drawn, and delightfully drawn, chiefly through the printing of Huxley's own letters. One is glad to be enabled thus to linger over a life so rich in many interests, and through his intimate correspondence, even at times quite trivial notes, to be brought close to one of the most human of men, to know him not only as a keen thinker, a great worker, an indomitable fighter, but as a staunch friend, unselfish and of the most sensitive honour, affectionate and often overflowing with humour and merriment, carrying through life the burden of uncertain health, yet never embittered, a man essentially reverent and of a steadfast courage.

Huxley holds a chief place in the history of English thought during the last fifty years, and these volumes will furnish a commentary of the utmost value on his published works, since nothing is written which is not better understood, if one knows the writer. Born in 1825, at Ealing, where his father was assistant master at a semi-public school, Huxley received a medical training at Charing-cross Hospital, and having entered the naval service sailed in December, 1846, as assistant surgeon on the *Rattlesnake*, a frigate with six-and-twenty guns commanded by a brother of Dean Stanley's, on a four years' exploring cruise, for the greater part of the time off the coast of Australia and New Guinea. At Sydney he found his future wife, but it was eight years before they could be married. Returning to England at the close of 1850, Huxley had a severe struggle for the next four years to make his way as a man of science, and to gain a position in which he would be able to devote himself to his chosen subjects. His appointment as lecturer on Natural History in the Government School of Mines, in 1854, marks the turn of the tide, followed shortly after by his appointment as Naturalist on the Geographical Survey. From that time his career was one of unbroken prosperity and growing influence, full of the stress of an eager intellectual life, of keen controversies and crowding public duties, crowned also with many honours, among which his appointment as Privy Councillor seems to have afforded him some innocent amusement as well as satisfaction.

Of Huxley's many correspondents the chief were naturally men of science, and through his letters to Darwin, Tyndall, Spencer, Hooker, Michael Foster, and others, one follows the course of those strenuous years from the publication in 1859 of Darwin's "Origin of Species," of which Huxley was from the first the most eager champion. We must not attempt here to give even the barest outline of the story. There are many vivid scenes, the most striking, perhaps, being that at the Oxford meeting of the British Association, in 1860, when the Bishop used his great powers of eloquence and ridicule to discredit the new theory of Darwin, and Huxley made his famous retort. Very different was the scene in 1893 when Huxley delivered his Romanes lecture at Oxford, having seven years before received the honorary Doctor's degree from the University; and again in 1894 at another meeting of the British Association at Oxford, when he had a great reception on rising to second the vote of thanks to Lord Salisbury for his presidential address. Huxley was President of the Association in 1870 at the Liverpool meeting. Later he also served as President of the Royal Society. In 1874 he was Lord Rector of Aberdeen University.

One of the most interesting episodes of Huxley's career was his election as a member of the first School Board for London. Though he only served for fourteen months and early in 1872 was compelled for reasons of health to retire, he exerted a potent influence for good in the first shaping of the Board's policy, in regard both to its own procedure and the character of the instruction to be given. His reason for supporting, as he did, the motion for Bible-reading in the schools is clearly stated in the following letter, written in 1879 to Mr. Edward Clodd, thanking him for a copy of his "Jesus of Nazareth."

It is the book I have been longing to see; in spirit, matter, and form it appears to me

* "Life and Letters of Thomas Henry Huxley," by his son, Leonard Huxley. 2 vols. Macmillan and Co. 30s. net.

to be exactly what people like myself have been wanting. For though for the last quarter of a century I have done all that lay in my power to oppose and destroy the idolatrous accretions of Judaism and Christianity, I have never had the slightest sympathy with those who, as the Germans say, would "throw the child away along with the bath"—and when I was a member of the London School Board I fought for the retention of the Bible, to the great scandal of some of my Liberal friends—who can't make out to this day whether I was a hypocrite, or simply a fool on that occasion.

But my meaning was that the mass of the people should not be deprived of the one great literature which is open to them—not shut out from the perception of their relations with the whole past history of civilised mankind—not excluded from such a view of Judaism and Jesus of Nazareth as that which at last you have given us.

Eleven years later Huxley wrote another letter, from which we must also quote. It is addressed to the Rev. J. Estlin Carpenter, acknowledging the gift of the second edition of his book on "The First Three Gospels." To Sir Joseph Hooker, he wrote:—"Carpenter has written the best popular statement I know of, of the results of criticism, in a little book, called 'The First Three Gospels,' which is well worth reading." And to Mr. Carpenter himself he speaks of it as "an admirable exposition of the case, full, clear, and calm," and as a book that will "do yeoman's service to the cause of right reason." But then Huxley proceeds to explain his dissent from Mr. Carpenter's view of the personality of Jesus as the leading cause of the evolution of Christianity from Judaism. The letter is so interesting from more than one point of view that we quote the latter part of it in full:—

I long thought so, and having a strong dislike to belittle the heroic figures of history, I held by the notion as long as I could, but I find it melting away.

I cannot see that the moral and religious ideal of early Christianity is new—on the other hand, it seems to me to be implicitly and explicitly contained in the early prophetic Judaism, and the later Hellenised Judaism; and though it is quite true that the new vitality of the old ideal manifested in early Christianity demands "an adequate historic cause," I would suggest that the word "cause" may mislead if it is not carefully defined.

Medical philosophy draws a most useful and necessary distinction between "exciting" and "predisposing" causes—and nowhere is it more needful to keep this distinction in mind than in history—and especially in estimating the action of individuals on the cause of human affairs. Platonic and Stoical philosophy—prophetic liberalism—the strong democratic socialism of the Jewish political system—the existence of innumerable sodalities for religious and social purposes—had thrown the ancient world into a state of unstable equilibrium. With such predisposing causes at work, the exciting cause of enormous changes might be relatively insignificant. The powder was there—a child might throw the match which should blow up the whole concern.

I do not want to seem irreverent, still less depreciatory of noble men, but it strikes me that in the present case the Nazarenes were the match and Paul the child.

An ingrained habit of trying to explain the unknown by the known leads me to find the key of Nazarenism in Quakerism. It is impossible to read the early history of the Friends without seeing that George Fox was a person who exerted extraordinary influence over the men with whom he came in contact; and it is equally impossible (at least for me) to discover in his copious remains an original thought.

Yet what with the corruption of the Stuarts, the Phariseeism of the Puritans, and the Sadduceeism of the Church, England was in such a state, that before his death he had gathered about him a vast body of devoted followers, whose patient endurance of persecution is a marvel. Moreover, the Quakers have exercised a prodigious influence on later English life.

This parallel between the marvellous influence of Fox's preaching and that of Jesus is very suggestive, and must have occurred to many readers of Fox's "Journal," where there are narratives even of what appear to be miraculous acts of healing, illustrating in a striking manner the Gospel record. But in neither case, as it appears to us, does Huxley rightly appreciate the significance of a great personality in the teaching of religion and the quickening of new life. Grant that all the predisposing causes were as Huxley describes, and that in the Christian ideal there was nothing new, which could not be found in fragments and in one form or another elsewhere in the world, yet only such a one as Jesus could have gathered all that was best in the spiritual aspirations of mankind into one focus, and so by the ideal of his own life made real to men, have given it a new and conquering force. Paul doubtless was the chief instrument by whom the kindling life of the first disciples was cast into the midst of an expectant world, ready to be set aflame, but it was not an abstract idea, it was the passion of personal discipleship, finding therein the truth of a new spiritual life, which overcame the world. Huxley said in a letter to Romanes two years later: "I have a great respect for the Nazarenism of Jesus—very little for later 'Christianity.' But the only religion that appeals to me is prophetic Judaism." He does not appear to have appreciated at its full worth the inspiring force of the personality of Jesus, in whom, we should say, that prophetic Judaism found its most perfect utterance.

There are other aspects of Huxley's life on which we should have been glad to dwell, had space permitted. His agnosticism we have referred to in this week's leading article, but there is one other subject, involving a moral question of painful interest, which we must not pass over here.

Chapter 29 of the first volume deals with the controversy on the subject of Vivisection in the interests of science. Huxley and Darwin were both great lovers of animals, and of a sensitive nature which shrank instinctively from any act of cruelty, yet both defended the practice of vivisection as necessary for the progress of knowledge and the consequent alleviation of human suffering. Huxley, we are told, "never followed any line of research involving experiments on living and conscious animals," but he felt bound to defend the action of those who do "disagreeable work for the good of humanity," and he strongly insisted on the false logic of those who allow the infliction of pain connected with sport, but will not tolerate it in the cause of science. This last may be a salutary plea to enforce the need for greater humanity in the matter of sport, but it does not touch the real issue. Passing over all physiological experiments on living animals, rendered insensible to pain and destroyed before they recover consciousness, and even the use of animals under such conditions for purposes of demonstration to students, one is faced by the question whether it is permitted to man to subject helpless and highly sensitive animals to prolonged torture in the hope of advancing knowledge, and of thereby relieving a far greater amount of human suffering. We will not enter into the question of the utility of such a method of experiment, or of the results hitherto achieved at the cost of untold suffering to the victims; on these points expert opinion is sharply divided. But supposing great results in the alleviation of suffering to have been achieved or to be in sight, we cannot escape the conviction that they are bought at too heavy a price, and that a nobler manhood demands that we should refrain, and seek our fuller knowledge possibly by slower methods, yet untainted by that cruel wrong to creatures which are helpless in our hands.

One of the eight Royal Commissions on which Huxley served was that in 1876 on the practice of Vivisection. He felt it his duty, he said, "to act as counsel for Science," and wrote to Darwin in despair at the evidence of a foreign witness who confessed to utter callousness towards the suffering of animals, as having done "more mischief than all the fanatics put together." But while strongly resenting the attitude of "such an unmitigated cynical brute," Huxley could not be moved from his own position that humanity demanded the setting aside of natural sympathy in the pursuit of fuller knowledge. It is a judgment in which Huxley's high scientific authority fails to carry us with him, and which the highest interest of humanity, as it appears to us, must meet with absolute dissent.

But we cannot part from these fascinating volumes at such a point. Huxley's was a noble life, devoted to the service of truth. On the eve of 1857, planning out his work for the next few years, he wrote in his journal:—

To smite all humbugs, however big; to give a nobler tone to science; to set an example of abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognised as mine or not, so long as it is done—are these my aims? 1860 will show.

In such a spirit we see his work carried out to the close, and the task laid down at last in quiet steadfastness and content. Such loyalty to high aims we find bearing witness to fuller faith in permanent spiritual realities than that in which Huxley himself was able to rest. It leaves with us a happier memory of his affectionate and strenuous life.

The volumes are enriched by a number of delightful portraits, beginning with one from a daguerreotype of 1846, taken just before Huxley, as a young man of twenty-one, sailed on the *Rattlesnake*, and ending with one of the old man, in 1895, the last year of his life, with a grandson on his knee.

THE MARRIAGE OF TRUE MINDS.*

A noble purpose should make a book, as a man, worth knowing, and when to a high aim a writer adds, as is the case with Theophila North, a very considerable artistic power of expression, with much

* "The Marriage of True Minds." By Theophila North. Grant Richards. 3s. 6d.

good thought and poetic feeling to express, then the new acquaintanceship is a pleasure as well as a privilege. "The Marriage of True Minds" is a novel high in conception, pure and healthy in feeling, and should be welcome when so many novels nowadays have neither of these merits. Its heroine, Octavia, is that as yet unknown being, a woman born with great musical genius and wonderful gift for composing. But she is also a woman, and the problem of her life, and of the book, is how to to reconcile her art with her life, how to produce the perfect "octave," as I take it, "true to the kindred points of heaven and home." After student-life in Germany, where her rare promise has excited the musical world, and made her professors full of expectation, and where she has had the joy of sympathetic fellowship, she has to return home to a country house, where the wearisome "daily round" of small county sociabilities and common-place surroundings smother her gift. The woman in her has to suffer, for the man who would have been her true mate marries elsewhere, and Octavia in heart-hunger accepts and marries a good and true, but common-place, young barrister who has loved her all his life, but whose appreciation of music does not go beyond comic operas. To be a true wife she thinks it right to stifle her art, and to crush the passionate gift which is buried but not dead. Torn by the misery of the man who is her real soul's mate, and who, married to a butterfly woman of the world, is drowning his genius in drink, her love and her artist passion both cry out for freedom and tempt her to sin; but the thought of her unborn human child triumphs over the longing to give birth to spiritual children. Through "storm and stress" she arrives at a more perfect and selfless love, and learns to see that all love which forgets itself in the most apparently common-place souls is part of the infinite music of God. Then from love and righteousness meeting without thought of self there comes from her at last a glorious musical creation.

The work had qualities new in the history of music. For it was not that passionate striving after self-expression which is so general among composers; it was the expression of something higher than self—"an ever-fixèd mark" wherein alone the soul of man can find peace and true self-realisation.

What more there is in this interesting story we must leave our readers to discover for themselves. We welcome it as the work of one of our own household of faith, who under the veil she has adopted bears a name honoured for more than one generation in our midst. E. C. F.

IF we are ever in doubt what to do it is a good rule to ask ourselves what we shall wish on the morrow that we had done.—*Sir J. Lubbock.*

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LONDON SCHOOL BOARD.

TRIBUTE TO THE HON. E. LYULPH STANLEY BY THE REV. W. COPELAND BOWIE.

AT the final meeting, on Nov. 22, of the School Board for London, which has now completed its three years' term of service, the Rev. W. Copeland Bowie completed a longer term of service, having represented Southwark on successive Boards for the past twelve years. Of the energy and value of Mr. Bowie's services our readers are well aware. For some time he was one of the Whips of the Progressive party, and for the last three years has held the honourable post of Chairman of the School Accommodation and Attendance Committee. Mr. Bowie is to be congratulated on a record of no little distinction, and the Association, of which he is the secretary, is no less to be congratulated on having been able through him to render such signal service to the cause of popular education in London.

Those who frequent Essex Hall have long been familiar with the visits of the Hon. Lyulph Stanley, Vice-Chairman of the Board, and leader of the Progressive party, who has worked in close association with Mr. Bowie, and pleaded hard against his retirement.

MR. BOWIE'S TRIBUTE TO HIS LEADER.

At the final meeting of the Board, the resolution thanking Mr. Stanley for his services as vice-chairman of the Board, was moved by the Rev. W. Copeland Bowie in the following words:—

"I rejoice that an opportunity has been given me by this motion, before retiring from the Board, of expressing my sense of personal regard for Mr. Stanley, and my appreciation of the great services rendered by him to London. For twelve years I have worked by his side: I suppose I have seen more of him, and been in closer touch with his plans and work, than any other member of the Board. It is a matter of regret that in severing my connection with the School Board I shall no longer be able to act as one of his helpers, just as it is a satisfaction that I have enjoyed that privilege so long. Some of us succeed, after a time, in becoming members of the School Board for a little corner here or there of this vast metropolis: Mr. Stanley is almost the only member for London. He is familiar with every district, nearly with every street and alley; he knows more about the schools in Southwark than I do, whereas I am practically ignorant of all but a very few schools in any other division. In making appointments or in giving promotion, he is almost alone in looking after the interests of London as a whole. He has devoted his great ability, his wide experience, his never-faltering enthusiasm to the cause of education in London; the monuments of his zeal for the children of the people adorn every district of the metropolis. The work of the London School Board has been his meat and drink, one might even add, his religion—and a very excellent and helpful religion of service on behalf of man it has proved. He has cared nothing for his own interests or reputation; but with singleness of purpose he has gone on his way, heedless of what men have said and thought of him. He has introduced a high standard of public service on the Board, and has helped to brace members to do the right, when it was not easy to do right. From his rich stores of classical and historical knowledge he has brought something of the spirit and temper of his friend Benjamin Jowett, the late Master of Balliol, into our debates, and so has lifted them out of the small parochialism into which they are too often apt to sink. His intimate knowledge of the Scriptures has frequently put to shame the clergy and ministers of religion on the Board. I know he has applied the lash, sometimes with great severity, upon those members who display ignorance or stupidity or cowardice: we have all suffered from his strokes at times—his friends perhaps even more than his opponents. Happily there is no ill-will or malice behind his sharp words, but a heart generous and noble in ways known only to the few. Mr. Stanley has never taken the trouble to make people understand him, he has never sought to advertise his magnificent services to the cause of education; had he done so, the people of London would then know, what we know, that among the many able and devoted public servants which the metropolis has had during the last quarter of the nineteenth century, she has had no one more consecrated and worthy than Mr. Lyulph Stanley."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

What a Young Man Ought to Know. By Sylvanus Stall, D.D. 4s. (The Vir Publishing Company.)

Thoughts of a Freethinker. 1s. 6d. (A. and C. Black).

Beatrice Woodward's Perplexities. By C. M. Carvalho. Christmas Number of *Sunday Magazine.* 6d. (Isbister and Co.)

How Cynthia went A Maying. By C. Hare. Christmas Number of *Good Words.* 6d. (Isbister and Co.)

The Beloved Son: The Story of Jesus Christ told to the Children. By Mrs. Francis Rye. (W. Heinemann.)

Seven Services for Public Worship. Compiled by W. Copeland Bowie. 1s. (Philip Green.)

The Rev. R. J. Campbell on the Trinity. By R. A. Armstrong, B.A. 1d. (British and Foreign Unitarian Association.)

Jesus of Nazareth: Lessons of His Life, Death, and Resurrection learnt at Ober-Ammergau. By C. Hargrove, M.A. 1s. (Philip Green.)

A Literary History of America. By Barrett Wendell. 16s. (Fisher Unwin.)

Side Lights on Great Problems of Human Interest. By R. S. Kirk. 1s. (Williams and Norgate.)

English Illustrated, Good Words, Sunday Magazine, Cornhill, Harper's, Nineteenth Century, Monthly Review, Strand, Sunday Strand, Wide World, Captain.

EVERY day is a fresh beginning,
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.—*Anon.*

OBITUARY.

MR. JAMES BUCK.

OUR Preston congregation has sustained a great loss through the death of Mr. James Buck, one of its oldest members and best-known workers. Although Mr. Buck has not been able to attend the services at Percy-street Chapel for over a year now, the constant inquiries about him from week to week, showed how dear he was to his fellow-worshippers. The end came on Thursday morning, Nov. 22, when he passed away in the presence of his family, after a long and painful illness borne with exemplary courage and cheerfulness. He was in his seventy-second year. It was gratifying to note the marked expression of public sympathy and respect evidenced at the funeral on Monday last. There was a large gathering of friends of all denominations and of various shades of opinion. In particular the deputation of Temperance workers was noticeable. Mr. Buck was known all over Preston, and for many miles around for his splendid advocacy by the Temperance cause. He was, perhaps, second only to Mr. Joseph Livesey in this respect, says one notice, in the *Preston Herald*. Certainly he spared neither himself nor his family in combating the drink evil. On one occasion he took his own piano a distance of some twenty miles to a Temperance meeting. This is but a typical instance of the downright enthusiasm with which he worked. He was a very popular speaker at open-air meetings, and large numbers assembled on Sunday afternoons in the Preston market-place to enjoy the homely wit and unfailing good humour which characterised his speeches. "A good life": that is, in short, the memory Mr. Buck leaves in the minds of those who knew him. The Rev. N. Anderton made special reference to Mr. Buck's death on Sunday morning last at the close of service.

THE CHILDREN'S COLUMN.

ABOUT seven o'clock the other Sunday morning I was looking out of my window. It was grey and quiet. I could see a light in the attic of one house and in the basement of another, and I knew that the day's work was beginning. A servant here and there was getting up, or had gone to the kitchen, and was setting about the first business of the morning. What is the first business of the morning?

"To get breakfast ready?" No; there is something before that. "To light the fire?" Yes; that is the first thing to be done in every household these dull and damp November mornings—to light the fire, that the house may be warm and cheerful when the boys and girls come downstairs, and that breakfast may be ready in time for school. I can't think of anything that would upset the household so much, or take away the sense of comfort and of home so much, as missing this friendly fire, which warms us, and cooks for us, and serves us in so many ways. In our climate, I suppose, we could hardly live without it. It is our Preserver, our Restorer, our good Angel. And there in the peaceful Sunday morning the smoke was beginning to rise from one chimney after another, telling us that this faithful friend was beginning his daily work for us again.

But while I was thus looking a great puff of smoke suddenly swept past the window, much larger and heavier than the thin columns rising from the chimneys. Where did it come from? Could it be from the church, which is next us? Could it be from the empty house beyond? What was there in the neighbourhood that could be on fire? And the smoke came thicker and thicker. Certainly it was a fire. Then there came a crackling of wood blazing. "Oh!" we said, "it must be those wooden buildings at the end of the street." When we looked out of the front window, we could see quite plainly that it was an old wooden shop, used by a carpenter and painter. What a bright fire it was! There were oil, turpentine, dry wood—the very things for the fire to feed on, and it was blazing up like a huge Fifth of November bonfire. And nobody was in the street.

In two or three minutes I heard the policeman's whistle. Then, in two or three minutes more, the firemen with their brass helmets came running up. Some dragged along the great hose, and soon the steam-engine was sending a great stream of water hissing into the midst of the blaze.

It didn't take long to put the fire out. The firemen could reach it very easily. In half-an-hour our excitement was all over. Even the next house was saved. But for that half-hour we all felt fire was an enemy. It was something to be afraid of, something to be fought, to be put out. It was the Destroyer, the Consumer. It was strange, when you think of it. On one side of the house we could see where people were kindling their fires, trying to make them burn. And on the other side of the house we could see people trying with all their might to put the fire out, to stop its burning.

We talked about this in our children's service that afternoon. We tried to think of as many stories in the Bible as we could, that in some way had to do with fire. There were so many of them that we had to stop before we had gone half through them. How many, I wonder, can you think of? There is one, I hope, you will think of; and to make sure of this, I will tell you where to find it. It is in the third chapter of Daniel.

Then we learned two texts in which fire is spoken of. The first is in James—"The tongue," he says, "is a fire." How is our tongue like a fire? He tells us just how this thought came to him. He had seen, some day, a great fire burning down houses, perhaps streets of houses. And he remembered how that fire came from a little spark—a flamelet that any one might have blown out or stamped out. But no one did that. And the flame caught and spread till by-and-by it was beyond all human power to subdue it.

I can remember such a fire more than twenty-five years ago, when the great city of Chicago was burned down. Wooden houses, brick, stone, iron—it was all one to the devouring fire. It swept them all away; and the next morning thousands of harmless people could not even find where their homes had been. And all started from a little fire that might have been put out with a pail of water.

James had seen some such fire; and he thought of all the mischief and misery he had seen grow out of a thoughtless word, a false word, an angry word. How men's tempers had blazed, and ill-will and hatred spread, and passions flamed up till they were in a white heat of rage. No controlling them, no holding them, no reasoning with them. And such a little reason, such a little kindly feeling would have stopped it at first. "The tongue is a fire," he said. "The tongue is a fire."

The second text was in Hebrews—"Our God is a consuming fire." That seemed, at first, a terrible way to think of God. God is a fire—a fire that destroys and burns. So it is terrible, till we understand what it is God is always consuming. God is a consuming fire to the waste and rubbish, the useless, and the dead, and the evil things of this world, which, were they not always being consumed, would choke and corrupt life even more than they now do. These are what God is always burning up. He is the fire that cleanses and purifies; and so His fire is the one we never need be afraid of either for the world or for ourselves.

Then we learned this verse, which some of you, perhaps, would like to learn too:—

Oh Thou Consuming Fire,
Why should I fear Thy flame?
Who purpose and desire
To burn what Thou shalt blame—
Ill weeds, and every briar
Of folly, sin, and shame.

C. A. F.

WE are glad to hear that our reference last year to the work of the Noel Society led to some accession of membership, and hope that the following note may have the same happy result. The progress of the Society, which was founded in 1892, has been most encouraging, last year over 1,600 toys being distributed in London alone. A large branch in Birmingham does most excellent work, and branches of the Society have been started in Manchester and Bradford, the latter having already enrolled over 100 members. Anyone wishing to join or help at the various branches had better write for particulars to the respective honorary secretaries.

London: Miss K. M. Robinson, 162, Warwick-street, S.W.
Birmingham: Mrs. Cecil Crosskey, 443, Gillott-road, Edgbaston.
Manchester: Miss C. Squier, Stand Lodge, Radcliffe, Manchester.
Bradford: Miss G. B. Jeffrey, Oak Mount Manningham, Bradford.

This year the toys collected in London will be given to the Highway Board School, St. George-in-the-East, where the children are all miserably poor, and to many the toys will be the first they have ever possessed, most of the little girls having made shift with a piece of old rag "screwed up" for a doll. The distribution will take place on the afternoon of Christmas-Eve, and two trees will be decorated and lit up to give the children some idea of Christmas festivity, and be a happy remembrance for many days to come. Friends who are interested in the work and would like to help with the distribution will be warmly welcomed by the members of the Society at the School, which being a very large one, with over 1,500 children, will require a good many helpers. Contributions of toys or money to be sent to the hon. treasurer, Miss D. Nettlefold, Streatham-grove, Norwood.

The Inquirer.

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LONDON, DECEMBER 1, 1900.

AGNOSTIC OR BELIEVER.

"THE longer I live," wrote HUXLEY to CHARLES KINGSLEY forty years ago, "the more obvious it is to me that the most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.'" He had just suffered a great bereavement, "the greatest sorrow perhaps of his whole life," in the death of his eldest child, a little lad of not quite four years old. He himself was then thirty-five years of age, and had fought through his earlier battle with the world. In reply to KINGSLEY'S letter of sympathy, he made this declaration :—

My convictions, positive and negative, on all the matters of which you speak, are of long and slow growth, and are firmly rooted. But the great blow which fell upon me seemed to stir them to their foundation, and had I lived a couple of centuries earlier I could have fancied a devil scoffing at me and them—and asking me what profit it was to have stripped myself of the hopes and consolations of the mass of mankind? To which my only reply was and is: Oh, devil! truth is better than much profit. I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me one after the other as the penalty, still I will not lie.

In those words HUXLEY declared the ruling passion of his life. He was a servant of truth, and as such rendered his most eminent services to the intellectual and moral life of his age. In our present issue will be found a notice of Mr. LEONARD HUXLEY'S life of his father; it displays with great vividness and sustained interest the progress of a career resolute in service of many kinds, but always dominated by the eager search for truth and the determination to be true at any cost. HUXLEY'S special work was in the great field of natural science, and this constant occupation with the facts of physical life doubtless gave the special bent to his mind, and yet he never lost sight of the wider bearing of his subject, but maintained the keenest interest in all human affairs. The temper in which he undertook his work is finely expressed in the following passage from that same letter to CHARLES KINGSLEY, from which we have already quoted :—

Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

And further on (it was a very long letter of the most frank unveiling of his own inner life), referring to the suggestion that a belief in immortality was necessary to hold men in the path of virtue, he thus speaks of what had been the redemption of his own life :—

When I look back, what do I find to have been the agents of my redemption? The hope of immortality or of future reward? I can honestly say that for these fourteen years such a consideration has not entered my head. No, I can tell you exactly what has been at work. *Sartor Resartus* led me to know that a deep sense of religion was compatible with the entire absence of theology. Secondly, science and her methods gave me a resting-place independent of authority and tradition. Thirdly, love opened up to me a view of the sanctity of human nature, and impressed me with a deep sense of responsibility.

If at this moment I am not a worn-out, debauched, useless carcass of a man, if it has been or will be my fate to advance the cause of science, if I feel that I have a shadow of a claim on the love of those about me, if in the supreme moment when I looked down into my boy's grave my sorrow was full of submission and without bitterness, it is because these agencies have worked upon me, and not because I have ever cared whether my poor personality shall remain distinct for ever from the All from whence it came and whither it goes.

HUXLEY called himself an Agnostic, as one who had no knowledge with which to solve the problem of existence, and was inclined to think the problem insoluble, and yet the nearer we are brought to his essentially noble nature, the clearer it becomes how firm his hold was on some of those elements of a true spiritual life, from which alone abiding faith can be built up.

HUXLEY'S great service was in his championship of truth in the realms of science, demonstrating the true order of Nature, as against old beliefs supposed to be guaranteed by the authority of religion. It was a conflict inevitable in those days, for the breaking down of superstition, and the clearing of the ground for a more wholesome and progressive religious life, in which, as with him who could not yet accept the larger hope, truth should be supreme. Where, as it appears to us, he missed the way was in expecting to find the fuller revelation of GOD, which religion needs, behind the phenomena of the natural world. He had been engaged in pointing out the contradiction between the scientific interpretation of Nature and the old theological conception of sudden creation and miraculous interference with the appointed order of the world; and he felt, as he said in a later letter to KINGSLEY, that there was an "impassable gulf between the anthropomorphism (however refined) of theology and the passionless impersonality of the unknown and unknowable which science shows everywhere underlying the thin veil of phenomena." But science did not really show that there was only that "passionless impersonality" behind phenomena. HUXLEY himself acknowledged *that he did not know* what was there, and science had no power to reveal it. What he saw was that the order of the universe was rigorously impartial, and that in obedience to its laws lay our best hope of a satisfying life. He thought the order on the whole kind and beneficent, and yet knew that it would crush him, if he resisted its law. What he declared his inability to see was that there could be any relation between the unknown source of that order and the FATHER in whom the Christian trusts.

If he looked for the establishment of such a relation by means of a more complete interpretation of natural phenomena, HUXLEY was of course doomed to inevitable disappointment. Natural science does but establish more and more completely the nexus of phenomena, and has nothing to say of what is behind. The thought of GOD comes to us from within, born of the spiritual conviction of what we are, and what the source of such personal life, strong in thought, in love, in the hunger for righteousness, must be; and then with GOD we face the steadfast order of the universe, as furnishing the conditions of our present life. HUXLEY said once in a letter to DARWIN, and repeated it apparently in another letter four years later, that "Infinite benevolence need not have invented pain and sorrow at all." But how did he know, or how could he have known, supposing him to have believed in that "Infinite benevolence"? The truer instinct of religion is rather "Though he slay me, yet will I trust in him," while out of the profoundest sorrows and the sufferings of pure self-sacrifice have issued the unconquerable faith in Love as supreme and the ultimate source of all that is. There are mysteries of pain in the natural world that remain unsolved, and on every side we touch that beyond which we cannot penetrate; but for that very reason we are brought back to the quietness of trust, and to renewed

devotion to the best that is in the heart of our own humanity, for so it is that we find the rock of our strength and the perennial fountain of our joy, in the deep assurance of the abiding presence of GOD. In his Romanes lecture HUXLEY seemed to many of his readers to have taken a great step, in declaring that the true ethical ideal for man was in resistance to the merely animal instinct which held him in the line of natural evolution; and elsewhere he affirmed that "prophetic Judaism" was the only religion which appealed to him. Along that line was the way of deliverance into a larger faith.

When HUXLEY died it was by his special direction that three lines, from a poem written by his wife, were inscribed on his tombstone:—

Be not afraid, ye waiting hearts that weep;
For still He giveth His belovèd sleep,
And if an endless sleep He wills, so best.

We must stand with reqerence by the grave of a brave and faithful man, who would not utter a word beyond what he was convinced to be the truth, with thankfulness for what he achieved for the progress of knowledge, while we ponder those deeper things of the spiritual life to which, inspired by his character rather than his word, we may learn more fully to attain.

BROKEN SHELLS,

Gathered from the Shores of Thought.

IF any man would buy Wisdom, let him pay for it with Love; or Peace, let him exchange for that rare pearl the gauds and trappings of Luxury. If any would rejoice, let him open the eyes of his soul and be thankful; there is no joy like that which waits upon thankfulness, which is true worship, and lifts a man into the very presence of his God.

The young man sees Death afar off as a horror to be shunned. The old man sees it just in front of him and is not afraid. The ways of the world are pleasantly adorned with flowers and fruit, but the paths are full of stones and sharp-edged rocks, and the feet get weary as the day goes down.

When the cloud-curtain drifts across the sky, and the rude fingers of the West Wind tear out its delicate meshes, with what a merry face does the blue Sky-maiden peep through the rents, laughing and twinkling at dear mother Earth.

How shall I entice my soul to put away self-seeking? I want so many things, for comfort, for pleasure, for ambition. Shall I wait till some great grief makes life for me empty and worthless? Or shall I, while the sun still shines, reflect its warmth and beauty instead of hoarding them?

My good neighbour lives in his valley farm and his view is limited by the surrounding hills. I who have climbed those hills have seen the splendour of the distant prospect, with its lakes and forests and mountain precipices. Can I by any means make him comprehend the larger landscape without taking him up those hills to see it for himself?

F. T. MOTT.

DR. P. T. FORSYTH ON THE UNITARIANISM OF DR. MARTINEAU.

I.

DR. FORSYTH'S very thoughtful, and in some respects warmly appreciative, article on Dr. Martineau, in the April number of the *London Quarterly Review*, has been already noticed in the leading article of the INQUIRER for August 25.

As, however, Dr. Forsyth's paper is a most elaborate endeavour to show that the Unitarian idea of God as set forth in the writings of Dr. Martineau is, in comparison with the Trinitarian idea, philosophically shallow and spiritually ineffective, it seems desirable to examine somewhat in detail the grounds on which Dr. Forsyth bases this serious indictment of a conception of the Supreme Being which, as he himself admits, has commended itself to such "saints" as Channing and Martineau.

It is necessary, in the first place, to clearly apprehend the vital difference between Dr. Forsyth's Trinitarianism and the so-called Trinitarianism of such "broad" divines as Dr. Rashdall and Canon Wilberforce; for, so far as we can see, this latter Trinitarianism does not differ in any essential respect from Dr. Martineau's Unitarianism. When, for instance, Dr. Rashdall asserts that "the sum and substance of the doctrine of the Holy Trinity is that God is Power and Wisdom and Love; that God is revealing Himself ever more and more perfectly in the souls of men, and is revealed fully and perfectly in Christ," and when Canon Wilberforce teaches, as Spinoza taught before him, that "Humanity is the Word made flesh, and the deepest and inmost in man is, therefore, the self-utterance of God in the Christ"; these preachers virtually surrender the Trinitarianism against which the Unitarianism of Martineau is a protest, for the immanence of God in Christ does not in their view appear to take Jesus of Nazareth out of the category of humanity. In all prophetic and saintly souls the Word is in some measure made flesh; and it would seem that to such preachers as the above-mentioned (and it is obvious to anyone who reads the *Christian World Pulpit* that there is a rapidly increasing number of them, both in the Anglican Church and out of it) the *uniqueness* of Jesus simply means, as it does to Dr. Martineau, that in his character and teachings we have the most perfect revelation of the Father possible under the conditions of human nature. Dr. Rashdall's Trinity, as he tells us in his admirable treatise on "Doctrine and Development," really asserts "the very essence of Christian Theism, *i.e.*, that God is not mere Power or mere Thought or mere Love, but the three combined." At the first glance this doctrine looks like a modern resuscitation of the Sabellian heresy, but Dr. Rashdall very properly explains that his view materially differs from Sabellianism "inasmuch as it asserts that these different activities are essential to God's nature, not appearances or modes which can be put on or off." Precisely so: this is exactly Dr. Martineau's position. Hence, as we said before, there is apparently no essential difference between this sort of Trinitarianism and the Unitarianism which Dr. Forsyth undertakes to criticise and refute.

But when we turn to the Trinitarianism of the *London Quarterly Review* we find that we are dealing with a conception of the Godhead totally differing from that which is presented in Canon Wilberforce's or Dr. Rashdall's discourses. And this difference is fundamental and vital in two respects. *Firstly*, Dr. Forsyth's God is really not a unipersonal, but a tripersonal being: the Divine unity, he says, embraces a "society" which consists of three "mutually interpenetrating" personalities. *Secondly*, Dr. Forsyth's Jesus is, to use his own words, "not a man perfectly filled with God" as Dr. Martineau's is, but a being simply identical with God. God was, in the case of Jesus, "present not *inside* the personality" (as He is in mankind in general) but "as the personality." Hence the sacrifice and the death of Jesus "are in the Divine nature, and in the death of Christ, as Hegel quotes, *Gott selbst ist todt.*"

We will in the present paper mainly confine ourselves to an examination of those parts of Dr. Forsyth's many-sided article in which he contends that the profoundest philosophy and sociology of our time powerfully illustrate and confirm the revealed dogma of a tri-une God; and that, accordingly, Dr. Martineau's philosophy, though it has considerable merit, yet, through missing an insight into this basal truth of a three-fold society in the Godhead, lacks the one thing which is above all others needful, and hence shows itself essentially defective and uninspiring alike on its ethical and sociological and on its religious side.

Now, in the first place, it is to be noted that Dr. Forsyth and his coadjutors in this matter, such as Canon Gore and Dr. Fairbairn, are not approaching this question of the Trinity in the old way. What is kindling their enthusiasm is the conviction that, altogether apart from what they regard as special Revelation, the recent developments of philosophical thought and of social ideas and sentiments all point to, and harmonise with, this conception of a "three-fold society" in the Godhead; and that at the same time recent sociological insight has enabled us to see that the dogma of the Trinity is by no means an arbitrary and isolated truth, inasmuch as what we call "society" or "humanity" is, in the opinion of Dr. Forsyth, a similar instance of an organic psychological unity embracing in itself a multitude of personalities. Hence what constitutes the pith and *animus* of this recent crusade against a Unitarian view of the Godhead, is that its advocates believe that they have succeeded in *rationalising* this dogma of the Trinity, of divesting it to a large extent of its unattractive character as a complete mystery; and their hope and expectation is that by an ingenious blending of ancient orthodoxy with recent idealism they may render the former more palatable to cultivated modern tastes, and so divert the interest of religious thinkers not only from denominational Unitarianism but, which is of still greater consequence, from that captivating doctrine of the Incarnation in Dr. Rashdall's sense, which, as Dr. Forsyth and his friends are quite aware, is only in name distinguishable from Unitarianism.

This curious combination of Hegelianism with ancient dogmatism—the grotesque incongruity of which we will refer to afterwards — will explain two marked features in Dr. Forsyth's article. It will explain, in general, why he refers to Unitarians with such condescension and pity as

being unfortunate, but "incorrigible" individualists whom the grand progress of modern thought has left hopelessly behind the age; and it will also explain, in particular, why he is so confident that Dr. Martineau, "by the time that his two chief philosophic works were in print, was isolated and left behind, and knew that he was so." Readers of Hegelian literature are familiar with this self-satisfied air of superiority. If due allowance is made for this somewhat premature assurance, the following interesting estimate of Dr. Martineau as a philosophical thinker will be found to contain some important and well-expressed truth, combined, however, we think, with serious error:—

Martineau [says Dr. Forsyth] had a saddened sense that ere he published his maturest views thought had moved away from his position, and he was no longer in the van of philosophical progress. He delayed his books too long. He came out in the eighties with what would have been most relevant in the sixties. He won his battle by reconnaissances in force before he brought up his main body. His essays and teaching had made his contribution to the world of thought, which had gone on to new developments and new conquests. The utilitarianism which he fought so well had moved forward to a far larger construction of things in evolutionary ethics; and his intuitionalism had expanded to meet this enlargement in the shape of Hegelian idealism. He stood between Mill and Green, Darwin and Bradley. He destroyed the hard, old individualism; but he did not adapt himself to the new universalism. He remained to the last hampered by the relics of an old atomism which made him suspicious of the new organic view of society.

We quite agree with Dr. Forsyth that it would have been an advantage if Dr. Martineau had published his greater works much nearer the time when the main ideas in them took permanent shape in his own mind. But Dr. Forsyth is egregiously mistaken if he imagines, as he seems to do, that Dr. Martineau towards the close of his life was saddened by the apprehension that recent philosophical doctrines, whether of the Spencerian or of the Hegelian type, would permanently supplant his most cherished basal ideas. He freely admitted that there were in these evolutionary and idealist treatises true and valuable conceptions and suggestions which, had he been able to re-cast his works, would have caused him in some measure to modify his views and his mode of expression; but he firmly believed, and certainly many of the ablest living thinkers agree with him, that in so far as this "new universalism," as Dr. Forsyth calls it, maintains that none of our moral self-determinations in seasons of temptation could be other than they actually are; or teaches the doctrine that the individual man and his development is a mere necessary product and organ of society; or denies the existence of direct personal communion between the individual soul and the Father within it, such literature can have but a one-sided and transient influence, seeing that it is to a great extent the imperfect result of exclusive absorption in *intellectual* interests; and therefore is, and will be, rejected as erroneous, so soon as the *ethical* and *religious* life reasserts its strength, and claims to exert its due influence on the formation and formulation of ultimate philosophical ideas and convictions. And indeed it is already the fact that more than one most distinguished professor of philosophy, who once held the new views which appear to have fascinated Dr. Forsyth, have on such fundamental questions as the nature of the Self and the Freedom of the Will now passed into confessed agreement with Dr. Martineau's position. And there are not wanting even in Oxford at present conspicuous signs of a growing dissatisfaction with Hegelian psychology.

On reading the concluding sentences in the above extract, the question naturally suggests itself whether Dr. Forsyth seriously believes that if Dr. Martineau had come to appreciate and accept the main principles of Mr. F. H. Bradley's philosophy, and had modified his ethical and theological conclusions accordingly, his writings would have become more acceptable and helpful to the great religious world than they now are. We can well believe that the philosophy of ethics and religion which is now shaping itself in the most earnest thought of our time will derive from the writers whom Dr. Forsyth mentions some aid in the formation of a more adequate conception of the mode of God's immanence and activity both in outward Nature and in the inner life of man; but whatever may be the indebtedness of the future philosophy of religion to writers like Green and Bradley, we feel no doubt that it will gratefully acknowledge a far deeper and more vital indebtedness to those theistic and libertarian philosophers of whom Lotze and Martineau are the highest recent representatives. It would certainly be remarkable if a satisfying religious philosophy should derive any of its most vital principles from a work such as Mr. Bradley's "Appearance and Reality"—a work which lends little or no support to any belief (Trinitarian or Unitarian) in a personal God, which contemptuously rejects the Freedom of the Will as beneath the notice of all self-respecting thinkers, and which regards the doctrine of a Future Life as in a high degree improbable. When the gifted Novalis said that, though philosophy can bake no bread, yet it can give us God, Freedom and Immortality, it must have been a philosophy singularly unlike Mr. Bradley's which he had in view.

It does not appear, then, that this "new universalism" is a very likely quarter in which to look for the dawning of such new intellectual light as shall make clear to all thoughtful minds that this dogma of a tri-une God is really after all the central truth of all philosophy—a truth in which is contained, for those who have eyes to see, the only clue to the solution of the deepest problems in ethics, in sociology, and in religion.

For what is this grand conception which is destined, according to Dr. Forsyth, to make the Trinity as satisfying to the *intellect* of the critical philosopher as it has heretofore been to the *faith* of the unquestioning believer? This new idea which has been proclaimed by the advanced thinkers whom Dr. Martineau unfortunately lagged behind, is the doctrine of the Organic Unity of Society—a Unity which, in Dr. Forsyth's view, is the earthly counterpart and analogue of that sublime social Unity of three Personalities in the essential life of the Eternal God. No wonder, then, that Dr. Forsyth so warmly congratulates his Trinitarian colleagues, and so feelingly commiserates Dr. Martineau and the Unitarians generally on the unspeakable loss they have sustained through not having sufficiently explored the "new universalism," and so missed seeing (as, strange to say, the new universalists themselves have also done) that in the above sociological dogma we have the clearest illustration and the most powerful confirmation of the transcendent revelation of the tri-une, or social, nature of the Deity.

Dr. Forsyth's method of blending this recent sociological theory with the doctrine of the Trinity is thus presented:—

The question of the Trinity is the question of the interpenetration of persons in a higher personality, the union of more than one in a spiritual personality, as suggested in the solidarity of a race of human individuals, *no one of whom exists in an abstract and solitary self-identity.*

The words we have italicised show that Dr. Forsyth is here following the lead of some, but by no means all, Hegelian writers, such as Mr. Bradley and Professor Muirhead, who maintain that the individual man is no separate unit, no independent being in any sense, and that when he is so spoken of he is incorrectly described, inasmuch as this so-called entity or unity is nothing more than "an abstraction" made by human thought from the only real unit, the social organism. That this view of the nature of the individual man is really adopted by Dr. Forsyth is also evident from his endorsement of the saying that "Collective humanity is really the true man." Of course if this is a correct account of human nature and of its relation to society, all true freedom of moral choice, all real moral responsibility, is, so far as regards the individual man, entirely out of the question. The self-determinations which are continually modifying a man's character for good or ill cannot possibly on this theory be in any degree other than they really are. Each man is precisely that which the social unit, or organism, makes him. Heredity and environment determine with equally invariable necessity every particular trait in the character of the hero and the philanthropist as in the character of the criminal, the miser, and the voluptuary. That which all Christians regard as the momentous fact of Sin—and which orthodox Christians like Dr. Forsyth consider to be of such a terrible and fundamental nature that nothing short of the death of one the three mutually interpenetrating persons on the Godhead can avail to neutralise its evil effects—this, from the point of view of that section of the new universalists with which Dr. Forsyth is here allying himself, is simply an interesting but complex question of social pathology. Indeed, in the view of this school of thought it is intrinsically absurd to impute the sin or crime to the individual who is said to commit it. He, it is true, happens to be the last link in the chain of secondary causation; but in reality he is but one of the channels, or vehicles, through which the unitary life of the social organism expresses itself. If there is anything to be truly called "sin" at all, it is simply the act of the collective community. But if that social unit called "Society" had a unitary consciousness and will (which it has not, but which it certainly ought to have if it bears the remotest resemblance or analogy to Dr. Forsyth's idea of the tri-une Godhead), it would naturally reply that the "sin" ought not to be imputed to it either; for that it in turn is only the product of

biological and psychological necessities. We had, however, better not carry these deductions further, or we shall have to inquire whether the "divine unity of the three mutually interpenetrating persons" can possibly feel anything more than an *intellectual* interest in the inevitable evolution of this collective humanity. We only mention this to show the absurdities and the insurmountable ethical and theological difficulties which are necessarily produced by this theory that the individual man has no real initiative and no free causality, but is merely a particular organ of a collective unity called society or humanity. To us, we must confess, it appears beyond measure strange that a thoughtful and highly gifted Christian minister, in his eagerness to uphold a purely speculative theological dogma, should thus identify himself with a view of human nature and of human character which, we cannot but think, is the direct antithesis of that view of the individual soul, of its personal freedom and responsibility, and of its immediate relationship with the indwelling Father, which pervades and characterises the best authenticated utterances of Jesus of Nazareth.

We have little doubt, however, that the readiness with which Dr. Forsyth has embraced this dogma that "collective humanity is the real man" is to be explained by his admitted acceptance of the Hegelian doctrine that in our moral choices and decisions, "it is the whole self that acts in each choice, and *the whole self is a great tangle of mixed motives* which cannot be exposed and valued apart." It is obvious that if this is a correct account of the nature of the Self and of its self-determinations in temptation, all real freedom of choice between possible alternatives becomes impossible and unintelligible. We cannot talk of "a great tangle of motives" being free to choose between alternatives. One of the most valuable of Dr. Martineau's permanent contributions to ethical thought is, we think, his thorough analysis and lucid exposure of this non-Christian psychology by which Dr. Forsyth has allowed himself to be captivated. And here we have a striking instance of the glaring inconsistencies in which Dr. Forsyth has involved himself in this elaborate endeavour to blend together very new Hegelianism with very old Christian dogmas.

In his doctrine of the Self, as we have seen, he represents human nature as so constituted that it is inconceivable that any man's moral character should have developed in the slightest degree differently from what it has done; but in another part of his article he finds fault with Dr. Martineau's conception of God, on the ground that it does not afford a satisfactory *rationale* of Divine Forgiveness. Now Dr. Martineau's account of man's freedom to sin, of God's grace in affording new motives and new opportunities, of man's repentance, and of God's consequent forgiveness is, at any rate, perfectly self-consistent; but what are we to say of a theory which first admits that no so-called sinner could possibly have left his so-called sins uncommitted, and then proceeds to elaborate out of a threefold conception of the Godhead, a means of *forgiving* the unfortunate product of heredity and environment? Surely if the Eternal had constituted human nature after the fashion which Dr. Forsyth has borrowed from the "new universalism," the only kind of forgiveness admissible in such a case would be that described by Omar Khayyám, whose view of the nature of the human Self appears to have been closely akin to Dr. Forsyth's :—

Oh Thou, who Man of baser Earth didst make
And ev'n with Paradise devise the Snake:
For all the Sin wherewith the Face of Man
Is blacken'd—Man's forgiveness give—and take!

Charles B. Upton.

(To be continued.)

DR. WILLIAM SHEPHERD, OF GATEACRE.

Sir,—In The Inquirer of Nov. 17 there appears a notice of Mr. J. L. Thornely's sketch of the history of Gateacre Chapel, but the writer has fallen into an error in ascribing the lines on his grave to Lord Brougham. The lines you give are on the tombstone in the chapel-yard, and are by the late Edward Rushton, who was stipendiary magistrate for Liverpool. Mr. Rushton was in many ways a most remarkable and interesting man. Though originally a tradesman, so struck with his abilities were Mr. Canning, Dr. Shepherd, and others of his friends, that they urged him to study for the bar, which he did successfully and attained great distinction in the profession. There was a certain fitness in this tribute to the memory of his old friend the Doctor, as when Rushton's father died not only did the Rev. William Shepherd carefully edit a small volume (1824) of poems and other writings by him, but it was accompanied by an appreciative sketch of the author, a true lover of liberty, at a time when the expression of that sentiment had in it no mean element of danger; and in the lines "An Epistle to Edward Rushton," at the close of the volume the Doctor tells of his friend's fearless advocacy of the cause of the negro slave.

The epitaph on the marble tablet in the chapel to the memory of Dr. William Shepherd is the one by Lord Brougham, his old friend. It is surmounted by a bust, the work of Isaac Jackson, of Liverpool, and its completion was announced to the subscribers in a circular dated Nov. 22, 1850, by Mr. James Thornely, Mr. J. L. Thornely's father.

Some further lines were written on the occasion of Dr. Shepherd's death, which as they are very unlikely to have come before your readers may interest them. They are by a man whose noble character and high poetic attainments have never been adequately set forth.

Lines written under a portrait of the Rev. Dr. Shepherd by the Rev. John Johns*:—

Thou of long days and honours! on whose head
The storms of Faction all their rage have shed,
And on whose reverend pile of thoughtful brow
Flourishes all too much the almond bough,
Too much for those who fain would see thee wield
The strength of youth in Freedom's holy field,
Is this thy likeness? Yes! we here see live
All that mere form and light and shade could give
Of him, who left the Muses' kindred choir,
The Sage's Scroll, the Poet's rivalled lyre,
To wrench the Bigot's torch, the Tyrant's chain,
To brave arm'd Faction on her chosen plain,
And bear Truth's colours on through good and ill,
In an outnumber'd cause, unvanquished still!—
As the smooth lake the mountain's form, this page
Gives back the tracery of majestic age;
Unflattered, unimpaired, thy very face
Looks from this paper, where thy name we trace—
A needless aid—for who, that once had seen,
Would fail to recognise thy form and mien?
Not I, at least, who here at once regard
The Pastor, Patriot, Scholar, Sage, and Bard,
And who, while framing this unvarnish'd line,
In silence supplicate the Will Divine,
That distant, for our sakes, not thine, may be
The sunset of thy bright mortality,
The hour, by friendship feared, to virtue blest
When Roscoe's Friend shall share in Roscoe's rest.

Francis Nicholson.

84, Major-street, Manshester, Nov. 25.

* Mr. Johns, author of the well-known hymn "Come, kingdom of our God," was a Devonshire man, who came from Crediton, to be first minister to the poor in Liverpool.

The Rev. J. C. Hirst, of Gateacre, also writes, calling attention to a slip in our notice, quoting the price of Mr. Thornely's pamphlet as 6s. instead of 6d., and sends us the inscription on the monument in the chapel, written by Lord Brougham, which is as follows:—

Sacred to the memory of William Shepherd, LL.D., for fifty-six years minister of this chapel. A man of undeviating integrity in all the relations of life; an accomplished scholar and classical writer; conversant with ancient and modern languages; well versed in the literature of both. Eminent for his wit, which was original and racy; of remarkable sagacity in judging of men and things. A staunch supporter of constitutional freedom. The undaunted enemy of oppression and abuse. A formidable adversary when his principles were assailed. A warm and steadfast friend at all times. Towards deserving objects generous beyond his means. Devoting his life to the useful and honourable office of teaching and the sacred duties of his pastoral calling.

Revered by his flock.
Beloved by his friends.
Respected by all.

Born Oct. 11, 1768. Died July 21, 1847.

The Rev. Charles Hargrove sends us the following correction, referring to his Yorkshire Letter of last week:—"In the mention of Dewsbury ministers in last week's Provincial Letter the name of Mr. Brinkworth was by accident substituted for Broadbent. A graver mistake was the omission of any mention of Mr. Constable's ministry, which was a very long one for Dewsbury, extending from 1885 to 1890—if I am not mistaken, the very longest in the short history of the congregation. They were five years of comparative peace and prosperity, such as were not known before, nor have been since; if we could find such another constable of the peace we should do well.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

THE BOYS IN OUR GREAT CITIES.—II.

FOLLOWING up the article on the above subject in last week's issue of THE INQUIRER, I am glad to be able to give now, in these columns, a brief description of the working of the 1st Company of the Boys' Own Brigade at Stamford-street Chapel, London. It is given in the hope that others engaged in work among boys will adopt the same means of attaining the end we all desire and join with us in forming a strong and useful organisation.

It was with much regret that the officers of this Company left the Boys' Brigade, admiring as they did its methods of work and its workers, and so it comes about that the new organisation is, in many respects, modelled on the parent Brigade, its object being "to increase pure and upright living among boys and to promote habits of help, obedience, discipline, self-respect, and all that tends towards true manliness." How do we try to do this in our "1st Company"? I shall endeavour to explain.

The boys come to us from workshops and offices (and alas! sometimes homes) where they are surrounded by sounds and sights tending to produce unhealthy and unclean thoughts, and we clearly recognise the fact that so far as we can overcome these evil influences by giving our boys food for pure and healthy thoughts, so far will we gain the desired end.

We take, then, our "raw recruit" and introduce him on some Thursday evening to the Company at "Parade Drill," and here he finds just what attracts him: a number of boys of his own age engaged in the many evolutions of marching drill and physical exercises—all acting together under command, all happy, and plainly showing him that they are stronger and more fit than himself, and he longs to join them. But first he must go through his weeks of recruit drill—and he is thus tested. Provided his enthusiasm remains with him during this time (it generally increases) he becomes at last a "private" and, in full accoutrement, looking decidedly smarter and brighter than before, he joins his comrades at drill, learning with them "obedience, discipline, and self-respect."

With moderate success we have now gained one point—we have given our youth one interesting and absorbing subject for thought; and only those who have used the method know its advantage. Of course this is not all; we must give our boy more opportunity still for growing in bodily strength, and this is supplied at the gymnasium. To this, once a week, the boys come to swing their dumbbells and use the "bars" and "horse" as only boys know how, and they are happy in their strength and think on ways and means of increasing it further—and we have gained another point.

But we must not stop here. Our motto says to us "Quit you like men—Be strong!" But there is more required than physical strength. On another evening the Company meets at the "Social Club." Here the officer has an opportunity of appearing in his true light—that of an elder brother to the boys, joining in quiet conversation with them on many matters, discussions on current topics and enjoyable games. And what can be found to better occupy the mind of a boy than a good book? Here he may have such for the asking from the "Company Library," a selection of really good and interesting books.

We desire to promote the habit of *help*, our "Object" says, the habit of lending a hand to all God's creatures whenever possible, and we bring this object specially to the fore-front in the "Ambulance Class." Here a good doctor friend devotes his energy and many valuable evenings to teaching our lads that most noble of arts, rendering aid to the injured. It is a subject which elder boys especially enter into heart and soul, and that it occupies their minds during many of their spare hours is very apparent; how far, however, the lessons lead to practical aid being rendered in cases of accident in workshop and in the street is not publicly known, for the London boy is modest when he has done a good deed—and may he ever remain so!

Besides those mentioned above, a great many other activities may be introduced in connection with such Companies: other classes and clubs, marches to places of interest, or games, &c., on Saturdays, "Sports days" and Summer Camps, but on these I must not dwell.

With the object expressed above, our Brigade is open to receive as members boys and officers of all denominations and churches: does this mean that we neglect altogether the spiritual education of the lads? No, a thousand times, no. When we have in our organisation (as we hope to have some day) many Companies, then in each one the members will naturally be taught the religious views of the officers of that Company. With us this teaching is purely Unitarian, and our Sunday morning class and monthly "Church Parades" are among the most important meetings of all.

Some may say that most of these meetings might be quite as successful without the introduction of the Brigade spirit at all, but we do not believe this to be the case. Having obtained a hold on the boys by means of the *esprit de corps* which is so evident in all good Brigade Companies, one finds the great secret of success. The officers become true comrades and brothers to the boys, entering into their lives and making them feel that they have true friends in the world, interested not only in their temporary happiness, but building the foundations for their future well-being. And by learning the habit of obedience to rules and trust in the makers of these rules, it is believed that the boys will appreciate more fully in future years of their lives the value of obedience to higher and mightier laws and a firm and manly trust in the highest law-giver of all, our all-loving Father.

I therefore conclude by earnestly advising any of the workers among "the boys in our great cities" who can do so to at least try for a season the method described above, for keeping in touch with the elder boys in our schools.

Each new Company joining the organisation gives fresh inspiration to those already members, and I shall be exceedingly glad to supply further information as to the practical working of the Brigade to all desirous of starting and conducting Companies.

The following practical details, extracted from the annual "Membership Card" of the 1st Company, may serve to demonstrate the methods of work adopted:—

TERMS OF ENROLMENT.

1. Boys wishing to enrol as recruits must satisfy the officers as to the following:—
   (*a*) They must be over twelve and under seventeen years old.
   (*b*) They must regularly attend a Sunday-school or other society sanctioned by the officers.
   (*c*) They must obtain the written consent of their parents or guardians.
2. Recruits become full members if, after six weeks' recruit drill, they are considered efficient by the officers.
3. No entrance fee is charged, but ½d. per week is paid by each member of the Company.
4. Members must provide themselves with their own caps, belts, and haversacks, costing in all 2s.

RULES.

Members must give prompt and cheerful obedience to their officers and non-commissioned officers.

Members must at all times endeavour to behave in a gentlemanly and honourable way.

Members must come on parade sharp to the hour, looking smart and clean.

The "Company Committee" shall consist of all officers and non-coms., and shall meet when required for general business. Complaints and requests from the members as to the management of the Company must be brought up at these meetings, and at no other time.

Promotions to the rank of lance-corporal shall be made by examination, such examination to be set and judged by the captain and other officers; all other promotions may or may not be made by examination as the officers decide.

Five marks shall be awarded to each lad at drill parades: one each for "Present," "Early," "Neatness," "Drill," and Subscription. One mark will be awarded for each attendance at Church parades or route marches. Bad behaviour at any meeting of the Company will render a lad liable to lose marks gained at the drill parades, &c.

JOHN C. BALLANTYNE.

47, Gorst-road, Wandsworth Common, S.W.

KHASI HILLS UNITARIAN UNION.

October, 1900.

THE seventh anniversary of the Jowai Unitarian Free School was celebrated on Sept. 14. The school-house was tastefully decorated with flowers, ferns, pictures, &c. The programme included a Royal salute by the boys with the school flag and the Union Jack. A selection of physical drill was gone through by the boys to the tune of the songs by the children. A party of the boys recited some poetical selections, and then the manager read the annual report of the school. Four children were sent up to the L. P. examination and three passed, one of whom got a scholarship of three rupees a month for two years. There were seventy-four children on the roll on Sept. 1, 1900, with three teachers. Beside the three R's, sewing and knitting, music by the tonic sol-fa method, drilling and manners were also taught in the school. Mrs. Rita distributed the prizes (books and clothes for poor children). A short address was then made by Mr. S. E. Rita, the local magistrate. The needlework of the girls was examined by Mrs. Rita, who expressed herself pleased with it. The school was inspected by the Director of Public Instruction and by the Sub-Inspector of Schools during the year. It is proposed to start a carpentry class as soon as funds are raised for purchasing tools, &c. This is the only regular day-

school maintained by the English Unitarian Mission in the Khasi Hills. The proceedings came to an end with the singing of the National Anthem, "God Save the Queen." Mrs. Rita, with her usual generosity, gave a beautiful prize and ten rupees for the children. There were several other kind friends who kindly contributed to the prize fund. Copies of "Every Other Sunday," kindly sent us by Mr. K. G. Wells, of Boston, U.S.A., were also distributed to all children, who were much pleased.

The school enters into the eighth year, with high hopes of being the means of spreading the Liberal Faith and Civilisation among the hill-people.

From Sept. 27 to Oct. 7, 1900, I was in Shillong and the neighbourhood on a visit to our mission there. The church at Laban, a suburb of Shillong, was in a very flourishing condition, and the Unitarians there were very enthusiastic and full of hope. The church was in charge of U Már Singh, assisted by Durgá Singh, Robin Roy, and U Singbor, formerly a veteran of the Demon worship system. I twice visited the village of Máwpat, where a little Unitarian colony was being formed by the Unitarians of Laitlyngkot for the purpose of cultivation, as the soil of the place is good. I also visited Laitlyngkot. Instead of going to preach to these people, I myself received a lesson from their steadfastness, hopefulness and simplicity, and their implicit faith in God. The one thing needful is a devoted missionary to lead and instruct these people. An English or American missionary devoting himself to uplift these people will find himself amply rewarded in the end.

During my stay in Shillong I was invited to preach at the Máwkhar Brahmo Somaj, which I gladly did. I was also asked to speak twice at the meetings of the Khasi Young Men's Association, a new organisation, started less than a year ago.

In my first lecture I spoke on the endurance of Faith and Hope and the need of the young society to have these. Members may dwindle down to a few supporters, but faith and hope will endure, and the society will ultimately flourish again. One of the illustrations I cited was the recent incident in the Boer War: General Buller had faith in his ability to relieve Ladysmith, and had hope to drive away the besieging Boers. Although three or four times he was driven back across the River Tugelá and lost many guns and men, his faith and hope were never driven away or captured, and in the end these triumphed and the besieged town relieved.

Its objects are the promotion of social and moral progress, and the promotion of the knowledge of the one True God. Is not this the outcome of the preaching of the Liberal Religion by the Unitarians and Brahmos? At the back of this young society is Babu Jeebon Roy, retired magistrate, who is the most enlightened Khasi, and has done a great deal of public good. He has now a press in Shillong, in which he employs women also as compositors and distributors. He has written many educational books which we are using. He is very desirous of spreading the knowledge of the one True God, but objects to the name Unitarian or Brahmo.

HAJOM KISSOR SINGH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

CHRISTMAS APPEALS.

Manchester Domestic Mission, Willert-street.—The Rev. J. W. Bishop writes:—This year, I regret to say, the word urgent must be added to that of appeal, for already there is considerable poverty in our district in consequence of sickness and shortness of work and the higher prices of food and coals. To cope with this it will be necessary that the amount received for the poor's purse be largely augmented. With regard to our Christmas appeal, I am in full hope that friends will be as generous as in previous years. We have been enabled to give Christmas cheer to a number of very poor people, and also to provide an evening of real enjoyment for upwards of 300 children and 150 adults. Beyond this it has been our practice to present each scholar with a useful garment. If those in happier circumstances could realise the conditions under which our people live they would recognise what a boon all this is to them year by year. Friends will greatly help by sending money, left-off clothing, children's garments or toys, which will be gratefully received by the Rev. J. W. Bishop, Mission House, Willert-street, Collyhurst, Manchester.

Mansford-street Church and Mission.—The Rev. W. G. Cadman thanks the friends who have helped in former years, and again appeals for liberal help towards (1) the Christmas fund which ensures Christmas dinners in many poor homes, the various Christmas parties and entertainments at the Mission, and provides a useful present (generally clothing or a book) for each of 300 Sunday scholars; (2) the poor's purse, which is at present worse than empty. This fund is used chiefly in assisting in several small pensions, and in helping the sick and aged. Parcels of clothing of every description, new and worn, will be thankfully received. All communications should be addressed to the Rev. W. G. Cadman, The Parsonage, Mansford-street, Bethnal Green, E.

Blackpool: Banks street.—On Wednesday week a most successful tea-meeting and entertainment were held in the new schoolroom, both largely attended. The chief part of the entertainment was a dramatic sketch, which proved most interesting and amusing. The congregation is showing great activity in every department. The new buildings are nearly completed, the painting and decoration of the church, and the repairing of the organ, are proceeding rapidly, and the various institutions connected with the church are working satisfactorily. The Sunday-school has improved since the new schoolroom was opened; the newly-formed Band of Hope is growing, and the Literary and Debating Society is also making progress.

Bolton: Bank-street.—A beautiful memorial window, the gift of Mr. John Lawson, in memory of his parents, was dedicated at the services on Sunday, Nov. 25. In the morning the devotional service was conducted by the assistant minister, the Rev. E. S. Hicks, B.A., and the sermon, on "Hope, the Anchor of the Soul," preached by the senior minister, the Rev. C. J. Street, M.A., LL.B. At the evening service Mr. Street lectured on "Longfellow," to a large congregation, this being the first of a course of lectures on "Great Men of the Century." The memorial window (the work of Messrs. Heaton, Butler, and Bayne, London) is symbolic of "Hope," and is the centre of three; it is anticipated that some day "Faith" and "Charity," similarly represented, will make the group complete.

Colne. — The Sunday-school sermons were preached on Sunday week by the Rev. Principal Gordon, of Manchester, the afternoon subject being "Cease to do Evil: Learn to do Well," and that in the evening "Under Authority." There were large congregations, and the amount raised was above the average.

Dover.—On Tuesday evening a tea and public meeting were held in the church. The Rev. S. Burrows presided, and spoke on "What we have Done and what we can Do," urging the friends to be even more zealous and earnest than in the past. The Rev. T. Shakespeare gave an interesting account of his work amongst some religious inquirers at Deal. Mr. E. Chitty spoke on the need for some religious service on receiving new members. Mr. Dorrington Boyle urged the use of pictures in our churches, and Mr. W. Dawes gave a pleasant account of his visit, as a delegate, to the Provincial Assembly at Horsham. The proceedings were varied by music and songs, and the attendance was very good.

Liverpool: Hope-street Church.—A pleasant function took place in the Church Hall on the afternoon of Nov. 25, being the last Sunday of the Rev. A. Cobden Smith's period of work in Liverpool, where he has for eighteen months' been acting as assistant to the Rev. R. A. Armstrong. Mr. Smith addressed the assembled Sunday scholars, urging them to work for the prosperity of the school, so that by their efforts it may advance in usefulness. Then Miss M. Haydon, for the elder girls, and Mr. R. Woodhead, for the elder boys, briefly expressed their appreciation of Mr. Smith's work amongst them, his ready help to all the societies, and his interest in the welfare of each individual member. They deeply regretted his departure. The Rev. R. A. Armstrong then presented Mr. Smith with a handsome study chair, from the scholars (especially the class of elder boys), the teachers, and a few other friends. Mr. Armstrong testified to Mr. Smith's good work, and wished him God speed in his new sphere.

London: Bermondsey.—After cleaning and redecoration the Bermondsey Church was reopened last Sunday evening. There was a very marked increase in the usual congregation, nearly 200 being present, the largest for some years, with the exception of the occasion of the Rev. Stopford A. Brooke's visit. The interior of the church has been greatly improved in appearance, the walls being coloured in green and white, and the fine ceiling picked out in cream. What with the new incandescent lighting, the red matting, and ferns and flowers, the whole effect was very cheerful and pleasing. Mr. E. Howard, who has charge of the work, gave an address from the words, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was a good thing, Mr. Howard contended, for an individual or a church to disencumber itself of painful and unfortunate memories. The race of life, and especially spiritual strivings, taxed our powers to the utmost and recollections of some unfortunate part, while sometimes useful for present guidance, were often a great impediment in pressing towards the mark of our high calling. In this sense and for this purpose forgetting the things that are behind was a wise and necessary policy. An orchestral quartette, under the leadership of Miss Maud E. Aldis, greatly added to the attractiveness of the musical part of the service. A new feature was introduced on Sunday evening, and is to be continued every Sunday, in a sacred concert, held at the close of the service. On Monday evening the first of the popular entertainments was given, when about 200 people were present. Next Monday, Mr. Cressy S. Edmondson, who knows South Africa as few men do, will lecture on "Life in Rhodesia," illustrated by nearly 100 limelight views.

Middlesbrough.—On Nov. 18 Sunday-school anniversary services were held, the preacher being the Rev. E. Ceredig Jones, M.A., of Bradford, who gave two eloquent addresses. The "Anniversary Service" by Miss Maud Turner was used, and was much enjoyed by scholars and congregation. The congregation in the evening was very good. On the following Wednesday the annual tea and entertainment took place, and proved to be the most successful gathering that there has been for many years. The programme included glees, by the church choir, and action songs, &c. A play, entitled *Prince Bulbo*, adapted from Thackeray's "Rose and the Ring," performed by some of the elder scholars, was much enjoyed. The programme closed with a "humorous sketch" by two members of the choir.

Monton.—The meeting on Saturday, Nov. 17, to welcome the Rev. Ambrose Bennett, M.A., as minister of Monton Church, briefly reported in our last issue, was very largely attended. After tea the chair was taken by Mr. G. H. Leigh, who was supported by the Revs. A. Bennett, S. A. Steinthal, and J. R. Bailey (of the Eccles Congregational Church); Messrs. John Dendy and W. E. Nansen (secretary). Among others present were the Revs. E. P. Barrow, P. Prime, G. Knight, W. E. George, Wilfred Harris, and W. R. Shanks, the Mayor of Eccles, Messrs. J. H. Brooks, Percy Leigh, H. S. Golland, and Councillor Clarke. Letters of regret for absence were received from the Rev. H. E. Dowson and other ministers in the Province, and from several Nonconformist ministers of other connections, several of whom bore testimony to the high esteem in which the Rev. P. M. Higginson was held by ministers and members of neighbouring churches. The Chairman offered a warm welcome to Mr. Bennett, and expressed their pleasure in having in Mr. Bailey so worthy a representative of the ministers of neighbouring churches present with them. Whatever differences of doctrine or method

might separate them they were actuated by one common principle and desire to do what was possible in the direction of Christian work. He referred to the Bi-centenary of Monton Church, and the principle of freedom, so honourably maintained by Manchester College, at Oxford, on which their religious faith was founded. He recalled the long ministry of the Rev. R. Smethurst in the first half of the century, that of the Rev. T. E. Poynting, from whom many of them had learnt so much, in whose time the present church was built, and of his successor, the Rev. J. Harwood. Mr. Higginson for fifteen years had devoted himself entirely to the interests of the church and school, and it was a great sorrow to many of them to feel that his health no longer permitted him to continue. They all trusted that his journey to Egypt and Palestine might be the means of renewing his health, and that they might have many opportunities of seeing him amongst them again. Those ministers he had referred to had all been faithful men, and each in his own day had done what he could to build up the spiritual life of their church, and to lead up to what might be termed their present prosperous condition. The future of the ministry was entrusted to Mr. Bennett, and he was convinced it could be in no better hands. Mr. Bennett would maintain absolutely the traditions of their church. In him they would find a strong and devoted leader in every branch of their activity and interests. The church and school were absolutely one. He had been closely connected with both, and he was more than convinced that they could not be separated. He hoped there would be the same unity of spirit in the future in relation to the church and school life. Mr. John Dendy also welcomed Mr. Bennett, on behalf of the congregation. It was a momentous occasion, fraught with such great possibilities for both minister and people, and much must depend upon the tone and temper they assumed towards one another. There must be wide tolerance, for inevitably they would find points of opinion upon which they were not all agreed. There must be a generous charity on both sides, for which of them had not faults, and perhaps above all they must pray for the absence of that spirit of carping criticism and fault-finding which were the deadliest foes of all human relationships. Those were large demands to make, but if they were to succeed they would have to comply with them. Their thoughts turned to the church, not the beautiful edifice but the spiritual church, made by souls and not by hands, of which they were only temporary members. It had been for more than 200 years a centre of Christian work. They had a noble past, but vain would be their glory in it if it did not inspire them to a noble future. There had come down to them a noble inheritance, the right of not merely those who, like himself, had known no other spiritual home, but equally the right of all. It was an inheritance which brought with it responsibilities and duties which they might not shirk. They welcomed Mr. Bennett to a share of their sacred privileges and also to a share in their responsibilities. The chairman had rightly said that there was no division between church and school, and they were united in their welcome the better to emphasise their union in the bond of Christian brotherhood. Mr. Bennett's chief hope was in the young, and he could offer no better wish for the future than that he might be as successful and as good a teacher to the young of that church as Mr. Poynting had been to some of those present. They were looking to Mr. Bennett as guide and helper, but not merely in doctrinal instruction. Love was ever more than a creed. It would be by his example, sympathy, and steady incitement and encouragement that they might hope to obtain some day the vision of God, the peace that passeth understanding. They were justified in looking forward to the future with a glad confidence and bright hope. Reference had been made to the fact that they were on terms of brotherly goodwill and kindly regard with all their neighbours and churches. It was one of the most hopeful signs that never had there been such a time of friendly and neighbourly goodwill in the churches around them. They rejoiced in it, and let them not forget that it was to the personality and work of their late minister they owed that position. He concluded with earnest words of sympathy and welcome to Mr. Bennett, and the prayer that the blessing of God might rest upon their union. The Rev. S. A. Steinthal, on behalf of the ministers of the Manchester District, joined heartily in the welcome, and was followed by the Rev. J. R. Bailey, who, in a very cordial speech, said that though he had no mandate from his brother ministers of that district, he knew that he could speak for them in joining as he did in that welcome. The brothers of the ministers' fraternal, of which he had the honour to be first president, and their late minister, Mr. Higginson, the second, would give Mr. Bennett the heartiest welcome to Eccles and the circle to which they belonged. Of that circle Mr. Cremer, Vicar of Eccles, was an esteemed member. Mr. Bailey, after humorous references to his own association with Unitarians, spoke of the debt the Evangelical churches owed to Unitarians in bringing out the truth of the humanity of Christ, and modifying views of the atonement and of the right interpretation of the Bible. He concluded by offering to Mr. Bennett a hearty welcome and Godspeed. The Rev. A. Bennett, in responding, said that he felt very deeply the warmth of their welcome and the responsibilities on which he was entering. The central aim before him in his ministry was best expressed in the words of the Archbishop of Canterbury when he accepted the Primacy—namely, to make it easier for Christians to become better Christians, to make it easier for those who were not Christians to become Christians. The aims of the Primate were the aims of the minister of Monton Church. He thanked Mr. Steinthal and Mr. Bailey for the heartiness of their welcomes. Mr. Bailey and he were acting in different regiments, but they were soldiers of one army marching in one direction, and they owed allegiance to one common Lord. He gave them a word of warning. They must not expect too much in the early days. Like a plant taken from its soil they must find that after his six years in Chesterfield some of the good Chesterfield earth would be found clinging to his roots. They would think none the worse of him on that account. He knew well enough that he would find the Monton earth as warm and kindly and conducive to growth as the place he had left. He did not doubt that one in sympathy and one in aim they might produce fruits which would be worthy to present before their Father. A short musical programme having been rendered by the choir, the hymn "Through the night of doubt and sorrow" brought the proceedings to a close.

Nottingham: Christ Church.—Last Sunday the Rev. W. Lindsay made reference to the late Sir Arthur Sullivan, and recalled the fact that years ago he had given permission for a performance of *Pinafore*, in aid of the school funds.

Reading.—The annual sale of work was held on 21st inst. There was a large attendance, and the sales were very satisfactory.

South Shields.—The special effort which the congregation are making for the placing of a resident minister here has been well responded to, and, thanks to the kind assistance of friends at Newcastle-on-Tyne and elsewhere, about £75 per annum has been promised towards the £100 required. It is hoped that by the end of the year the full amount will have been covered, and the committee are making arrangements for Mr. Paxton to commence his duties with the New Year. The church membership is being gradually increased, and the attendances are better than they have been for some years past. During the week lantern lectures and classes for the children are held, and everything points to the New Year commencing a new life in the history of the church.

GOD never would have called me to enter into a higher life if He had placed me in circumstances where it was impossible. —*Phillips Brooks.*

LONDON UNITARIAN BAZAAR.

A SALE OF WORK will be held in the Schoolroom, EFFRA-ROAD, BRIXTON, on WEDNESDAY, December 5th, from 4 to 10, and will be Opened by Mrs. BLAKE ODGERS.

Admission free.

BROOKFIELD CHURCH SUNDAY SCHOOL, GORTON.

The attention of our Friends is respectfully called to the BAZAAR we intend holding on the 6th, 7th, 8th, and 9th Feb., 1901, and we cordially invite their assistance and support.

Contributions, either in Money or Goods, will be thankfully received and acknowledged by the undersigned,

G. DANIELS, 13, Wellington-terrace, Reddish (Hon. Treas.);
C. BROADHURST, 213, Hyde-road, Gorton, and
F. HARTLEY, 21, Hall-street, Gorton (Hon. Secs.).

DEATHS.

RAWDON—On the 22nd Nov., at Underbank, Elstree, Herts, suddenly, Henry Greenwood Rawdon, M.D., formerly of Liverpool.

OUR CALENDAR.

SUNDAY, December 2.

☞ **It is requested that notice of any alteration in the alendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Brigade Service, "A Brave Man—John Bidle," Rev. FREDERIC ALLEN, and 7 P.M., Rev. F. W. STANLEY, "A Great City's Needs.—V. 'Religion.'" Monday, Dec. 3rd, at 7.30 P.M., Bands of Hope and Mercy Concert.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. Rev. F. W. STANLEY, and 7 P.M., Rev. FREDERIC ALLEN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "St. Paul's Autobiography," and 7 P.M., "Christ in Hades." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. GWILYM EVANS, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. G. TARRANT, B.A., "Which God?"

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. T. E. M. EDWARDS.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. S. BURROWS.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. R. C. DENDY.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. STEPHENS.
LIVERPOOL, Hope-street Church, 11 A.M., Mr. MORTON BARNES, B.A., and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Young People's Service, Rev. W. J. JUPP, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A., Lecture on "George Eliot."
LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.
RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. JAMES TAYLOR.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6.30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. C. T. DODD, and 6.30 P.M., Mr. E. H. PERRIS.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 2nd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Modern Revision of Christ's Code—Regarding the Provision for Material Needs."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 2nd, at 11.15, HERBERT BURROWS, "Anglo-Saxons and Others."

POSTAL MISSION RELIGIOUS CONFERENCE NEXT SUNDAY AFTERNOON at COLLEGE CHAPEL, STEPNEY-GREEN, at Five o'clock. Subject, "Dr. Martineau's Philosophy of Religion." Opened by LUCKING TAVENER. Tea at Six o'clock. All welcome.

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

THE EASTERN UNION OF UNITARIAN & FREE CHRISTIAN CHURCHES.—The PULPIT at King's Lynn is VACANT. Communications may be addressed to the Rev. ALFRED HALL, Martineau House, Magdalen-street, Norwich (Hon. Sec.).

ASSOCIATION SUNDAY.

NOVEMBER 18, 1900.

The Treasurer (Mr. Oswald Nettlefold), on behalf of the COMMITTEE of the BRITISH and FOREIGN UNITARIAN ASSOCIATION, acknowledges with thanks the following Collections received up to Nov. 29 :—

FIRST LIST.	£	s.	d.
Ainsworth	5	0	0
Allt-y-placa	1	14	6
Ballycarry	0	18	0
Billingshurst	0	16	6
Birkenhead	5	0	6
Birmingham: Church of the Messiah (May)	17	10	6
Small Heath	1	17	7
Blackpool: Dickson-road	1	14	0
Bolton: Bank-street (Jan.)	12	18	6
Bournemouth	2	10	9
Bridgwater	1	12	7
Bridport	2	9	5
Brighton	2	13	10
Buxton	0	17	6
Byker	0	4	6
Capel-y-Bryn	1	8	0
Capel-y-Fadfa	1	5	0
Capel-y-groes	1	0	0
Cape Town (July)	4	11	0
Cardiff	1	13	0
Carlisle	1	7	6
Carmarthen	0	15	0
Chatham	1	9	1
Chester	4	2	9
Chichester	0	12	0
Choppington	0	9	0
Chowbent	8	18	0
Ciliau Aeron	0	19	3
Cirencester	1	0	0
Colne	1	3	2
Cradley	1	10	9
Crewkerne	1	14	0
Cribyn	0	15	6
Cuddeford, Mr. Robert, of Exeter	1	1	0
Cwmbach	0	14	0
Devonport	1	9	0
Dromore	3	0	0
Eastbourne	1	1	0
Evesham	2	5	9
Exeter (March)	1	11	7
Frenchay	0	9	6
Gateshead	1	2	6
Gellionen and Trebanos	1	6	0
Glasgow: St. Vincent-street	1	1	0
Great Hucklow	1	6	8
Hastings	2	11	0
Heaton Moor	0	15	5
Horwich	0	12	6
Hull (March)	3	3	0
King's Lynn	1	10	0
Knutsford	2	10	3
Lampeter (April)	0	15	0
Lancaster	2	6	0
Leicester: Great Meeting	19	5	0
Free Christian Church	1	18	2
Llandyssul	1	4	0
Llwynrhydowen	1	0	0
London: Croydon	3	0	6
Hackney	3	13	6
Islington	7	9	11
Kentish Town	3	16	9
Limehouse (July)	0	10	0
Plumstead	1	0	0
Stoke Newington Green	4	11	6
Stratford (July)	1	1	0
Walthamstow	0	5	0
Welsh Services	0	10	0
Wood Green	3	8	0
Manchester: Chorlton-cum-Hardy	1	17	6
Longsight (Jan.)	1	11	0
Sale (Feb.)	2	18	2
Moretonhampstead	0	13	0
Newark-on-Trent	0	15	0
Newbury	1	1	0
Newcastle-under-Lyme	0	10	0
Norwich	3	0	0
Nottage	0	12	9
Pantdefaid	1	5	0
Park Lane, near Wigan	1	15	8
Pepperhill	1	0	0
Pontypridd	0	12	4
Poole	0	16	0
Reading	1	1	0
Rhydygwin	1	5	0
Ringwood	1	5	1
Rivington	3	0	0
Shrewsbury	3	0	0
Sidmouth	2	2	4
Southampton (April)	1	0	0
Southend	1	0	0
South Shields	0	10	6
Stourbridge	2	8	0
Sunderland	0	8	10
Sychbant	0	12	0
Trowbridge (April)	1	6	0
Whitchurch	0	11	3
Wick, near Bridgend	0	10	0
	£214	3	7

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3050. NEW SERIES, No. 154.] LONDON, SATURDAY, DECEMBER 8, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE new Parliament, the fifteenth of the Queen's reign, was opened on Monday, and Mr. Gully was elected for the third time Speaker of the House of Commons. The immediate business of the House is to vote additional war supplies, all the other business remaining to be dealt with in the new year; but occasion will doubtless be found to throw some light on the present position of the miserable conflict in South Africa, and the painful rumours which have been circulated as to the recent conduct of the war.

ALL things considered, it is a matter for congratulation that the London School Board has retained a Progressive majority, though a smaller one than before. The result of the voting gives 28 Progressives, 25 Moderates, and two Roman Catholics on the new Board. This will enable the Progressives, if they diligently attend to their duties, to control the committees and the Board; and, as several of the Moderates are really "moderate," there is no serious risk of any attempt being made to re-open the religious question. There was very great apathy at the election, and only a small number of people took the trouble to go to the poll. Unfortunately, this led to the defeat of three excellent members of the late Board—Miss McKee, Mr. Shepheard, and Mr. Warmington. We are glad that such steadfast friends of education and religious freedom as Miss Eve, Miss Homan, Mrs. Maitland, Miss Morton, Mr. Bruce, Mr. Macdonald, Lord Morpeth, Mr. Mundella, Mr. Sinclair, Mr. Stanley, and Mr. Wallas were elected. We may look forward to three years of quiet steady educational work.

MR. STOPFORD BROOKE has been obliged by prudence, which all his friends will warmly approve, to abandon his lectures at University College for the present year. Though continuing to make good progress, and capable of facing the risk of lecturing on Thursday, Mr. Brooke's doctor and the lectureship committee were of one mind in counselling postponement, and he has therefore determined to rest until after Christmas, and promises the eight remaining lectures early in the new year, beginning probably the third week in January. When the exact date is fixed it will be duly announced.

THE Committee of the Yorkshire Unitarian Union are organising a Forward Movement to cover the whole of their great district. Their special aims are to draw more closely together the bonds of inter-congregational fellowship, to establish more firmly and endow with new power and life the existing churches, and to discover and use a simpler and more winsome way of setting forth the religious value of our common faith. They will begin the new century with a great united service of self-consecration, to be held in Mill-hill Chapel. It will be followed by a lunch and then by a Conference, to which definite proposals, now being prepared by a sub-committee, will be submitted. These will probably include the appointment of a minister-at-large for the Yorkshire district; the adoption of a church record in common; the provision of new opportunities for intercourse between distant congregations; and a simultaneous mission, for the sanctifying and strengthening of the churches, in the early part of March, 1901.

WE reported a fortnight ago the hearty welcome given to the Rev. S. Fletcher Williams at Bankipore. On Oct. 26 he delivered his lecture on "Science and God" in the Government College hall to an audience of over 300, Mr. Havilland Le Mesurier, District Magistrate, in the chair. On Oct. 27 he gave his lecture on "Thomas Carlyle" in the same college hall. The hall was crowded with an audience of more than 400, which represented all the cultured classes of the community, both European and native. Mr. G. W. Place, District Judge, presided. A hearty vote of thanks was given to the lecturer on the motion of Babu Purendu Narayan Singh, M.A., Government Pleader. On Oct. 28 Mr. Williams visited the Bidhan Ashram (Student's Boarding House) of the New Dispensation Church, and addressed a few words to the Theological Class, and other students who were present. On Oct. 29 he conducted divine service, and preached a sermon on "The Unknown and the Known God" to a good congregation in the Ram Mohun Roy Seminary. On Oct. 30 he visited the Brahmo Girls' School, the Ram Mohun Roy School, the Boarding House connected with it, and the Sadhan Asram, an institution under the Sadharan Brahmo Samaj, Calcutta. The men and women who have joined it as its workers have left their secular employments in order to devote themselves entirely to the propagation of theism. In the evening of the same day a social gathering was held at the Bungalow of Babu Brahma Deonarayan, the grounds of which were illuminated for the occasion. There were present Brahmos, Hindus, and Mahommedans. Several interesting questions in theology were discussed. On Oct. 31 Mr. Williams delivered a lecture on "The Origin, Nature, and Destiny of Man" in the Behar National College hall. Mr. R. L. Hare, Commissioner of the Division, presided over a crowded audience of 350. These engagements completed the tour, and Mr. Williams returned to Calcutta.

THE Sunday School Association has once more issued a valuable catalogue of books suitable for young people, and for libraries and prizes. The books are grouped according to price, and distinguished as suitable for children under and over twelve years of age. At the same time the new volume of *The Helper* is announced, edited this year by the Rev. W. G. Tarrant, and offering a rich store, of which we shall shortly have an opportunity of saying more. *Young Days*, edited by the Rev. J. J. Wright, also promises excellently for the new year.

THERE seems no limit to Dr. Robertson Nicoll's successful energy. His newest undertaking *The British Monthly* is in the same form as the *Bookman*, but is much more profusely illustrated. It is to be "An Illustrated Record of Religious Life and Work." With the first (December) number, there is a special illustrated supplement with descriptive articles by Dr. Parker, the Rev. Hugh Black, and the Editor, on "The Union of the Scottish Churches." One of the chief articles in the body of the magazine tells of Dr. Alexander McLaren and his Union Chapel at Manchester, opening with a fine portrait of the old man. Near the end poor Mary E. Wilkins has a short story, "An Old Arithmetician," sadly mixed up with somebody's "Blood Mixture," somebody else's cure for "All Fat People," a Novel Prize Competition, and other delectable things. Of course it pays, but it sets one's teeth on edge.

SHORT NOTICES.

Jesus of Nazareth: Lessons of his Life, Death, and Resurrection learnt at Ober-Ammergau, by Charles Hargrove, M.A., consists of four sermons preached in Mill-hill Chapel, Leeds, after witnessing the Passion Play in August. "The Immortal Christ," "The Man Christ," "The Suffering Christ," and "The Rising Christ," are the subjects of the four sermons, in which the impressiveness of the representation and the lessons of the play are well brought out. The first lesson Mr. Hargrove brings back from Ober-Ammergau, seeing there men of every creed, gathered from a divided Christendom, all deeply impressed by the one spectacle, is that Christ lives and reigns and conquers, "the great moral force in the world." The next strong impression was that while witnessing the play, they were all Unitarians, so clearly human was the Christ; and Mr. Hargrove adds in a note:—

"If I saw it often I should cease to believe in the Divinity of Christ," said a clergyman to a friend of mine, as he came out of the theatre. Yes, if Christians came to realise the story of Jesus of Nazareth, how he lived and preached and died, they would surely cease to believe him God, perhaps would begin to accept his Gospel of the Kingdom.

"The Suffering Christ" tells the same story, showing the attractiveness of the Cross as the way of eternal life. The resurrection scene Mr. Hargrove found in harsh contrast with the rest of the story, even as the narratives in the Gospels are, if taken literaliy. The lesson is that the visions of the Risen Christ must be interpreted spiritually:—

It is not from the ordinary to the marvellous, from sad scenes of every day to scenes of wonder which never were beheld of men before or since, that the transition is made. It is from the seen to the unseen, from the world of sense to the world of spirit, from the scenes in which Caiaphas, and Pilate and Judas, and Jesus, and John, and the mob, all alike, holy and profane, take their part, to scenes in which no part is possible except to believers. For after the resurrection Jesus is seen of none but his own disciples, this by itself a fact which shows that he was not seen in the body; it was soul, not sight, which discerned him, he was seen only of those who believed.

And so he still is seen of us, and leads those who enter into his spirit and feel its power to his God and our God, our Father in heaven. The little book is in the same dainty form as Mr. Stopford Brooke's lectures on "Religion in Literature and Life." (Philip Green, 5, Essex-street, W.C. 1s. net.)

IN addition to his "History of Upper Chapel," Sheffield, the Rev. J. E. Manning has published two most interesting historical pamphlets, (i.) *The Wise Virgin: being an account of the Book of this name written by the Rev. James Fisher, vicar of Sheffield,* with a portrait from the edition of 1664, giving an account of the vicar's niece, Martha Hatfeild, a child of twelve, who for the greater part of 1652, lay in a helpless state, suffering from some form of hysteria, and under the influence of convulsive fits poured out pious utterances, which were taken down as divinely inspired. It is a very curious memorial of a bygone age. (ii.) *A Good Puritan Woman: Pages from the Diary of Mrs. Timothy Jollie, of Sheffield,* the brave wife of the first minister of Upper Chapel, and daughter of the above-named Rev. James Fisher. This is a still more interesting narrative, from the days of the persecution of Nonconformists, telling of how Mrs. Jollie went to her husband, imprisoned in York Castle, and much else, written in quaint letters to her children, with abundant good advice. Thus she says to her daughter:—

Be not hasty to believe all thou hears without very good ground for it.

Meddle not needlessly with other people's matters. Take heed of being a busybody.

Take heed of telling stories of others. The Lord hath let me see a great evil in this.

Try them thou conversest with before thou trust them.

If thou live to be capable to give advice, be sure thou weigh the matter well, and hear all circumstances before thou give thy thoughts.

Mrs. Jollie died Jan. 17, 1708-9, and was buried in the Upper Chapel-yard. (Sheffield. The *Independent Press.* 6d. each. These two pamphlets as well as the "History of Upper Chapel" are now to be had at Essex Hall).

The Speaker's Chair: Its origin, the procedures historically associated with it, and biographical sketches of its most notable occupants, by Edward Lummis, is a picturesque and most interesting essay, tracing the development of that great Parliamentary personage, Mr. Speaker, from his first appearance in Edward III.'s reign, to the advent of the present Speaker, whose portrait furnishes a dignified frontispiece to the volume. At the end is a list of the Speakers with dates and other particulars. Mr. Lummis is well known to our readers, most recently by his admirable articles on the Church of England. He is now on the list of Oxford University Extension lecturers, and if should one doubt his gifts as an eloquent and capable historical lecturer, let them procure this little book. (Fisher Unwin. 2s. 6d.).

The People of China: Their Country, History, Life, Ideas, and Relations with the Foreigner, by J. W. Robertson-Scott, is a work of careful compilation, which compresses into small space a great amount of information. The author has not himself been in China, but he uses with great success the writings of those who have such first hand knowledge, and if he does not escape all errors, he has produced an interesting and serviceable book. There is a capital large-size map of China. (Methuen and Company. 3s. 6d.)

The Life of a Century, edited by Edwin Hodder, is to be completed in twelve sixpenny parts. It is profusely illustrated, and the first two parts are enough to show that it will present a vivid and interesting picture of English history during the century. It opens with a picture of the social state of England in 1801. A subsequent chapter deals with religious progress. (George Newnes, Ltd.)

Studies of the Soul, by J. Brierley, B.A. (second edition), is a collection of "J. B.'s" thoughtful and always welcome contributions to the *Christian World,* published two years ago, and noticed at the time in these columns. There are thirty-seven prose studies, and at the end some verses, "Christmas Voices: 1894," of which the following is the conclusion:—

Say'st thou that Christ's in tomb,
And that He from its gloom
Broke forth is only fond disciples' dream?
Not so, for myriad lives
In whom His spirit strives
Proclaim His risen, deathless power in them.
Ring, then, the Christmas bells!
'Tis only husks and shells
Of man's best life that crushed and broken lie;
The Essence still is here,
And all that love holds dear,
While "God with us" unites the earth and sky.

It has been interesting to notice that "J. B.'s" *Christian World* articles are frequently reprinted by our Indian contemporaries, and we are by no means surprised that a second edition of his book is called for. (James Clarke and Co. 3s. 6d.)

This year's volume of the *Sunday Magazine* is enriched by a series of seven papers by Dr. John Watson on "Children of the Resurrection," and twelve literary studies by the Bishop of Ripon, entitled "The Religious Element in the Poets," including Shakespeare, Milton, Coleridge, Spenser, Marlowe, Browning, and Tennyson. (Isbister and Co. 7s. 6d.)

Good Words is interesting as ever, and has some charming full-page illustrations. The story running through the year is "The Half-Hearted," by John Buchanan. (Isbister and Co. 7s. 6d.)

The *Rosebud Annual* furnishes again its carnival of amusing pussy-cats and other animals, while dolls, goblins, and little fairies play their part among the children. But the volume is not exclusively comic. There are some songs and puzzles, and other things. (James Clarke and Co. 4s.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Clue: A Guide through Greek to Hebrew Scripture. By Edwin A. Abbott. 7s. 6d. (A. and C. Black).

Christian Conference Essays. Edited by A. G. B. Atkinson, M.A. 5s. (A. and C. Black.)

The Great Famine and Its Causes. By Vaughan Nash. 6s. (Longmans, Green and Co.)

Nella: The Heart of the Army. By Philip Verills Mighels. 6s. (John Macqueen.)

The Fox-Woman. By John Luther Long. 6s. (John Macqueen.)

All Change: Jottings at the Junction of the Nineteenth and Twentieth Centuries. By W. Woollam, M.A., L.L.M.Cam. (Elliot Stock.)

Ethical Democracy. Essays in Social Dynamics. Edited by Stanton Coit. 6s. (Grant Richards.)

Knowledge, Belief and Certitude: An Inquiry with Conclusions. By F. Storrs Turner, B.A. 7s. 6d. (Swan, Sonnenschein and Co.)

Contemporary, Scribner's, Expositor.

THE SETH IBBETSON FUND.—The Rev. E. Ceredig Jones, 43, Blenheim-road, Bradford, gratefully acknowledges the following additional donations to the above Fund:—Miss Lydia S. Leigh, £5; Miss J. Durning Smith, £5; Miss A. Garrett, £5 5s.; H., £2. £24 14s. is still required to make up the weekly allowance of ten shillings for five years.

RELIGION IN ENGLAND DURING THE CENTURY.

IX.

METHODISM.

THE history of Methodism in the nineteenth century, when the twentieth century shall have advanced far enough to make such a history possible, will be an interesting and instructive story. It will tell of many difficulties overcome, of many disturbances quelled, of much continuous and successful work, in the course of which has been evolved a great ecclesiastical system as complete in its details as it is manifestly durable. The question pressing upon the minds of many earnest Methodists, and of hundreds who, not being Methodists, have many Methodistic affinities and the heartiest goodwill to the Methodist Churches, is this: Will the history be an encouraging and gladsome narrative like that earlier one which tells of the education of the brothers Wesley; of their attempts at reformation at Oxford; of John Wesley's "conversion," and of the various influences that affected his spiritual growth; of the wonderful results of the preaching of Whitefield and the Wesleys; of the saintly life of the "nominated successor" of Wesley, Fletcher of Madeley, who died long before his leader; of the sending forth of lay-preachers, of the formation of Methodist Societies, and the beginnings of the Class Meeting; of John Wesley's determination to be loyal to the Church and not to form "a sect;" of the great care that he took, meanwhile, to watch over the growth of that plant of his, which was fast becoming a great sectarian tree, nearly related to, but quite distinct from the venerable trunk upon which its seed grew?

When John Wesley died in 1791 the more important institutions of Methodism had been already founded. Societies existed up and down the country; annual conferences were already held; the doctrines of Methodism were already determined; Wesley's practical good-sense (and his domineering tendencies one may add, for the breach with the Moravians was partly a question of personal precedence) had set him free from Moravian mysticism; the question of Predestination *versus* Free Will had caused much trouble and controversy in past days; but Wesley's Arminianism brightly expounded as it was by Fletcher, and put into popular verse by Charles Wesley had conquered. Foreign missions were already successfully established. And by the beginning of this century there must have been already a total of more than 100,000 members of Methodist Societies.

Separate from the Church.

It very soon appeared after Wesley's death that the "people called Methodists" did not really belong to the Church of England, and that the pretence would have to be given up. Wesley as long as he could, and as widely as he could, had prevailed on the members to attend the church for the sacraments, and for the ordinary services if the minister was godly and preached sound doctrine. But practically this was to be a matter of personal taste and personal judgment. And those who met together in Methodist Societies, who sang the enthusiastic Methodist hymns together, and related their spiritual experiences to each other, and worked together for the conversion of sinners, were bound together by a bond much closer than that which connected them with the parish church; where it was very possible they might hear on any Sunday, when they happened to attend, a sermon pointing at them as schismatics, or satirising them as the victims of self-conceit. Wesley, himself, had found it necessary to take upon him the functions of a Bishop, to ordain men not only to preach the Gospel but to administer the sacraments. However he might disguise the matter to himself, this was an act of separation. It was taking upon himself to do that which did not belong to him as a clergyman of the Establishment, and which had no other authority than the personal will (the Divinely directed will, let us say) of John Wesley. The logical consequence was resisted as long as possible, even after Wesley's death; but after much struggle the question could have but one ending; the "Plan of Pacification" was really a plan for introducing as easily as possible the change from dependence upon the Church of England to dependence on the Conference, and the ministers by it appointed for the administration of the sacraments.

The Methodist New Connexion.

It is not at all surprising to learn that Alexander Kilham, one of the ministers who had most clearly seen and most readily accepted the inevitable, was the man who shortly after, in 1796, was expelled from the ministry. There was a resolute will in this man, joined with practical common-sense not at all unbecoming in a follower of Wesley. He rebelled against the Conservative tendencies of the Conference, and when sent adrift he founded the Methodist New Connexion, working on lines similar to those taken by the Wesleyan body, preaching the same doctrines, organising in the same way but allowing much greater power to the laity—an advance which in more recent years the older body has learned to respect and in some degree to imitate. The schism was the cause of much bitter feeling, but the sore has long been healed. The Wesleyan body and the New Connexion know how to respect each other, and differing in their interpretations of certain episodes of the past, have similar aims and hopes for the present and the future.

The Primitive Methodists.

A word may be said here of the Primitive Methodists who for a long time, if not up to the present hour, really represented the enthusiastic, missionising, joyous spirit of the original founders of Methodism better than did the parent body. The founder was Hugh Bourne, an earnest and able preacher, writer also of some indifferent hymns.

He introduced from America the exceedingly popular and effective, if somewhat risky, institution of the Camp Meeting—a series of open-air preachings, singing, prayers, confessions, &c., continued from early morn till late in the evening. For his persistence in carrying on these meetings, after they had been officially discouraged, Hugh Bourne was expelled from the Methodist Society in 1808. He kept on with his work, and gradually the Primitive Methodist Society was founded; the constitution of which again was even more democratic than that of the Methodist New Connexion. Before Bourne's death there were 110,000 members, and 5,300 chapels. John Wesley not only founded a sect, he taught others how it might be done.

Other Methodist Bodies.

It is not possible to go into the details of the origin of the other minor Methodist bodies. The Bible Christians were gathered together by the labours of William O'Bryan, in Devon and Cornwall. He had been a Wesleyan local preacher, but being excluded from the Connexion, he laboured so successfully on his own account, that he found that he had in fact become the head of a new organisation. The two counties in which the movement originated are still the chief home of the denomination, though its activities have spread far and wide. The United Methodist Free Churches are an amalgamation of two bodies of Methodists, both of which had independently arisen by revolts from the officers and the officialism of the original body.

It may be said as a general rule that whenever there has been a revolt within the borders of Wesleyan Methodism it has not been a question of doctrine, but of rule and organisation. It may simplify matters and not cause any great misunderstanding to say that the Reformers and Schismatics were the *Chartists* of Methodism, claiming greater power and more direct representation for the people. Meanwhile in the Wesleyan body itself, freedom is slowly broadening down from precedent to precedent.

All the minor Methodist bodies have preserved the distinctive doctrines of the Wesleys. John Wesley once explained that the difference between Methodists and Dissenters was that the latter found fault with the Church and its representative ministers, while the Methodist preachers found fault with their hearers and endeavoured to convince *them* of sin. The tradition has been well kept. The Methodists of every school appeal to men as sinners; they teach the way of Salvation by Faith; like Charles Wesley they are aggressively Arminian and love to preach or to sing of God's *undistinguishing* Grace; they have all had that which John Wesley considered to be the Holy Spirit's seal—namely, a considerable amount of success in the conversion of souls.

The Immense Growth of Methodism.

And to-day, however we may read the history of the past, the vast importance of the phenomenon of Methodism cannot be denied or ignored. The Wesleyans alone have in Great Britain 2,200 ministers, 7,300 Sunday-schools, 967,000 scholars, and 481,000 church members. The minor Methodist bodies have 2,400 ministers, 843,000 Sunday-scholars, and 379,500 members. When we add to these the missionaries and members in foreign lands; when we think of the enormous sums of money raised yearly for Foreign Missions and the support of Home Institutions; when we think of the Methodist colleges and schools, children's homes, orphanages, temperance societies, and the almost innumerable means that the Methodists possess for affecting the lives of men; when we hear enthusiastic Methodists claim that there are thirty millions of people under Methodistic training and influence; without waiting for the means of verifying the statement

we can see that the problem of the future of Methodism is of vast and almost incalculable importance. The Methodists might well say, in the words of Dr. Martineau's beautiful prayer, "Thou hast stretched out our branches over the sea, and laid upon us a mighty trust."

Progress of Thought.

One would like to be able to read the signs of the times, and to say what makes for the strength and for the weakness of Methodism. It should be reckoned to the advantage of the Methodists that they have known how to keep pace with the progress of the age in regard to education. The Methodist preacher of to-day, whether itinerant or local, is better taught than his predecessor a generation ago. The average Methodist member is more widely read, has a broader outlook, is not so exclusively interested in the domestic troubles or successes of his own denomination. A striking illustration of progress in this direction is this year's or last year's *Wesleyan Methodist Magazine* compared with a volume, say, thirty years old. They seem hardly to belong to the same world. For another illustration take Dr. Osborne's Fernley Lecture (1870) and compare it with some of the best of recent lectures delivered on the same foundation—say, with W. T. Davison's on "Conscience," or G. G. Findlay's on "Christianity and Morals." The later lectures are in the strictest sense of the word *studies*, grappling with earnest problems in the light of modern thought as well as the light of the Bible and the Evangelical tradition. Dr. Osborne's lecture on the "Holy Spirit," with its childish applications of Old Testament texts, and its utter lack of deep thought, might have been written in an age when Biblical science was unknown and inconceivable.

With what Result?

But this mental progress points to one of the dangers of Methodism. It is learning to re-state its doctrines, as it has known how to revise and supplement its hymn-books. But the question comes: How far can this process be carried without destroying Methodism itself? To take one single point. The doctrine of Original Sin, as understood by Wesley and Fletcher, has now become incredible. The "invocation of sinners" has in consequence lost much of its force. But if the doctrine be modified, and shifted to a secondary position; if it be so stated as not to clash with the doctrine of the Fatherhood of God understood in the broadest and deepest sense, will not Methodism become Universalistic and—cease to be Methodism? Every reader of modern Methodism will know that the suggestion is not unfounded.

The Money Danger.

This danger is not of the kind that the readers of this paper would take sadly to heart. But we cannot afford to be indifferent to another danger, that Methodism may become *secularised*, that is to say that it may be marred by worldliness. A new Wesleyan paper declares that if the Million Guinea scheme fail it will be a confession of the impotence of Methodism before the whole world. Will it indeed? Then, alas, for Methodism! Of all people in the world John Wesley would suppose that his followers would be the last to adopt the "Make a thousand a year or hang yourself" principle. If the scheme had been to save a million souls, at any expense of guineas and prayers and good works that might be required; or to awaken a million regrets for the deeds of the criminal year 1900; or to get a million strong and sober men to swear solemnly that they would devote their lives to the discouragement of covetousness, national and personal, and the quenching of the military spirit—then, to fail in that great moral project might be humiliating. But what Word of God, ancient or modern, will be *fulfilled* when the Methodists have raised a million guineas? Methodism is doing a great work yet in the world. May Heaven preserve it, and so purge it that it may bring forth more fruit. Much of its wealth is wisely used. On this very day as I write I see in the morning paper a letter from Mr. R. W. Perks, M.P., to a faithful Wesleyan worker in Manchester:—

> As I read the summary of your evangelistic and social work, I am reminded of early Methodism and that indomitable Christian reformer, who in season and out of season was a true servant of the masses of the people—Wesley. A mission which not only numbers 5,000 on its church roll, but in one year has helped 3,347 persons to employment, and met 3,934 women at the prison gates, is surely the work of God. I send £105 towards your work, and very sincerely wish you and your fellow-workers, known and unknown, God-speed.

This letter alone would furnish proof to any one who needs it, that in the year 1900 Wesleyan Methodism is doing faithful work, and that many of its talents and much of its wealth are admirably used. But the power of raising vast sums of money, such as is implied in the very conception of the Million Guinea scheme, is in itself a danger. Our national record before God and before the nations of Europe would be cleaner than it is if our Government for the last few years had not raised its revenues so easily. And Methodism will need all the prayers and all the best endeavours of its best men if it is to use its great resources, not chiefly for the strengthening of an organisation and the glory of spiritual empire, but for the souls of men.

It is said that at the present time those who have the welfare of the Wesleyan Methodist Church at heart are anxious for the future of the pulpit. Students sufficient in number, in character, and in energy to give assurance of success hardly seem to be coming forward. A disproportioned leakage in lay-membership has long been deplored.

These are spiritual ailments which the mere increase of wealth and strengthening of machinery will not touch. John Wesley converted men and women by reminding them that they had souls to save. It is a reminder yet needed for Methodists—and others. May Heaven send the right man to give it voice. James Ruddle.

A Further Correction.—A Correspondent informs us in regard to Dewsbury, mentioned in Mr. Hargrove's recent Provincial Letter, that it was not Mr. Broadbent, but Mr. Broadrick, who was minister at Unity Church. Further, that Mr. Howe's ministry was quite as long as Mr. Constable's, and Mr. Smith's longer still.

LITERATURE.

PRIESTHOOD AND SACRIFICE.*

This is the printed report of a conference of clergy and ministers, held last year at Oxford, and one's impression on closing the book is of having been for a time in the privileged society of a group of fine minds, all engaged in discussing questions of great moment in religion. One parts from them almost with a sense of that curious sadness which invariably accompanies the breaking-up of any goodly conference of devout men. The members, fifteen in all, seem to have been chosen with great care by the originator and convener of the meeting, Dr. Sanday. They may be divided into three sets, five of whom represent the advanced High Church movement, five the more liberal wing of the Anglican Church, and five Evangelical Nonconformity—the nominal basis for all in the Conference being the Old and New Testaments, accepted in a very literal sense of inspiration. However far from all of them we ourselves may be in doctrines—indeed, almost from the very moulds of their thought and expression—we cannot but rejoice to see this drawing together of theologians in council, not to settle "the truth" by majorities, but to seek for grounds of a far wider inclusion and more general agreement.

Not the least pleasurable effect of the book is its revelation of the differing characteristics of the members. To some, indeed, it may be solely of interest as a psychological study. These earnest theologians are self-revealing. At the head sits Dr. Sanday, an embodiment of calm deliberation, fitted to preside at such a meeting, for he boasts of his desire to see both the good and bad elements of an idea, without condemning or fully commending the idea itself (p. 86), frankly acknowledging elsewhere that he "is feeling his way to new ground," saying, at another time, "I am arguing, not with others, but only with myself," and towards the end of the third discussion—"There again I face both ways." Against this suavity how the vigorous decision of Canon Gore stands out, the impersonation of his own ideas, or Dr. Forsyth, the representative of the newer dogmatism of Nonconformity. Then there is the tenderness of nature and sympathy that shows itself in the poetic phrases of Dr. Moberley, a foil of light against the Pauline energy and argumentativeness of Dr. Fairbairn. And while the liberal Churchman will glory in the almost physical impression of Archdeacon Wilson's independence and manliness, there will be few Dissenters who will not be the prouder in their Dissent for the noble form of it revealed in Mr. Arnold Thomas, of Bristol, who, in one place, touches the weakness of many a church in saying: "Is it not possible, in laying so much stress on the relation of the individual to the society, to be too little mindful of the personal relation of the soul to God."

Turning from the members to their work in the Conference, it is, of course, needful to speak first of two limitations that will soon strike the general reader. One is owing to the nature of the book—and that is the difficulty arising from the sudden break in thought that comes with

* "Priesthood and Sacrifice." Edited by W. Sanday, D.D. Longmans. 7s. 6d.

each speaker—though the compensation lies in its inducement to the mind to keep alert. Even more trying will many find the technicality of the phrases, the language of the theological schools that may seem to require at times some special kind of dictionary. This was to be expected when each speaker, as the son of some particular church, brings with him phrases and words whose full meaning must often be lost upon others for want of that atmosphere in which he was trained. A mere glance at the Preliminary Questions will be hard enough reading for some.

But for those to whom the questions of Priesthood (whether of the individual, or of the whole Church), and of Sacrifice (with its manifold meanings) are of interest, to them this book will prove intensely attractive. They will find three lines of thought developed on the subject of Sacrifice, and two on that of Priesthood. There are members of the Conference whose idea of Sacrifice is practically limited to that of the death of Christ: in that stupendous act they find all sacrifice realised: and to that day on Calvary their eyes for ever return. Resolutely against this concentration upon the past are those High Churchmen who look upon their Lord's death but as the "inaugural act" of the perpetual sacrifice. For them he is daily offered anew in "the sacrifice of the altar." The whole of the earlier part of the Mass (as clearly enough seen, not only in Western liturgies but in the far older Eastern liturgies, to be the thing of prime importance in Roman and Greek Catholicism)—the Oblation—this is the central thought of this second group of thinkers. But quite as determined are the men of the third school, who are neither wholly satisfied with the all-sufficiency of Calvary, nor at all in sympathy with exalting the Sacrificial at the expense of the Communion element in worship. These look upon sacrifice for the Christian as purely a spiritual and moral self-oblation, "the perpetual consecration of life in obedience to the spirit of Christ," as Archdeacon Wilson says, or, in Mr. Arnold Thomas's words: "The sacrifices we may offer are those sacrifices only that belong to a spiritual dispensation—namely, the sacrifice of a consecrated will, of the love of a loyal heart, and the devotion of the whole life."

The discussions on the priesthood have the clear division one might expect. Dr. Fairbairn, as representative of those who dislike the very term, persistently reminds the Conference that in the three lists of Church members given by St. Paul, neither the term, nor the work, of the priest is alluded to. Although the reiteration of this rouses one High Churchman to the only fiery note of the Conference, the same speaker shows a strange eagerness to emphasise the priesthood of the whole Church. On this point both Nonconformists and Churchmen found themselves well in accord, only drifting apart again when Dr. Moberly ventured his definition of the ordained priest as a "ministering organ of the Church's priesthood."

Some refreshingly human notes occur in the midst of this nineteenth-century scholasticism, as when someone quotes Irenæus to Dr. Fairbairn, and the Fathers are brushed aside by—"I have nothing to do with Irenæus. I am dealing with Dr. Moberly"; or, again, when the sacrifice of Christ is spoken of as being continued eternally in heaven, Dr. Davison admits a limitation even to Anglican Gnosticism—"I doubt whether we can build much upon our Lord's priestly work in heaven, *because we know so little about it.*"

The book is undoubtedly one to be read, not only by those who are in search of suggestive thoughts, or who would be fascinated by the self-revelation of notable personalities, but by all who desire evidence of that growing love of unity (not uniformity) which is the note of the larger life in religion. All these will be very grateful to Dr. Sanday, both for summoning the Conference and for sending out this record of it.

Edgar Daplyn.

LITURGICAL SERVICES.*

The desire for some liturgical form of service for public worship in our churches has of recent years found expression in a number of books. The well-known "Ten Services" prepared by Dr. Sadler and Dr. Martineau have long been in familiar use. The "Book of Prayer, in Thirty Orders of Worship," edited by the late R. Crompton Jones, in which the forms are for the opening part of the service only, leaving greater freedom to the minister, if not so widely adopted in habitual use, has been invaluable in setting a high standard of devotional utterance, and in helping later compilers. Other liturgies have been prepared for the use of particular congregations, as at Cross-street Chapel, Manchester, and Cairo-street, Warrington. Two years ago we welcomed the "Six Orders of United Worship," prepared by the Rev. L. P. Jacks, of Birmingham, and quite recently, a revised edition of a "Book of Common Prayer," based on the Church of England service, by the Rev. E. I. Fripp.

But still congregations ask for some other book, and it is in the hope of meeting their need that the Rev. W. Copeland Bowie has prepared the "Seven Services," [1] now published by Mr. Philip Green. Printed in large type, in convenient form, and published at a very moderate price, this book has already been adopted by more than one congregation, and will doubtless quickly make its way to a wider acceptance. Habitual use is the only real test of the worth of a liturgy; but these services are compiled for the most part from familiar material, and with good judgment; they are simple in form, proceeding in a regular order, and our first impression is that a congregation would find in them the satisfaction of a true and full devotional utterance. The Preface notes a number of sources from which material has been taken, ranging from the "Book of Common Prayer," to Dr. John Hunter's "Devotional Services," and the "Book of Five Services for Public Worship," published some years ago by the American Unitarian Association. From this last, not only an adaptation of one of the services is taken, but three beautiful introductory services for Christmas, Easter and Commemoration of the Departed. One thing we are sorry to miss in these "Seven Services," and that is some of the best known collects of the English Prayer-Book, "Lord of all power and might," "O God, protector of all who trust in Thee," "O God, from whom all holy desires," "O God who hast taught us that all our doings without charity are nothing worth," and some others. Mr. Bowie suggests, it is true, the use of a collect before the sermon, but he does not print them in his book, and we confess that no such services seem to us complete, if they do not include these most beautiful and most universal utterances of English devotion. We have only noticed one misprint, on p. 33, where in the third line from the bottom an *are* has dropped out. Mr. Bowie's "Handbook for Ministers," with special services, has been already noticed in these columns. It is uniform in size, and will be a useful companion to these "Seven Services."

We may take this opportunity of calling the attention of our readers to two other service-books. The "Five Orders of Prayer" [2], compiled by the Rev. J. H. Green, has been adopted by his congregation at Lydgate. Chants and Canticles are not printed in the Services, leaving a greater latitude of selection. One interesting feature in the Fourth Service is the arrangement as a responsive prayer of the well-known chapter in the *Imitatio Christi* (III. 2) on "Truth teaching inwardly." One error of taste we feel bound to point out in this book—the marking by foot-note in the services themselves the authorship of certain prayers. Surely all such references should be confined to the Preface.

The "Services for Public Worship" [3], first printed in 1889 by the late Rev. Henry Bonner, for the use of his own congregation, and now published for wider use, should be consulted by all future workers in the same field. Mr. Bonner was a Baptist minister, broad-minded and devout, of fine feeling and judgment. In preparing his services he made considerable use of the "Ten Services" and Mr. Crompton Jones's book. The result has stood the test of use, and the book is now published with music added for the responses. In addition to morning and evening services for five Sundays and a Communion service, there are four children's services, and a collection of occasional prayers and collects.

* (1) "Seven Services for Public Worship, with Special Prayers and Thanksgivings." Compiled by W. Copeland Bowie. Philip Green, 5, Essex-street, W.C. 1s. net.

(2) "Five Orders of Prayer for use in Congregational Worship." Compiled and arranged by the Rev. J. Hanson Green, B.A. To be had from the Compiler, at Lydgate Parsonage, New Mill, Huddersfield. 1s. 6d.; in roan, 2s. 6d.

(3) "Services for Public Worship," prepared by Henry Bonner, originally for the use of the congregation worshipping at Hamstead-road Baptist Church, Handsworth. Hall and English, 71, High-street, Birmingham. 1s. 6d.; in leather, 2s.

ARTICLES IN THE REVIEWS.

The first volume of the sumptuous *Monthly Review* is completed with the December number, which is enriched by nine full-page illustrations of paintings in the Franciscan Church at Assisi and at Florence, adding greatly to the interest of Mr. R. E. Fry's article on "Giotto." Another attractive article is by Miss E. Siebel on "The Religion of Rabelais," in whose large and sunny nature there was no scorn.

Love—extended to our fellows—is to Rabelais, as to Browning and Kingsley, the only solution of human ills. If men would help one another, there would be "peace amongst mortals, love and delight, good faith, repose and feasting. No lawsuit, no war, no disputing." And without this large

charity, intellect, which he so much valued, seemed to him worthless.

Mr. William Archer writes on "An Academy of the Dead," pointing out the necessary limitations of Westminster Abbey. But George Eliot was buried at Highgate, not at Kensal Green (p. 125). The thoughtful article of L. Villari on "International Ethics" should be read. The first editorial article on "A Possible Party" advocates a sober Imperialism.

In the *Nineteenth Century* we are glad to find an article by Mr. P. C. Mozoomdar on "Present Day Progress in India," which is substantially the address he gave this summer at the Imperial Institute. Mr. Leslie Stephen writes with appreciative friendship of the late Professor Huxley, and Prince Kropotkin contributes one of his valuable articles on "Recent Science." But the article which we hope will be most widely read is by Mrs. J. R. Green on "A Visit to the Boer Prisoners at St. Helena," a pathetic picture at first-hand, bringing out in a convincing manner some of the nobler elements of Boer character.

There is many a true Englishman, who has reflected on the story of his own people, who, if he himself could see into the tents of the Boers, must feel grief and awe that sorrow of the quality there known should lie under the English flag. Truly the lessons of tragedy may be learned there; "to raise and afterwards to calm the passions, to purge the soul from pride, by the examples of human miseries, which befall the greatest—in few words, to expel arrogance and introduce compassion."

The *Contemporary* ends the century with a doleful article by Professor Goldwin Smith, on "Genesis and Outlook of Religion," though with the conviction at last that rational data must be found for a reconstruction of faith, since Man will not rest in blank Agnosticism. Mr. Andrew Lang writes pleasantly of Professor Max Müller. Mr. H. W. Massingham, in his article on "The Philosophy of a Saint," expounds Tolstoy; Mr. S. Gardiner, a master of the subject, with warm appreciation criticises Mr. John Morley's "Cromwell." Mr. W. Clarke prophesies of "The Social Future of England," in a manner to set a limit to our pride, and Mr. W. W. Peyton completes his thoughtful study of "The Crucifixion and the War in the Creation," bringing out the divine meaning of self-sacrifice.

The *Fortnightly Review* contains a strong indictment of the London County Council by Mr. C. S. Jones, on "The Housing Question," charging the Council with want of capacity, not of opportunity, in having failed to use their powers under Part III. of the Housing Act of 1890, for the erection of dwellings to take the place of insanitary property cleared away. Mr. W. H. Dawson's article on "Society's Duty to the Tramp" urges the need of more resolute and rational measures in dealing with vagrancy, and gives examples from Berlin and Berne of a better system of workhouse employment and discipline.

Lovers of Ruskin will find in the new *Northern Counties Magazine* an eloquent account by Canon Rawnsley of the unveiling of the Ruskin Memorial on Friar's Crag overlooking Derwentwater. Mr. George Smith's most interesting reminiscences in *Cornhill* are this month devoted to Charlotte Brontë.

MR. HARRY RAWSON, J.P.

OUR friend and contributor, Mr. Alderman Rawson, of Manchester, completed his eightieth year on 26th ult., and the occasion naturally called forth, in public and private, a host of congratulations, in which many of our readers will be glad to share. There is probably no one in our religious community who, for so long a time has taken such a prominent part in our various institutions. It would be impossible and, for the happiest of reasons, out of place, to enumerate all the societies which owe much to his wise counsel and generous support. Others there are, like the Sustentation Fund, which he was largely instrumental in founding. And yet these labours form only a part of his life of public service. The great body of Manchester people, who know little of Mr. Rawson in relation to our "household of faith," think of him as one of their foremost citizens ever to the front, especially in educational matters, a distinguished member of the City Council, who more than once has been pressed to accept the highest office of all—that of Lord Mayor. In recent years he has devoted especial attention to the City police, to whom considerable disrepute had attached.

Of Mr. Rawson's services in this connection, as Chairman of the Watch Committee, the *Manchester Guardian* spoke in the following terms:—

The task of restoring the old confidence of the public in the force was not by any means an enviable one, and at Mr. Rawson's age most men would have shrunk from undertaking it. But in spite of his years he applied himself to it, and he and his colleagues have now the satisfaction of knowing that the police force of the city never stood higher than it does to-day in the confidence of the public, and that that confidence was never better deserved.

On Thursday, the 29th ult., Mr. Rawson was entertained by the Watch Committee at luncheon in the Town Hall, the Lord Mayor presiding, when the following address, illuminated on vellum, was presented:—

To Harry Rawson, Esq., justice of the peace, and alderman of the city of Manchester, chairman of the Watch Committee, &c.

On the completion of your 80th year we, the undersigned, your colleagues on the Watch Committee of the city of Manchester, desire to convey to you the assurance of the esteem and veneration we feel towards you.

We offer our sincere congratulations upon the fact that the burden of years rests lightly upon you, and that advanced age is accompanied by so remarkable a degree of mental and physical vigour.

Throughout your long career you have given yourself to the service of your fellow-citizens with untiring energy and devotion.

Our desire is specially to express our appreciation of your labours in connection with the Watch Committee of this great city.

None know better than your colleagues that the success which has so largely attended the work has been mainly due to the energy, tact, and resourcefulness which you have brought to bear upon it.

We rejoice to bear testimony to the purity purpose and singleness of aim which in this as in all other spheres of labour has marked your public career. The one fitting reward, the only possible one, for such a life of service and devotion is to be found in the esteem and gratitude of your fellow-men.

In this tribute of our esteem and reverence we desire to associate along with your own name Mrs. Rawson, whose care and affection, we are sensible, has done so much to strengthen and encourage you in your manifold public duties.

The address was signed by the Lord Mayor of Manchester and the other members of the Committee.

Mr. Alderman King, in proposing the health of Mr. Rawson, said the members of the Committee and of the Council had the warmest feelings of admiration and respect for Mr. Rawson. Virtually, Mr. Rawson was the senior member, the "Father" of the Council. Nominally, he was not so, because of a short break in his service.

The address was then presented by the Lord Mayor.

Mr. Alderman Rawson, in acknowledging the presentation, said he regarded it has a great honour that he should be called upon to preside over a committee charged with duties of such critical importance. The Committee had had an arduous time during the last three years. He would say how entirely he reciprocated the kindly feelings towards him conveyed in the address. His public life had been prolonged through many years, and they had been years of great and uniform happiness. By an orderly and systematic apportionment of his time and work he had always been able to attend to his private affairs. To those who were deterred from the service of the public by the necessary allotment of attention he would only say that a man who would carefully keep a diary of his engagements might dismiss his fears. The prompt discharge of every duty as it arose was the true economy of labour. He attributed the customary good health he had enjoyed to a daily demand for attention to duties that were, first important, and then of a varied character. Sometimes it had of late years been suggested to him that he should surrender all but his private solicitudes, but he had sympathised with the sentiment that Tennyson put in the mouth of Ulysses—

> How dull it is to pause, to make an end,
> To rust unburnish'd, not to shine in use!
> As tho' to breathe were life.

So long as health was spared to him he hoped to take a share with them in returning some service to the community to which they owed protection and many of the comforts and conveniences of life, and to take some part in the government of his native city.

The *Manchester Guardian* in the leaderette on the occasion, from which we have already quoted, says:—

It is gratifying to find a man at eighty years of age, with a long record of unblemished public service behind him, still actively devoting himself as unremittingly as ever to the work of the city. It would have been almost inexcusable to allow the event to pass without some public recognition, and it was peculiarly fitting that the recognition should come from his colleagues on the Watch Committee, who have seen Mr. Rawson in the last few years, at a time of life when he might well have claimed repose, set himself to a difficult, onerous, and delicate task and successfully accomplish it.

A not less gratifying feature in the celebration was a party which Mr. Rawson gave in the Monton Memorial Schools to the employés of his firm (H. Rawson and Co.) and their wives. Ample evidence was afforded of the happiest relations between employer and employed in the welcome of the host to his guests, and in

a presentation which they made to him. Mrs. Rawson being called upon to say a few words, referred to the entire confidence with which her husband could leave his business to take the frequent holidays which were good for him, or to attend to his numerous public engagements. He was assured that the interest of all concerned was as much to be relied upon as his own.

OBITUARY.

MR. DANIEL JONES.

THE London Welsh Unitarian Movement has sustained an irreparable loss in the death of Mr. Daniel Jones, which took place on the 25th ult., at the age of thirty-one, thus bringing to an untimely end what promised to be a brilliant scholastic and scientific career. Last Sunday evening the Welsh service at Essex Hall was dedicated to his memory. The Rev. Enoch E. Jenkins, of Manchester College, officiated, and in the course of his sermon paid a high tribute to the sterling worth and exemplary character of the deceased, who had been associated with the Movement almost from its inception in 1895. He will be sorely missed, for his presence at the meetings was always an inspiration. For the last two years or so he had been the leading spirit in the work, conducting the Sunday evening services most acceptably and efficiently. At the close of the service last Sunday, Mr. Delta Evans, who spoke with much difficulty, proposed a vote of condolence with the widowed mother and other relatives of their departed friend. The vote was carried in silence, the congregation standing.

A correspondent from Cribyn, in South Wales, also writes to us concerning the tragic death of Mr. Daniel Jones, telling of the widespread sorrow it has caused in his native village. For the last nine years Mr. Jones had held teaching appointments under the West Ham School Board at Forest Gate, but always returned to Cribyn for his summer holidays. There on Thursday, the 29th ult., the funeral took place, and on Sunday a funeral sermon was preached.

MR. JOHN BARRON, DOUGLAS, I.M.

MANY readers will share our regret at the announcement of the death of Mr. John Barron, which occurred suddenly on the 27th ult. at his residence, Douglas, Isle of Man. In former years, before the Unitarian congregation was beset by the troubles which led to its dispersion, Mr. Barron was well known to all who took part in the services, and they will cherish his memory as an ardent supporter of the cause, generous of his substance, and unfailing in personal devotion. He settled in Douglas about thirty years ago, and succeeded in attaining a position highly honourable and useful in the community. He was for some years a member of the Town Council, and served on the School Board with signal ability and intelligence. A thoroughly kind-hearted and genial friend, he was none the less tenacious of the views that seemed right to him, and in his business as in his private character he furnished a worthy example of uprightness and integrity.

Mr. Barron, who was fifty-four years old, leaves a widow—the sister of the late Rev. Charles Waid—and a grown-up family, with whom deep sympathy will be felt.

THE CHILDREN'S COLUMN.

NEAR Christmas time how gay the shops are, and how lovely the toys are in the windows! At the window of one of these shops stood two very ragged little children, looking in with the greatest excitement at all the beautiful things. A lady was looking in also, behind them, and she heard them cry out: "Oh! oh! oh!" And then: "Look here, Johnnie!" "No, look *here*, Maggie!" And then Johnnie said: "Oh! that's *mine*—I'll have that." It was a little omnibus with two horses that he was looking at. "No," said Maggie, "I'll have that." "No, no," said Johnnie; "it's *mine*, *I* got it first—I *did*, I *did*," and they began to push and struggle in front of the little omnibus that was behind the glass of the window; and they shouted and nearly cried; when all at once a voice behind them said: "Well, you see the best of it is that you can *both* have it, and the omnibus won't get broken, as it is safe in the window." Their little pushing and struggling hands stopped, and they both turned round to see who spoke; then they both turned back quite gently and quietly, to look again at the lovely omnibus, and the little dingy hands patted the glass behind which it was safe. "Don't you think so?" said the lady. "Yes," said Johnnie, thoughtfully; and then he looked up and smiled at the lady; and then they enjoyed the omnibus again without fighting for it, standing close together, side by side. And many little children like Maggie and Johnnie get their joy at Christmas time out of all the pretty things they can see, even though they cannot have them for their own. Many children get no presents at Christmas; but very many delight in looking in at the windows, and fancying themselves the happy owners of dolls, ponies, omnibuses, and more beautiful toys than any one child could ever possess.

I hope many of you have been for a long time saving up all the pennies and halfpennies that you have had—that you might be able to get some nice Christmas presents for your father and mother or friends. Some children *eat up* all their pennies, as fast as they get them, by buying sweets and things to eat. But if they cared to try they would soon find how much nicer it is to save up their money till there is enough to get some nice presents with it, than to spend it on things which are gone directly.

A little girl saved up her pennies carefully, and meant to get a present for her father for Christmas; and when the time came near she turned out to be very rich; for when she counted her money she had twelve pennies—a whole shilling! She knew that there was to be a lovely Christmas pudding at home, for she had helped her mother to get it ready; and one day, just before the holidays, she was chattering to her school-fellows about the pudding, and the presents she was going to buy, and all the fun that they would have at Christmas, when she saw one of her companions looking very sad, and as if she was going to cry. When they went out of the play-ground Nellie found the little girl, and said to her: "Why do you look so sad, Annie? Are you ill?" Annie began to cry, and at first would not say anything; but after a while she dried her eyes, and said: "Never mind; it can't be helped." "*What* can't be helped, Annie?" said Nellie; "do tell me; you make me miserable." So Annie told her that her father had had no work for weeks past, and mother and baby were both ill; and there was no Christmas pudding for them, and no one to do the work at home but herself, and she was so tired, and it was all so sad. Nellie was very sorry, and did all she could to comfort the poor little girl, and when she said good-bye, she said: "Perhaps things will get better at Christmas, Annie; don't despair."

And then she walked on; and, as she went, the thought came to her again from somewhere—"Perhaps things will get better at Christmas"; and again and again the same words seemed to come to her: "Perhaps—perhaps," she thought; "but why shouldn't I make it not *perhaps* but *certain*?"

She went home, and waited impatiently till her father came in; and then she told him about Annie's home, and said: "Father, I've got a whole shilling, and I wanted to get you a present with it; but I think, if you'll forgive having no present, I will get something for Annie with it." Her father said he would much rather do without his present, that she might get something for Annie; and then he said; "And look here, Nell, you must let me join, and my present to you shall be another shilling, to spend for Annie."

Nellie was delighted; and she went to a shop where pies were made, and she bought a big pie of good meat; "for," she said, "it's better to have meat than pudding, and I won't spend all the money on things to eat." And then she bought a nice little warm shawl for Annie, for she had no jacket to go to school in. She wrapped up the things and asked her big brother to go and leave them for Annie; and she wrote in large letters—"A Christmas-box for Annie." How happy Annie was, and how grateful, and what a nice Christmas Day they had because *one* friend had been kind to them and remembered them! And Nellie and her father were just as happy too; and Christmas is a time when everyone should try to make some one happy.

"Help someone to keep Christmas morn,
The day that Jesus Christ was born."

Birthdays should be happy days, and especially the birthday of Jesus, who tried to make everyone happy, and was so kind and good himself. Don't you think that the best way in which we can show our love to Jesus is to try to make someone happier on his birthday, as he would have done?

God is our Father, and when His children are selfish or unkind it must make Him sorry. Do you ever think of that? It is a very *great* thought. Let us try and be more like Jesus, in whom God was well pleased. But we must not *wait*; we must begin now; and if we can see any kind deed that we can do, to lighten the sorrows or sadness of others, we may grow more like Jesus, and more what God wishes us to be, if we do it at once, and with all our hearts, and with a loving wish to share with others the happiness which God has given to us.

A happy Christmas to you, dear children! GERTRUDE MARTINEAU.

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LONDON, DECEMBER 8, 1900.

AT THE END OF A CENTURY.

WE are drawing near to the close of a century, and soon all of our life which has been included in its term will be in the past, but so as to remain a potent force in the shaping of the future. It is natural for us at such a time to seek to gather up in thought the chief treasures that the past has given us, to impress more deeply upon ourselves the lessons it has taught, and not least the lessons of humility and charity and honest confession of our own failures and wrong-doing, but at the same time the deeper lessons of trust and undying hope, that we may lay hold on that Strength, not our own, which will work for us the redeeming of our life and its consecration to a better service.

It is folly if we turn away from the solemn thought of the swift passing of our time ; it is blindness if we fail to realise that at this moment all the fulness of Eternity is close about us, that our spiritual being may be penetrated through and through with the gifts of life which cannot be taken away, and that our rest is for ever in the living GOD. We look before and after, into illimitable distance which daunts every effort of our thought : it is that we may learn to give ourselves up in perfect, child-like surrender to the Eternal, and find our strength, our joy, our peace, in the secret place of His revealing.

The future is open before us, as the untried field of our duty ; it is out of the past, gathered into our living present, that the knowledge of life is given to us and those treasures of love and communion with the unseen, and with those who are still companions of our way, which are more to us than all other possessions of our life.

With GOD are given to us those abiding treasures of the spiritual life. Our fathers have taught us, indeed, many things, but best of all is the gift of themselves; and this is one of the profoundest truths brought home to us by the passing century, that we cannot be separated from their fellowship, but take with us into the untried future the solace and strength which their wisdom and their love pour into our hearts.

This surely is the true significance of our Christian discipleship, which leaps now across twenty centuries, and enters into close personal communion with that supreme life of old, knowing JESUS and following him, as he manifested the true spirit of the Son of GOD, in that distant land and in his brief mortal years, yet knowing him not as a memory alone in ancient history, but as a living friend, an inspiration in our present life, while we think of him—where, we know not—but still about his FATHER'S business, still living unto GOD.

And so out of our own immediate past, from this century which is now almost gone, we receive untold riches of the deeper life. During these last weeks, and especially at the Christmas season, memories will throng upon the heart too deep for words ; but life will be richer, and we shall go forward with a better courage, for what these days have been to us.

Turning now to the thought of our churches, we find that the same impulse of retrospect takes hold of us, and with the same purpose, that we may realise the richness of our inheritance, the fulness of that communion which may be ours in the fellowship of our Free Churches, and the insistent call which so comes to us, with new strength and insight to do our part in the service of the world.

The part to which our religious community is called is not conspicuous in the world's eyes, but it is none the less a Divine calling which has come to us, into the fulfilment of which must be poured all the joy of a whole-hearted service. Throughout the present year we have had it in mind to gather up in a series of special articles for our readers some record of the progress of the century in matters most closely affecting our religious life. The purpose has been partially, though we regret to say, only partially fulfilled; and latterly in particular we are glad to have been able to publish the series of articles, not yet completed, dealing with the greater religious bodies of this country. From them all we have much to learn, and learn the most as we are able the most fully to enter with genuine sympathy into the secret of their inward life. But while that is so, what must touch us most nearly is the past experience of our own community, and we must attempt during the coming weeks to gather up the chief lessons of that experience.

It has been a century fraught with much eager and earnest life, not free, it is true, from failures and disappointments, yet wonderfully rich in noble lives, which still with all their gracious influence are part of our inheritance. It will be possible now to put into words only a little of what this past must mean to us, but that little will be offered in all sincerity, and with the confident hope and trust that, by reason of what has been given to us, and what is now open to us in the good providence of GOD, the future shall be greater and more richly blest even than the past.

AN EARNEST PLEA FOR UNITY.

The Rev. S. Fletcher Williams, at the request of the Joint Brahmo Committee in Calcutta, has published in the three papers, which represent different sections of the Brahmo Somaj of India, an appeal of great force to the members of that community, to sink their unhappy differences in united religious work.

Speaking as the representative of the Unitarians of England, who are united by such close ties of sympathy to their Indian brethren of the Brahmo Somaj, Mr. Williams pleads that as a first step towards a complete unity, the members of the different sections should in self-forgetfulness engage in some common works of beneficence, as indeed they have recently done, in their devoted administration of the Famine Relief Fund.

In answer to the objection that there are differences which insuperably stand in the way, Mr. Williams asks :—

> Are they vital, radical, and fundamental differences in the conceptions of God, of man, of man's relation to God, of worship, of human duty and human destiny? If they are, then alas for Brahmoism! A house divided against itself cannot stand. But they are not. As far as I can learn they are, first, personal differences; and I venture to say they are entirely unworthy of men who preach to the world the Universal Fatherhood of God and the Universal Brotherhood of Man. They are, secondly, differences of administration; but surely church government is not a vital, organic part of religion. It is mere machinery, a mere human convenience which, like clothes, can be changed or adapted according to conditions and circumstances. Surely, also, under all forms of administration it is the same God who worketh all-in-all.

Having, then, pointed to the essential unity, in spite of many differences, among the Unitarians of England and of America, Mr. Williams refuses to believe that the same happy result may not be achieved by the Brahmos of India, and as to those differences he cries :—

> Oh for some blast of God to wither them all up, and then for the soft breath of God to bring forth flowers where before there were only thorns, choking the Word and making it unfruitful.

Then, as to the difficulties standing in the way, they exist, he declares, to be vanquished. The appeal concludes :—

> "To men instinct with the spirit of God, instinct with the will and purpose of God, to men whose whole being is absorbed in the work of saving the world for God, what are difficulties? To men who are intent on being eyes to the blind, and ears to the deaf, and feet to the lame, and strength and salvation to them that are ready to perish, what are difficulties? Oh, children of the One Eternal Father, lovers of mankind, and hasteners of God's

Kingdom, make speed to find a way out of difficulties! 'Revive, O Lord, Thy work in us, that we may stir it up, and grow in it, to the end of our lives.' 'Let us think together in truth; and walk together in peace.'

"Be our differences and our difficulties what they may, we are all alike confronted with deadly enemies in the shape of sins with all their miserable results, and God Himself calls upon us to unite our forces against the 'lusts of the flesh and the pride of life.' Intellectual error is an evil; yet who of us with the imperfections and limitations of our nature is, or can be, free from it? But awful, terrible, are the meanness, the selfishness, the falsehood, the impurity, the cruelty, the licentiousness, which corrupt society everywhere, and destroy the soul. These are the real curse of man and humanity. Shall we not, for the love of God and of man, close our ranks and form ourselves again into 'One army of the Living God' against these infernal foes? Heart-breaking are the appeals of the woes, the sufferings, the miseries, the tragedies of daily life. Shall we not inter all differences in everlasting oblivion, and seek a way to triumph over all difficulties, that, with hand joined in hand, in unity of spirit and in unity of work, we may heal the broken in heart and bind up their wounds? May He who is the Father of us all, bring us all together—*together*, that is the word—as fellow-labourers with Him. And if we ourselves have but the heart, the will, the prayerful disposition to take only a single step, to begin with, in that direction, He will bless it, and will nourish that tiny seed, until it bring forth thirty, sixty, and a hundred-fold."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

WINIFRED HOUSE.

Invalid Children's Convalescent Nursery Home, Wray-crescent, Tollington-park, London, N.

SIR,—I trust that you will kindly allow me to give my usual informal half-yearly report of the work done at Winifred House in your columns of this week's issue.

At our last annual meeting we expressed some anxiety on account of funds, not only because there had been, owing to deaths, some slight decrease in our ordinary income, but also because the nest-egg, laid by in Consols, had been required to pay for a system of re-drainage and house repairs. Very happily for us, however, the executors of the late Mr. John W. Bentley—in response to our appeal, supported by many friends who knew the work done in Winifred House—allotted to it, out of an amount left by him for charities, the sum of £500, which enabled us to supply our deficiencies, and to buy in £400 into Consols, to be ready for future emergencies. But we still need to remind friends that we require a larger assured income; and we cordially invite all who are interested in Winifred House, to make its work known among others who are likely to be willing and able to help to increase the funds.

Our children have never done better than during the past twelvemonth, and though our numbers have not been quite so great, perhaps, as in some previous years, the results have been most encouraging. Among these I may especially draw attention to a boy of nine and a girl of twelve, both of whom had been on their backs for over a year; these have lately returned home quite restored to health and ready for school. Perhaps our greatest triumph has been the case of a little child of three years, the only daughter of a labouring couple who came to London a year ago, and who evidently did not understand the necessary conditions of hygiene and food in our big city. On her arrival little Nellie looked indeed a poor specimen of humanity, and some members of the Committee felt that we were undertaking a case where permanent improvement was almost impossible. But after a week of careful "mothering" the child began to show real signs of progress, and this steadily continued until, after eight weeks, we were able to give her back to her most grateful parents, in sturdy condition, and having gained at the rate of almost a pound in weight for every week she had been with us. The doctor who had recommended the case wrote after the child had gone home: "I think you may add another life saved to your list. . . . I am sure that only great care and attention brought her to a state of health she has never known before. She is now the 'pride of the Mews.'"

It is such cases as these that make us feel that there is a real need for Homes like ours, and it is always a regret when beds are vacant. We can take nine carrying cases and nine debility ones, and we know that, alas! there are plenty of children needing our care; but it happens that just now—partly because a larger batch of little ones were ready to return home at the same time than usual, and so left a larger number of beds to be filled up—we have a few vacant places, and are desirous of making it known among our friends that we are ready for more work! Especially at Christmas the health conditions of poor homes are bad for delicate children, for there is more overcrowding, and the feasting is not of the wisest. If, therefore, any of your readers know of little ones needing our care, I shall be very pleased to forward all particulars if they apply to me either at Winifred House, or to 11, Highbury-crescent, N.

I must not conclude my report without mentioning the welcome parcels of garments, fruit, and other food, and flowers, that find their way from time to time to Wray-crescent, which are always so warmly appreciated. And may I say to any friends who are thinking of sending presents for Old Father Christmas to distribute, that we shall be glad to have them early in the month, if possible, so that we may make our arrangements accordingly.

MARIAN PRITCHARD, Hon. Sec.

MARTINEAU AND TAYLER MEMORIAL.

SIR,—After consultation with Mr. Hope Pinker, the eminent sculptor, we are now in a position to supplement the letter which you kindly printed a fortnight ago about the proposed memorials to Dr. Martineau and the Rev. J. J. Tayler in Little Portland-street Chapel.

White marble medallions, with suitable mountings and inscriptions, could probably be procured at a cost of 200 guineas each. The preparation of the wall, &c., would bring the total cost of this joint memorial to £500 or thereabouts.

The treasurer has already received £160 towards this amount, and hopes that other donations will be forthcoming, so that the work may be quickly put in hand. It is felt that it would be a pity to place tablets in the chapel with the inscriptions without the medallion portraits, as those who actually heard Dr. Martineau and Mr. Tayler are gradually growing fewer in number, and a delineation of the features will be worth much to those who never knew them, especially to visitors from the provinces and America who come to visit the scene of Dr. Martineau's London ministry.

Where larger and more ambitious commemorative schemes have for the present failed to obtain support it is earnestly to be hoped that this smaller and more manageable one may quickly be realised. May we add, in response to some inquiries, that the restoration of the chapel has been completed, and the charges for this purpose have been entirely met.

Contributions to the Memorial Fund should be sent to the Hon. Treasurer at 1, Gordon-square, W.C.

HENRIETTA BUSK, Hon. Treasurer.
R. ROSCOE, Hon. Sec.
H. S. PERRIS, Minister.
Dec. 6

THE BOYS IN OUR GREAT CITIES.

AND ANYWHERE ELSE.

Two suggestive articles on the above subject have appeared in your columns during the past fortnight. The first, from the pen of Miss Marian Pritchard, vividly indicated the great and pressing need for something to be done, and the sound principles upon which anything effective can be done. Mr. John Ballantyne was then induced to give your readers, in the second article, a brief but, as it seemed to me while I read it, a heart-quickening account of what already has been done for the boys in one of our Sunday-schools. Mr. Ballantyne's modest statement just gives that touch of definiteness which we all want to encourage us with regard to some of our ideals. Then we see that a thing can be done, because it has been! May I venture to ask all your readers who are concerned about young people, not only "in our great cities," but, as I have taken leave to add, "anywhere else," to turn again to your columns of the last two weeks, and, if they have not already done so, con over the articles here referred to?

There can be no question among us, I think, that the need for something to be done is as great as Miss Pritchard indicates. The real question is: Will these Boys' Own Brigades, as described by Mr. Ballantyne—will these, better than anything else we know, meet the need? I want at once to say that, in my judgment, they seem most likely. I could not have said this a while ago. I must own that my mind has changed on the subject. Only perhaps I ought to say that my objections to these brigades arose, like Dr. Johnson's

error in another matter, out of "pure ignorance, Madam — pure ignorance." The objections, I now find, were theoretical, not actual. And I fancy it may be so with most people. Anyway, I have been gradually convinced that such a Boys' Own Brigade as Mr. Ballantyne and others conduct at one of our London Unitarian schools would be a good thing in most of our schools.

To my mind there is no more important work for us to do than to slowly build up the character of our young people just now. And I am as absolutely certain as I am of anything that there is nothing yet discovered or revealed by which character can better be built up than by Unitarianism. The sense of God, the sense of Duty, the sense of delight in Obedience to the Highest, the sense of Comradeship with all Souls, and the sense of Loyalty to a Leader—Christ—these are some of the helpful things which Unitarianism has enabled me through a not small and not unvaried experience with boys, to teach and train them in.

But you must first catch your boy! And you must catch him by the things he is interested in. Fortunately the natural boy is interested in some things —and those among or on the way to the highest things. For instance, he is interested in Courage, in Drill, in Discipline, in Promotion, &c. These, then, are the handles wherewith to lay hold of him. This "B. O. B." of our own does this.

Let me say frankly that I regard most of what is done in such a Brigade as means to an end. The end is character. Means change as years go on. In our own day some of us have used various sorts of means—and all of them good for the time. I suppose wisdom consists in knowing when machinery is no longer efficient, and in utilising something better. We have to keep our eyes chiefly upon the product—character—and use every legitimate means to that end.

The practical question now is: What can we in our Sunday-schools do about these Boys' Own Brigades? That is for teachers and others to consider. One thing I know, the boys will like it: and that is half the battle. Another advantage is that in most neighbourhoods, if not actually within one's own school or congregation, it is not difficult to get a volunteer of *good character* (and I would have no other) who would take pleasure in teaching what few of us perhaps could undertake. The boys will regard this as the main thing. We must take care that it isn't—though if it were it would be so far so good. As one who knows something about "Children's Happy Evenings," "Recreative Classes," "Reading Circles," &c., I feel moved to say that I can see in these "Boys' Own Brigades," as carried on by Mr. Ballantyne, a not only unobjectionable, but a truly commendable means towards that permanent object which is the highest we know—namely, the slow and sure and beautiful up-building of the character of our boys, not only on Sundays, but on week-days.

J. J. WRIGHT.

To CORRESPONDENTS. — Letters, &c., received from the following:—R. A. A., E. S. L. B.; H. B.; J. G.; J. C. H.; W. H.; R. M.; F. N.; E. L. H. T.; W. F. T.

DR. P. T. FORSYTH ON THE UNITARIANISM OF DR. MARTINEAU.

II.

AND now we must hasten to say, what we ought to have said before, that Dr. Martineau was thoroughly well acquainted with this theory of certain idealists that the society is the real unit, and that what is called the individual is a mere abstraction; and he deliberately repudiated it on the ground that it was as wholly unsupported by reason and by psychological experience as, in his view, is that doctrine of a three-fold society in the Godhead, which this recent sociological theory of the unity of humanity is strangely supposed to resemble and to support. And Dr. Martineau is very far from being alone in his emphatic rejection of this demoralising conception of the individual man as a mere organ or function of a collective humanity. Not only do evolutionist writers, such as Mr. Leslie Stephen, deny that society as a whole has any unity properly so called; but idealist writers, such as Professor Charles D'Arcy, most emphatically declare that it is "utterly impossible to see how the *self* of a man, the most definite unit which thought is able to conceive, can possess its unity by relation to such an amorphous mass of tissue as we find actual society to be." And in a like strain Mr. McTaggart, of Cambridge, one of the warmest admirers and ablest expositors of Hegel's writings, contends that Hegel's works in no way support the conception of Society as an Organism; and he adds:

> The true lesson to be derived from the philosophy of Hegel is that society cannot be an end, for any one, at least, who rightly holds that philosophy. . . . Each of us is more than the society which unites us, because there is in each of us the longing for a perfection which that society can never realise. The parts of a living body can find their end in that body, though it is imperfect and transitory. But a self-conscious person can dream of perfection, and having once done so, he will find no end short of perfection. Here he has no abiding city.

This quotation from a Hegelian writer, while it is utterly opposed to Dr. Forsyth's theory of the individual's relation to collective humanity, has close affinity with Dr. Martineau's view that it is not to Society but rather to the immanent God who directly speaks to each and to all men in their moral ideal that final appeal is made for the settlement of all questions of right and duty. Professor Muirhead tells us that it is wrong to commit suicide, because "no man has a life of his own to take; his life has been given him, and made all that it is by Society"; we hardly think that Dr. Forsyth would accept this logical outcome of his personification of Society. Surely Dr. Martineau is a truer moralist when he teaches that it is not obligation to the fictitious organic unity called Society, but rather to the indwelling Father and to the Spirit of Love, which is one form of that Father's self-revelation, which checks the hand that is raised for self-destruction. No one has taught more impressively than Dr. Martineau how invaluable and indispensable social life is for the awakenment and development of the individual's moral and religious nature; and at the same time no one has more conclusively shown that it is the felt immanence of the same Eternal God in all souls which links men together, and makes permanent and progressive societies possible and actual.

According to Dr. Forsyth the fatal defect that vitiates more or less all Dr. Martineau's philosophy, whether theological or ethical, is his "individualism" and "atomism." Now we venture to think that the universal God within each one of us is also in His dealing with mankind strongly individualistic; and that, in spite of Dr. Forsyth's dictum that "collective humanity is the true and real man," Jesus of Nazareth and James Martineau are entirely in the right when they declare that it is the individual soul, and not mankind in aggregations, which is the special object of love and interest and personal communion to the indwelling Eternal One. Dr. Forsyth says that Dr. Martineau was of the Greek type of mind, but that he was "a very Christian Greek." To us, we must say, all Dr. Forsyth's language about collective humanity and the "abstract" individual has a very strong Hellenic flavour; and, had we nothing but this from Dr. Forsyth's pen, we should be inclined to say that there was much of the Greek in him but very little of the Christian; for all this speculation about "collective humanity" appears pervaded by the notion, which is so often met with in Plato and Aristotle, that the important thing and the true end is the state, and that the individual citizen is only valuable as a means for the furtherance of that supreme end—a fallacy which both Stoicism and Christianity have effectually disposed of.

We conclude, then, that Dr. Forsyth's supposed analogy between the Trinity and a *quasi*-personal unity called "Society" or "Humanity" is a pure fiction. However closely the members of human societies are connected together by instincts and affections, by common passions and purposes, by the strong tendency to imitation and by hereditary continuity, there is no rational ground for asserting that they, in any case, form a unitary organism, and share in one common indivisible life. The individual man is not, as Dr. Forsyth contends he is, a mere abstraction from a real social unity; on the contrary, societies derive whatever degree of unity and harmony they possess from the combining influence of the one ultimate unity, the self-existent God, in whom all the members of the society alike have their being, and from whose felt immanence they realise their own intrinsic brotherhood, and the essential unity of the rational, moral, and spiritual life in each and all. Dr. Forsyth makes the utterly unaccountable assertion that Dr. Martineau's Intuitionalism is "subjective" in its nature. "Intuitionalism," he says, "means that you cannot step outside yourself with your certainty; it is not objective for mankind, it is only true for you." Can Dr. Forsyth really regard geometrical and ethical intuitions as having only *subjective* validity? Surely it is the very essence of such intuitions that they carry with them the complete conviction that they are necessarily true for all men; and hence they are supposed by most philosophers to afford some measure of insight into the essence and character of the Absolute and Eternal One.

If there really is any analogy between "collective humanity" and Dr. Forsyth's threefold society in the Godhead; if his three interpenetrating persons are related

to each other in any way similar to the way in which the persons in a human society are related to one another, then, we contend, Dr. Martineau's critic is inevitably landed in a Tritheism of the most pronounced and pagan sort. And, indeed, the language he uses about the relation of these three personalities is wholly unintelligible, unless it means that each of them has a separate consciousness and a separate will. It is true that they are said to "mutually interpenetrate," but this can only mean that each is directly aware of what is in the consciousness of the other two. It appears, for instance, that the Second Person in the Trinity "is the standing mediator in the *nature*, as well as the history of the soul's communion with God. . . . If the divine nature mediates to our spirits by a cosmos, or a society, why not by a person with its appropriate methods?" Now, what intelligible meaning can be attached to these words, unless it be that the person who mediates has a will essentially distinct and separate from that of the person who is supposed to be made accessible by this act of mediation? And, further, we may reasonably ask what is the part or function performed by the *third* assumed personality, whose activity is strangely ignored all through Dr. Forsyth's long article, and whose presence in the "society" of the Godhead could, so far as we can learn from Dr. Forsyth's exposition, be altogether dispensed with. We are told by Dr. Forsyth that if we call his language about the two or three personalities in the Godhead virtual Ditheism or Tritheism, we show ourselves to be "incorrigible individualists"!

There can be little doubt that Dr. Forsyth in his frequent references to Dr. Martineau's "individualism," and in his assertion that "Dr. Martineau's Theism is but his individualism writ large, while a Trinity is social, rational, universal," has to a great extent misapprehended the real position of Dr. Martineau and his disciples. Dr. Martineau does, it is true, sometimes use language concerning the Supreme Being, which may be interpreted to mean that he regards Him as a personality differing from human personalities only by the infinity of His attributes, and not by any transcendency in His essential nature, and as related to human persons in essentially the same way as these persons are related to each other. But that this does not fully express his deepest thought on this great subject is evident from the fact that he also speaks of God as the "Soul of souls"; and declares that God communicates His own infinity to the spirit of man, for, as he says, no merely finite being "can possibly believe the infinite." So, too, he maintains that in the ideal of moral and spiritual perfection which is to some extent present in the consciousness of all men, but pre-eminently so in Christ and Christlike souls, "God is *personally there*, giving expression to His spiritual nature, as in the visible universe to His causal power."

We do not assert that Dr. Martineau has fully developed in his writings this profound and inspiring conception of the living presence, or incarnation, of God in Nature, and especially in the self-consciousness of His human offspring, and we are very far from denying that the "new universalism" has in this direction been exceedingly helpful to religious thought; but we do emphatically assert that Dr. Martineau has not left it at all doubtful that he clearly recognised the truth and far-reaching influence of this conception of God's immanence in Nature and Humanity. Unitarians accordingly, who at all sufficiently realise this "personal presence" of God in the rational, ethical and religious life of man, may well feel assured that all our ideals of personal relationship, all that is divine and permanent in human friendship and affection, all noble public spirit, all glowing enthusiasm of humanity, are inspired by and in some measure reveal the essentially "social" nature of the Eternal Mind and Heart which animates and unifies the cosmos, and which both seeks and finds intimate spiritual communion with the divinest Sons of God. Into the inner, or subjective, side of the self-consciousness of the Eternal, human vision evidently cannot directly penetrate; but the all-sustaining sense of Divine support and sympathy which the suffering saviours of humanity always experience, can hardly fail to suggest and sustain in us, as in the early Christians, the idea that the self-sacrifice and the sympathetic sorrow, which characterise the highest human lives in their highest moods, have a real but sublimer counterpart in the inner life of Him who is the prompter and supporter of these painful acts of perfect self-devotion. How far, if at all, the very evolution of the cosmos involves self-sacrifice in God, we seem to have no means of determining, but we do see that the end to which all the evolutionary processes of Nature converge appears to be the providing of the necessary physical and psychical conditions for the existence of beings capable of consciously communing with what we have ventured to call the Mind and Heart of God; and, therefore, if this be a rational universe, we may well believe that this provision for divine communion on the human side corresponds with and satisfies a social essence and a social need in that Absolute and Eternal One who has fashioned His rational offspring after His own image.

Dr. Forsyth is wholly in error if he thinks, as he appears to do, that one of the reasons why Dr. Martineau and Unitarians generally are unable to accept his view of the Godhead is that they cannot abide with *mysteries*; for they know full well that the felt relationship between the individual soul and the Father within it is of far too profound a nature to be fathomed and clearly explained by the human understanding. The poet truly says—

> Draw, if thou canst, the mystic line
> Severing rightly His from thine,
> Which is human, which Divine;

and in like manner Dr. Martineau writes—

> I know not whether others can draw a sharp line of separation between the human spirit and the Divine, and can clearly say where their own soul ends and God's communion begins; but for myself, with closest thought, I confess my darkness; and can only say that somehow He certainly stirs among our higher affections and mingles with the action of our proper nature.

The reason why Dr. Martineau contended for a rational and universal society in the Godhead, and rejected the limited and arbitrary threefold Society which Dr. Forsyth seeks to establish, was simply this, that he could find in this latter conception no intrinsic marks of its being a spiritual truth, but could find in it the clearest marks of its being a product of human speculation—a product whose genesis and development can be explained, and in which the erroneous element which will prevent it from holding a permanent place among the religious convictions of mankind can be distinctly discerned.

That which is eternally true and real in the time-honoured dogma of a tri-une God can without difficulty be dissociated from the speculative intellectual form which the religious feeling and philosophic genius of the early Christian centuries slowly elaborated. The unspeakably precious truth which is enshrined in the Athanasian Trinity—a truth which has divinely fed and comforted innumerable believers—is that in Jesus, and in the ideals which Jesus revealed and realised, we possess a genuine revelation of the immediate activity and essential character of the indwelling Father. In declaring that Jesus was no mere product of God's creative power, but was of the same substance with the Father, so that in his stainless purity, in his infinite pity and forgiveness, in his self-sacrificing love, the Eternal God was, as Dr. Martineau expresses it, "personally there," the Trinitarian dogma has preserved through the ages the most precious element in the faith and teaching of the founder of Christianity. It was because this Athanasian dogma thus asserted the essential immanence and personal self-revelation of God in Jesus that Dr. Martineau considered it to be a providential circumstance that the Athanasian party prevailed over the Arian in the great controversy. Dr. Martineau clearly perceived that the formulators of the Trinitarian dogma of the existence of Divinity in Humanity in the special case of Jesus unconsciously did the greatest possible service to the development of sound religious ideas; for they constantly kept before the mind of the Church the conception of God in man—a conception which was sure in the fulness of time to be extended from the alleged exceptional instance of the son of Mary of Nazareth to all God's rational offspring. The time has now come when this basal truth of man's essential divinity is bursting through and dissolving the ancient dogma which has so long and so beneficially preserved and transmitted it from its advent in the spiritual insight of Jesus to its recent reassertion in its original purity and fulness in many of the deepest and most religious thinkers of the present day. The Christian Church is just now beginning to reap, in the widely spreading views concerning God's Incarnation in all souls, and *par excellence* in Jesus, the precious, but largely unintended and unexpected, fruits of that ancient conception of the essentially Divine nature of the world's representative prophet and saint, which was providentially stereotyped in the ancient creeds. And thus the words ascribed to Jesus, "And I, if I be lifted up, will draw all men unto me," are now happily receiving their literal fulfilment. CHARLES B. UPTON.

(To be concluded.)

SCOTTISH UNITARIAN ASSOCIATION.

THE annual business meeting of this Association was held in the St. Vincent-street Unitarian Church, Glasgow, on Saturday afternoon, Dec. 1. Mr. JAMES GRAHAM presided, and there was a large attendance.

The Secretary submitted his draft reported, which, with several alterations, was adopted. After dealing with the positions of the churches at Dundee, Aberdeen, Kirkcaldy, and South St. Mungo, and welcoming the Rev. James Forrest to St. Vincent-street Church, it proceeded:—

A broader spirit of toleration and intelligence in religious matters is pervading Scotland, in bringing about which result we may rightly claim our share, and a special effort might now perhaps be made by our churches to attract the mass of the people, particularly those who for certain reasons, among them being a rooted objection to creeds and dogmas, attend no church at all.

Although our particular work during the year has been quiet and unostentatious we are abreast of the age, and everything which makes for a deeper religious feeling and greater harmony interests us.

Recently we have witnessed the marriage of two great Scottish Churches, the Free and the United Presbyterian, under the name of the United Free Church of Scotland. We offer the new Church our sincere good wishes for its future success. We believe that the step will tend to broaden men's minds and extend the area of freedom, yet we cannot but regret that the new Church should still retain unrevised the Westminster Confession of Faith of two-and-a-half centuries ago.

The officers were thereafter elected, and a vote of thanks to the Chairman brought the meeting to a close. Subsequently a conference of the newly-formed Scottish Unitarian Sunday-school Union was held under Mr. GRAHAM'S presidency, when several papers were read and considerable discussion ensued. Mr. Copeland Bowie was present, and by his earnestness, energy and courtesy did much to enthuse and encourage the members.

THE EVENING MEETING.

In the evening a public meeting was held.

Mr. JAMES GRAHAM, who presided, said they were sometimes told in these days that the need for the Unitarian faith was passing away, that their mission had been accomplished, and that they might set themselves aside and allow the great tide of reform and enlightenment in the world of religion to do its work. As he read the signs of the times, it appeared to him that the mission of spiritual Unitarianism was just about to begin. Men's minds had been disturbed as perhaps they had never been disturbed before in the history of the world, a great revolution was taking place, the whole scheme of men's thoughts was being changed, and in a great many cases people were looking round and inquiring as to what was left to them. A great work of destruction was being accomplished, and what he thought would be left was—the great faith which they called Unitarian, the faith with a great underlying spiritual unity that had been at work since the beginning of history. Recent newspaper correspondence—begun originally, he thought, by something written by Dr. Marcus Dods—seemed to show that a very large percentage of the population had entirely given up all the old views regarding God's relation to the world, the relation of men as spiritual beings to God, and all the old-fashioned ideas regarding supernatural revelations, and were coming more and more to look at these matters after the manner of Unitarians. There was in these circumstances opportunity for a great Unitarian teacher, some great spiritually-minded soul who saw into the real truth, and who had the power to win the hearts and souls of mankind, and set the truth before them in a way that would satisfy both the heart and intellect. This was the mission of Unitarianism.

The Rev. R. B. DRUMMOND, Edinburgh, moved a vote of welcome to the delegates.

The Rev. A. ERNEST PARRY, Kirkcaldy, who seconded, said that Unitarians were often reminded of the smallness of the numbers attending their congregations. If they were an association for the gaining of money profits, there might be in that way a great deal to deplore. But they were not an association for making money; they were an association for the spread of what they believed to be true, rational, religious thought, and if they were to be judged by the spread of rational and deeply religious thought, then he held that they were the most successful Church in Scotland. One had only to read the reports of the Church of Scotland and of the Church now known as the United Free Church, to discover the fact that the opinions of Unitarians were making tremendous headway. There was, that notwithstanding, a great gulf between Unitarians and the Churches named. He thought the brethren in England were too anxious to bridge that gulf—a gulf which would not be bridged until all tests and creeds were abolished.

The Rev. C. TRAVERS, Carlisle, returned thanks on behalf of the Northumberland and Durham Unitarian Association, and conveyed the fraternal greetings of that body. He said that the time for destructive preaching or criticism on the part of Unitarians had gone by; they had now entered upon a period when they would have to construct if they were to justify their existence. It was not so much a question of theology as the question whether a real belief in the personal God was or was not to be held by men. Unitarians would have to be upholders of a theistic faith at a time when their orthodox friends were passing through a crisis and were trying to find a new foundation for their religion.

The Rev. FRANK WALTERS, Newcastle, who also acknowledged the vote of welcome on behalf of the Northumberland and Durham Unitarian Association, said that the intelligence of the Christian world was working in the direction of Unitarianism, and that the future would be full of advance to the cause for which they stood.

The Rev. W. COPELAND BOWIE, secretary to the British and Foreign Unitarian Association, said that the officers and committee of that Association sent their friendliest greetings to the Scottish Association. In the course of his remarks he said that those who had been born and bred Unitarians in many cases were hardly able to realise, except by a great stretch of imagination, the joy of the religion that they professed to hold. It was when they came in contact, as he sometimes did, with those who after years of anxious struggle, doubt, and despair, found the foundations of their old faith shaken, with apparently nothing left upon which they could stand, and who after coming in touch with Unitarian thought found a new light and joy and peace come into their lives—it was then that they more truly realised the magnificent message which Unitarianism had for the world. Sometimes they imagined that that message was only suited to certain types of mind. That was partly true, and yet it was only true because they had not yet succeeded in translating their message into language suited to the different stages of culture, of life, and of thought among the different classes of the people. He was convinced that if they could only translate their message into the common language of the people among whom they worked, then that message would appeal with power, no matter to whom it was addressed. No one, he hoped, was so narrow as to suppose that their Unitarian thought was going to satisfy every one. Humanity was very complex and varied in its needs; there were people whose mental make-up and whose spiritual temperament were such that the most extreme form of Roman Catholicism fitted into their minds. There were others who were satisfied with their old-fashioned Scotch Presbyterianism—it suited them; they were aided by it, and they did not want to get rid of it. When they came across men and women in religious communities who were perfectly satisfied with the thought and inspiration and joy they found in these communities, Unitarians were not likely to become so intolerant as to imagine that anything dreadful would happen to them because they followed their convictions. They always said to men and women—whether Roman Catholic, Scotch Presbyterian, Methodist, or Baptist—that if they found joy and inspiration in their religion, by all means let them stick to it, work for it, and do their best to make others care for it. But when they had said all that, they had only dealt with a small portion of the world. Sometimes inside a great many of these churches there were groups of men and women who could not find satisfaction for thought or life in the conceptions and creeds of the Churches; while outside the Churches there were still larger numbers, men and women whom they could not call irreligious, who were not atheists and not secularists, yet who, somehow, had not yet been touched by the right kind of religious thought and influence. There lay the great mission of Unitarianism.

The proceedings, which were varied by a musical programme, terminated with votes of thanks.

On Sunday evening the annual sermon was preached by the Rev. W. Copeland Bowie, in St. Vincent-street Church. At the morning service the preacher was the Rev. Frank Walters, and the Rev. J. Forrest gave a brief address on entering upon the ministry of the Church.

Newbury.—Sunday week being "Temperance Sunday," the Rev. E. Turland preached special sermons at the Presbyterian Chapel in the morning on "Snares for the Unwary; or, Stumbling-blocks Men place in the way of the Weak," and in the evening on "The Great Temperance Reformation." A good report appeared in the local *Weekly Times*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

CHRISTMAS APPEALS.

London : Deptford.—The Rev. A. J. Marchant writes :—I venture again to appeal through your columns in aid of my poor's purse. I am extremely grateful for assistance rendered in past years; but as the demand for assistance is greater than formerly, I trust the response will be adequate to the need. The help solicited has to form the source of supply, not only for the festive season close at hand, but for the emergencies of the following year. Gifts of money and clothing, also toys for the little ones, will be gratefully received by the Rev. A. J. Marchant, 37, Clifton-road, Peckham, London, S.E.

London : George's-row Mission.—The Rev. F. Summers writes :—Will you allow me to appeal to those kind friends who are willing at this season of the year to assist our work among the poor? On account of the high price of coal, and, in our district, the alarming rise of rents, our local poor are indeed badly off. Any donations will be most thankfully received. I am in need of money for the poors' purse, new or cast-off clothing, books, periodicals, toys, &c., which may either be sent to the Domestic Mission, George's-row, St. Luke's, E.C. ; or to my new address, 4, Durley-road, Stamford-hill, N.

London : Rhyl-street Domestic Mission.—The Rev. W. Wilson writes :—It would be a great favour if those who have been in the good habit of sending subscriptions towards the Christmas parties of both children and adults, or towards presents for the children, or who have sent in presents themselves in the shape of toys, books, and useful articles of clothing, &c., would repeat their charitable actions this Christmas also. We have some 300 children all looking forward to their Christmas treats and presents, and it would be a black Christmas time for them to be disappointed. Mr. F. Nettlefold has already sent £10, and Mrs. Enfield has made a contribution of presents. Gifts may be sent to Miss Anna Sharpe, The Grove, Hampstead, N.W. ; subscriptions either to her or to the Rev. William Wilson, Claremont-road, Cricklewood, N.W.

Ashton-under-Lyne.—A grand Sale of Work was held in the Mechanics' Institute on Friday and Saturday of last week. The object was to free the present iron school-chapel, which was opened last May, from its debt of £300. Conditional upon the raising of £250, a member of the congregation promised the remaining £50. The sale was opened on the first day by Councillor J. W. Pollitt, J.P., under the chairmanship of the Rev. H. Enfield Dowson, B.A. ; on the second day by his Worship the Mayor of Bury (Mr. Thomas Holt), under the chairmanship of the Rev. B. C. Constable, Secretary of East Cheshire Christian Union. The receipts amounted to £252. Fully £100 worth of goods were unsold, and it is expected that subsequent sales in the school-chapel this week will realise a good sum. Our friends had practically only three months to prepare for the sale, and the result is very gratifying. The congregation, which is only three and a-half years old, will finish the year, after erecting a temporary building, free of debt, and early in the new year will issue an extensive appeal to the Unitarian public for help towards its Church Building Fund, on behalf of which it has already £1,000 subscribed.

Bolton.—The first anniversary services were conducted at the Halliwell-road Mission, by the Rev. R. M. Scott, of Ainsworth. There were crowded congregations both afternoon and evening, and the collections amounted to £9 13s. 4d. The Mission was started a year ago in connection with Bank-street Chapel, and up to the present time the results have been most encouraging. At the end of the year's work it is satisfactory to report that there are 64 enrolled members; that during the last month there has been an average attendance at the evening service of 87 adults, and that there was an attendance last Sunday of 123 scholars at the afternoon school.

Chelmsford.—On Sunday week the Rev. E. J. Harry preached a sermon at Legg-street Chapel, in answer to the question, "What is Unitarianism?" The sermon was well reported in a local paper.

Chester.—A successful Rummage Sale was held in the schoolroom on Friday, Nov. 30, and a net profit of £10 10s. was made, which goes towards the reduction of the debt incurred by the restoration of the chapel. Several friends at a distance sent parcels for the sale, and these have our grateful thanks for their contributions. The ladies of the congregation are to be congratulated upon their successful enterprise.

Eastbourne.—The Rev. George St. Clair has been put on the Committee of the Natural History Society, a second vacancy being filled by the Rev. Dr. West, of St. Christopher's.

Exeter (Appointment).—The Rev. J. M. Connell has accepted an invitation to become colleague to the Rev. T. W. Chignell, at George's meeting. Mr. Connell will enter on his ministry there on the first Sunday of the new year.

Gateshead.—A bazaar in aid of the funds was held on Friday, November 30, and Saturday, December 1. The chair on the first day was occupied by Alderman Baxter Ellis, J.P., President of the Northumberland and Durham Unitarian Association, and the bazaar was opened by Lady Trevelyan. On the second day Miss Lucas opened the sale. The net proceeds of the bazaar amounted to £70.

Llandyssul.—Last Sunday, at the monthly Communion service, nineteen new members were received, and others have intimated their intention of joining in a month. This is gratifying to minister and congregation. At the annual meeting of the congregation a very encouraging balance-sheet of the treasurer, Miss Grace Jones, was read. It was also resolved to register the chapel for the solemnisation of marriages under the new Marriage Act.

London : Essex Church.—The Essex Church Congregational Society invited the members of Unity Church to an "At Home" on Wednesday, Nov. 28, which invitation was cordially accepted, and a most delightful evening was spent. Mr. Greg's lecture on "The Art and Craft of the Old English Potter," which formed a portion of the programme, was very much enjoyed, and it is to be hoped that this will prove to be only the first of a series of these united social gatherings of the members of the two congregations.

London : Stamford-street.—The last of the series of discourses on "A Great City's Needs" (which has included the subjects of "Recreation," most eloquently expounded by Mrs. Ormiston Chant, much to the pleasure of the congregation ; and "Temperance," trenchantly and ably treated by the Rev. W. W. Chynoweth Pope), was given on Sunday evening last, by the Rev. F. W. Stanley, who spoke on "Religion," in a sympathetic and instructive manner. On the 26th ult. Alderman R. W. Bowers, J.P., gave a lantern lecture on "Southwark in the Olden Time." This, also, was largely attended, the lecture and pictures greatly interesting the audience, descriptive as they were of that part of London in which the chapel is situated. On Dec. 3 a concert was given by members and the choir of the Band of Hope, the latter giving several concerted pieces with excellent effect. The chair was occupied by the president of the band, the Rev. Frederic Allen, who, in a short address on "What shall they be?" earnestly asked the parents present to answer the question by doing all in their power to preserve their children from the baleful effects of drink. A very hearty vote of thanks was given to Mr. A. W. Harris for his unwearying exertions in training the children. On Monday next, as will be seen by the Calendar notice, "The Christmas Carol," with lantern pictures, will be given by Mr. Allen.

London : Stratford.—The church anniversary meeting was held on Wednesday, Nov. 28. The Rev. W. G. Tarrant, B.A., presided, and there was a good attendance of members and friends. A very interesting report of the work of the church, and its kindred institutions, was read by the secretary, Mr. W. J. Hawkins. Encouraging addresses were given by the Revs. W. G. Tarrant, F. Allen, T. E. M. Edwards, H. Woods Perris, Mr. Lucking Tavener, and Miss Tagart. The speeches were interspersed with singing, well rendered by three of the young lady members.

London : Unity Church, Islington.—The annual meeting of the old scholars and teachers of the Sunday-school was held on Dec. 5. The attendance was very small ; some friends suggested that this might be owing to the time of year the meeting is held, and October or early in the spring were proposed as more convenient seasons. Music and songs, with short speeches from Dr. G. Dawes Hicks, Miss M. Preston, Messrs. Mackey and Wade occupied the evening, and the meeting was brought to a close by all joining in "Auld Lang Syne."

Manchester : Longsight.—On Sunday last the annual Scholars' Festival was held at the Free Christian Church, when the Rev. W. C. Hall, M.A., of Ashton-under-Lyne, conducted the services morning and evening. In the afternoon a cantata, entitled "Consider the Lilies," arranged by the Rev. W. R. Shanks, was rendered by the scholars of the school, Mr. Shanks himself reading the story. The arrangement forms a very pleasing service, suitable for Sunday-school festivals, many of the tunes having appeared from time to time in hymns and choral songs, published by the Sunday School Association.

Northumberland and Durham Unitarian Christian Association.—Through the efforts of the new president, Alderman J. Baxter Ellis, J.P., the debit balance on last year's accounts, amounting to £57 6s. 7d., has been cleared off. The committee, at its meeting on Monday evening last, unanimously resolved to invite the Rev. Arthur Harvie to continue his services as missionary minister for at least another year from May 1 next, the Gateshead congregation undertaking to subscribe £50 for one year towards the stipend.

Norwich.—A meeting was held in the Octagon Chapel on Friday, Nov. 30, when a tablet to the memory of the late Mr. C. F. Stevens, placed under the gallery to the right of the pulpit, was presented by his widow and the other members of his family to the congregation. The design of the tablet is of Gothic character, and bears the simple inscription :—"Charles Frederick Stevens, born 27th May, 1818 ; died 18th February, 1900." Mr. A. M. Stevens, in asking the congregation to accept it, said it was at the early age of ten that the late C. F. Stevens was drawn to the Octagon Chapel. He was so struck with the beauty of the building and the simplicity of the worship that he entered the Sunday-school and induced his parents to attend the Octagon services. For nearly three-quarters of a century he was a devoted worshipper and worker there, and for over sixty years he was teacher or superintendent of the Sunday-school. Mr. R. W. Ladell, who presided, accepted the gift on behalf of the congregation, bearing cordial testimony to the worth of their late friend, as did Messrs. I. M. Wade, James Mottram, J. D. Wright, and the Rev. Alfred Hall.

Rotherham.—On Tuesday, Nov. 27, at a meeting of the Church of Our Father Literary and Social Union, the Rev. Charles Hargrove gave a lecture on "Rome, its Rise and Ruin." The chair was taken by Councillor J. Cox, a prominent Wesleyan, for many years a local preacher. The lecture, which was illustrated by plans and pictures thrown by a lime-light lantern on a screen, gave a most interesting account of the history and growth of the "Eternal City," and the destruction of its ancient buildings by various misfortunes, and the operations of more recent builders. The lecture was warmly appreciated.

South Cheshire and District Association and Sunday School Union.—On Wednesday, Nov. 28, the autumnal meetings of this Union were held at Crewe. Among those present were Mr. R. Mansell (president), Mr. Vickery, and the Rev. J. C. Street, of Shrewsbury ; Mr. A. Orrett (treasurer) and the Rev. H. E. Haycock, of Chester ; Mr. Stapleton, of Newcastle-under-Lyme ; Mr. Robinson and the Rev. R. S. Redfern, of Crewe ; the Rev. E. A. Maley, of Nantwich ; Mr. John Greenhalgh, of Congleton ; and the Rev. G. A. Payne (secretary), of Knutsford. The business transacted at the committee meeting was of a routine character, while at the Conference a number of important changes for the good of the Union were under consideration. Tea was partaken of in the schoolroom, and in the evening a public religious service was held, when the Rev. H. E. Haycock preached from the text, "Not to destroy but to fulfil," an eloquent sermon.

Swansea.—During the month of November two members passed away—Miss Jenkins, of Brynsifi, and Mr. William Jones. Miss Jenkins had reached her 90th year, and had been connected with the church all her lifetime. Mr. W. Jones passed away in his 45th year. As occupying a leading position in Messrs. Ben Evans and Co., drapers, he was well known as a man of unblemished character. A Sale of Work was held in the schoolroom, Tuesday evening. At the bazaar held last April, the sum of £275 was realised, and Tuesday evening over £25. Thus we are able to look to the opening of the New Century with the church and its property free from all debt, and to increasing influence for the propagation of Unitarian Christianity in the town.

BIRTHS.

MIDDLETON—On the 30th Nov., at Southfield, Burley, Leeds, the wife of William Middleton, of Chelmsford, of a son, stillborn.

DEATHS.

THORNELY.—On the 5th Dec., at his residence, Liverpool, James Lamport Thornely, Solicitor, aged 35 years.

OUR CALENDAR.

SUNDAY, December 9.

☞ **It is requested that notice of any alteration in the alendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M, The Season of Advent," and 7 P.M., "The Light of the World." Monday, Dec. 10th, 8 15 P.M., "The Christmas Carol," with Lantern Pictures, Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "From Law to Liberty," and 7 P.M., "Prophecy and the Messiah." Children's Class, 12.30.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. VERNON HERFORD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Moral Standards." Evening, "Goodness in Things Evil."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M., Mr. T. ELLIOT.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. L. TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "Unity in Religion."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. J. CROSSLEY, and 6.30 P.M., Rev. W. J. JUPP, "John Ruskin."

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Art and Literature in the 19th Century."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. A. COBDEN SMITH.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6 30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. A. E. O'CONNOR, and 6.30 P.M., Rev. E. B. RUSSELL, B.A.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. F. LAWSON DODD, and 6.30 P.M., Mr. F. E. HOGG.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "The Modern Revision of Christ's Code—Regarding the Non-Resistance of Evil."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 9th, at 11.15, J. A. HOBSON, M.A., "The Break-up of China.—I."

PULPIT SUPPLY.—The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

THE EASTERN UNION OF UNITARIAN & FREE CHRISTIAN CHURCHES.—The PULPIT at King's Lynn is VACANT. Communications may be addressed to the Rev. ALFRED HALL, Martineau House, Magdalen-street, Norwich (Hon. Sec.).

WANTED, in a small family, a respectable person as USEFUL HELP; must be capable and obliging; age 30 to 40. Good general kept.—Apply, Mrs. AUSTIN, Beechdene, Mansfield.

WANTED, after Christmas, a NURSERY GOVERNESS to take entire charge of five children. Must be a good needlewoman and experienced.—State age and salary to W. BRADSHAW HALL, Cheadle, Cheshire.

ASSOCIATION SUNDAY.

NOVEMBER 18, 1900.

The Treasurer (Mr. Oswald Nettlefold), on behalf of the COMMITTEE of the BRITISH and FOREIGN UNITARIAN ASSOCIATION, acknowledges with thanks the following Collections received up to Dec. 6:—

SECOND LIST.	£	s.	d.
Amount advertised Dec. 1	214	3	7
Bolton: Unity Church	2	16	1
Caeronen	0	12	2
Cheltenham	0	13	0
Clifton	3	13	6
Clydach Vale	0	14	9
Colyton	1	0	0
Comber	4	3	0
Croft	0	18	0
Diss...	1	1	4
Gloucester	2	8	4
Guildford	1	4	7
Horsham	2	2	4
Kidderminster	4	0	0
Lewes	2	4	7
Liverpool: Ullet Road	56	14	7
Hope-street	21	0	3
London: Brixton	13	18	4
Forest Gate	0	19	3
Hampstead	20	19	3
Little Portland-street ...	2	14	0
Mansford-street	0	14	0
Stamford-street	1	5	0
Manchester: Moss-side	5	4	10
Merthyr Tydfil	1	15	6
Middlesbrough	1	19	6
Nottingham: Christ Church	2	0	0
Rotherham	2	0	0
Scarborough	2	4	8
Sheffield: Upper Chapel...	12	13	8
Stockton-on-Tees	1	9	10
Tamworth	0	15	0
Tavistcck	1	9	5
	£391	12	4

AN URGENT APPEAL.

UNITARIAN CHURCH, IPSWICH.

RESTORATION FUND.

The Committee and Congregation of the above Church have thoroughly restored the building at a cost of over £1,000. There is still some necessary work to be carried out, the principal of which is a suitable Warming Apparatus, which will amount to a considerable sum, the Church being a large one. As the expenditure has already exceeded the amount subscribed by nearly £250, the Committee are unable to proceed further without additional kind help from the Unitarian public, to whom they earnestly appeal.

The Re-opening Services will be held on Sunday, December 16th, when the Rev. WM. LLOYD, of New York, will officiate.

	£	s.	d.
Amount of donations previously acknowledged	791	5	0
Further donations promised or received:			
H. Epps, Esq.	1	1	0
Lieut.-Col. Trevelyan	1	1	0
Ed. Chitty, Esq....	2	2	0
A Friend, Birmingham	5	0	0
N., Birmingham	3	3	0
Mrs. Geo. Buckton	3	0	0
Sir Ed. Durning-Lawrence, M.P. ...	5	0	0
Miss May Paget	0	3	0
Mr. H. Scopes	0	2	0
Ladies Guild	2	10	9½
Mrs. Calver, Collecting Card	0	6	6
Miss Scopes, Collecting Card	0	14	0
Miss Woolnough, Collecting Card ...	0	8	0
Miss Bonham Carter, London	10	0	0
J. P. Haslem, Esq.	0	10	0
Miss A. J. Lawrence	5	0	0
F. W. Canham, Esq.	2	2	0
J. E. Taylor, Esq., London	1	1	0
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The following passage from an Address at Ottawa, on Sept. 13th, by Mr. Edmund Owen, M.B., F.R.C.S., an advocate of Vivisection, practically admits the fallacy of trusting to vivisectional results, whilst its frivolous tone in dealing with a serious subject well illustrates one of the worst dangers of Vivisection to those who practise it:—"When some important surgical problem awaits a solution which cannot be effected in the ward or on the operating table, the clinical (bedside) surgeon turns to his enthusiastic and obliging friends in the laboratories, who, in order to help him, straightway proceed with careful thought and gentle hands to sacrifice upon the altar of Hygeia some mongrel curs or a few of those tailless rodents which, so far as I can see, have been provided solely for the use of the experimental physiologist and pathologist. Then, because such-and-such a thing happens under such-and-such circumstances in the laboratory to the dog or the guinea-pig, the experimental pathologist is apt to assume that in different circumstances it must happen also in man himself."—*Lancet*, Sept. 15th, 1900.

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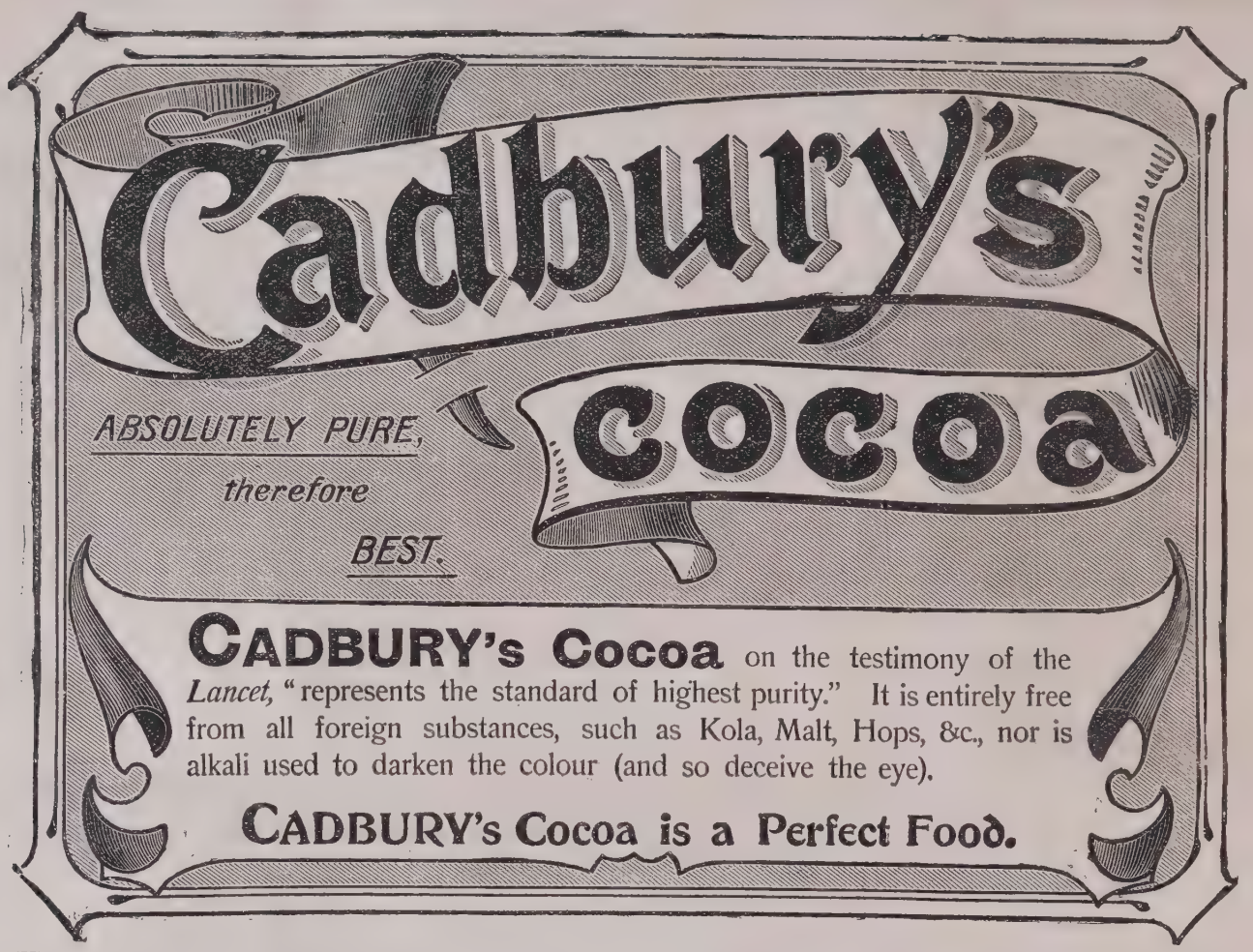
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3051. NEW SERIES, No. 155.] LONDON, SATURDAY, DECEMBER 15, 1900. [ONE PENNY.

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NOTES OF THE WEEK.

THE Christmas appeals from our workers among the poor, which we have recently published, and of which another appears in our present issue, will, we are confident, receive a response this year of abundant generosity. It is to be feared that the heavy claims of the war have in many ways stinted the flow of beneficent charity at home, but it is not from our friends that we fear any forgetfulness of those whose need is greatest.

MR. STOPFORD BROOKE has fixed Thursday, Jan. 17, as the date on which he hopes to resume his Browning lectures at University College. There will be three weekly lectures to complete the course, which will be followed immediately by the second course of five lectures on other poets between 1840 and 1890, as already announced. What preaching engagements Mr. Brooke will be able to undertake in the new year we do not yet know.

WE are glad to see from a circular issued to teachers by the Sunday-school Association, that arrangements are being actively made for the Twentieth Century Festival Meetings to be held in London in Whit-week, and in which the British and Foreign Unitarian Association, the Sunday-school Association and the "International Council of Unitarians and the Liberal Religious Thinkers and Workers," founded last May in Boston, are to take part. At the meetings of the International Council representatives from America, Australia, Belgium, France, Germany, Holland, Hungary, India, Italy, Norway, and Sweden are to take part. Among the American delegates, Dr. Samuel Eliot, President of the A.U.A., and the Rev. C. W. Wendte, secretary of the Council, are to be present. And we hear that from France Dr. Réville and Professor Bonet-Maury have already accepted invitations.

THE third of the Rev. Charles Hargrove's series of "Lessons from the New World" is given in this month's *Mill Hill Pulpit*, the subject being "Christ's Reign in America." Having pictured the tremendous pressure of business in such a city as New York, and contrasted with its habits and aims Christ's ideal of humility and promise of rest, Mr. Hargrove shows how much faithful discipleship there yet is in the midst of that life, and as one instance gives the following :—

> In one great city I found a citizen so prominent that before yet I reached it, I had become familiar with his name. He had risen from the very humblest position to be the proprietor of an enormous store, where it was said everything could be had, from a yard of cotton to a steam engine ; he was the leader of the reform party in the place, the owner of one of the principal local journals. But through all his upward career he had gone on with his Christian work. He had been a Sunday scholar as a poor boy, a Sunday-school teacher as he grew and prospered ; in his wealth he was superintendent of his own Sunday-school of (I was told) four thousand scholars. That Sunday-school Jesus of Nazareth had built, and he maintains it. It is a place of his dominion in the midst of the city. Money-making is the business of the place ; money-makers are its inhabitants ; but here money is spent not made ; the workers gain no wage by their labour. It is for his sake they employ their scant leisure hours in teaching ; it is his word and example which prevails with the principal and all his assistants to give and spend without reward.

For us in this country, as in America, Mr. Hargrove adds, the all-important thing is that we should be possessed by the spirit of Jesus, and not on Sunday only, but every day, work for his kingdom of righteousness and peace.

THE Rev. Joseph May, after twenty-five years of service as minister of the First Unitarian Church of Philadelphia, is about to retire, and is succeeded by the Rev. J. H. Ecob, who has been a prominent Congregational minister in Maine, New York and Colerado. It will be remembered that the Philadelphia Church was founded at the close of last century, with the sympathy of Dr. Priestley who was then settled at Northumberland, Penn. The services for some years were conducted by members of the congregation, and then followed the long ministry, extending over fifty years, of the late revered Dr. Furness. To him Mr. May succeeded, and though now retiring from active service, is still to remain as "emeritus minister," one with his people.

THE problem of the "Housing of the Poor" is receiving considerable attention in Liverpool. The recently formed Liverpool Housing Association is carrying on a vigorous propaganda chiefly by means of lectures illustrated with views of some of the slums of the North and South ends of Liverpool, and the wretched court dwellings which have been so characteristic of large portions of the city. These are contrasted with municipal dwellings and with those erected by private benevolence or forethought, at Bournville, Port Sunlight, Aintree, &c. Among the lecturers we notice the name of the Rev. J. Morgan Whiteman, recently Assistant Missionary to the North-end Domestic Mission. The Association has just issued a neat photographic card descriptive of its work, which declares its objects to be : To promote the erection by the Municipality of healthy and comfortable homes for the people ; special importance being drawn to the necessity of the purchase of land on the outskirts of the city and the provision of cheap transit. The President and two Secretaries are well-known members of the local Socialist bodies. The Treasurer, Mr. John Fraser, is a member of the Church of Humanity. All the Vice-Presidents (4) are Unitarians. Is there any lesson for the future in this combination ? We hear that the latest acquisition by the Society is the new chairman of the Committee of the City Council which deals with the question and which has been renamed. It was the Insanitary Property Committee, now it is the Housing Committee. A change of good omen.

THE new School-Church of the Heaton Moor congregation, Manchester, of which the Rev. Priestley Prime is minister, was opened last Saturday, the preacher being the Rev. H. Enfield Dowson. We have not yet received any report of the proceedings.

REFERRING to a statement in the article on the Baptists in THE INQUIRER of Dec. 1, the Rev. J. A. Brinkworth writes to say that it was at a meeting at Burnley, June 25, 1891 (and not in the following year), that the union of the Particular Baptists with the New Connexion of General Baptists was effected. And as to the Methodists, dealt with last week, Mr. Brinkworth adds that while Hugh Bourne was one of the founders of Primitive Methodism, William Clowes was another, and he refers to the chapels bearing the name of "Clowes" in Yorkshire and elsewhere.

FIND out your task ; stand to it. All true work is sacred. In all true work, were it but true hand labour, there is something of divineness.—*Carlyle.*

SHORT NOTICES.

The Treasury of American Sacred Song, edited by the Rev. W. Garrett Horder, received a very warm welcome on both sides of the Atlantic when it was first published in 1896. So rich and beautiful a collection—gathered exclusively from American writers—came as a surprise, not because Longfellow, Whittier, and Lowell were not everywhere known and loved, but because of the number and variety of hitherto little-known singers, and the high excellence of their work. Mr. Horder rendered a great service to his fellow-countrymen when he brought within their reach such treasures out of the heart of the best life of America, and we are delighted that a second enlarged edition is now published, and at a reduced price, which should gain for the book a much wider circulation. Five new authors appear in this second edition, and twenty-eight new poems. Of these the shortest, and not least striking, is the following verse on "The Way," by Henry Van Dyke:—

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the Blessed are."

We are glad also to find the complete text of a poem by Mary G. Brainard, "Not Knowing," which begins:—

"I know not what will befall me; God hangs a mist o'er my eyes,"

and which we have long been familiar with in an imperfect form. (Henry Frowde, Oxford University Press. 3s. 6d.)

Mrs. Gaskell and Knutsford is the title of an attractive book by the Rev. G. A. Payne, just published. A further notice we must reserve, but mention the book here that these for whom it will have a special interest may know that it is available for Christmas presents. There are a number of good illustrations of Knutsford and the neighbourhood, as well as portraits of Mr. and Mrs. Gaskell. Mr. Payne's book is published with a commendation by Edna Lyall. (Manchester: Clarkson and Griffiths, 160, Deansgate. London: Gay and Bird, 22, Bedford-street. 3s. net.)

Some Papers and Addresses from the Friends' Summer School, Birmingham, September, 1899. This is one of the welcome books we have long had it in mind to notice, and after all must be content with only a very few lines. The earlier volume of papers from the Scarborough Summer School, 1897, naturally led to the hope that so successful and helpful a gathering would be repeated, and the hope has not been disappointed. This volume opens with a picturesque paper by Canon Rawnsley on "A Visit to La Verna," and Pastor Cremer writes on "The Future of Protestantism in France," but the greater part of the volume represents the thought and the inward life of Friends themselves. Thus John W. Graham concludes his study of Isaac Pennington with the words: "We are the purest type in England of the Church mystical and philanthropic, and our call is to abide in our calling." Edward Grubb writes on the "Development of Christian Morality," in modern times, and William C. Braithwaite on the same subject, before the Reformation, and there is a study of Tauler and Boehme by Joan Mary Fry. (Headley Bros. 3s. net.)

The Religious Spirit in the Poets, by the Right Rev. W. Boyd Carpenter, Bishop of Ripon, is the fruit of the bishop's enforced leisure for reading and writing in frequent railway journeys. The papers are collected from the *Sunday Magazine*, in which they have appeared during the present year. After speaking of the kinship between religion and poetry, literary inspiration, and genuine and superficial religion in poetry, there are brief studies of Spenser, Marlowe's "Faustus," Shakespeare's "Tempest," Milton's "Comus," Coleridge's "Ancient Mariner," Tennyson and Browning. For lovers of poetry they make a volume of pleasant reading. (Isbister and Company. 5s.)

Young Days, edited by J. J. Wright, comes as an annual volume in good time for Christmas. Many of our children take it in month by month, but all the rest should be sure to get the bound volume. There is a good story running through the whole year, "Clare Heatherton's Mistake," by Miss Theodora Mills, some charming animal fairy stories by the Rev. E. P. Barrow, and a variety of other short stories, including some special ones for Bands of Hope and Mercy. A series of illustrated articles on "Famous Buildings of the World," and "Heroes of Exploration" help to make up a very good and interesting volume. (Sunday School Association, Essex Hall. 1s. 6d.).

Princess May and her Wonderful Law, by Aunt Amy, the children's play, which we noticed on its appearance in the December number of *Young Days*, has been separately printed as a booklet in a very dainty cover and gilt edges. It would take a big square envelope, but then would make a pleasant Christmas greeting. (Sunday School Association. 6d.).

The Essex Hall Pocket Almanac for 1901, in its accustomed convenient form, is now ready. Whit-week falls at the end of May, and among the engagements noted is an International Congress of Unitarians to be held in London on the Friday, May 31. (Philip Green, 5, Essex-street. 1s. net.).

The Stickit Minister's Wooing and Other Galloway Stories, by S. R. Crockett, is a collection of twenty-two sketches, most of which, if not all, first appeared in the *British Weekly*, to the editor of which journal and to the late R. L. Stevenson Mr. Crockett acknowledges in his Preface a great debt of gratitude as his first encouragers in literature. "Two Humorists," "Beadle and Martyr," "The Troubler of Israel," "The Blue Eyes of Ailie," and "The Suit of Bottle Green" are among the sketches. (Hodder and Stoughton. 6s.)

Church Folk, by Ian Maclaren, is a smaller collection of eleven sketches, which also, we believe, first saw the light in the columns of the *British Weekly*. "How to Make the Most of a Sermon," "How to Make the Most of Your Minister," Dr. John Watson knows very well, and Ian Maclaren knows how to tell. Here we may also learn about "Genteel Tramps in Our Churches," "The Pew and the Man in it," and "The Revival of a Minister." The book should be read—and doubtless will be—by ministers and people alike. (Hodder and Stoughton. 3s. 6d.)

The Doctrines of Grace, by John Watson, M.A., D.D., deals in successive chapters—which were first published in the *Expositor*—with the great questions of Christian redemption and ministry. To this book we shall hope to return in a quieter time. (Hodder and Stoughton. 6s.)

The Life of Christian Service is a book of devotional thoughts from the writings of the Very Rev. F. W. Farrar, Dean of Canterbury, selected and arranged by J. H. Burn, B.D. The purpose seems to be well carried out, and the book will be valued by those who enjoy the Dean's eloquent writings. (Elliot Stock. 5s.)

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*]

Christ in London. By R. C. Fillingham. 1s. (Watts and Co.)

The Life and Letters of Raja Rammohun Roy. Compiled and Edited by the late Sophia Dobson Collet. (H. Collet, 20, Bucklersbury.)

The Treasury of American Sacred Song: With notes explanatory and biographical. Selected and Edited by W. Garrett Horder. 3s. 6d. (Henry Frowde.)

Young Days. Volume for 1900. 1s. 6d. (Sunday School Association.)

The Helper: A Handbook for Sunday-school Teachers and Parents. Edited by the Rev. W. G. Tarrant, B.A. 2s. 6d. (Sunday School Association.)

Princess May and Her Wonderful Law. By Aunt Amy. 6d. (Sunday School Association.)

Class Register 1901. 2d. (Sunday School Association.)

The Twentieth Century New Testament. Part II. 1s. (Horace Marshall.)

Pages from a Journal with other Papers. By Mark Rutherford. 6s. (Fisher Unwin.)

Essex Hall Pocket Almanack. 1s. (Philip Green.)

Bookman.

THE SETH IBBETSON FUND.—The Rev. E. Ceredig Jones, 43, Blenheim-road, Bradford, gratefully acknowledges the following additional contributions to the above Fund:—Miss Lydia S. Leigh, second donation of £5 for occasional assistance as need may arise, in addition to the weekly allowance of 10s.; Mrs. C. James, £1 1s. yearly for five years (£5 5s.); Miss Warren, £2 2s.; Mr. Philip H. Holt, £1 1s. £16 6s. is still required to make up the weekly allowance of 10s. for five years.

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RELIGION IN BRITAIN DURING THE CENTURY.

THE SCOTTISH PRESBYTERIANS.

To the average Scotsman it will probably seem a somewhat rash enterprise for a raw Southron to attempt to sketch in outline the main features of the history of the Scottish religious movements during the century now drawing to a close; but the recollection that we have to deal with matters of fact rather than matters of opinion, and that things are often seen in truer perspective from a distance than close at hand, encourages one to persevere in the attempt.

In order to understand the modern history of the Scottish Presbyterian Churches two important points should be borne in mind. In the first place, the religious settlement in Scotland in 1690 was, broadly speaking, a comprehensive settlement. It left no strong religious body outside the Established Presbyterian Church. The Episcopal incumbents were allowed to retain their places on easy terms, and a large proportion remained within the newly constituted Church. In England the attempts at comprehension failed. In Scotland comprehension was to have a trial. Here we have the elements for two strong parties within the Church itself.

In the second place, we must remember that during the reactionary reign of Anne the rights of lay patrons were restored by an Act passed by large majorities in both Houses of Parliament. Now the system of patronage is essentially feudal and aristocratic. Presbyterianism is essentially democratic. Sooner or later the two were bound to come into conflict. It was mainly upon questions relating to Patronage that the secessions from the Church of Scotland in the eighteenth century took place. The first under Erskine in 1733 forming the body of Associate Presbyterians, the second under Boston and Gillespie forming in 1761 the Presbytery (afterwards Synod) of Relief. It was the same matter that led to the Disruption of the Church of Scotland in the nineteenth century.

Evangelicals and Moderates.

The revival of religion in England reacted upon Scotland and strengthened the hands of the popular or evangelical party within her Church. The Moderates, characterised by a tolerant and intellectual temper, had been in the ascendant during the eighteenth century, and even at its close were the stronger party. When an "Overture" in favour of Foreign Missions came before the General Assembly in 1796, they rejected it. When the rising Sunday-school movement sought recognition, they declined to give it countenance, and rebuked all unauthorised teachers in a severe "Pastoral Admonition" in 1799.

But with the opening years of the new century a different spirit began to be shown. The Evangelicals grew in power, and many Moderates manifested a quickened sense of their responsibilities. The new feeling was shown by the fervour with which Scotland repudiated the Apocrypha, and by the more important work of bringing the gospel and a knowledge of letters to the people of the Highlands in the Gaelic tongue.

Missions.

The rebuff given by the Assembly in 1796 was powerless to extinguish the rising interest in Foreign Missions. Missionary Societies, independent of the Church, were quickly founded. The Church of Scotland, however, in 1824, reversed her policy on this matter, and took a nobler course. On the initiative of Dr. Inglis, the Scottish Church herself founded a Foreign Mission, which was happy both in its method and in the man chosen to direct it. It combined preaching the Gospel with the imparting of a thoroughly sound education, and under the fostering care of Dr. Duff proved most fruitful. Attention was soon given to the need for Home Missionary work. The increase of population and the growth of towns rendered some re-adjustment of the old parochial system imperative in many quarters. Numbers of people were untouched by the ministrations of religion. The evangelical party pressed the matter upon the attention of the Assembly. Thomas Chalmers (1780-1847) had demonstrated in the Tron parish at Glasgow, what could be done by personal influence and visitation, and the Assembly called him, in 1834, to take in hand the matter of Church Extension. For a hundred years before 1834 the Church of Scotland had opened some sixty chapels (those who had left her had opened ten times as many); but now the Church herself took up the work, and in four years, owing mainly to the enthusiastic labours of Chalmers, 187 chapels were built. For these the Church claimed endowment from the State, and she boldly admitted the ministers of these new parishes to seats in the Assembly on its own motion, without reference to the Civil power. This helped to bring still more prominently to the front the question of the relation between Church and State which was already being agitated in reference to the important matter of Patronage.

The Disruption.

The spirit of Reform and the growing sense of power amongst the people had their effect in ecclesiastical as well as in political affairs. Parishioners began to demand more loudly than before some voice in the selection of those who were to minister to them. Overtures on the subject poured into the Assembly. Even Moderates made suggestions for reform; as for the Evangelicals, they were ready for drastic measures. At the suggestion of Chalmers, and on the motion of Lord Moncreiff, the Assembly took the matter into its own hands in 1834, and passed the Veto Act. They did not see the necessity for persuading the Civil power to alter the existing law. They asserted the principle of the "Spiritual Independence" of the Church. The Veto Act declared that the disapproval of a majority of the male heads of families, being communicants, should be deemed sufficient ground for the presbytery to reject the person presented by a patron. It was not considered necessary to state the reasons of disapproval; a dumb dissent of the majority was to bar the presentee from entrance to his living. It was not long before the legality of this Act was tested. In the Auchterarder case the Civil Court laid it down that it was illegal for a Presbytery to reject a duly presented probationer, without trial of his qualifications. The House of Lords sustained the judgment of the Court of Session. It was held that the Act of 1712 revived the Act of 1592, by which the Presbytery was "bound and astricted to receive whatsomever qualified minister presented by his Majesty or other laic persons." The agitation against the intrusion of ministers upon unwilling parishes and in favour of the spiritual independence of the Church now waxed hot. The whole country rang with the controversy. The popular party had the ablest leaders. Chalmers and Robert Smith Candlish (1806-1873) guided the movement with great judgment. The attempts to get some alteration in the law were clumsily made, and proved futile. In November, 1842, a meeting of ministers, known as the Convocation, was called to determine the line of policy to be followed in the event of not obtaining relief. In January, 1843, the Claim of Right in which the Assembly asserted the absolute independence of the Church of Scotland in spiritual matters was rejected by the Government. In the same month the Court of Session declared that the Church courts had no power to create new *quoad sacra* parishes. The issue was now clear. The General Assembly met in Edinburgh on May 18, 1843, in the church of St. Andrew. Dr. Welsh, the outgoing Moderator, read a protest at the opening of the proceedings, then quitted the chair and walked out of the Assembly, followed by some 450 ministers. They straightway formed the Free Church of Scotland and elected Chalmers as first Moderator. It was a triumph of principle. The Established Church was greatly weakened by this disruption; but it has since been purged of the abuses of patronage, and has in recent years gained in weight and influence.

Movements for Union.

The presence of a fresh and strong voluntary church in the land led the older voluntary churches in Scotland to think of consolidation and union. There were no differences in doctrine to bar the way to junction, and in 1847 a union was effected between the Associate Presbyterians (known since 1820 as the United Secession Church) and the Synod of Relief, the joint body taking the name of the United Presbyterian Church. Proposals for union between this United Church and the Free Church of Scotland were made in 1863, and negotiations were carried on for ten years, but without avail. The United Presbyterians were ready for union, but the Free Church was not yet wholly ready to rank itself with the older "Voluntaries." Her members had come out from the Established Church of Scotland, saying "We are no Voluntaries," and themselves advocating an established, though spiritually independent church. It took time for the logic of facts to eliminate the feeling thus expressed. The proposal for union was recently renewed with better hopes of success. And the union was happily consummated on Wednesday, Oct. 31, 1900, in the Waverley Market, Edinburgh. The names of the two contracting churches have been happily blended. Joined as one they will henceforth be known as "The United Free Church."*

The Laity.

The churches in Scotland have been

* The "Free Church" had already been joined in 1852 by a majority (twenty-seven ministers) of the Associate Synod of Original Seceders, and in 1876, the bulk of the Reformed Presbyterians (Cameronians) united with her. Another recent instance of church union in Scotland is that of the Congregational with the Evangelical Union Churches, but that is outside Presbyterianism.

happy in the ability, earnestness, and liberality of their leading laymen. In the early part of the century the Haldanes greatly strenghtened the evangelical party in the Church, and set a notable example of unselfish devotion to the cause of religion. The munificence of Mr. James Baird, and later of Lord Gifford, has done a great work for the thorough study of religion, by means of the establishment of Lectureships, in connection with the Scottish Universities, on matters of religion. By the terms of Lord Gifford's will his bequest was for "promoting, advancing, teaching, and diffusing the study of Natural Theology in the widest sense of that term." . . . "I wish the lecturers," he says, "to treat their subject as a strictly natural science, the greatest of all possible sciences, indeed, in one sense the only science, that of Infinite Being without reference to or reliance upon any supposed special, exceptional, or so-called miraculous revelation."

Conclusion.

Though there has been a manifest broadening of religious thought in Scotland during the century, there has been no strong movement for the formation of a separate church avowedly liberal in doctrine. Nor does there seem to have been any large measure of unrest at the continued imposition of the Westminster Standards upon the ministry by the Presbyterian Churches. In the latter half of the eighteenth century there was an earnest endeavour made by many in Scotland to abolish subscription to the Confession of Faith and Formula. In that particular the ministry of the eighteenth century seems to compare favourably with that of the nineteenth. As regards the conduct of worship, church architecture, and church praise, we are assured that the present practice amongst all sections of the Scottish Presbyterians shows an immense improvement upon that which was in vogue at the opening of the century.

THE PRESBYTERIAN CHURCH OF ENGLAND.

Had there been no Presbyterian Church in Scotland, the Presbyterian Church of England, as we now know it, would never have come into being. The story of the rise, the consolidation, the organisation and the progress of that Church forms one of the most remarkable chapters in the religious history of the century. Though this Church, as now existing, was not constituted till 1876, its roots run further back. Two main streams united to form it, and these may be readily traced.

(1) The Scottish Secession Churches, which stood for the purely "Voluntary" principle, planted a few congregations in England in the eighteenth century. In 1820 they were strong enough to set up presbyteries in Newcastle and London and a few years later (1831) in Lancashire. The Union of the Secession Churches with the Relief Synod in Scotland in 1847 gave fresh impetus to the cause in England, and in 1867 the United Presbyterian Church found it desirable to form a separate *English Synod* for the hundred congregations, in connection with that Church, situated south of the Tweed.

(2) The Evangelical revival in the Established Church of Scotland was not without effect on Scotsmen residing in South Britain. As a result, Scottish congregations were gathered in several of the larger commercial towns of England during the third and fourth decades of the century. These churches were not ashamed of their origin; in fact, they petitioned to be incorporated with the Church of Scotland and desired to be represented in the Scottish General Assembly. This was going a little too far. The Church of Scotland might venture to carve out fresh parishes in its own country and give their ministers seats in the Assembly, but it clearly had no jurisdiction in England. The General Assembly advised these churches, therefore, to form a Synod of their own. Accordingly the Lancashire Presbytery and the Presbytery of N.W. England joined in 1836 in forming a Synod. Three years later the old Scots' Presbytery (c. 1760) of London and the presbytery of Newcastle joined this same Synod, and it was then called "*The Synod of the Presbyterian Church in England, in connection with the Church of Scotland.*" The sympathies of these churches were with Chalmers and the Free Church in their great struggle for spiritual independence. Accordingly, the last clause of the title was dropped in 1849, and the church was thus known as "The Presbyterian Church *in* England." By the adhesion of the presbyteries of Northumberland, several of the old Protestant dissenting congregations of the extreme North were drawn into communion with this church. By their proximity to Scotland, these English dissenting congregations had naturally been influenced by religious movements across the border. They were not strong enough, however, to impress any distinctively English character upon the church with which they now threw in their lot, nor were they able to materially affect the course of its development.

Union.

There thus came to be two Synods on English soil. The Synod of the Presbyterian Church in England and the English Synod of the United Presbyterian Church. In 1876 a junction between these two Synods was effected at Liverpool, and the new name, "Presbyterian Church of England," was adopted. This church is well organised. It secures an adequate stipend for all its ministers by means of a Sustentation Fund, and also makes provision for their widows and orphans. There are now 318 congregations grouped in twelve presbyteries, and the church is actively extending the field of its labours. It maintains successful missions in China and India. It has built and equipped Westminster College (1899) in Cambridge, and while other denominations complain of a dearth of divinity students, it records an increase. Its "Book of Order," which is a fearful and wonderful example of the extraordinary formality of Scottish procedure, is now in process of revision by one of the Synodical Committees, and there are other indications of a desire to minimise the extent of the Scottish element contained within this church. If there is sufficient elasticity in this body to provide for a natural development in theology, as well as for a revision of procedure, then it should have a brilliant future before it. Up to now, however, it has elected to stand by the Westminster Confession and Catechisms. Any modification effected in doctrine has been made in spite of these standards and not with the hearty recognition and glad concurrence of the Church itself.

WALTER H. BURGESS.

DR. P. T. FORSYTH ON THE UNITARIANISM OF DR. MARTINEAU.

III.

AND now it becomes self-evident why Dr. Martineau warmly embraced this view of the self-revealing presence of God in all human souls, and rejected Dr. Forsyth's conception of the Trinity. The reason was that the former conception of God and of His relation to mankind is being daily and hourly verified by the actual experience of religious minds, and thus is attested and authenticated by actual spiritual discernment, while Dr. Forsyth's conception of a unity of three mutually interpenetrating personalities finds no response and verification in the moral and religious experience of any one, and has to be based entirely on an outgrown external conception of Revelation—a conception which represents the Eternal as revealing Himself to mankind at a certain past time in a form entirely different from that in which He now reveals Himself in every rational and religious soul. Throughout the whole of Dr. Forsyth's paper not the slightest explanation is given of the fact, so utterly astounding if, as he alleges, the personality of Jesus was wholly identical with the personality of God, that the Jesus of the Synoptics appears to have been wholly unaware of the unique and essential function which he was himself constantly exercising in the economy of the Godhead. To us it seems absolutely incredible that when Jesus uttered the immortal truth, "the pure in heart shall see God," or when he urged his disciples to go into their closets "and pray to the Father who seeth in secret," he either did not know, or, if knowing, deliberately concealed the alleged fact that it was only through his special personal intervention, as a member of a threefold Divine Society, that this spiritual insight and spiritual communion with the Father could possibly be realised.

It must not, however, be supposed for a moment that the invaluable mediating influence between God and man which is being daily exercised by the divinest spirits in the present and in the past, and pre-eminently by the words and character of the man Christ Jesus, was not most fully recognised by Dr. Martineau. Whatever may have been the case with some of the earlier Unitarians, who were strongly influenced by Deistic ideas, Dr. Martineau realised as vividly as any orthodox Trinitarian could do that God is no mere abstract unity reached by a process of philosophic thought, but is the most concrete of all realities—a Personality present and self-revealing in all truly spiritual men. No one was more aware than he was that the character of the Eternal Father is then most vividly discerned, and evokes the most passionate adoration and love and the completest trust when it is seen revealed in transcendent purity and fulness in prophetic souls. It is, no doubt, profoundly true that when God is conceived as "the Father of our Lord Jesus Christ" the vision of Him is immensely more inspiring and more satisfying, than when we see Him simply as manifested in the poorer ideals of our less spiritual natures.

But while Dr. Martineau insisted on the reality and priceless value of the mediating work of God's self-revelation in Jesus, he also held, and in our view most justly, that the true end and divine

purpose of all such mediation is to bring the worshipping soul into direct and immediately felt relationship with the indwelling God, and that in the supreme moments of the soul's deepest intimacy with the Father within it, the mediating influences have done their part, and passing for the time out of the thought, leave the praying and adoring soul to the unspeakable peace and joy of immediate personal communion with the Absolute and Eternal Spirit. Even in the case of those devout souls who direct their prayers to Christ, we feel confident that, in their moments of deepest devotion and communion, Christ is felt by them as identical with God, and in no way as a mediator between them and the supreme object of their trust and devotion. Most sweet and indeed indispensable for rich and full religious life are the mediating ministrations of all God-inspired souls, but we must still say with the poet:—

> 'Tis sweeter far, when thou art found
> The soul's own sense of God!

As then actual spiritual experience affords no evidence of the existence of a particular personality in the Deity acting as a mediator between the human soul and the entire Godhead, we naturally inquire for the philosophical and psychological reasons by which Dr. Forsyth supports his advocacy of this dogma of a triple society in God. After reading and re-reading his article we can find therein only two reasons which have a semblance of validity, and they are both comprised in the following sentence:—

> If God's demand on man be the reflection of God's demand on Himself; if man's sacrifice of himself to God do but correspond to a real sacrifice, within God, of Son to Father; if the authority over us be but the congenial control of entire Godhead over one of its persons or elements; if the divine unity be not the theistic unity of a person, but a richer unity of persons—then we have a basis for moral authority which does not make it one thing for God and another for man.

In other words, Dr. Forsyth's contention is, that it is only through the conception of God as embracing three personalities that we are enabled to understand and realise, (1) that God actually sacrifices Himself and suffers for the sake of humanity, and (2) that God feels the sense of moral obligation just as much as man feels it.

At this question of the possible existence of self-sacrifice and suffering in God we have already glanced. It is to be particularly noted that both of these alleged special insights afforded by the Trinitarian view of the Godhead concern the *subjective* or inner side of the absolute personality of God; and, as we have before said, we have, and can have, no direct spiritual insight into this inward self-consciousness of the Eternal. All assertions like the above, therefore, stand on an entirely different footing from the assurance which we have of God's approval, sympathy, and support; for this assurance rests on actual spiritual experiences which we feel to involve and justify this conviction of God's personal immanence in, and action upon, our self-conscious life. But of the existence in God of self-sacrifice and suffering we cannot have this conclusive evidence. Only to the Eternal Himself can this side of His essential nature lie clearly open; and whatever speculative views we may individually hold on this question, they can only be more or less probable presumptions based on what we know of the character of God as it is revealed to us in our highest ideals and in our consciousness of personal communion with Him. And, it may be added, that in all such attempts to describe and define the nature of the self-consciousness of the universal indwelling Spirit, we necessarily incur the risk of imposing the limiting anthropomorphic conceptions of our finite and dependent minds upon the absolute personality of the Self-existent One. Of course if Dr. Forsyth's stupendous assumption, that God was not in the personality of Jesus but was the personality, could be conclusively proved to be true, and it could be also shown that this wholly exceptional personality felt and suffered exactly as human beings do, we should know something very positive about the inner life of God; but we should at the same time have an idea of that life so definitely anthropomorphic, that it is very doubtful whether it would have for us any real ethical and spiritual worth. The moment, however, we attempt rationally to realise this alleged identity of the consciousness of Jesus with the consciousness of God we find that we are attempting an absolutely impossible task, and a task, too, which, if successfully achieved, would transform the inspired words of Jesus, "I am not alone for the Father is with me," into a wholly inaccurate and misleading account of his actual relations with the Father within him. Nor does it appear to us conceivable that when Jesus uttered the words, "My God, my God, why hast thou forsaken me," the physical and mental anguish which extorted this cry could have been absolutely identical in Jesus and in God.

If, then, as the divine reason within us compels us to do, we in thought restore Jesus to that essential brotherhood with his fellow-men from which Dr. Forsyth has, as we think, unnaturally and irrationally wrenched him, and ask ourselves seriously what ground we have for cherishing the idea that self-sacrifice and suffering are experienced by the Eternal Father, a sound philosophy of religion appears to us to afford, not indeed demonstration, but some suggestive light in two directions. First, as we think of the immanence in every living thing of Him whom we most adequately conceive as Perfect Love, we have an instinctive tendency to believe that in all suffering He is not a *knower* merely, but in some real, but by us indefinable, sense a *participator* also; and that, therefore, there is some reality in the essential nature of the Eternal corresponding to the words of William Blake:—

> He doth give His joy to all:
> He becomes an Infant small,
> He becomes a Man of Woe,
> He doth feel the sorrow too.

It may well be, however, that the participation of the Supreme Being in the sufferings of His irrational creatures may be adequately described as "sympathy"; for it is not conceivable that He feels their pains simply as the sufferers themselves do. There is, however, another direction of philosophical and religious thought which lends, we incline to think (though we are not quite sure that here we should have Dr. Martineau's complete concurrence) to a more firmly grounded presumption of the indwelling God's deeper participation in certain of the trials and sufferings of His rational offspring. In the higher reaches of our rational, moral, and spiritual nature, where we rise above all that is individual and particular, and apprehend in some measure the Universal and the Absolute, the eternal life of God appears to so flow into and in a manner blend with the individual consciousness of the philosopher, the prophet, and the saint, that a more or less assured conviction at once arises that both the joyful and the painful experiences of these divinest sons of God are in a very real sense also the experiences of the Eternal Father; and that He, whose indwelling personal presence prompts the transcendent idea and the heroic self-sacrifice, is in such complete unity and sympathy with the spirits He inspires that their sufferings and their joys are, in a certain real sense, His sufferings and joys also. And thus it appears to us that, without resorting to Dr. Forsyth's wholly inadmissible transmutation of the divinest of the rational children of the Eternal Father into a wholly exceptional and abnormal Son of God, we may still find in the highest experiences of human nature some substantial ground for an assurance, such as was evidently cherished by Paul and the early Christians, that human self-sacrifice of the diviner sort is not without its eternal counterpart in God.

And now to turn to the second feature in the Divine self-consciousness which Dr. Forsyth contends can only be made intelligible and rational by the assumption that Jesus was the second personality in a tri-une Godhead—*i.e.*, God's consciousness of moral obligation. In the first place, the obvious reply to this is, that there appears to be no good reason to think that the Absolute and Eternal One does feel moral obligation as man feels it. We feel it because God is immanent in our inner life, and the ideals which He inspires are intuitively felt to be *in* us, but not *of* us—to be, in a measure, the manifestation in us of what pertains to God's eternal essence, and therefore speaks to us in the absolute tone of the Categorical Imperative. But in the Supreme Being what is ideal to us is externally real and, therefore, as it seems to us, He is righteous in all His ways simply because Righteousness and Love belong to the eternal essence of His being. He *knows* fully what moral obligation is, because His eternal self-consciousness includes exhaustive knowledge of the consciousnesses of men, but, so far as we can see, there is no ground for asserting that He *feels* moral obligation in the way in which we feel it. And there is this further objection to Dr. Forsyth's theory that, notwithstanding his ingenious dealing with the three personalities in the Godhead, he does not really succeed in showing that the sentiment of moral obligation in the Deity is the same as it is in us. In his representation of the matter it is only the second person in the Trinity who feels moral obligation as man feels it. The second person, we are told, feels moral obligation to obey the behests of the Godhead as a whole; but as the entire Godhead imposes obligation and can have no moral obligation imposed on it, it follows that the second person in his capacity as an integral element in God can himself feel no obligation; and hence he must have simultaneously the consciousness of feel-

ing moral obligation and of not feeling it. Unless, then, Dr. Forsyth can point to something analogous to this in our inner life, it is idle for him to pretend that even on his own theory of the Godhead moral obligation is the same thing in God as it is in man.

In conclusion, we will recall the attention of our readers to some of the chief points in our reply to Dr. Forsyth. We maintain then, in the first place, that he has altogether failed to show that the new universalism and the new sociology (to the inadequate apprehension of which he ascribes the lamentable shortcomings of Dr. Martineau's ethical individualism and theological Unitarianism) lend any real support to his dogma of a society of three personalities in the Godhead. Nay, we will go further and express a confident opinion that if he really wishes to keep alive as long as possible the rapidly declining dogma of three persons in the Godhead, he will gain his end more effectually by leaving the "new universalism" severely alone. For, what is it he has borrowed from this new way of thinking? From some of the more extreme of these new universalists he has borrowed two doctrines, both of which Dr. Martineau, after careful examination, deliberately rejected. One of these is the notion that the individual man is nothing more than an abstraction by human thought from a real entity or unity called "the social organism" or "collective humanity"; and he contends that by realising this conception of the individual's relation to society, we shall gain a satisfactory clue to the understanding of the relation of the three separate personalities in the Godhead to the Godhead as a whole. In reply to this we have urged that neither sound philosophy nor Christianity at all sanctions this estimate of the individual man; and that the real relation of man to society furnishes neither illustration nor confirmation of the dogma of a tri-une God. The other principle, which he has taken from certain of the new universalists, is the conception of the Self, or Ego, "as a great tangle of mixed motives"—a conception which, as we have pointed out, disposes of the very possibility and conceivability of any real freedom of moral choice between possible alternatives, and thus undermines the truth to which we feel sure Jesus attached supreme importance—that sin is only real and reprehensible in the view of the indwelling Father when, and in so far as, it was possible for the sinner to have left it uncommitted.

But, as we have indicated above, there are other elements in the new universalism with which Dr. Martineau was in partial sympathy, and which are, in our view, most helpful and valuable in aiding us to form an adequate conception of evolution, and also of God's immanence in Nature and of His constant presence and self-revelation in the minds and hearts of men. But while this most important side of recent scientific and philosophical thought does not support in the slightest degree the dogma of the existence of three co-equal personalities in the Godhead, it does lend ground and powerful support to the Christian idea that in the all-embracing sweep of God's Absolute Personality, all dependent personalities live and move and have their being; and that as Dean Sabatier well says, "God is the place where spirits blend, and in rising towards Him man of necessity passes beyond the limits of his own individuality." This is just equivalent to Dr. Martineau's idea when he says that man must be, in a sense, infinite, for only an infinite being could know infinity. It is utterly in vain, then, that Dr. Forsyth invokes the genius of the new universalism to bless his idea of a triple Divine society. The new universalists do not, indeed, curse his ancient dogma, but they do treat it almost with contempt, as a moribund theological conception which has done good service in its time, but which is now being replaced by a far more adequate conception of God and His relation to the world and to humanity.

And in the case of those of the new universalists who are most interested in religion, it is certainly not towards Dr. Forsyth's Trinity that their warmest sympathies flow, but rather towards that modernised Sabellian conception of the Godhead which, as we have seen, is held in common by Dr. Martineau and by Dr. Rashdall, as well as by an increasing number of thoughtful preachers and thinkers in all religious denominations—a conception which recognises the immanent presence and activity of God in every phase of Nature, and His personal incarnation and self-revelation in varying degrees of purity and fulness in all minds and hearts—a conception, therefore, which at length restores to the Christian religion that universal character which it presents in the Sermon on the Mount, and so fits it to endorse, appropriate, and unify what is deepest and truest in all the living religions of the world.

CHARLES B. UPTON.

THE HELPER.*

THE first three annual volumes of "The Helper," edited by Miss Marian Pritchard, have set a high standard of excellence, which is fully maintained by the new volume, which Mr. Tarrant has edited. It contains abundant material for good teaching in school and home, and much else for the instruction and encouragement of teachers. Facing the opening address, which is by the Rev. R. A. Armstrong, there are some verses by the editor, "The Labourer's Hymn," of which the first two are as follows:—

"Go work in My vineyard, My garden and field,
And bring Me the fruits and the flowers they yield."
—The voice of the Master the labourers heard,
And into His harvest they went at His word.

The fathers belovèd, the reapers of yore,
Have brought home their sheaves, and their labour is o'er;
But lo! as He calleth the weary to sleep,
New harvests arise and new harvesters reap.

Mr. Armstrong's address is on "Sunday-school Teachers I have known," and gives some delightful pictures of teachers who had not much learning, but by a beautiful personal influence did a true and lasting work.

All these reminiscences I have called up, not to deprecate that intelligent and well-informed teaching which our Sunday School Association has so wonderfully promoted in our midst by its splendid publications, but to remind us that personality and character count for most of all. That very personality and character will, indeed, lead the true teacher to equip himself to the very best he can, and to carry to the class a mind as well stored as time, talent, and education may permit. But there will always be some teachers who can make little headway even with the best manuals of Bible or Church history. I want superintendents to feel that these also may have their functions; and, above all, I want them to feel themselves that, if they are faithfully doing their best with love in their hearts, it is well, and the Great Superintendent who reads all hearts will have His "Well done!" for them at the last.

But it is not only such humbly equipped teachers of whom Mr. Armstrong writes, and it is indeed a fitting prelude to such a volume, which contains his picture of Mrs. Henry Turner, of Nottingham, Mr. William Enfield of the same town, and another honoured, though unnamed teacher in Liverpool.

Mindful of the thousandth anniversary of the death of Alfred the Great, Miss F. E. Cooke writes for the children an interesting paper on his life, and the volume has for frontispiece a picture of a fine statue of the King.

There are several good series of lessons, the editor himself making the most substantial contribution in sixteen lessons on the later history of Israel "From Josiah to Jesus," with an admirable introduction as to the importance of historical teaching and the means for making a clear impression on the children's minds. The other biblical lessons are eight on "Bible Homes," by the Rev. J. Ruddle, and five on "Some Churches of the New Testament," by the Rev. A. Harvie; and Mr. Lucking Tavener contributes a series of "Nature Lessons from Ruskin," which are beautifully illustrated by some full-page plates and other smaller pictures. Mr. Robinson's delightful paper on "My Pond" is also illustrated by three plates, showing some of the insects which haunt it.

One of the most helpful papers is entitled "Parental Help in Religious Training," with two lessons, on "The Presence of God" and "The Great Choice." In the introduction the writer, "I.M.R.," says:—

A religion that is only spoken of on Sundays, and called "Divinity" at school, will not have much effect on the daily life when childhood has once been left behind. I believe most parents share a deep longing to give their sons and daughters some guiding thought that shall help them in the trials and temptations that must come to all of us, and I would say to all parents:—Let your child learn from your own daily life that we are always in the presence of God, and that only wrong-doing can shadow its brightness for us; and when he is old he will not depart from what you taught him as a little child.

A new year's address by the Rev. J. Page Hopps, papers by the Revs. C. Roper, Frank Walters, Felix Taylor, and Mr. Ion Pritchard, a series of papers on American, Welsh, Scottish, Irish and French Sunday-schools, and five papers from this year's Oxford Summer Session go to make up the full contents of the volume; and still we have not named them all. It will thus be seen that it is a "Helper" indeed, worthy of its name.

* "The Helper," a Handbook for Sunday-school Teachers and Parents. 1901. Edited by the Rev. W. G. Tarrant, B.A., Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 2s. 6d. net.

OBITUARY.

JAMES LAMPORT THORNELY.

AFTER a short illness Mr. J. L. Thornely died at his home in Liverpool from typhoid, on Dec. 5, at the early age of thirty-five. Two years ago, on the death of his father, the late James Thornely, who for a long period had been the sympathetic and efficient secretary to the Ministers' Stipend Augmentation Fund, he succeeded to that office, discharging its duties in the same spirit that had won for his father the respect and gratitude of a large number of the ministers of our Free Churches. A solicitor by profession, Mr. J. L. Thornely was a man of refined culture and considerable literary ability. He published "Stanley: a Drama," "Moments Apart: A Miscellany of Verse," and an interesting work on the "Monumental Brasses of Lancashire and Cheshire." Few men are so well acquainted as he was with the history of Nonconformity, more especially with the history of the congregations connected with our own household of faith in the Liverpool district. His latest literary production was an "Historical Sketch of Gateacre Chapel," read at the bi-centenary celebration on Oct. 15. Gateacre Chapel was the religious home of his earlier years. He was keenly interested in the welfare of that ancient place of worship, and acted as secretary to the Trustees. For some time, however, he had been an attendant at Ullet-road Church, and the Rev. Dr. Klein conducted the service at the Anfield Crematorium on Dec. 7. Besides members of the family, the service was attended by a numerous company, which included several ministers and leading Unitarian laymen, anxious to pay a last tribute of affection and respect to an accomplished, gentle, and amiable friend.

PEACE.

WITH eager heart and will on fire,
I fought to win my great desire;
"Peace shall be mine," I said; but life
Grew bitter in the weary strife.

My soul was tired, and my pride
Was wounded deep: to Heaven I cried,
"God grant me peace or I must die;"
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said,
"Whatever comes, His will be done;"
And in that moment peace was won.

HENRY VAN DYKE.

(In the new edition of Horder's "Treasury of American Sacred Song.")

IN the effort to appreciate various forms of goodness let us not underestimate the value of a simply *good* life. Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritation and to seek to be true to our best insight, to express in the personal life the noblest ideal we know, is the highest possible service in the problem of social reconstruction.—*E. H. Griggs.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; H. B.; J. B.; W. G.; J. H. (Brussels); C. M. L.; F. T. M.; J. McD.; C. E. P.; M. P.; W. T.; F. W.

THE CHILDREN'S COLUMN.

For Christmas-time.

THERE is a story which tells how, one day, in the middle of winter, a Swiss peasant set out to walk to a village some miles distant from his home. His way led him by a rough road among the hills. When he began his journey the sun was shining, and the sprinkling of untrodden snow all round him was dazzling to the sight. But, in course of time, clouds collected and flakes of snow began to fall. They fell thicker and thicker, and the neighbouring mountain peaks were soon hidden in the gathering storm. Down came the heavy snow covering the rocks with a thick white mantle. The traveller began to stumble, for his feet were growing very cold. He could hardly drag himself along. He had a strange, numb feeling in his arms, and a longing to lie down and sleep came upon him. He was just about to let himself fall into the soft bed of snow at the road-side when his foot struck against a heap lying across his path. He had still sense enough left to see that the object in his way bore the shape of a human body.

The traveller was so startled by this discovery that in a moment his dulled brain woke up. Stooping down, he managed to push away some of the snow, and found a man lying unconscious on the ground. Making a mighty effort, he lifted the helpless form against a rock close at hand, and the warm blood flowed back into his own hands as he rubbed the half-frozen chest and limbs. Soon, by the exertions he made, his whole frame was in a glow; he had no longer a longing to lie down and sleep to death. The end of the story is that both men were saved. Our traveller, by helping another, helped himself.

Now there is something we should all remember which is very true and beautiful, which this story helps to teach us. God has placed us in the world to be helpers of one another. We are all, as it were, bound together, the children of one Heavenly Father; and He has made it part of the nature which He has given us that we find happiness when we forget ourselves in loving and helping others, and are most miserable when we are most selfish. Have you ever noticed that the children who have sunny, happy-looking faces are the children who do not think about themselves and what *they* want, but are always ready to give way and be kind to their companions? God has willed that every kind deed we do and every kind word we speak makes our own natures sweeter and sunnier, and it is the state of mind within us—what we are ourselves, not what we have—that makes our real happiness.

I read the other day of a boy who was rushing off to school. With a whoop like a wild Indian, he sprang down the steps and tore along the street. Suddenly he stopped, thought for a moment, and then turned back quite a long distance, as fast as he could go, to where a slippery banana skin, which in his hurry he had passed, lay on the ground. He picked it up and threw it into a refuse barrel, and was overheard to say "some one might have slipped on it." Then off he went again, running faster than ever to make up for lost time. This was only a little thing to do, but does it not show that that boy was always on the watch to help?

One more story, about a lotus-pond.* I am going to shorten it a little, and tell it in my own words. It seems to picture to us how beautiful life is when we are trying to be kind and helpful to each other.

There it lay, the beautiful pond on which lotus-flowers floated like water-lilies, and on its banks bloomed roses among which bees hummed contentedly all day long. Around it was a large garden, in parts bright with sunshine and flowers, partly sheltered by trees in whose branches birds sang their happy songs. Out of the pond flowed a stream of pure water. It wound through the neighbouring fields and kept them fresh and green, and slaked the thirst of all the living creatures round about. Happy children came to play in that garden, and tired men and women to rest and enjoy the beautiful sights and sounds, for there was a notice-board put up on which were the words: "All are welcome to the lotus-pond." Even the sheep and cattle in the fields used to come to the fence to look, as if they, too, found pleasure in the place. It was very plain that the owner of the garden loved his fellow-creatures, and wanted to help them.

But, in course of time, the place fell into other hands. The new owner thought only of himself, and had no wish to welcome others to his grounds. He pulled down the notice-board, and shut off the water that flowed from the hills into his pond. Then the pond and the stream dried up; the flowers died; there were no longer humming bees and singing birds; the fields were parched, and the cattle were thirsty. The story is a parable; it means that beauty and happiness go out of life when people cease to love and help each other.

Once more Christmas-time is here, and many children are thinking joyfully of all the happiness it brings with it. There are holidays, and exchanges of presents, and merry-making, and much enjoyment for many of you. That is all true; but we cannot forget that there are many children who have none of these Christmas joys, and if we have kind hearts this thought will bring a touch of sadness now and then to us in the midst of all our pleasure.

Let me tell you what I think it is that has given to Christmas this character of being such a happy season. Is it not because at Christmas-time there is a spirit of loving helpfulness abroad? Hearts are opened, and we not only say the old words "Merry Christmas" to each other; but we know that good wishes are circulating on every side and that then, if ever, kind deeds and thoughts and words make the world beautiful. Shall we not try and carry the Christmas spirit of goodwill and sunny-hearted helpfulness with us all the year round?

FRANCES E. COOKE.

VERILY when the day of judgment comes we shall not be examined into what we have read; but what we have done: not how learnedly we have spoken, but how religiously we have lived.—*Thomas à Kempis.*

* Abridged from "In Tune with the Infinite," by R. W. Trine.

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ESTABLISHED 1842.

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LONDON, DECEMBER 15, 1900.

DOCTRINE AND LIFE.

WHEN we look back upon the century now almost ended, and trace the history of our own religious community, we cannot fail to be impressed by the succession of noble men who in one generation after another have been devoted to the service of our churches. It has been a century of astonishing progress in the realm both of physical achievement and of knowledge; there has been great movement of thought, and the problems of one generation in the matter of religious faith have not been the same as those of another. But throughout these hundred years, while methods of thought have differed and the stress of controversy has shifted from one point to another, there has been one steadfast spirit which has dominated those to whom we look as our teachers and the leaders of our religious life.

The Unitarianism which has prevailed in our Free Churches throughout the century has not been one fixed scheme of thought, it has grown with growing thought and deepening spiritual insight; but from first to last it has been the outcome of one steadfast spirit—the spirit of sincerity in religion, loyal to truth, with freedom to follow wherever it might lead, bent above all on understanding the truth of the Christian Gospel and making its power felt for the uplifting of mankind and the welfare of the world. From one point of view it may be said that it has been for us a century of Unitarian controversy, and unfriendly critics have been apt to put this down to pride of intellect, shallowness of religious life, and love of contention. Some there have been among us, doubtless, who were open to that reproach, but so there were on the other side; and when we call to mind the men who in one generation after another have been the chief among our controversialists, and at the same time the saints of our communion, we know how unjust and contrary to fact it is, to seek to stamp our whole religious movement with such a character.

We recall the memory of that venerable confessor, THEOPHILUS LINDSEY, whose long life extended into our century, and who in establishing his Unitarian chapel in Essex-street, in the very act of making that most emphatic protest, took for the text of his first sermon the exhortation "to keep the unity of the spirit in the bond of peace." As LINDSEY passed away, LANT CARPENTER was beginning to make his power felt at Exeter, and not long afterwards at Bristol; and the year before he died, JAMES MARTINEAU and JOHN HAMILTON THOM had done their great work in the Liverpool Unitarian controversy. They were young men then, but for the rest of the century, almost to the end, they remained the representatives of the best spirit of our religious life, always staunch in their witness to the truth, exponents of an unhesitating Unitarianism, and yet of the broadest Christian sympathies and the profoundest humility, reverence, and piety.

This same spirit, which we see in our chief teachers, has been manifested in many a humble place, in the simple piety of the unlearned, in single-hearted integrity and steadfast witness to unpopular truth. It is not for the sake of controversy, or in the pride of intellect, that Unitarianism has been maintained before the world and cherished in our churches, where their life is seen at its best, but for the sake of opening the way for truer and more genuine religious life. Thus our earlier and later teachers, each by the method of their own time, have sought to make clearer the simplicity of JESUS, the true spirit of a humble discipleship, and the reality of the FATHER'S love and sustaining presence in our life. The Unitarianism of our churches, in its inward and vital meaning, has been a fresh and living interpretation of the Christian Gospel, with a determination that truth should prevail, and with the endeavour to make religion and life one and the same thing.

As to the dangers of controversy and over much attention to the intellectual aspect of religion, we have had abundant opportunity to take warning. Faults and mistakes of the past may be left behind. The struggles of a long century and the noble and gracious lives which have illuminated its course, have laid for us a firm foundation, and have made clear the right direction for our efforts in the coming time. In freedom we are called to serve the living GOD, to have faith in the enlightenment of His truth, and by the grace of His helpful Spirit to live out our own best life. As we are attentive to the Truth teaching inwardly we come to know this as the Christian life, and we are enriched and strengthened by a spirit of loyal discipleship and the blessedness of a true communion of the seen and the unseen.

Our Unitarianism demands freedom, that we may be completely given up to GOD. As to where He will lead us, what He will teach us, what work He will give us to do, we need have no fear.

A CENTURY OF UNITARIANISM IN ENGLAND.

I.

WHO ARE THESE PEOPLE?

IF one asks of the Unitarians of England what their history has been during the present century, it is necessary, first of all, to define who are meant by the people so described. We are concerned in the series of articles, of which this is the first, with a religious community gathered into a small group of churches, which have had a history, and which have a future before them. A list of these churches, published in the "Essex Hall Year Book," shows that in England they number 286, and that of these 156 have a history going back beyond the limits of the present century.* In fact, many of them trace back an unbroken line of congregational life to the earliest days of English Nonconformity, when they certainly were not Unitarian; and one chief lesson of their history is to bring out with great clearness the vital importance of maintaining, as they do, the principle of religious fellowship in spiritual freedom, unbound by dogmatic limitations.

Thus "Unitarian," if it is to be interpreted in a strict doctrinal sense, as denoting belief in the Uni-personality, and not the Tri-personality of God, is an awkward name under which to classify such churches, since for many of them it is historically inaccurate and misleading, and seems to run directly counter to their fundamental principle of religious fellowship. Yet common usage will have it so. During the present century the members of this community have undoubtedly, with very few exceptions, been Unitarians in their doctrinal belief, and although there are, as a matter of fact, many more (conscious or unconscious) Unitarians in other churches than in their connection, and their connection is not bound to any limitation of Unitarian doctrine, it is they who are known as the Unitarian body.

"If we would ask"—said the late Charles Beard, in the introductory article which he wrote in 1864, as editor of the *Theological Review*—"If we would ask, not for the name, but for the definition of the congregations known in English Christianity as Unitarian, our answer would be, that they were 'Free Churches, adopting a congregational discipline, and holding a Unitarian theology.'" And twenty-one years later, preaching at the Birmingham meeting of the National Conference, into which these churches have latterly been gathered, the Rev. R. A. Armstrong declared that the

* In Wales, Scotland, and Ireland there are also churches belonging to the same community, and with a similar, if not the same history; but in these articles, for the sake of clearness and singleness of impression, we shall speak only of England.

churches there represented were in their fundamental principle Free and Catholic. At the next triennial meeting of the Conference, held at Leeds in 1888, the late Dr. Martineau, in propounding his great scheme for the better organisation of those churches, suggested that in place of the laborious title of the Conference as embracing "*Unitarian, Liberal Christian, Free Christian, Presbyterian and other Nonsubscribing or Kindred Congregations,*" the one name of *English Presbyterian* should be adopted; but the suggestion was not found to be practicable, and these churches, still without one generally accepted and distinctive name, are classed together as the Unitarian body.

The time may come, when, re-born to a new fervour and clearness of purpose and spiritual insight, they will realise that they are in fact a union of Free Catholic Churches, and that they can have no other name; but that time is not yet. In dealing, therefore, with the present century we speak of Unitarianism in England, in order to show what it has meant in the history of our community, and what it is to make of our Free Churches in the future.

Different Members of the Body.

Of the churches represented in the National Conference, and enumerated in the "Essex Hall Year Book," the origin has been very various. The greater number of those 156, whose history goes back beyond the present century, had been founded either by English Presbyterians or Independents, or both together. Others were of Baptist origin, and one of the oldest, the Ancient Chapel of Toxteth, Liverpool, went back to early Puritan days, before the Commonwealth, and had been at first connected with the Episcopal Church. In all these there had been during the eighteenth century a gradual movement of thought from the old Calvinism, by various stages, towards Unitarianism. Two only of those 156 (or rather the predecessors of the present churches) were founded distinctly as Unitarian Chapels—Essex-street Chapel, London, which has now become Essex Hall, while Essex Church is established in Kensington, and Mosley-street Chapel, Manchester, now represented by Upper Brook-street Free Church.

Of the 130 churches in the list above mentioned, founded in the present century, several in East Lancashire had their origin among Methodists, after the expulsion from that body of Joseph Cooke, of Rochdale, in 1806, and others in the North were founded by Joseph Barker, after his expulsion in 1841 from the Methodist New Connexion;* and others again were of other origin, but the greater number were the result of missionary efforts by Unitarians themselves.

Unitarian Propagandism.

At the beginning of the century the venerable Theophilus Lindsey, who on leaving the Church of England had founded Essex-street Chapel in 1774, had still seven years to live, and with him was associated in the ministry John Disney, another clergyman who had left the Church. But Joseph Priestley, having seen his house and chapel in Birmingham wrecked by the Church and Tory mob in 1791, had left this country, to end his days in Pennsylvania. He died in 1804, the year before James Martineau was born. Priestley had been minister not only at the New Meeting, Birmingham, but at Mill Hill Chapel, Leeds, and earlier still at Nantwich, and had been the leader of a vigorous Unitarian movement in the old Nonconformist congregations, known generally as Presbyterian, in distinction from the Independent churches, which had remained strictly orthodox. In conjunction with Lindsey and Belsham he had founded in 1791 the "Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books," while in 1806 was established the "Unitarian Fund," which aimed at the promotion of Unitarianism by encouraging popular preaching and the support of poor congregations. Of this new society, Robert Aspland, a Baptist convert, was the secretary, and Richard Wright the devoted missionary. Aspland, who was minister at Hackney from 1805 until his death in 1845, also founded in 1806 the *Monthly Repository*, and in 1815 the *Christian Reformer*, which in the old days were the representative Unitarian magazines. It was only in 1842 that THE INQUIRER was established as our first weekly paper.

In the early years of the century it was still illegal to profess Unitarian beliefs, and it was only in 1813 that the penal laws, long obsolete, were repealed. Then in 1819 a third society was established for the protection of the Civil Rights of Unitarians, and these three were merged in 1825 in the one British and Foreign Unitarian Association, "for the promotion of the principles of Unitarian Christianity at home and abroad, the support of its worship, the diffusion of biblical, theological and literary knowledge on topics connected with it, and the maintenance of the civil rights and interests of its professors." In the same year, at Boston, Mass., the American Unitarian Association was founded.

The vigorous Unitarian movement which produced these central societies in London was no less marked in other parts of the country, and hence various provincial societies on the same lines such as the "Society of Unitarian Christians," established in the South of England in 1801, "for promoting the genuine knowledge of the Scriptures and the practice of virtue by the distribution of books"; the "Eastern Unitarian Society," established in 1813, including among its objects "a more intimate union between the different Unitarian congregations in the district," and the encouragement of missionary efforts; and a similar society in the far north, founded in the same year, and now the "Northumberland and Durham Unitarian Christian Association for Missionary Purposes."

The Right of Liberty Established.

One result of this widespread activity was to call public attention to the growth of Unitarianism, and to bring to the point of active hostility the objection of orthodox Dissenters to the possession by Unitarians of old chapels and other trust property which they had inherited from earlier generations. It was urged that since Unitarianism had only been legalised in this country in 1813, Unitarians had no right to hold an old meeting-house, or any other trust property, which dated from a time when only Trinitarian doctrine could be legally professed. This view was successfully maintained in the Courts, in the case of the Wolverhampton Chapel, which opened in 1817, and in the case of the Hewley Trust, decided after twelve years of litigation in 1842. The Trust had been founded in 1705, by Lady Hewley of York, "for poor and godly ministers of Christ's holy gospel" ministering north of the Trent, with no further declaration of the form of doctrine to be taught. In the course of the doctrinal changes of the eighteenth century the Trust came to be held by Unitarians, and was administered by them in an impartial spirit for the benefit of Trinitarian and Unitarian ministers alike. But according to the law, as it then stood, the Unitarian trustees were displaced, and their ministers ceased to benefit from the Fund. Thus it became clear that only fresh legislation could protect the Unitarian congregations who had inherited old chapels and other property, and this was secured by the passing of the Dissenters' Chapels Act in 1844. The Bill was brought in by the Government of Sir Robert Peel, and received the support of Sir John Russell, leader of the Opposition, and also of Lord Brougham, Macaulay, and Gladstone, as a simple act of justice, to relieve the old congregations that had become Unitarian, from an intolerable position. The plea of the advocates of the Bill was that the English Presbyterians, who built the old chapels, had systematically refrained from limiting their trusts to particular forms of doctrine, and were on principle "non-subscribers," so that each generation was free to follow its own convictions of truth. So the change from Trinitarian to Unitarian was justified, in a continuous congregational life maintained from one generation to another in the same place of worship, and the Act of 1844 legalised such doctrinal changes, making a usage of twenty-five years sufficient protection for any form of religious teaching where the trust contained no specific doctrinal limitations. If changes of less than twenty-five years' standing should be objected to, it would seem that trouble could still be made by persons who were so minded.

The Principle of Church Fellowship.

The agitation which culminated in the passing of the Dissenters' Chapel Act of 1844, if it did not establish an ideal condition of the law, brought out in a striking manner the lessons of history for the Non-subscribing Churches. The Unitarian members of those churches, in entering on this controversy, found that it was necessary to prove themselves in their church-life something more than Unitarians. As worshippers in the old free chapels they claimed, and rightly claimed, to be members of the body known generally as English Presbyterian, of which the distinctive mark was not a particular form of doctrine, but the principle of undogmatic religious fellowship. Robert Aspland, who was the first secretary of the British and Foreign Unitarian Association, was also very active in directing the defence of the old position, and he and others saw clearly that the doctrinal Association could not rightly represent the undogmatic churches; Aspland, therefore (as he wrote to his son early in 1843), got the committee of his Association to originate a new "English Presbyterian Union" in order to concentrate the forces of the old con-

* For an account of these movements see two articles on "The Unitarian Methodists," by the Rev. W. H Burgess, in THE INQUIRER for June 23 and 30 of the present year.

gregations for defence, and their victory was happily secured.

In later years, this distinction was largely lost sight of. The zeal for Unitarian teaching, which about the middle of the century produced several very active missionary societies in different parts of the country, for the purpose of spreading the knowledge of Unitarian Christianity, sustaining churches and planting new ones, pointed naturally to the drawing together of the whole body of churches, old and new, with their manifold origins, simply as Unitarian churches, of which the central organising society was the British and Foreign Unitarian Association. But this was to take up a position in direct contradiction to that which prevailed at the time of the Dissenters' Chapel Act, and there were always those in the churches, both ministers and laymen, who held to the earlier position, insisting on the continuity of religious life and the need of maintaining an open fellowship. Of these upholders of the ideal of a Free Church, the greatest was James Martineau, and by his side John Hamilton Thom. Many others, not less eager champions of the truth of Unitarian Christianity, yet held with them that the churches, as worshipping societies unpledged to any form of doctrine, based not on a creed but on the strength of an unbroken spiritual life, ought not to bear a dogmatic name; and, further, that a body of Free Churches ought not to have as their central representative society an Association pledged to the maintenance of a particular form of doctrine. The issue was forcibly stated by Dr. Martineau in two letters on "The Unitarian Position" and "Church-Life or Sect-Life?" (1859), which will be found in the second volume of his collected Essays. In the same volume is also the later essay (1869) on "New Affinities of Faith: a Plea for Free Christian Union."

But before the formation of the short-lived Free Christian Union, the controversy had issued in a practical settlement so far as the Unitarian Association was concerned. At the annual meeting in 1866 a motion by the Rev. Samuel Bache to add to Rule I. a fuller definition of the Unitarian doctrine to which the Association is pledged, was met by carrying the previous question, and at the following annual meeting, after a large special committee representing both sides in the controversy had reported, the Association ceased to be directly representative of Churches, and became simply a society of individual subscribers. At the same time during the secretaryship of the late Robert Spears, who was followed by the late Henry Ierson, and Mr. Bowie, the present secretary, the Association entered on a period of increased activity in the work, not only of the spread of Unitarian literature, but of the support of churches and other missionary activities both at home and abroad.

The National Conference.

Meanwhile, the establishment in 1882 of the National Conference (with the comprehensive title above quoted) and the better organisation of local associations of churches, which now cover the whole country, have strengthened the conception of unity and mutual dependence among our Free Churches. In 1897 the Committee of the National Conference was entrusted with further powers, that it may continuously represent the congregations and Associations which form the Conference, and be prepared, whenever the need arises, to act in their interest. Thus, while the central Unitarian Association continues to render its most efficient services to the Free Churches, to which its members for the most part belong, the way seems to open for a more effective organisation of those churches themselves, which shall give complete expression to their ideal of open fellowship and unity of spiritual life.

Outward Fortunes and Inward Life.

To the outward history of these Free Churches imperfectly indicated in these brief notes, we must add in subsequent articles some account of the course of religious thought and life during the century, in which a progressive Unitarianism has often done effective pioneer work for the rest of Christendom; while, at the same time, it must be shown what is the special religious service to which these churches are now called.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

LITURGICAL SERVICES.

SIR,—I have read with much interest an article in the last number of THE INQUIRER on "Liturgical Services," in which the attention of your readers is drawn to the new work, by Mr. W. Copeland Bowie, entitled "Seven Services for Public Worship." Might I be permitted to say in your columns what, no doubt, many have already thought—namely, how much we are all indebted to Mr. Copeland Bowie for his most excellent book. Of all the liturgical books with which I am acquainted, his seems to me to be, on the whole, the most practical and useful; it happily combines traditional religious thoughts of widest range with a devotional spirit, full of freshness and simple beauty. His book supplies a real want, and its general adoption would, I think, largely tend to increase the dignity and reverence in worship among our Free Churches.

At present, in too many places, a few prayers, very beautiful prayers sometimes, are said or read by the minister, but there is no genuine congregational worship, because there is no regular opportunity for the congregation to join audibly in the most solemn part of the service, apart from some hymns or Psalms which are themselves, I fear, too often left to the trained musical powers of a choir.

In these days there is a growing feeling in many quarters, that the indirect sermon call the "long Prayer" has too long usurped the place of united congregational worship, and that it is no proper expression of what Common Prayer should be. Mr. Copeland Bowie's new liturgical work seems, to me, the most valuable response to that feeling.

L. DE B. KLEIN.

Liverpool, Dec. 12.

IF our right hand is not to know what our left does, it must not be because it would be ashamed if it did.—*John Ruskin.*

CROYDON FREE CHRISTIAN CHURCH.

SERVICES, commemorating the founding of the Free Christian Church, Croydon, were conducted by the minister on Sunday, Dec. 9. On the previous evening, by invitation of about twenty ladies, the old church, now used as a hall for social meetings, was thronged by a thoroughly united and happy company of friends. In the course of the evening the Chairman of the Church Committee, Mr. T. Mathews, read a brief narrative of the first beginnings of the church. This included a remarkably interesting letter from Dr. Martineau, concerning the name of the church, which indicates the ground of his objection to the word "Unitarian" as applied to a church, his feeling out after a wider fellowship and testimony, and his reasons for halting at the Christian name. It appears that Dr. Martineau was especially interested in the founding of this church and in some of its founders. The following passage from Mr. Mathews' paper, including the letter referred to, deserves careful attention:—

"The fourth meeting was held on June 27, 1870, at Mr. F. Walters' house, 7, The Waldrons. Mr. Walters read a letter from Mr. Malleson regretting his inability to be present, and enclosing a letter from the Rev. James (afterwards Dr.) Martineau.

This letter had great influence in determining the name ultimately adopted. It is as follows:—

10, Gordon-street, London, W.C.,
25 June, 1870.

My Dear Mr. Malleson,—I am glad to hear of a movement towards the establishment of a new congregation in Croydon.

The two points about which I should feel anxious are:—1st. That the constitution defined in the Trust Deed, should be *Theologically* open, the object being stated in very general terms, such as "For the Worship of Almighty God and building up of a righteous life."

2nd. That in conformity with this open principle, the name should be doctrinally neutral, and should, therefore, not include the word "Unitarian."

As the function of a name is to mark a distinction, and as all other Churches from which you have to indicate distinction are based on doctrinal specialities, there is an immense temptation to fall in with this mode of classification, and name your present dogmatic characteristic. But to do so is to adopt the worst vice of the ecclesiastical systems around, and to paralise your theological protest in the very act of making it. The name should mark, in my opinion, not the particular doctrine you adopt, but the different attitude you take from that assumed by others towards doctrinal theology *as a whole* in its relation to the religious life. For myself I am by no means satisfied with the title "Free Christian," but at present I know of no better, though I have sometimes inclined rather to the name "Free Protestant." The word "Free" expresses simply enough the fact of an open doctrinal constitution, and is therefore not chargeable (like the word "Liberal") with any boastfulness or claim of merit. The word "Christian" is objected to, I am aware, by some excellent men as if it implied a creed. To surrender it to any such meaning appears to me an unworthy betrayal into the hands of ecclesiastical corruption of the grandest of Providential agencies.

For my part I value Christianity for the Theistic Religion it has given me, and which others may, perhaps, get elsewhere; but

only by the word Christian can I indicate my historical obligation and the characteristic type of the Theism which represents for me the relation between God and man. It seems to me important to claim the word in this simple sense as an index to one's spiritual genealogy.

If the "Free Christian Union" should continue to exist, a congregation would gain additional security for these principles by joining it; but, discouraged by the indifference of its apparent friends and the hopeless lapse of the old Catholic-minded Nonconformity into a miserable "Unitarian" denomination, I am about to propose at the annual meeting in the University Hall to-day the dissolution of the Union in the course of a few months.—Ever faithfully yours, JAMES MARTINEAU.

To W. Malleson, Esq.

Dr. Martineau was thanked (through Mr. Malleson) for this letter, and was, at the same time, asked his advice as to a first minister. This resulted in the recommendation by him, to use his own words, of "a gentleman, a Superior of a Dominican order, who found his religious opinions approaching those of Theodore Parker, and who, he thought, would be disposed to undertake the duties of minister to a 'Free Christian Church' if he could rely upon a cordial reception."

This he certainly did receive, and I well remember hearing him say that he never dreamed while in the Roman Catholic communion that outside of it such deep religious fellowship existed or could exist."

The reading of Mr. Mathews' valuable paper was followed by speeches from Mr. J. Williams, Mr. C. Gane, and the minister, Mr. J. Page Hopps, who proposed a vote of thanks to their hostesses. This was, of course, carried with acclamation. The minister, in the course of his remarks, said that while he entirely agreed with the historical value and propriety of the designation "Christian," he always felt drawn to the wider fellowship of humanity, and this longing had found expression in "Our Father's Church," which had, at all events, shown how possible it was to establish and practically carry on a spiritual church, or community of kindred spirits, on the broadest human basis.

On the following day large and animated congregations assembled in the beautiful church, especially in the evening, when the minister spoke of keeping watch with Christ in our modern Gethsemane, and in being true to his Ideal as to the coming of the Heavenly Kingdom upon earth.

THE one divine work—the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice, for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not), and you will come to love him. But do injustice to him, because you don't love him, and you will come to hate him.—*John Ruskin.*

MONEE'S WEDDING.

BY THE LATE MRS. F. TEASDALE REED.

MONEE lived in S——, a town in Bengal far enough from the delta of the Ganges to be prettily situated in an undulating country, and within sight of hills, not very high, but beautifully blue throughout the rainy season.

Her parents belonged to a Christian community, the fruits of the patient toil, for many years, of Baptist missionaries. The immortal Dr. Carey had been there sometimes, and others had wrought, in not only his spirit, but better still, in the spirit of his Master. One dear old man had there for nearly sixty years lived a most exemplary, saintly life, which had powerfully influenced his flock. And thus it came to pass that Monee had been trained in rules of life differing from those of Mussulmans and Hindoos around her. She was the eldest of a large family, and was well acquainted with housewifely duties, so that she might have passed an examination with credit, and gained the degree of F.F.W. But though quite fit for a wife, she had neither beauty nor portion—and in India as elsewhere a dowerless wife is generally unsought. Poor Monee! it was a sore trouble to her and to her parents—for was she not fourteen years of age, and tall, and unmarried! Non-Christian acquaintances and neighbours sneered. Their daughters were married any time between babyhood and six years old; it was a scandal to have so big a girl at home. Monee scarcely ventured out-of-doors more than to go to the chapel for fear of jeers and reproaches. Many were the efforts made to find her a spouse; Christian villages far and near were tried in vain.

At last came the joyful news that a suitable *parti* had been induced to come forward. The earliest possible date was fixed that the prize might not be lost; and in the home, from early morning till late at night, all hands were hard at work. There must be two or three days' feasting for forty or fifty guests, and, as all were rice-eaters, scores of pounds of rice had to be husked, and the treadle kept going for hours. Turmeric and curry stuffs were pounded, and sweetmeats prepared. Arrangements were made for the supply of gallons of milk and of mustard oil. A large fat goat was bought and killed; two or three fish, each nearly a yard long, were caught, and prepared for curries. Everyone put a shoulder to the wheel, and things went merrily. The bride's dress gave little anxiety, for her uncle had given her a six-yard length of handsome plum-coloured silk, with red and yellow flowers, and a deep rich border, and this was all she needed, except a thin vest and white stockings and patent leather shoes.

The day which was to be eventful in more than one respect dawned bright and sunny. The wedding was to take place in the afternoon. All the morning, cooks were busy working might and main, and things were well forward when the time was up. At the appointed hour the bride attired, waited the summons to proceed to the chapel. But the hour came and went, followed by another, and another, and the bridegroom came not. Poor Monee! was the cup to be snatched from her very fingers? Her uncle was furious: "No wedding!" "It shall not be." "Is all that food to be wasted?" So saying, he rushed away, hired a conveyance, and dashed off to the nearest railway station ten miles away, and took the next train, leaving the wedding party to their own devices.

Next day he returned with a younger companion. After a short interval, all assembled in the chapel, and Monee was married. What did it matter that she had never seen, or heard the name of, her bridegroom? No Bengalee wife may utter the name of her lord and master. Poor patient Monee. After all, her servitude proved no harder than the average.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

CHRISTMAS APPEAL.

London: Bell-street Mission.—The Rev. B. Kirkman Gray will be glad to receive parcels of clothing, toys, &c., and appeals for donations both for relief and for Christmas entertainments. More is being spent this year on classes, and £5 is still needed to complete the payment for the billiard-table procured for the Men's Club. Parcels should be addressed to Mr. Gray, at the People's Hall, Bell-street, Edgware-road, N.W.; donations may be sent to the Rev. B. K. Gray, 25, Carlton-mansions, Portsdown-road, W.

Accrington.—A Sale of Work was held on Thursday and Saturday, Dec. 6 and 8, for the purpose of raising funds for the redemption of the ground rent upon the land on which the Unitarian Chapel and School stand. As a result of a similar effort in 1899, some £105 was raised, but in order to complete the fund it was desired to bring this up to £200. The sale was opened on Thursday by the Mayor of Bury, Mr. Thomas Holt, with a genial and kindly speech, Mr. George Elce, of Altham, in the chair. Mr. Holt called to mind the fact that he had visited the Accrington Unitarians nearly forty years before, when he came over with the late Rev. John Wright, who was preaching the "Sermons." On Saturday the sale was opened by Mr. George Webster, J.P., of Wakefield, the Rev. W. H. Burgess in the chair. After hymn and prayer, the chairman introduced Mr. Webster as one who had done good service for the Unitarian church in Yorkshire, and as one whom they were specially glad to welcome, seeing that his son, Mr. Alfred Webster, had rendered the Accrington congregation such good service as treasurer, and also as superintendent in the Sunday-school. Mr. Webster opened the sale with a thoughtful and helpful address, indicating the need for supporting the church and the church life, since through them the family and the community were alike served. The proceeds of the sale (together with a few subscriptions, including a donation of £5 from Mr. Holt) amounted to £80. This gives a total of £185 available for the purchase of the ground-rent. It is the minister's earnest hope that the £15 needed to complete the fund may be gathered in before the end of the year.

Astley.—On Saturday, Dec. 1, a Sale of Work for the purpose of creating an Independence Fund and for other congregational purposes was opened in the Unitarian School, by Mr. Charles Eckersley, J.P., of Tyldesley, who was introduced by the Rev. P. Holt, the minister. The result of the sale, with donations, was £73.

Bootle.—A small Sale of Work in connection with the Ladies' Work Society of the Free Church, was opened on Thursday afternoon, the 6th inst., and realised about £28.

Brighton.—The annual Sale of Work was held in the lecture hall of the Free Christian Church on Wednesday, Dec. 5, and was provided with a great variety of attractions, so that an enjoyable social evening was spent, and the sum of about £40 was raised.

Dunmurry, co. Antrim.—The numerous friends of the late Mr. Henry J. M'Cance, D.L., will be glad to know that the memorial sermon preached by the Rev. J. A. Kelly, on his death, has now (by request) been printed. Mr. Kelly has prefaced the discourse by a striking portrait, together with facsimile of the autograph, and a short biography of the deceased. The Ulster Unitarian Christian Association are acting as publishers, and copies can be obtained from their agent at the Depository 35 Rosemary-street, Belfast.

East London Unitarian Sunday School Union.—The third meeting of the present session was held on Saturday evening last, in the schoolroom of the Stratford Church, West Ham-lane. Upwards of thirty were present. Mr Thomas Elliot, of Highgate, read a helpful paper on "The Teacher's Chief Power," dwelling on the power of personal influence as of the greatest importance. After the reading of the paper, Messrs. Waddington, Noel, Thompson, Robins, and the Chairman, Mr. Lucking Tavener, made a few comments, and a hearty vote of thanks was accorded to Mr. Elliot. Refreshments and music were, as usual, provided. The next meeting will be held at Walthamstow on Jan. 12 next, when Mr. Frank Talbot will give a paper on "The Higher Criticism of the Bible and its Possibilities in Sunday-school Teaching."

Edinburgh: St. Mark's Chapel.—On Saturday, Dec. 8, a bazaar, "in aid of special congregational purposes," was held in the Oddfellows' Hall. The Rev. R. B. Drummond, who presided, said that if church bazaars were ever justifiable, he thought this might be claimed for the present effort, inasmuch as its object was not to clear off a debt rashly or unadvisedly incurred, but to meet necessary and unavoidable expenses. They were greatly indebted both to those who had worked so heartily in the cause, and to the many kind friends who had sent contributions, including many who were not of their own church. Mr. J. F. McLennan, advocate, in the course of a humorous speech, expressed the pleasure he had in being present, remarking that although sectarianism seemed to be still active in some parts of the country, in the metropolis it was very much a thing of the past. He then declared the bazaar open. The proceeds of the sale (with several contributions in money) amounted to over £200.

Glasgow: St. Vincent-street.—On Monday, Dec. 3, a social meeting to welcome the Rev. James Forrest, M.A., to the ministry of St. Vincent-street Church, was held in the Masonic Hall, West Regent-street. There was a large and enthusiastic attendance of members and friends of the congregation. Mr. James Clerk presided, and among those present were the Revs. Frank Walters, A. E. Parry (Kirkcaldy), Alex. Webster (Aberdeen), E. T. Russell (Glasgow), and R. J. Kyd (parish minister of Stevenston); Messrs. Collins, Hamilton, Noble, Graham, and others. Mr. Collins, the secretary, intimated apologies from the Revs. W. Copeland Bowie, R. B. Drummond, B.A. (Edinburgh), H. W. Williamson (Dundee), Dr. John Hunter (Trinity Congregational Church, Glasgow), and David Macrae. Mr. Macrae, writing from the Continent, congratulated the congregation on securing Mr. Forrest as their minister. Mr. Forrest, he said, was a man of great ability, courage, and energy, and he would prove an accession, not only to the St. Vincent-street Church, but to the moral and intellectual forces of Glasgow. The chairman said it was his pleasant duty to offer Mr. Forrest a very hearty and warm welcome to St. Vincent-street. He felt that they had been extremely fortunate in securing as preacher and teacher a man with such a strength of character and individuality as Mr. Forrest's whole life showed him to possess. He would be to them a guide, philosopher, and friend, one who would teach them only what he honestly believed, and one whose life would not give the lie to his teaching. Mr. Forrest was a Scotsman born and bred, so that it might be said, with all deference to their English brethren, that, as he had less to unlearn, and as he knew their national ways and weaknesses, the chances of his success among them were all the greater. Mr. Graham and others added cordial words of welcome, and the Rev. F. Walters gave an earnest, powerful, and encouraging address on the duties and privileges of minister and people. Mrs. Ballantyne, on behalf of the ladies of the congregation, then presented Mr. Forrest with a pulpit gown and cassock. Mr. Forrest, having donned the gown amid enthusiastic and prolonged cheering, said it was impossible to find words to express the feelings stirred by all the kind things they had said of him and to him. He thankfully rejoiced in the prospect of the ministry of St. Vincent-street Church. It afforded him a field of labour that was after his own heart. In a city like Glasgow their church ought to be a centre of religious and educational enlightenment and progress. It had always been so, and he trusted it would continue to be so in even larger measure. There was all round them a tendency to step out of the old ruts of theological belief, and they should have a share in giving an impetus to that forward movement. He hoped he would do something to effect this, and trusted also to take his part in all philanthropic and other good work in their great city. He asked their earnest and united help in all his endeavours. An interesting musical programme, arranged by Mr. E. C. Pryor, the organist of the church, formed a pleasing part of the proceedings.

Halstead (Essex).—It is very gratifying to find that the revival of the congregation in this town is still going on. Greater interest is being manifested, and the number present at each meeting is steadily increasing. On Sunday last, when the service was conducted by Mr. W. H. Shrubsole, F.G.S., about eighty adults were present, which is more than double the average attendance a year ago. The improved condition of this congregation has lately been the subject of favourable editorial comment in the local Press.

Liverpool Sunday School Society.—A meeting was held on Thursday, Dec. 6, in the Hope-street Church Hall (the President, the Rev. J. Crowther Hirst, in the chair), when a paper by the Rev. Dr. Klein on "The Study of the Bible and How to Teach It" was read by Mrs. Klein, as her husband was suffering from a severe cold. The paper was divided into two parts: I. Why Study the Bible? II. How to teach it. A discussion followed, and, in reply, Dr. Klein showed that there was not such a lack of literature illustrating the Bible, as was imagined, and named a number of good books obtainable. He also spoke very strongly in favour of Bible teaching. The Chairman proposed a vote of thanks to Dr. Klein for his interesting and helpful paper, and announced that early in the new year Professor Carpenter was coming to Liverpool to give a course of six lectures on "The Bible," and he hoped the teachers in all our schools would endeavour to attend. There were about sixty teachers and friends from the different schools present.

London: Brixton.—A supplementary Sale, in aid of the London Unitarian Bazaar Fund, was held at Effra-road on Wednesday, 5th inst. Mrs. Blake Odgers opened the proceedings with an appropriate speech, and then presented to Miss Martineau, the hon. secretary of the Brixton Committee for the Bazaar, a testimonial (consisting of a revolving bookcase and books) on behalf of the Effra-road congregation, as a mark of their appreciation of her unwearying efforts in aid of the Bazaar Fund. Although the weather, on the evening of the sale, was very inclement, the amount realised was £72 16s.

Manchester: Oldham-road.—Since the impressive communion service conducted in the Unitarian Free Church by the Rev. W. Reynolds, the minister, on Nov. 4, a series of helpful meetings have been held. On Wednesday, Nov. 7, the Rev. Charles Hargrove preached an inspiring sermon to a good congregation. On the following Sunday anniversary sermons were preached by the Rev. B. C. Constable, and a P. S. A. meeting was addressed by the Rev. W. C. Bowie. On Nov. 18 the Rev. J. P. Hopps preached and addressed the P. S. A. meeting, the church being filled; and on Nov. 25 the preacher was the Rev. W. Binns. On Nov. 6, 7, and 8 a very successful Sale of Work was held, towards raising the £225 needed to clear the church of debt. Much enthusiasm has been kindled by these meetings, and the congregation tender their best thanks to the friends who have helped their efforts.

Manchester: Moss-side. — On Wednesday evening, Dec. 5, Mr. John Harwood (of Pendleton) gave a most interesting and instructive lecture and recital, entitled "How I became a Public Reciter; the Art of Public Recitation; Its Humours and Difficulties." The lecture is taken entirely from Mr. Harwood's own experiences, and is brimming over with wit and humour, and full of excellent advice to would-be entertainers, public speakers, &c. The lecture was illustrated by typical recitations, and was heartily appreciated by the large audience assembled.

Pontypridd: Presentation to Dr. Griffiths.—On Thursday week, after the annual tea-meeting in connection with the Unitarian Church, the congregation presented Dr. and Mrs. Griffiths with a gold watch and a silver cake-basket respectively. The meeting was presided over by Mr. L. N. Williams, of Aberdare, President of the South Wales Unitarian Association, who, in the course of his address, spoke of the harmony that had always existed between minister and congregation, and hoped the latter would not lose heart nor abate in its efforts to propagate what appeared to them to be the religion of Jesus. The Rev. R. J. Jones, M.A., of Aberdare, spoke of the high regard he had for Dr. Griffiths's earnestness and sincerity, and felt that the Unitarians of South Wales would suffer a great loss by his removal from Pontypridd. Mr. John Lewis, treasurer of the church, said that the members of the congregation regarded it as a privilege that they had been permitted to retain the services of Dr. Griffiths for so long, and that the presents then before them were tokens of their sincere regard and deep respect for both Dr. and Mrs. Griffiths. Dr. Griffiths, in returning thanks, said that no period of his life had been more pleasant than the eight years he had spent at Pontypridd. He advised the members to continue faithful to the movement as members of a community, free not only from State-control, but also from time-honoured articles of belief, free to follow the spirit of truth and goodness whithersoever it might lead. The presentations were made by Mrs. John Lewis and Mr. Rees Howells.

Poole.—On Wednesday, Dec. 5, a Sale of Work was held in the schoolroom, opened by the Mayoress, Mrs. Curtis. Although the weather was very bad, the result of the sale was fairly satisfactory, and reflects great credit on the Ladies' Sewing Circle, who made all the arrangements.

Preston.—On Friday, Nov. 30, the Rev. Thomas Robinson, of Hale, paid a visit to Percy-street Chapel, and gave a most enjoyable and instructive talk on "Ants and their Ways." It was chatty and "jokey," and held the interest of everyone throughout. Mr. Robinson's method is a little novel, and was much appreciated. His "talk" is illustrated and supplemented, as he goes on, by means of drawings in coloured chalk, rapidly sketched on a large blackboard, illuminated by lantern-light. The ant is analysed, pulled to pieces, and put together again in a manner that is at once harmless and highly entertaining. There was a good attendance at the lecture, and a hearty vote of thanks to Mr. Robinson was passed at the close.

Southend.—On Thursday evening, Dec. 16, a social meeting was held in the church to welcome Mr. Dear, who had recently accepted the oversight of the congregation. Although the weather was very wet, about sixty friends assembled to express, by their presence, their pleasure at the settlement of Mr. Dear among them. Already the attendance at the service on Sunday had improved, a Sunday-school had been established, and the outlook was very encouraging. The Provincial Assembly was represented by its President, the Rev. W. G. Tarrant, B.A., and the Rev. L. E. M. Edwards, who has had charge of the congregation since the death of the Rev. R. Spears. Mr. Harry, of Chelmsford, and Messrs. Crane and Sloman, members of the church, also took part in the proceedings. Musical selections, instrumental and vocal, and recitations were given by local friends during the evening.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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BIRTHS.

JAMES—On the 6th Dec., at Sunnyholme, East Cowes, Isle of Wight, the wife of Captain S. P. James, I.M.S., M.B. Lond. (*née* Marles-Thomas), of a daughter.

DEATHS.

SHUTE—On the 8th Dec., at 2, Cadogan-place, London, S.W., Emily Catherine, fifth daughter of the late Thomas Deane Shute, Esq., D.L. and J.P., of Ferne Hill, Burton, and Bramshaw Hill, Hants.

WOOD—On the 7th Dec., at Church Stretton, Richard Aubrey, elder son of T. Travers Wood, of Swansea, aged 38 years.

OUR CALENDAR.

SUNDAY, December 16.

☞ **It is requested that notice of any alteration in the alendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, Rev. FREDERIC ALLEN, 11 A.M., The Desire of Nations," and 7 P.M., Lantern Service: "The Life and Teachings of Jesus."

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Sons through Faith," and 7 P.M., "A Notable Modern Conversion."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Providence." Evening, "Truth in Error."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. W. CHYNOWETH POPE, and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. TOYE, and 6.30 P.M., Mr. W. LEE, B.A.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. W. CHYNOWETH POPE, "Pure and Undefiled Religion."

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. Rev. H. W. HAWKES, and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. O. A. SHRUBSOLE, F.G.S.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.

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MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6 30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. ELLIS MANN, and 6.30 P.M., Miss M. MCMILLAN.

YORK, St. Saviourgate Chapel, 11 A.M, Mr. H. B. BINNS, of York, and 6.30 P.M., Rev. HALLIWELL THOMAS.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Dec. 16th, at 11.15, Dr. WASHINGTON SULLIVAN, "Is the Modern World Christian?"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 16th, at 11.15, J. A. HOBSON, M.A., "The Break-up of China.—II."

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Amount advertised Dec. 8	391	12	4
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Boston	1	15	7
Bristol	7	16	7
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Ilkeston	0	16	0
Kendal	1	12	0
Liverpool: Ancient Chapel of Toxteth...	4	2	0
London: Wandsworth	2	0	0
Loughborough	0	12	1
Lye	0	13	0
Manchester: Blackley	1	1	0
Middleton	1	16	1
Nantwich	0	15	0
Pentre	1	1	0
Portsmouth: High-street	2	10	0
Preston	4	0	9
Shepton Mallet	0	19	0
Southport	3	10	0
Stannington	1	13	10
Swansea	2	2	9
	£440	11	3

NOTE.—The Treasurer will be glad if all Collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1900.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors to be held on WEDNESDAY, 13th February, 1901, the Contributors will have to elect Four Managers in place of the Revs. S. A. Steinthal and T. Thomas, Messrs. H. Rawson and A. W. Worthington, who retire by rotation, and are eligible for re-election.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Christmas number of THE INQUIRER is being sent out more widely than usual, and next week's issue will be distributed in the same way. Will all friends, near and distant, accept through these words, the Editor's good wishes at this season, and grateful thanks for abundant help and sympathy in what is by no means an easy task? A supplement will be found enclosed, with a statement as to the prospect for the New Year (and the New Century), and we will only repeat here the request of its last sentence.

FOR some years several friends have generously paid for copies of THE INQUIRER, to be sent to Free Libraries in different parts of the country. During the present year about forty copies were sent out, but the cost was not quite met by the donations of friends. In the coming year we shall be grateful for the means of even wider usefulness in this direction.

THE subject of the "Boys Own Brigade" has recently been very fully dealt with in these columns by three warm supporters of such work. As to the object aimed at by the officers of the brigade there can be no difference of opinion among us, but some of our friends hold very strongly that all the good of healthy discipline and *esprit de corps* may be secured in a "Life Saving Brigade," entirely apart from any military associations. The subject ought to be fully discussed, and after Christmas our columns will be open for that purpose. In our New Year's number, or the following week, we shall publish a letter from Miss Florence Hill, and we would invite special attention to the subject on the part of those who are practically engaged in work among the boys.

THE report of the final meeting of the Council of the London Unitarian Bazaar, which will be found in another column, shows more than one very gratifying result. That a total of £13,916 18s. 11d. should have been gained, with expenses of only £572 4s. 11d., so that there is a net result of £13,344 14s., compares very favourably with the usual experience of a great bazaar, and this result was largely due to the great organising ability and unfailing tact and assiduity of the Rev. T. E. M. Edwards, the organising secretary of the bazaar. It is also matter for congratulation that an effort which aimed at £12,000 produced over £13,000. But can it rest there? The London Permanent Chapel Building Fund stands now at £9,000. Is not this a direct challenge to some loyal and generous friend or friends of the cause to make it at once £10,000?

WE are sorry to hear from the Rev. James Hocart, of Brussels, that the legal difficulties which have so long hampered his congregation remain exactly as they were a year ago, great pressure of other business in the courts having prevented the hearing of their claim against the municipality for the indemnity of house-rent legally due to them as a state-recognised church. Thus the congregation are faced by a deficiency of £40 in the account of the year's expenses, in addition to the old debt of £68, met at present by a reduction in the minister's salary, which it is hoped will be recovered on the successful termination of the present litigation. Mr. Hocart asks whether, in addition to the two or three generous supporters who do not wait for such an appeal, a few of those English friends, who have often expressed their sympathy with the work at Brussels, will not help by their donations to cover the deficiency of £40 before the close of the year? The number of Mr. Hocart's house has been changed, and his address now is 55, rue St. Bernard, Brussels.

THE final meeting of the trustees and members of the Liverpool Unitarian Institute was held, on Monday week, at the Hope-street Church Hall. The Committee say, in the Eleventh Annual Report, that they feel satisfied that the Unitarian Institute has been an important feature in the history of the local churches, and has materially helped their work and development. We think this statement errs, if at all, on the side of modesty. The Institute at Sandon-terrace will be missed. Some common meeting place, perhaps still more centrally situated, would be a great boom to our Liverpool churches and to visitors from other towns. Liverpool still lacks its Essex or Memorial Hall. It also looks for a cathedral! Which will it obtain first?

THE December number of *Present Day Papers* completes the third volume, and we are glad to find that the publication of this interesting "Monthly Review for the discussion of Modern Thought and its application to Christian faith and practice" is to be continued. An advertisement giving further particulars will be found in another column. In a note in the December number the Editor says :—

> While regarding life from the broadest Quaker standpoint, we seek a wider constituency than that which the actual membership of our Society can afford. There are Friends in all churches; there are Friends outside the limits of organised Christianity. For them and to them we desire to speak no less than to those in outward association with us. These are changeful and critical times, and they who would win the meaning hidden behind the sinister aspect of modern life must find their moral stimulus in association with kindred spirits. The common ground for such a fellowship must be sought in a re-statement—it may be a new statement—of spiritual religion and of its practical working in society. Towards this we address ourselves, conscious of much weakness, but also conscious of the need and of the call.

Among the contributors to the third volume have been Miss F. E. Cooke, and the Rev. Henry Rawlings, Prof. A. S. Peake, and Mr. G. Buchanan Gray, of Mansfield College, as well as a number of prominent members of the Society of Friends. Each monthly number does not contain a large amount of matter, but the papers have been and promise to be very interesting and helpful, and they are published in an attractive form. This magazine, edited by J. Wilhelm Rowntree, and *The British Friend*, edited by William Edward Turner, of Colwyn Bay, N. Wales (also 6d. monthly, and to be had from the editor, or from Headley Bros.), we warmly commend to those of our readers who are attracted by the thoughtful and earnest writings of broad-minded Friends.

MR. P. C. MOZOOMDAR reached Calcutta on Thursday, Nov. 22, after an absence of eight months on a visit to this country and America. At Bombay and Bankipur, where he stayed for a day or two on the way, he received a warm welcome from his co-religionists; at Bankipur especially, where a festival had been prepared in his honour, he was garlanded, and poems of welcome in English and Bengalee were recited. In a few words of greeting to his

friends, published in *The Interpreter and the New Dispensation*, Mr. Mozoomdar says :—

May the sympathies and encouragements given by other nations cheer and strengthen the hearts of my fellow-believers in India, and may the career of the Brahmo Somaj now and in future be the career of truth, brotherhood, righteousness and peace.

To that prayer we in this country must say with all our hearts, Amen.

MR. HEM CHANDRA SARKAR, who received a very cordial welcome in Calcutta on his return, after two years of study at Manchester College, Oxford, has at once found abundant scope for all his energies in literary and religious work. We are glad to see from an announcement in the *Indian Messenger*, which now has the benefit of his co-operation, that it is proposed to resume the publication of the "Brahmo Year-Book," as a complete handbook of the Theistic movement in India, and that Mr. Sarkar will act as editor.

The Church of England Pulpit and Ecclesiastical Review, which is now the official organ of the "Churchman's Union," devoted a leading article on Dec. 8, to the last of Mr. Carpenter's recent lectures at Essex Hall, on "The Bible and the Church." Following the lines of our notes of that lecture, published at the time, the article concluded :—"We would there were a wider inclination to face these questions among Church people to-day."

A BEAUTIFUL stained-glass window by Mr. Alfred East, the well-known artist, has recently been placed in the New College Congregational Church, Upper Avenue-road, London, and is quite a new departure in the modern development of this art. The subject is derived from pure landscape, and represents in a very effective way and in beautiful colouring, trees, flowers, distant mountains, and running waters. The *Studio* says that the artist "has shown unmistakably that a landscape window may not only be an object of transcendent beauty, but also that it can express a religious sentiment as well as, nay, even better than the groups of blue and red-coated saints so ineffectually and inartistically crowded together in the ordinary 'trade' window."

THE SETH IBBETSON FUND.—The Rev. E. Ceredig Jones, 43, Blenheim-road, Bradford, desires to acknowledge, with sincere thanks, the following contributions to the above Fund :—Miss B., £10 (£2 yearly for five years) ; A. F. J., £1 ; Misses Lambert, £1 ; Mrs. Greenhow, £2 2s. ; Mrs. Arnold Lupton, £2 2s. ; Lady Durning-Lawrence, £5 ; Mrs. Russell Martineau, £3 and also a donation of £1 as a special Christmas gift. Mr. Ceredig Jones is glad to be able to announce that in response to his appeal a sufficient amount has been received or promised to enable him to make the afflicted family a weekly allowance of 11s. instead of 10s. for the next five years.

A MAN is relieved and gay when he has put his heart into his work and done his best ; but what he has said or done otherwise, shall give him no peace.—*Emerson.*

IPSWICH BICENTENARY.

The Bicentenary of St. Nicholas Old Meeting, now known as the Unitarian Chapel, Friars-street, was celebrated on Sunday and Monday last, the chapel being then re-opened after extensive repairs and renovation.

An interesting account of the old chapel, by Mr. Frank Woolnough, which appeared in the *East Anglian Daily Times* of Dec. 8, was reprinted in the pamphlet which contained the order of the re-opening services and pictures of the exterior of the chapel and its pulpit. The first minister of the congregation was Owen Stockton, who was ejected from Colchester, was registered as a "Presbyterian and Independent teacher," and died in 1680. He was succeeded by John Fairfax, also an ejected minister, who died in 1700, soon after he began to preach in the new chapel, which now celebrates its bicentenary. The trust of the chapel is "for the worship of Almighty God, and for the people of the Presbyterian Congregation or persuasion." Including Fairfax, there have been twenty-six ministers at the Old Meeting in the two centuries, the last having been the Rev. W. Jellie, now at Auckland, New Zealand, who is to be succeeded in the New Year by the Rev. E. Lucking Tavener.

The opening services on Sunday were conducted by the Rev. W. Lloyd, of New York, who is spending the winter at Oxford. There were large congregations, the chapel being crowded in the evening by townspeople. Mr. Lloyd's earnest discourses produced a deep impression, and the devotional and musical parts of the service were most helpful and inspiring.

MONDAY'S CELEBRATIONS.

The celebrations on Monday began with a luncheon in the schoolroom, over which Mr. G. J. NOTCUTT, presided.

At five o'clock there was a public tea, followed by a recital on the new organ by Miss A. L. Poole.

At the evening meeting the chair was taken by Sir E. DURNING LAWRENCE, Bart., M.P., who was supported by a number of prominent Unitarians of Ipswich and East Anglia generally.

The CHAIRMAN, in opening the proceedings, said Unitarians had a grand foundation to stand upon, inasmuch as their religion was based upon the exercise of conscientious opinions. They were not founded upon some petty division or quarrel ; the Unitarian Church was established because some of the most earnest minds in the Church of England were obliged to go forth in order that they might worship according to their consciences. In regard to the progress of the dying century, the Leader of the House had made a statement, with which he fully agreed, to the effect that the last 100 years had added to the knowledge of man more than the previous 5,000 years had been able to do. He (the speaker) believed that in the next 100 years progress would be manifold as compared with the present time, and he wanted the Ipswich Unitarian Chapel to share in that progress. He trusted this renovated chapel would be a true religious home. Unitarianism was essentially an honest religion ; their creed had once been described as "one God, no devil, and 20s. in the £." In conclusion, he urged them to make Unitarianism a religion to be respected, and in every possible method extend its sphere of influence.

The Rev. W. COPELAND BOWIE said they entered upon the new century face to face with ethical and religious problems which their forefathers were not called upon to solve. He could see that religious conception would undergo very deep and far-reaching changes. There had been a revival of what was called Ritualism in the Church of England ; but he anticipated an awakening of the mind and conscience of England, which would rise in revolt against the hollowness and indifference which so largely characterised the religious thought and life of our time, and which would not be permanently satisfied with ceremonial observances which had no proper basis of truth upon which to rest. For this reason he conceived that Unitarians had a very important mission to fulfil. He did not, of course, suppose that their way of looking at religion would satisfy every one, but he thought Unitarians had a message that would help the seekers of truth and sincerity in religion. He urged Unitarians to follow the example of the early founders of the Ipswich Chapel, who were courageously sincere in their thought, and wisely beneficent in their conduct.

The Rev. W. LLOYD (New York) said he knew of no Church which brought to the twentieth century a religious message so concise and comprehensive as that brought by Unitarianism, which was broad and generous in its influence.

The Rev. R. H. FULLER, M.A. (Braintree), said Unitarians had in all ages been in the van of religious progress, and he hoped they would continue to retain their character for pluck, sincerity, and uprightness.

Addresses on various phases of Unitarianism were also delivered by the Rev. A. Hall, M.A. (Norwich), the Rev. C. D. Badland, M.A. (Yarmouth), Lieutenant C. F. Dear, R.A.M.S. (Colchester), the Rev. E. Lucking Tavener (minister-elect of the chapel), and Mr. A. M. Stevens (Norwich), the speeches being interspersed with anthems.

The proceedings were brought to a conclusion with the Doxology.

A collection was made during the evening on behalf of the restoration fund.

HORA CHRISTI.

SWEET is the time for joyous folk
Of gifts and minstrelsy ;
Yet I, O lowly-hearted One,
Crave but Thy company.
On lonesome road, beset with dread,
My questing lies afar.
I have no light, save in the East
The gleaming of Thy star.

ALICE BROWN.

THE NEW "HELPER" VOLUME.

SIR,—In your appreciative notice of this year's volume of *The Helper*, you kindly refer to the illustrations. May I beg space to acknowledge through you the invaluable services rendered in this connection by the Rev. Thomas Robinson, of Hale ? The original photographs and drawings were almost all supplied by him, and to his suggestions the artistic value of the volume is chiefly due.

Dec. 19. W. G. TARRANT.

A CENTURY OF UNITARIANISM IN ENGLAND.

II.

THE PROGRESS OF RELIGIOUS THOUGHT.

A GLANCE at the changes which have taken place in religious thought during the present century is enough to prove the vital importance of that spiritual freedom and openness for the in-coming of new truth, to which we referred last week as one of the chief lessons of the history of our churches. Amid many anomalies in the religious life of this country, it would be difficult to find a more pitiable spectacle than that of a congregation bound by its trust to maintain "the Unitarianism of Priestley and Belsham." The only true security for a worshipping society is to be pledged not to any particular doctrine, but simply to God and His truth, as in each generation He may reveal it to reverence and humble trust by the inward witness of His Spirit.

The Influence of Dr. Priestley.

At the beginning of the century the popular religion in this country, both in the Church and among Nonconformists, was of a strongly evangelical type, and for the most part Calvinistic, appealing as its ultimate authority to the Bible, as the divinely appointed and infallible oracle of religious truth. Appealing to the same authority, the Unitarians of that time made their protest, affirming that neither Trinity nor Atonement, as required by the popular "scheme of salvation," were to be found in the Bible; that in the Gospel of Jesus there was nothing "mysterious" or contrary to reason; that he had given a plain rule of life, stamped as divine by the attestation of his miracles, while the supreme miracle of his resurrection gave assurance of the heavenly life to all believers. The dominant influence among Unitarians was that of Dr. Priestley, whose theological system is described in the article "Unitarianism" (by the late J. Frederick Smith) in the *Encyclopædia Britannica*, as "a combination of Locke's philosophy with the crudest rationalistic supernaturalism." Priestley's was a noble influence, in his example of brave integrity and fearless search for truth, of earnest practical piety and self-sacrificing public service. His clear conviction of the truth of Unitarianism, as the right interpretation of Christ's life and teaching, and his perception of the nature and origin of the dogmatic creeds of the Church were of great service in laying down the right lines of thought on these matters; but many of his opinions and judgments and his whole philosophy of religion have long since been superseded. In Priestley's system there is no place for what we understand by inward apprehension of spiritual truth and direct personal communion with God. The natural man is shut out from immediate knowledge of divine things, which can only come to him through a revelation, miraculously furnished, and handed down in the Bible from the age of special inspiration. Thus the whole system was external and liable to sceptical attack—inevitably so from the first principles of the philosophy which Priestley had embraced. It could not permanently satisfy the religious needs of men.

There were, indeed, staunch Unitarians in that day, such as Robert Aspland and Lant Carpenter, touched with something of the evangelical spirit, and often among ministers and people were found a moral strength and ardour hardly warranted by their philosophy; but the tendency of the system was distinctly towards an intellectual hardness and a barrenness of spiritual life. By the very theory, the gifts of the Holy Spirit were confined to the first age of the Church. Mr. Thomas Hornblower Gill, who was brought up amid the influences of the older Unitarianism, and as a young man broke away from it, has characterised it in these words: "It demanded obedience rather than encouraged communion, discountenanced all liveliness of religious affections, and frowned upon enthusiasm whether in the moral or the spiritual sphere."

The Influence of Dr. Channing.

But the century was not far advanced before a new and freshening impulse was given to the religious life of Unitarians. The year before Priestley's death, Channing began to preach in Boston, and in the following year (1805) James Martineau was born. From Channing came the impulse, which unsealed the fountains of a fuller inspiration in Martineau and in John Hamilton Thom, who with their elder friend, John James Tayler, became the leaders and quickeners of a new life in English Unitarianism. To the influence of Channing was added later that of the more spiritual philosophers of Germany.

How Channing regarded the teaching of the older Unitarianism we may see from the following letter, which he wrote in 1820, to the venerable Mrs. Cappe, of York, a friend of Theophilus Lindsey's, and widow of an old minister of St. Saviourgate Chapel:—

I occasionally see the *Monthly Repository*, and among the rational, sensible, and matter-of-fact communications which fill that work I have met now and then with pieces from a writer who seems to have made the discovery that Unitarianism and imagination and poetry are not irreconcilable foes. The author is one of Wordsworth's school. When I tell you that I incline to the heresy of this writer, and that I wish to see among Unitarians a development of imagination and poetical enthusiasm, as well as of the rational and critical power, you will not wonder at my curiosity in wishing to learn who this writer is.

I have before told you how much I think Unitarianism has suffered from union with a heart-withering philosophy. I will now add that it has suffered also from a too exclusive application of its advocates to biblical criticism and theological controversy, in other words, from a too partial culture of the mind. I fear that we must look to other schools for the thoughts which thrill us, which touch the most inward springs, and disclose to us the depths of our own souls.

Pardon me for finding so much fault. It is not owing, I hope, to censoriousness. I only wish that truth may be so presented as to be friendly to our whole nature; that it may develop, not chill, those powers which have always exercised the mightiest sway among men, and which seem most akin to inspiration.

A few years later and there was no doubt that Channing's desire for English Unitarians would be fulfilled. One has only to read the lectures in the Liverpool Unitarian Controversy of 1839, and notably Dr. Martineau's on "Christianity without Priest, and without Ritual," and Mr. Thom's on "The Comforter, even the Spirit of Truth," to see that a new power had arisen. Channing greeted it at once. Thus in 1840 he wrote to Harriet Martineau:—

You speak of your brother James. Since writing to you I have read all his lectures; and they seem to me among the noblest efforts of our times. They have quickened and instructed me. Indeed, his lectures and Mr. Thom's give me new hope for the cause of truth in England. Not that I expect any great immediate effect; but noble spiritual action in a few is an augury of good which cannot fail. I differ, as I think I told you, from some of your brother's expositions; but, no matter, I do not enjoy his mind the less.

And in the following year he wrote to Martineau himself:—

Old Unitarianism must undergo important modification or developments. Thus I have felt for years. Though an advance on previous systems, and bearing some better fruits, it does not work deeply, it does not strike living springs in the soul. This is perfectly consistent with the profound piety of individuals of the body. But it cannot quicken and regenerate the world.

Tayler, Martineau and Thom.

That was in the year before Channing's death. One likes to think what his delight would have been, if he could have read Martineau's "Endeavours after the Christian Life," the first volume of which appeared in 1843, and the articles which he, Mr. Tayler, Mr. Thom, and others, contributed to successive volumes of the *Christian Teacher* (1838-44), the *Prospective Review* (1845-54), and the *National Review* (1855-64), which in the middle period of the century were so powerful an educative force, laying firm foundations for a new faith in spiritual religion, and a fresh unfolding of Christian truth.

It is interesting to note that as early as 1830, in the annual sermon of the *B. and F.U.A.* the Rev. John James Tayler had shown that he was prepared for this great work. Preaching on "The Perpetuity of the Christian Dispensation viewed in its connection with the Progress of Society," he said:—

What we want are not the withered ethics of our Presbyterian forefathers nor the verbal and textual criticism of our immediate predecessors; but a practical application to manners and opinions as they exist, of the *vital spirit of the Gospel*, imbibed in deep and earnest meditation on the character and teachings of Christ, and breathed forth again on the dull and slumbering souls of men, in the sweet and searching tones of gentleness and love.

Creeds may perish, opinions disappear, and the whole face of society undergo a complete revulsion; but *man and nature, and that divine will which created both, cannot change*, and the truth which is built on them must be external.

There we have a distinct utterance of the new faith. Man is no longer regarded as naturally incapable of the apprehension of spiritual truth, needing a special miraculous revelation to assure him of facts otherwise beyond his reach, and which he must take on trust, on the ground of proof by miracle; but in himself, in his own nature, living in the natural world as God has ordered it, with the spiritual endowment given him from the same fountain of all good, he sees and knows for himself the meaning of the unseen things which are eternal.

Long afterwards Dr. Martineau said of Mr. Tayler in a memorial paper: "His religion was *present and intuitive*—a con-

sciousness abiding and intense; an inward walk with Heaven; an ideal light upon the earth; a revelation of the spirit." "He owned the living God, in a living humanity."

This new conception of the innate religiousness of human nature did not make its way among Unitarians without conflict with the life-long convictions of the older generation. For a long time Tayler, Martineau, and Thom were regarded as rash and dangerous heretics, threatening to overturn the solid foundations of divine revelation and to destroy the Christian faith of the churches.

The conflicting views were clearly brought out at a great meeting of Unitarians from all parts of the country, summoned by the *B. and F.U.A.* and held in London in June, 1838. The feeling of the older men was well expressed by the Rev. Thos. Madge, when he said:—

I do not understand what is meant by "faith on conviction" and other vague, German, transcendental notions, which have been expressed. I wish to have everything stated plainly and clearly. [That is on the line of the old protest against mystery in religion.]

To him the Rev. James Martineau, then a young man of thirty-three, replied:—

The one great function of a religious body is, I apprehend, to generate *faith*—an absolute reliance, that is, upon internal convictions and truths of religion and morals, in opposition to external expediences—an undoubting self-abandonment, in action and affection, to some great idea, worth living or dying for. Every sect has prospered and deserved to prosper, in proportion as it has produced this disposition; it has failed and deserved to fail, in proportion as it has produced the opposite, and excited the critical, sceptical, disorganising temper.

And later in this most characteristic speech, having dealt with the question of organisation, as useless except where there was vigorous life to be organised, Mr. Martineau added:—

We want, it may be, not so much visible prosperity, as high faith and courage to go on without it—to act from conviction within, rather than from disappointment without.

And again he urged that there were two modes of action of chief moment for them, intimately connected with each other, the one intellectual, the other moral: "the continued exercise in matters of religion of perfectly free inquiry, unreproved by others' fears, and unrestricted by any authority foreign to the inquirers' mind; and the maintenance of *that deep spirit of religion and of duty*, which has its seat, not in the Christian's creed, *but in his soul.*"

Mr. Thom was not at this meeting, but in the following month he brought out the first number of the new series of the *Christian Teacher*, a quarterly magazine, which he edited for several years. In that first number he wrote an article on: "How is Life to be maintained in the Unitarian Churches," based upon a report of the London meeting, and giving his own views on the subject. What was wanted, he said, was "strong interests, individual affections nourished by our individual faith; a religion nutritive, not combative; positive views and positive cultivation; the dwelling of our souls upon the spiritual realities we possess and hold dear, for the sake of developing the religious life within ourselves, and of drawing out into more abundant existence the fruits of our faith. . . . We want faith to make us forget our religious antipathies, and devote ourselves to our religious sympathies, to make us forget our repulsions and follow our attractions. We want a strong, unagitated, uncontroversial love for the Christianity we have ourselves embraced, the views which are our own gospel."

These do not sound to us the utterances of dangerous heretics; but it was a new language, the expression of a new life, in which the older Unitarians could not easily find themselves at home. This insisting on the inward apprehension of religious truth, and the ultimate authority of the Divine witness of the spirit within, appeared to them vague and dangerous, and a making light of the definite and tangible revelation of the Scriptures.

Our Great Gain.

We wonder now at that old suspicion of our prophets, which even as late as 1857 made a strong protest against entrusting the education of our ministers in Manchester New College to two such men as Tayler and Martineau. Looking back on those days makes us doubly thankful for the liberty which has been the continuing inheritance of our people, and in which all earnest life has room to grow.

What we have received from our teachers, for the enrichment of the spiritual life, in which we now rejoice, may best be seen not from any narrative, but simply by calling to mind some of the books which they have given us:—Such books as Mr. Tayler's "Christian Aspects of Faith and Duty," and his "Retrospect of the Religious Life of England"; Mr. Thom's book on the "Epistles to the Corinthians," his "Christ the Revealer," and "Laws of Life after the Mind of Christ"; and Dr. Martineau's "Endeavours after the Christian Life," "Hours of Thought on Sacred Things," his great works on "Ethics" and "The Study of Religion," and "The Seat of Authority in Religion." Then from their followers we have received such books as Dr. Charles Beard's Hibbert Lectures, and his sermons, the Hibbert Lectures of Dr. James Drummond and Professor Upton, and Mr. Armstrong's "God and the Soul," while into the same fellowship of a free spiritual faith has come the quickening of the sermons of Stopford Brooke.

During the last fifty years many questions have arisen, floods of new light on history and on the world of Nature have streamed in upon us. Religious interpretations have needed to be re-adjusted, and many old conceptions and beliefs have had to be abandoned. But we have found that our religion rests upon the true foundation. God is nearer to us in the marvellous order of Nature, as revealed by science, no longer in conflict with religion. The Bible is to us a more living witness of religious truth, while we have learnt to see how much there is of truth and beauty in other of the great religions of the world than our own. The grace and truth in Jesus Christ appeal to us with new power, while we have learnt to find all the divine revealing in his simple manhood.

Even Channing in 1841 declared that "without miracles the historical Christ is gone"; but when he added that the truth of Christ could not rest on the authority of miracles, but that the greatest evidence for miracles was in the character of the religion, he pointed the way by which the new light was to come.

We look back upon the history of our people, and think of the condition of our churches to-day. We remember what the fathers have taught us, and we are aware that through the goodness of God it rests with our own faithfulness to secure in these churches new and more vigorous life, instinct with joyous faith, rich in the most beautiful gifts of the spirit, strong in the fellowship of Christ, and earnestly bent on ministering to the needs of the world. Thinking of the past, we trust our freedom and glory in it, we trust the abiding spirit of a true humanity to bear us onward into a yet nobler future, because that spirit rests and must ever rest in the Spirit of the living God.

LONDON UNITARIAN BAZAAR.

FINAL MEETING OF THE COUNCIL.

THE final meeting of the Bazaar Council, to adopt the accounts, and the rules for the administration of the London Permanent Chapel Building Fund, drafted by the trustees, was held at Essex Hall on Monday evening, Dr. W. BLAKE ODGERS, Q.C., in the chair.

In opening the proceedings the Chairman reminded the Council that it was in July, 1898, that their first meeting was held, to consider the holding of a bazaar, and he congratulated them on the great success achieved. Before the Bazaar opened they had received just over £10,000. in donations, and the Bazaar and subsequent sales cleared, roughly speaking, £3,400, while expenses were not much more than £500, which was highly satisfactory. £9,000 had been assigned to the Permanent Chapel Building Fund, and the remainder, according to the original scheme, to the London District Unitarian Society, for the benefit of existing churches. The trustees of the Building Fund, in accordance with a resolution of the Council held in July, had considered various schemes of administration, and at first inclined to the method of incorporation, but following the example of the American Chapel Building Fund, and the Congregational Building Fund, had finally decided that it would be best simply to adopt a set of rules for the administration of the Fund, and the draft would be immediately submitted for their approval.

Mr. FRANK PRESTON presented the treasurers' statement, which showed that donations and congregational contributions had amounted to £10,074 7s. 2d. Entertainments before and at the Bazaar realised £316 17s. 9d. Bank interest produced £97 6s. 7d., and the Bazaar itself and subsequent sales £3,428 7s. 5d., giving a total of £13,916 18s. 11d. The expenses included £150 for the rent of the King's Hall, an honorarium to the secretary of £105, which they all felt to be more than deserved, and altogether amounted to £572 4s. 11d., so that the net result gained was £13,344 14s. There were still some small amounts to come in, which would bring the total to at least £13,400, after which the accounts would be duly audited.

On the motion of Mr. H. B. Lawford, seconded by Mr. Titford, it was agreed that the treasurers' accounts be received and adopted, subject to audit. It was also agreed that any further sums received

be held by the L.D.U.S. in the same manner as the £4,344 already in hand, and that as soon as the accounts are finally closed a full statement should be printed and circulated among subscribers and helpers at the Bazaar.

On the motion of Mr. Titford, seconded by Mr. S. S. Tayler, heartiest congratulations and thanks were accorded to the treasurers for their services to the Fund. Mr. Frank Preston, on behalf of Mr. Frederick Nettlefold and himself, acknowledged the vote.

On the motion of Mr. H. Epps, seconded by Mrs. Clennell, warm thanks were accorded to all workers at the Bazaar, and also to the Rev. T. E. M. Edwards, who acted as secretary, and to whom so much of its success was due. It was stated that some pictures from the Art stall were still unsold, and were placed in the hands of Mr. G. H. Clennell to be disposed of. If unsold, they might be given to the Missions. There were also some Books of the Bazaar to be had at the Book Room, and about fifty hats, of which Mr. Sudbery had taken charge. Mr. Clennell stated that of the amount placed at the disposal of the L.D.U.S. £1,900 had already been granted, and applications were in hand involving a total expenditure of £4,200, so that any other pending application should be made at once.

The CHAIRMAN announced that Mr. Frank Preston had been appointed treasurer of the Permanent Building Fund, and that the £9,000 devoted to the Fund had been at once favourably invested.

The rules for the administration of the Fund were then submitted and adopted. They included the appointment of Sir E. Durning-Lawrence, Bart., M.P., as President; Dr. Blake Odgers, Q.C., as Chairman; Mr. Frank Preston, Treasurer; and the Rev. W. G. Tarrant, Secretary. It is provided that the fundamental rule, which declares that the Fund is to be used for the purchase of sites and the erection thereon of buildings with open trusts, cannot be altered. No part of the Fund is to be bestowed as a gift, but the trustees may, if they think fit, remit the payment of interest.

Cordial votes of thanks to the Chairman and the Secretaries, Mrs. Blake Odgers and Miss L. Martineau, brought the meeting to a close.

A CHRISTMAS REVERIE.

"So hallow'd and so gracious is the time."

How good it is for us in these rushing days to pull up and pause at Christmas. It is good for us to quietly still our hearts, and let Christmas thoughts have free way with us: to spare if only half an hour in sitting over a fender and gazing into a sympathetic fire.

What does Christmas mean?

It means to the general Christian the birth of Christ in Bethlehem (Nazareth still being robbed of its claim), the advent of the Saviour of men, the sacred anniversary of the most supernatural event in history.

It means to the official theologian the Incarnation, God come down in human form, the Word made flesh, Immanuel, God with us.

It means to our own affection childhood, motherhood, fatherhood, Annunciations, Nativities, Madonnas, all the hallowed familiarity of home and family; to our imagination it stands for legend and romance, poetry and a sweet wonder story, the lonely hills, and the sleeping flocks, the waiting angels and the watching shepherds, the silent night and the star-lit radiance, the sudden voice of a heavenly host.

It means to our associations with the past joyous old English games and customs, the holly branch and the mistletoe bough, the Yule-log and the Christmas-tree, quaint Noel carols and midnight carollers, merry bells in old village churches, simple worshippers on bended knees; whilst to our present practice it means, moreover, goodwill and good cheer, greetings to friends far and near, gracious charities to the poor, and an opening of the heart a little wider to brother and neighbour.

There is a wealth of warm religion, social feeling, personal memory in all these things which no Scrooge, nor yet all his tribe, can ever steal from our hearts, or turn into dross. For, year by year, these memories mellow down a little more, as our joy has to be tempered with sorrow (oh! how bitter is the sorrow this year!); and hence these associations cling a little more closely, a little more pathetically, yet not without joy; and all this rich Christian sentiment, which we partly inherit, partly create, what is it but the very poetry of life, freshening monotony and melancholy away, keeping the old world still young as a child, renewing interest and expectancy, and our hope for humanity. Does not our modern life, in London especially, need sorely the spontaneity, the simplicity, the open-hearted informality of a homelier day? It is cramped by convention and prosperity, spoiled by ostentation and luxury, chilled by social pride, and starved by reserve. May not most of us, who are but matter of fact and commonplace, who worship expediency and common sense, live for outward results, crave for outward success, judge everything by statistics, and expect to be saved by our works—may not we, perhaps, at Christmas feel a little more tolerant towards those who have higher aims, a little less impatient with those who live for ideals, are not ashamed to dream dreams, and not affrighted by defeats. Christ stands for idealism and Christmas stands for Christ.

Yes, Christmas means Christ: but in a special and spiritual way, surely, without realising which we know him imperfectly, and without reaching which we miss the secret of Christmas Day. The usual titles we bestow on Jesus partly reveal him to us, but partly hide him away.

He is "the central figure in history": not because of the space or importance which he holds in the world's long records, but because he touched the highest in humanity, and remains its purest type to-day.

He is "the Founder of Christianity"; but if by Christianity we mean either a code of conduct or a creed of doctrine, he was something more and better. From neither can we deduce the true Jesus.

He is "the Great Teacher," and we make much of the teachings of Jesus, many of which may be quoted from his predecessors. But to think of him as a teacher alone, a purveyor of precepts, an instructor in religion and morals, a preacher of homilies on the graces and virtues, a narrator of parables, is to do him scant justice.

He is "the Great Exemplar," a model whom we may copy, a pattern to whom we may look back, and "Back to Jesus" is just now a popular cry. But no amount of imitation becomes real possession; only that is our own which we ourselves form. He is rather a prompter of our spiritual ambition, a challenger to the greatness in every man, an advancing figure always leading us like an angel presence, lighting us through the mist. "Christ in front," and we in pursuit, should be our thought.

These and other titles do but half reveal Jesus. The specific element in Jesus, that which is absolutely original and inevitably vital, is to be found always, not in his teachings of themselves, nor in his pattern image however precious, but in his own free *personality* lying behind the outward, embodying the truth in flesh and blood, revealing it in a life with God, which has ever since gleamed as the light of the world. And whatever is original and germinal in Christ has hence been the essence of Christianity ever since. Christianity is an enshrined personality; it began as a personal force, aroused personal allegiance, is still a free appeal from Christ's personality to ours, and its end is a personal God in communion with our personal being. In all life, human and divine, personality is the ultimate medium of apprehension, the mediator between God and man, the interpreter of men to each other. Ideas, truths, however great in themselves, either meander in vacant space, or slumber on library shelves, until they are made flesh and look at us through human eyes and speak to us with thrilling voice. Abstract truths may exist in their own right, but life truths must present themselves with personal guarantees. Neither ethics nor theology can ever really save anybody until they are seen and felt in some interpreting personality. And we have learnt all this from Jesus.

But what was the inner secret then of his own personal being? Was it not an intense realisation, a consciousness which became supreme, that the sense of God within him was itself divine, a very part of God's life mingled with his, the word made flesh, a *fact*, not a figure of speech, a *knowledge* flooding his whole being with such full realisation that he could exclaim "I and my Father are one." That was his personality, individual intensely yet one with God, eternal yet held in a passing world. Call the notion anthropomorphism, or any other affrighting name, but you cannot resist the feeling that God was in him, not represented by him, not revealed through him, but personally there in his personal nature, just as surely as his creative power is present in the world of matter.

That was the realisation of incarnation; not the *doctrine* of "*the* Incarnation," for that is irregularly limited to Jesus alone, but the incarnation of God in man, realised in Jesus pre-eminently, but present in all humanity. That is no theologian's creed but the ineffable central truth of the world, the point on which turns all man's inner knowledge of God, the very essence of all religious consciousness. And there is the key to Christ's personality, as it is to ours when the same mind is within us: this secret was his discovery: this is the holy of holies of Christianity: this is the deepest truth, the greatest gift of Christmas Day, putting an unspoken sanctity into even merriest

festivity, and glorifying the children's carnival into a festival of the soul.

F. K. FREESTON.

AN OLD CHRISTMAS CAROLL.

From an old volume, dating from early in the sixteenth century. The Caroll is prefixed to a translation of Sermons by Thomas à Kempis on "The Incarnation and Passion."

O SWEETEST Jesus
Come from Heaven,
That life might to the world
Be given.
Of thee I'le write, of thee I'le reade:
Thee will I seeke, thee will I sing,
Jesus my dearest Lord,
My Kinge.
Thou pardon'st much
To Lovers that
Once loving thee, forsake
Thee not.
Who loves not thee
What doth he here?
Who feastes in thee, he makes
Good cheere!
O Manger-Heaven!
Wherein the price
Of thousand worlds so poore-
ly lyes.
Which now appeares,
And now lyes hidde,
And then is knowen when
published.
'Tis Soules delight,
'Tis all our Glorie,
Jesus, to reade thyne humble
Storie.
Thou gavest it once,
Whilest here thou wert
Still to be kept in faith-
full hart.
Lets now reioyce;
Loe Christ is here
Let Captive soules putt off
their feare.
Though lost indeed
And cast in gayle
Our Christ is come to be
our Bayle.
I naked was
(Yet knew it not)
Blind, lame, and poore, ah
heavie lott!
But Doctour Christ
Is kindly come
To cure the Lame, the blind,
the Dumme.
O how Thou lovest
Us Father mild!
To send, for Doctour, such
a child.
To quench our heates
To heale our woundes
And drayne the humour which
abounds.
O Jesu deare!
Whose heavenly light
Makes day appear amidst
our night.
Thou art our priest,
Our sacrifice,
To cure the sinfull soule
which dyes.
But, ô I'le aye
This Carroll singe,
I'me brother now to Christ
My King.
Grant Jesu, grant
My hart may be
A burning Sacryfice
To Thee.

OBITUARY.

LORD O'HAGAN.

WITH deep regret, which will be especially felt within the circle of our household of faith, we have to record the death of Lord O'Hagan. He succumbed last week at Springfontein, near the Orange River, to an attack of enteric fever, contracted while on duty near that place with a detachment of his regiment of Grenadier Guards.

Thomas Towneley, second Baron O'Hagan in the Peerage of the United Kingdom, was the son of the first Baron, who was twice Lord Chancellor of Ireland, by his second wife, Alice Mary, youngest daughter of Colonel Towneley, of Towneley, Lancashire, and of Lady Caroline, daughter of the second Earl of Sefton. He was born on Dec. 5, 1878, and succeeded to the title in 1885.

After the regular course of military studies at Sandhurst, Lord O'Hagan received a commission in the Grenadier Guards, and shortly afterwards was ordered to proceed to Gibraltar on garrison duty. He was there for a year, and his superior officers have since testified to the zeal and intelligence with which he devoted himself to the duties of his profession during his stay at that important outpost of the Empire. On his return home he was promoted to the rank of First-Lieutenant. But meanwhile the war in South Africa was beginning to assume a serious character, and many officers of the Guards were being ordered to the front. Soon his own turn came, and within a few days his preparations were made and he was on his way. At Capetown he only remained a few hours, and proceeded at once to the Modder River to join the 3rd Battalion of the Grenadiers under Lord Methuen. From that moment, his movements followed the vicissitudes of the campaign. He took part in the relief of Kimberley, was at Paardeberg, accomplished with the Guards the famous march from Paardeberg to Bloemfontein; later he entered Pretoria with Lord Roberts; then after various expeditions around the capital, he was sent to Koomatipoort, then back again to Pretoria and Bloemfontein. At last a portion of his battalion was sent down to defend the railway line and some drifts on the Orange River. It is there that after a campaign, so far gone through in spite of many risks, he caught the fatal fever. He was removed to the Hospital at Springfontein, but the disease had already progressed beyond hope of recovery.

Thus has ended a young life, full of promise, not so much on account of Lord O'Hagan's high social position, as on account of the nobleness, dignity, and unaffected simplicity of his character. At an age when religious impressions have usually had no time to manifest themselves fully, Lord O'Hagan had embraced with singular lucidity and moral courage the principles for which our Free Churches stand, and those who have known him best are able to realise the great loss which his untimely death represents for the future welfare of our cause. It is, however, a consolation to know that he is succeeded in the title and family influence by his brother, the Hon. Maurice Towneley O'Hagan, who, like himself, is earnestly devoted to the interests of our liberal faith. He is at present an undergraduate of Trinity College, Cambridge.

Only recently, Lady O'Hagan was welcomed at Essex Hall on her return from South Africa. She had gone out last year in the hope that while engaged in nursing work she might be nearer to her gallant son. When the news came that the Guards had been ordered home, she hastened to embark for England to be in time to receive her son on his return, and had the war been really at an end Lord O'Hagan would in all probability have been here safe and well by this time.

The hearts of all will go to the poor stricken mother in a case so sad and pathetic, and many prayers will be offered that the faith for which she and her children have witnessed so bravely in the past, may now be her strength and consolation in this hour of trial.

The death of Lord O'Hagan is a keen loss to the congregation of the Free Christian Church, Kentish Town, of which he was a member. Exactly a year ago, he attended service for the last time, and bade his friends an affectionate farewell, prior to sailing with his regiment for South Africa. Last Sunday morning, preaching on the subject of "Providence," the Rev. Alexander Farquharson gave expression to the prevailing grief, making a most touching reference to his lordship's sad death, and paying a high tribute to his memory. At the conclusion of the service, the "Dead March" in *Saul* was played.

CHRISTMAS, 1900.

IT is the season when the sons of Man—
If all the herald-angels sang was truth—
With one accord should praise the holy
plan
That gives the victory to peace and ruth.

But this poor World must tarry yet a while
And mar the order, yet, wherein she
rolls;
Her anxious children rather sigh than
smile,
And loving calm must seek it in their
souls.

Christmas, this year, brings other moods
than these.
For angel-hymns we hear the cannon
roar;
The cries of street-boys vending victories,
And all the cruel harmony of War.

The Nation is increased, but not the joy,
Our dear ones die beyond the Ocean
flood;
And, for the smiling of a heavenly Boy,
We have parted spoil and garments
rolled in blood.

Lift up your hearts! and cast your fears
away,
He snaps the bow and bids the battle
cease;
So shall the stormy night bring shining
morn,
And cares of conflict found the reign of
peace.

H. G. K.

TO CORRESPONDENTS.—Letters, &c., received from the following:—W. A.; A. N. B.; A. A. C.; C. C. C.; E. R. C.; J. C.; J. D.; W. H. D.; E. D. P. E.; E. G.; R. J. J.; W. J.; W. A. L.; T. M.; T. L. M.; "Thespis"; H. E. R.; R. R.; H. S. S.; J. W.; J. J. W.

THE POPE'S VISION.

FOR OLDER CHILDREN.

A MILLION pounds sounds a large price for a picture; but if it is true, as I have heard, that our British Government offered a million pounds for a certain picture I saw in Germany last summer, it was very wise and very economical of them to do so. Because this is a picture that can speak, and one that speaks so clearly and so beautifully that, for my part, I should not be surprised if it would have saved us more than sixty million pounds in this one year alone. Now, I will try to tell you a little of what it told me; and someday I hope you will see it too, and that it will speak to you as it did to me. It will not tell you just the same as it told me, for it speaks differently to everybody—very simply to simple people, and more wisely to more learned ones, and to some people it will not speak at all.

Now I will tell you in my own words, as nearly as I can, what the picture said: Once upon a time there lived an old Roman Catholic Pope. Now the Pope, as you know, was at one time ruler and minister over the whole Christian Church. He was supposed to be the Shepherd of all the people of the world, and it was his business to rule, to teach, to guide all Christians until his Master himself came back to earth.

One day overcome by the sorrows of this world, and feeling as though the dark clouds of life were too heavy to be endured, and so thick as to hide from us the faintest gleam of heaven, at last almost in despair he sank on his knees and began to pray for light. He knelt down before a great window, which opened out where nothing could be seen but the sky and clouds. As he prayed for light he drew aside the great curtains and looked out, but the heavens looked dark and wintry, and he felt as though there were no God to answer his prayers.

But presently there came into his mind the thought of a young saint who had lived a beautiful Christian life in dark heathen ages—her name was Barbara—and when still quite a girl she was very good and beautiful and already wonderfully learned. But her father was so proud of her scholarship and so much afraid that her beauty would lead her among the pleasures and distractions of society, amidst which her learning might be forgotten, that he had a great tower built for her, where she was shut away from the world and lived alone with her books. She did not feel lonely however, because to her the books seemed alive, and through them she seemed to be always speaking with men and women she had never seen—till at last she felt as though she were living among the very best companions of all the ages.

Now about the time when she was grown to womanhood she read the story of the young carpenter who preached about the love of God and the beauty of His world, until he was crucified by his countrymen.

After this she became a Christian, because she seemed to have found her true Master, who could teach her all that was truly worth knowing, and whose cause was the most worthy of all to be served. But angry indeed was her heathen father when he knew of her conversion, for it seemed to him worse than all the follies of the world he had shut her from. So determined was he to turn her from her new faith that he ordered her to be cruelly tortured, and when this would not make her deny her religion, with his own hands he put her to death. Then, says the legend, the anger of Heaven was shown there and then by a flash of lightning which killed the merciless father where he stood.

To this day the Catholic sailor, we are told, will pray to Saint Barbara for help amid the storm when the clouds are dark and the lightning flashes. And indeed, amidst the dark old ages of heathen cruelty and ignorance, it is a gentle brave woman, such as the beautiful young Barbara, who seems to be a gleam of light to show us that in all ages of the world there were good and saintly men and women who loved truth and duty to God above everything else on earth.

No wonder, then, that as the Pope gazed up sorrowfully into the dull sky, the first gleam of light which seemed to come into his soul was the memory of a saint like Barbara, who was counted the saint of light amidst clouds and storms. Then as she seemed to be there before him, he began to pray to her, and hope came back again until he dared to ask her, as I think, to open the heavens and show him the very face of God Himself.

Could even Saint Barbara do this? Can the most holy saint, either dead or living, reveal to the eyes or to the soul of mortal man the vision of Him who created the heavens and the earth? That must depend upon ourselves. The saints and teachers of every age may take us by their thoughts and by their lives to the place where God *is*; but it depends upon *our* lives and thoughts, upon *our* gift of *seeing* whether when we are carried into God's presence we can see Him there or not.

But Barbara, knowing that the Pope was himself a saint, smiles back at him in answer to his prayer, and her smile seems to carry him out under the open sky; earth melts away, and he finds himself buried in the impenetrable clouds of heaven. But a growing light all about him shines through more and more, until suddenly the mists scatter and break; two beautiful children come running, flying with baby wings past the Pope, between him and Saint Barbara, and settle on his very window-sill. Then as the heavy clouds all sink down beneath his bended knees, his papal crown in reverence removed from his grey locks, he looks up eagerly towards the light.

And did he see God? No man can answer that, for the highest visions of each soul can never be retold. But, in the picture, he is looking up in rapt joy, as though his whole soul were singing with wonder and love, and rising up like a flame of pure prayer to the God of Love.

And what is it that the picture shows as the answer to his prayer that he might see God? Is it something which shall clear away the clouds and darkness of this sad earth and show to us all amongst the doubts and trials of life that Light of heaven by which the universe is moved in love? All that the picture shows is a simple young mother carrying her baby boy.

And is that all the Pope is looking at? What marvel can it be that strikes such wonder and such joy deep into his heart? Is the mother's brow girt with a crown of flashing gold and priceless stones? Does she tread upon the clouds with queenly, conquering might? Or is there some unearthly light of power and pride or more than mortal wisdom in her gaze? No; she is only a woman simply clad, the robe thrown over her head, half carried from her by the breeze of heaven. She is only a young girl, stepping half timid upon the soft clouds of heaven and pressing her cheek gently against the brow of her child. And he is looking out as his mother does, solemn and silent, into the mysteries of heaven, of life, of God; fearless only in the knowledge of an Almighty power whose love upholds the universe. Yet to see even this much in the picture is to see behind what is painted there, for there is nothing more wonderful than a young mother whose pure gaze seems to protect her from the world's wickedness and despair, and in her arms a little boy resting in his mother's love and with the dawn of manhood's nobility already on his face.

Only a mother and her child! Yet the the old man and the young saint as they look at them find themselves lifted above the clouds of earth into the light of eternal heaven. God's messengers prepare their way, and the soft mists which yield to their approach are radiant with myriad angel faces.

To the Catholic Pope this may have seemed indeed the vision of God, for to him it was no ordinary mother, no ordinary child; but according to his belief, Jesus, even as a little child, was actually God Himself. But can his vision be to us a revelation of life's eternal Light? In an earthly mother and her earthly child can *we* see God? Perhaps very few of us can. And yet the young artist who painted the picture must have been able to, because, no matter what his creed, he himself must have painted from the real living mothers and children he had known. The little herald angels, we are told, are portraits of two small boys who used to watch the painter from a window opposite his studio. Something about the ordinary people he met must have seemed to him so beautiful that he felt he was looking straight at God Himself, when he saw simple women with their little children. To the young artist, who was called Raphael the Divine, the whole of this life was like a great and wondrous picture of God's painting. And the reason why he could see so much more beauty and holiness in ordinary things than most people can, was because he himself was a creator of beautiful and holy things. Thus he came to know God just as we may come to know Raphael—not by really seeing his face, but by knowing and loving his works, until he seems a very near and real companion and teacher.

And we, too, may come to know God like this. For though we cannot all be great painters or writers, yet if we try to live truly and beautifully we shall sometimes feel, when alone in the fields, or looking at the stars, or when in the presence of simple people with hearts of love, as though we were actually talking with God and looking at Him face to face. We can never really see His face with our eyes, or hear His voice with our ears; yet He speaks to us, and we see Him, in all the wonder and beauty of His works, and most of all in the faces of those we love, like the mother and the little child in that great picture.

J. H. WICKSTEED.

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LONDON, DECEMBER 22, 1900.

BUT YET REJOICE.

THE last Christmas of the century! And dare we rejoice in it, with the heavy cloud still hanging over South Africa, with the vivid memory of all the agony that war must always bring, and the haunting dread that there must have been too much truth in the reports of those cruel things done by our troops to defenceless women and children in the work of "pacification" of the country; and whatever our judgment or suspense of judgment as to the responsibility for this disastrous conflict, the knowledge of so many broken hearts and silent homes, so many hearts embittered, and the terrible legacy of suffering and loss, of distrust and grievous fears for the future well-being of the country—remembering these things, can we dare to rejoice?

And yet if we dare not, the hope of the world is dead. For this joy of our Christmas thanksgiving is no selfish joy. It is the gladness of pure, unselfish love. It is a going out from self, in helpfulness, in heartfelt sympathy, a welcoming once more of that purer spirit of humanity, which came with the little child of Nazareth, and which none of the cruelty, the treachery, the base dishonour of the world has been able to destroy. Even if we are down-cast and ashamed, we must not shut out from our hearts and homes, or from the thanksgiving in our churches, the light and gladness of that better advent. We may confess our own unworthiness, we may accept the stern rebuke, which the glance of that little child may bring to our hearts, and yet we must be glad that Love is still supreme, and GOD is in His heaven.

One service, surely, in the immediate stress of this time, Christmas may render to us, breaking down the barriers of pride, of enmity, and all cruel selfishness. "Love your enemies, even though you are convinced that they have wronged you. Nay, love your enemies—which is far harder—even if you must bitterly confess that you have wronged them, and that the wrong is irreparable. See that you understand them, that you reckon with what this war and their defeat must be to them, and so choose what shall be your policy of conciliation, of self-restraint, without resentment, in single-hearted determination to do what is best for the whole country."

It may seem to us that the century draws to its close in gloom; not in progress, but in turning back to some things of worldliness, of prejudice and passion and barbarism, which we had thought our country had long left behind; we may be inclined to take to ourselves those sad lines of TENNYSON's :—

> No doubt vast eddies in the flood
> Of onward time shall yet be made,
> And throned races may degrade.

And yet we must look beyond the immediate dismay to a better hope. And most of all at this season, looking back over many years, remembering the old familiar voices, the love and rejoicing that have filled our homes, with each succeeding generation the music of the children's voices, the strength and fearless integrity, the gentle unselfishness which have ministered in the world, the beautiful graces, the holy light, which have illumined lives of lowly discipleship, now passed into that deep silence, so eloquent of the things of GOD, where in truth they are now hidden, with CHRIST, in GOD—a world in which these things have been, and are, does not go permanently back, or lose its confidence in the ultimate victory of right and love.

This, TENNYSON knew full well, after he had triumphed over his own personal sorrow.

> Love is and was my Lord and King,
> And in his presence I attend
> To hear the tidings of my friend,
> Which every hour his couriers bring.
>
> Love is and was my King and Lord,
> And will be, tho' as yet I keep
> Within his court on earth, and sleep
> Encompass'd by his faithful guard,
>
> And hear at times a sentinel
> Who moves about from place to place,
> And whispers to the worlds of space,
> In the deep night, that all is well.

That is a message for every one, to whom this Christmas season must bring deep, personal sorrow. There is more than sorrow in the holy silence. There is the word of consolation and undying hope, and the revealing which only love can give.

And whoever has learnt that lesson of the inward life, which is with GOD, cannot despair of the world. Thus the joy of Christmas, bringing benediction to our homes, must at the same time strengthen us as citizens, as brethren of every nation of the earth, to hold fast to righteousness with undaunted faith, to seek peace, and to pursue it.

A CHRISTMAS VISION.

IN the early gloom of a wintry day,
When the snowflakes hid the sky,
With a cheery word, and a merry laugh,
The town-folk hastened by.

But the road of life had been rough for me,
And I dreaded the time to come;
For a burden of care was mine to bear,
As I wended in silence home.

'Twas a Christmas-Eve, and memory tells
How I welcomed the fire-light's gleam,
When after my toil there came a rest,
And out of the rest, a dream!

For a calm unwonted around me fell,
Enthralling each weary sense,
And my troubled heart with gladness owned
Its compassionate influence.

Then a vision arose, and there swept a spell
Of sacredness through the air,
As the mind's mysterious realm revealed
A Presence before me there!

In a shimmering beam of wondrous light,
So real and fair to see,
Was a visage, recalled from pictures old,
And tenderly bent on me.

Then my spirit thrilled with a fear new-born,
For I knew his deathless name
By the thorny crown he once had worn
Through Calvary's day of shame.

In his gentle arms, to his bosom kind
He folded a motherless child;
While a little one clung to his raiment white,
And looked up at him, and smiled.

But I dared not speak, and I scarce could pray;
There was selfishness in my pain,
And the vision divine seemed meaningless,
For I wore the world's hard chain.

With a look unearthly sweet he stilled
My pitiful restlessness,
And my tears welled up, as the waters flowed
From the rock in the wilderness.

Then he whispered soft,—"O cease to-night
From the trouble thy soul within;
And renew thy life in love's dear light,
And gather the children in!"

Then, methought, I became as a little child,
And I opened the portal wide,
To welcome them in, from the cold and the dark,
To the glory of Christmastide.

And amid their glee, by the Christmas tree,
The cares and the fears I bore,
On the ripples of laughter drifted afar,
And my heart was glad once more.

AMBROSE N. BLATCHFORD.

UNTO US A SON.

UNTO us a Child is born,
When the light has gone away,
While the wintry dark is here,
And the woodland lies forlorn,
And the skies are wan and grey,
And the seas are tempest-driven,
In the midnight of the year
Unto us a Son is given.

Unto us a Child is born,
When the life within doth drowse,
Weary from the failing fight,
And the spirit over-worn
Low in desolation bows,
By invading languors riven,
In the midwatch of a night,
Unto us a Son is given.

Father! since the Child is born,
Now we speak Thy Perfect Name.
Grant of Thy dear charity
All the mercy of this morn
O'er our hearts may keep its claim,
Lifting them on wings to heaven:
That ourselves Thy sons may be,
Unto us Thy Son be given.

A. B.

THE OLD, OLD STORY.

BEHOLD how he loved. The old, old story of Jesus and his love. The sensation one experiences on Christmas Day is that of a traveller, who, after traversing a long dark tunnel in a stifling atmosphere, comes almost suddenly upon the full blaze and light of day, and into the sweet fresh air. The life and teaching of Christ, *i.e.*, Christianity pure and simple, comes upon us at this season like a blaze of light, like the sweet fresh air. All controversies, theories, disputes, wranglings, coldnesses, and mutual suspicions are passed through like things of darkness that have emitted a dank, suffocating atmosphere, and we see the simple, pure, bright light of the Truth, we breathe the life-giving air. Christianity is love—and it is nothing else. And love is like God's blessed rain and sunshine, blessing all alike, the evil and the good, the just and the unjust—and its one distinguishing mark is that *it never faileth.* Who could be found to deny that on this choicest of all the days of the year?

We have tried everything, and it has failed—that is a very common remark made by Christian society (but not generally on Christmas Day) through the mouth of its magistrates, judges, schoolmasters, parsons, and all sorts and conditions of men; *therefore* we must punish, we must fine, we must impress, we must scourge, we must kill. But O Christian society, Christianity is love, and it never faileth. At any other time people would say "Yes, that is a truism, and, therefore, we neglect to heed it." At this season, with something different in the very air, it appears as a divine truth, and if we are not indeed disposed even yet to heed it, we yet feel as if it would be a blessed thing if we could heed it, and if we could catch some of the magic and enchantment of the thing.

The world at this season is like a great child asking, "Is the old, old story a true story?" or seems to be saying, "Tell me the old, old story until it proves itself at last a true story." What is it to love? What manner of man was it who introduced this new reign of light and love? It is a strange thing that there should ever have been any doubt as to what manner of man he was, as to what he said or did, or as to the import of what he said and did. Behold the man! God too! was He? How delightful! Yet why quarrel about it? The grave will soon enough help the reluctant unbelief of some of us. Meantime how opulent we are. Behold the *man!* Behold how he *loved!* Would he fight, would he sanction fighting, would he use violence under *any* circumstances? It sounds like a gross desecration to ask such a question.

"But suppose, but suppose," vociferates the world, "that *reason* failed to settle disputes" (though it is notorious that it is generally not reason that fails, it is *temper*), "would he not naturally resort to violence? No! O Christian society, when reason failed, he would resort to love. And become the laughing-stock of the *civilised* world? Very likely. But all the same he would not fail. A bruised reed would he not break, and the smoking flax would he not quench, he would bring forth judgment in truth. He would not fail nor be discouraged till he had set judgment in the earth. And even when civilisation has done its utmost, its best and its worst to bring people to reason, and beholds the devastation of its violence, it yet trusts that even so amity, peace and good understanding will spring from such a soil. Such a faith at least deserves to remove its mountain. Extend the question into matters of trespasses against the state or person. He would not kill, starve, torture, scourge, fine, imprison, ostracise. Under his sway we have actually ceased for the most part to scourge, starve and torture; we shall ere long cease also to kill, fine, imprison, ostracise.

The word which Jesus puts in place of punish is forgive. True, love might not suddenly accomplish now all that it seems to promise, but even in its negative effect it would be triumphant, it would leave no black legacy such as force leaves behind it, of hatred, suspicion, fear, revenge. There are two ways of ruling, of teaching, of doing anything as regards conduct: one is to drive and punish, the other is to allure and forgive, or as Goldsmith so immortally expresses it, "to allure to brighter worlds and lead the way." And indeed if we ourselves lived, as a normal thing, in brighter worlds, we should, as a normal thing, also allure others there, and lead the way.

The Christ-like mind. What is it? The mind that will not even entertain thoughts that *lead* to violence, force, compulsion, that will not harbour revenge, malice, envy, pride, that never desires to punish, but only to forgive, that knows no fear, that seeks no reward, for trust and love contain in themselves their own exceeding great reward—the peace of trust, and the joy of love. If these things do not come home to us as *true* at *this* season, it is to be feared they never will: for now we try to set aside the great absorbing cares and tragedies, and trials and sorrows, and, emptying our hearts of much perilous stuff, we turn and become, at least for a few hours, as little children, light-hearted, full of leisure, and like the children full of mirth too, for who would carry the burden of tragedy and business and mourning into their presence? And perhaps some day having wisely chosen to turn and become as a little child, we shall choose to *abide* by our choice, and walk in that path of trust and love and peace, with even a gay and a merry heart, making every day Christmas Day, every day lived as a child lives it.

Meantime our seasons "of clear shining" of the Christian Truth are as sparse as the *red* berries (the emblem of *love*) amidst their sea of *green* (the emblem of evergreen *hope*). Well, it is a blessed thing that there is this season, especially when the heart turns spontaneously to its true polarity—wearied of all else it turns like a child for its old, old story—of a man from God with God's own love in his heart, teaching us to fill our human homes with the light of the Eternal Home, that so

> Old friends, old scenes may lovelier be,
> As more of heaven in each we see.

E. L. H. THOMAS.

MORE ABUNDANT LIFE.

"I CAME," said Jesus, "that they may have life, and may have it abundantly." Measured by years his own life was but a meagre one. It did not reach half the term set forth by the Psalmist as the allotted span. Yet, as we think of that life, although by far the greater part of it is veiled in the silence of Nazareth, we have no sense of poverty or insufficiency. Our impression of what it was is, of course, derived from what we read in the Gospels, and when we note the brief space of time covered by the Evangelical narratives, we marvel at the result. According to a view once prevalent, the active life of Jesus extended over something like three years; closer study of the records reduces this estimate by more than half. Fifteen or sixteen months are all that elapsed between the baptism and the crucifixion. And of the doings and sayings of the Master during most of even this brief period we are told nothing. Dr. Martineau computes that the words and the events of only thirty-five days are related by the Synoptical writers. Thirty-five days of thought and love, of sacred teaching and holy ministry, of self-sacrifice for man and communion with God—thirty-five days, broken by wide gaps of silence—from the chronicle of these we receive our impression of the life of Jesus. And yet who does not feel that that life was large, glorious, abundant! In meditating upon it, we forget the paucity of hours the Gospels include; we wonder that in any career on earth should be comprised such a succession of spiritual experiences as are here revealed—emotions of unspeakable pity and sorrow, of deep, strange joy and exultation, of longing for human welfare, of love towards the unseen yet ever-present Father. How vivid and poignant are its more salient moments! How intensely he *lived* in them—while he wrestled with temptation in the wilderness, while he spoke the pregnant sentences of the Sermon on the Mount, while he agonised and triumphed in Gethsemane! Such, indeed, were "crowded hours"—or crowded moments—"of glorious life," with more of *life* in them than is to be found in the whole existence, through however many years prolonged, of a torpid mind, a dull heart, a mean, selfish unaspiring spirit, a soul unstirred by human sympathies, insensible to the calls and the visitations of God.

And does not this view of the life of Jesus help us to understand in what way

he is, or may be, a channel of more abundant life? The man who is imbued with his spirit, having been inspired by his words and touched by the power of his example, is impelled to sympathy and service, and so is made a partaker of life in which otherwise he would have had no part. The man whose spiritual vision is cleared, whose spiritual sensibilities are quickened, by contemplating Jesus in prayer and in communion with a God who is nearer than any human friend, is enabled to realise that he, too, is related to a universe of thought and love to which before he was a stranger, and in which his soul finds uplifting and joy such as those who have not been awakened to their sonship cannot know. And herein, what an amplitude of life!

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best. J. C. HIRST.

CRADLE THOUGHTS AT CHRISTMAS.

IT is the Festival of Childhood. We recall not the pains and struggles of the life and death of Jesus, but his babyhood, when Mary, the simple peasant woman of Nazareth, brought forth her first-born son, and she and Joseph the carpenter, looked upon the young child, and thought of all that might be the outcome of this fresh gift from God, so pure, so holy, so full of possibilities—thought of many things, and pondered them in their hearts, but thought of nothing so wonderful as the reality before them and the destined beauty of his life.

And when we ponder on the promise of life in a young child given to us in our day—how great the vision! how glorious the hope! What added confidence and blessed expectation are ours because of the birth of a baby nineteen hundred years ago in Palestine! We look at the tiny baby in its cradle, which depends upon our care for its life; and think that the inspired genius, the philosopher, the man of indomitable will, once lay thus: Cromwell, Shakespeare, Plato once needed the constant care and watchfulness of nurse or mother, and the promise of their life might have been blighted by carelessness. What blessing for mankind may be incarnated in the little child you call yours! Why is it here? What is its part in the world's being and doing?

You can help or hinder it in its most sensitive period: during its years of helplessness and playfulness you have great power to mould or deform its conceptions: you who live near it will either help or hinder it in its development. It may be a great author when it grows to maturity, a statesman, a poet, a musician of consummate power, a king of men, a queen of women: be not anxious on this score, since Jesus has revealed a higher destiny. It will be infinitely more than is implied by any such career. It will be *a child of God*. The little child whose birth we celebrate this Christmas time has set forth in his own life what humanity is to be in the fulness of time—having himself grown into the measure of the stature of a perfect man, he thus shows what your child and every child shall be when it fulfils the divine purpose. It may not attain that end here in this life, but some time in God's eternity it will attain and will be like Christ. No grander destiny is conceivable. Trouble not about the lower attainments when this is assured to those who humbly seek.

How will you help this immortal soul to realise its immortality and live with God? A few years are yours in which to help it or hold it back. Will you guide it to the true light ready to guide every man coming into the world; guide it to the source of good and truth to which you look yourself, so that it may no longer depend on your guidance, but may live with God? Or will you give it false directions which lead it to empty voids and troubled thoughts and breaking of the heart? You may make it dependent on many comforts of body and much luxury of surrounding, you may separate it from the poor and the needy by a golden chain, train it in habits of selfishness through your selfish affection, seek for it visible superiority to the common lot of men, a *relative* success, and even sacrifice your own personal well-being to its amusements, falsify your own ideals of good that you may minister to its pleasures, and in so doing you shall shroud both lives in gloom ere many years. The Holy Child bids us live the simple life seeking no gain through others' loss. The attainment he sets before us excludes no one, invites us to the needy, the poor, and the ignorant: he breaks down barriers, uplifts all to the same high level. Luxury and embroidery are impossible to any conception of the manger-cradle, and devotion to exclusive refinements can find no place in the Christ life.

What will you teach your child? The way of Christ, or the way of Mammon? Real goodness and the desire to share it with all, or the seeking of distinction and separation from the crowd? Peace and joy in the holy spirit, or war and hatred and jealousy? Life leading to fuller life, or death from which must come painful resurrection? Choose life, that thou and thy seed may live,—the life that was in Christ. PRIESTLEY PRIME.

"THE HOLY CHILD JESUS."

HOLINESS is not a trait we often connect with childhood. We think of it as belonging to maturity. We associate it with effort, repression, austerity. And these are repugnant to our thought of childhood. Our ideal child—the child who is just what a child should be—is fresh, unconstrained, spontaneous, open-minded, ingenuous, receptive, free. He is not studying himself, he is not repressing himself continually, because his instincts are *right* instincts, and his impulses *good* impulses. Well, that is true childish holiness: the rightness of a nature born to love what is good; that takes to it as its natural element; that is candid, truthful, docile, brave and affectionate. And childish *un*holiness—is it not the miserable reverse?—to be born greedy, selfish, perverse, with likings for things base and harmful, with diseased appetites, and vicious propensities? Not in either case is it the deliberate choice of the child. It is the happy or the miserable prompting of a well or ill-balanced nature—a nature bent, acted on without forethought or afterthought in either case.

Now, what makes the charm of the child's holiness is this: that it comes without struggle, as the wild rose blossoms and the thrush sings; that it is a part of nature, not won by painful efforts, and restrictions, and bitter experiences. These efforts, and restrictions, and experiences—ah! we know too well that they are the best most of us, inheriting as we do such mixed natures, can attain to. Yes, to strive and struggle and reach with difficulty is the utmost most of us can hope for, and it has its own reward. But to inherit by birthright all this fruit of labour and of pains, to be at home from the first in what is good and pure, not to know the backward drawings of lower things, to breath in what is gentle and loving and generous, and high-minded as one's native air—that is, indeed, the choicest inheritance of a human spirit. And when a child is born so—so captivating, so charming is the freshness and naturalness of its virtue that we hardly recognise it as the same thing we know in its pinched and dwarfed form in our own life.

The holy child is *not*, then, the prematurely aged child, the self-conscious child—not the one who anticipates the experience of manhood. He is simple, free, open-hearted, glad, hopeful, innocent, trustful, loving. His instinct is to be good and to believe in goodness—to be generous, to be true, to be gentle. There is nothing laboured or artificial about him, nothing of that attempt to wind oneself up to an unnatural level, nothing to repel or estrange us.

Are there such children? Yes, now and then. I think Jesus was such a child. I don't think the man Jesus could have grown out of a greedy, domineering, ill-natured child, who cheated his playmates at games, or was afraid to tell the truth, or who was always looking out for the biggest piece of anything nice, or who hated to learn. We know hardly anything about Jesus's childhood; and this is quite natural, because its little incidents and events were just such as happened in many another house in Nazareth. But the little fragment or two we have fit in with this idea of him. He simply grew up, stronger and wiser daily; glad, fearless, unsuspicious, delighting every one who knew him. What more could we want to know of him? What more would we want any child to be?

But, even if there were no such children, we should still do well to imagine them. One such, pictured in a charming book, is well known. A little boy born into common and meagre surroundings—in a shabby New York street—but born also into the inestimable inheritance of a wholesome and beautiful nature, both outward and inward: a brave, truthful, tender, sweet disposition, a quick and docile mind. He made friends with every one; He admired without envy; He sympathised without hurting any one; he was glad, and frank, and pure-hearted. By and by a strange alteration came in his fortunes; he was turned into the heir to a great earldom; he was transplanted into an English castle, and into a kind of life he never dreamed of. His daily companion was a selfish and morose old grandfather, who had never really loved any one, or tried to do a kind act in his life. But because this little fellow was so affectionate and generous himself, because he always expected to find kindness and goodness in others, because he was innocent and loyal himself, his new surroundings did

him no harm; he won the love of every one who met him. He ended by thawing and softening even the self-willed and hard-hearted old earl himself, and in really bringing out of him some of the goodness the little boy believed in. It is a fancy picture, but how potent to touch and win our distracted hearts; how true in its picture of the divine power of an unstudied, warm, fresh, childish goodness. What child would not like to be such a holy child? What father or mother would not like their children to be such?

That, truly, is what we should long and hope for. All the conditions, it is true, are not in our control. We cannot ensure just what powers and dispositions our children shall inherit; but we may all do something to surround them with an atmosphere of peace and love—an atmosphere of simplicity, of mutual trust, of the expectation of good from each other. Oh, how powerful that genial air of expectancy is to woo and win out of the soil of a child's nature the hidden seeds of good. It is like the May sunshine to the earth. Not to be suspicious yourself; not to censure harshly; not to dwell on the faults of others; to be uniformly gentle and considerate yourself; to withhold the knowledge of evil; not to confuse the child's sense of right and wrong by putting mere etiquette and decorum on the same level; to bring beautiful examples in your child's way; to treat trust, and fidelity, and courage, and kindness as matters of course; to let it feel them as the *habit* of its home: in these ways, and such as these, we may every one of us help our children to find goodness natural and congenial to them. This delicate and exquisite human instrument is meant to be in tune; it ought not to vibrate to all the discords, and only now and then hit on the right key. Nor ought we to spend our life in merely getting it in tune. We want it to be in tune from the first, ready to take its part in the divine harmony of life.

Jesus, I trust, will not always be the exception. No; he is the type, the hope, the precedent for all. One day, if our human development continues, if our progress be deep and true, all our children shall be holy children, born to goodness; joyous, beautiful, and at home in it.

S. FARRINGTON.

"GIFTS UNTO MEN!"

CHRISTMAS mid arctic ice: Christmas 'neath tropic sun.
Christmas on rain-clad hills: Christmas in deserts dry:
Christmas where buds are green; where Spring has scarce begun:
Christmas where Autumn sheaves in golden glory lie:
Around the rolling world, in every tongue and clime,
Glad Christmas carols ring; glad bells exultant chime.

Love for the frozen heart: rest for the burning brain:
Hope in the mist of tears: shade in the desert strife:
Light for the budding soul, untouched of sin and pain:
Songs for the Harvest-home in the even-tide of life:
Christ hath a gift for all! Ring out in holy mirth,
"Glory to God on high! Peace and good-will on earth!" H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Atherton (Chowbent Chapel).—A member of the congregation has presented to the Rev. J. J. Wright the latest edition, in half-morocco, of "The Encyclopædia Britannica." By certain alterations and extensions, a commodious and well fitted-up cellar-kitchen, with a large and well-lighted class-room above it, for Sunday and day school purposes, have just been completed. These were opened on Monday last, when the eightieth birthday of Mrs. Hodson, an old member of the chapel, and a former teacher in the Sunday-school, was suitably celebrated. In addition to his offer of a fine organ for the chapel, and the many other generous helps which he and his family have rendered in various ways, Mr. Charles Eckersley, J.P., has now offered to build a vestibule and organ chamber. This is to be in exact keeping with the chapel in style, and will cost £700.

Bootle.—Rather more than a month ago the Rev. J. Morley Mills gave a lecture in the Free Church, entitled "From Paganism to Christianity," tracing the history from the earliest times to the coming of Augustine to this country. On Sunday week he gave a further lecture, continuing the story from that point to the time of Wiclif. The *Bootle Times* devotes a column and a half to a good report of the lecture. At a recent meeting of the Literary Society, held on Monday evening, the Rev. H. D. Roberts gave his lecture, "Four hundred miles on foot among the Maories and hot lakes of New Zealand," illustrated by lantern views.

Chatham.—On Wednesday week a conversazione was given by the Sunday-school teachers when a large number of friends assembled, and the entertainment was of a varied and excellent character.

Chichester.—On Sunday last the Rev. C. A. Hoddinott resumed his pulpit duties after an absence of over three weeks through an acute attack of influenza. During the interval the services were ably conducted by Mr. Councillor Morris Bew (solicitor).

Deal.—Our mid-week meetings were closed for the year on Tuesday, when a successful gathering was held, and the children sang hymns by denominational writers (including the Christmas hymn, "It came upon the midnight clear"), and some of the members gave suitable readings or recitations.

Derby.—The biennial Bazaar and Sale of Work, in aid of the funds of Friargate Chapel, was opened on Thursday, Dec. 13, by the Hon. F. Strutt, J.P.; Mr. Franklin Winser, J.P., of Nottingham, President of the North Midland Association, in the chair. The Rev. J. Birks explained that they needed £150, and hoped to raise £200, so as to enter on the New Century with a good balance, for the support of their work. The chairman having referred to the work of his Association, and the principles of Unitarianism, in which he was a strong believer, spoke of the early connection of Dr. Martineau with Friargate Chapel, and the family associations of the Hon. F. Strutt with the congregation. Mr. Strutt, in declaring the bazaar opened, said he was always glad to help their work. His grandfather and great-uncle had worshipped there during the ministry of Mr. Higginson, and had also been educated in his school. On the motion of Mr. S. D. Hall, seconded by Councillor Wilkins, a cordial vote of thanks was passed to Mr. Strutt and the chairman. The sale was continued on Friday and Saturday, and the total receipts amounted to £160.

Dewsbury (Appointment).—The Rev. J. Morgan Whiteman has accepted an invitation to the pulpit of Unity Church.

Dromore (co. Down).—A very enjoyable concert was given in the schoolroom on Thursday evening, 13th inst. The audience was large and appreciative, the performers capable and popular, so that a most agreeable evening was spent. Since the appointment of the Rev. A. Davison, the attendance at morning and evening service has been most encouraging, and he has already won the confidence of the congregation.

Dunmurry (co. Antrim).—On Thursday evening, 13th inst., Mr. John M'Clelland Martin, of Belfast, very kindly gave a lantern lecture on "Paris and the Exhibition," on behalf of the funds of the Sunday-school, the Rev. J. A. Kelly in the chair. The views were of great excellence, and the lecture was much enjoyed. After hearty votes of thanks to lecturer and lanternist (Mr. A. R. Hogg, of Belfast), the meeting closed with the "National Anthem." Mr. Kelly's memorial of the late Mr. H. J. M'Cance, referred to in our last issue, may be had for 6d. and postage, from the Ulster Unitarian Christian Association, 35, Rosemary-street, Belfast.

Guildford.—The Young People's Sale of Work took place on Dec. 14, and was opened by Mrs. Edwin Ellis. The stalls were prettily arranged, so that the Ward-street Hall looked quite picturesque. Many friends from a distance were present. The Rev. Hubert Clark, of Meadrow, Godalming, expressed the good wishes of the visitors. At the opening of the sale a vote of thanks was passed to Mrs. Edwin Ellis for her unfailing sympathy with the aims and aspirations of the church, and at the conclusion a similar mark of gratitude was paid to Mrs. Newenham, to whom the success of the sale is almost entirely due. A capital musical programme was arranged.

Halstead (Essex).—Mr. W. H. Shrubsole's sermon on Sunday week was on "The Origin and Growth of the Idea of God," showing how, with the growth of moral ideas through countless ages, the conception of God had also been exalted, so that now fuller and nobler thoughts of Him were possible than ever before. Some careful notes of the sermon appeared in the *Halstead and Colne Valley Gazette*.

Heaton Moor.—The new school-chapel in King's Drive was opened on Saturday, Dec. 8, and is to be known as the Heaton Moor Free Church. The congregation has hitherto met in the Reform Hall. The new building has cost £2,060, towards which the District Association granted £1,100, and there is ground for the subsequent erection of a church. The opening service was conducted by the Rev. Priestley Prime, and the sermon preached by the Rev. H. Enfield Dowson. After tea at the Reform Hall, a public meeting was held. The chair was taken by Mr. Edward Ashworth, who declared the basis of their union to be worship of the Father in spirit and in truth. The Rev. H. Enfield Dowson gave an address, in which he dwelt on the forward movement of religious thought and life in the century. He thanked God that the old sectarian spirit was dying out. There was nothing at which they ought to rejoice more in the century now dying than in the growth of this brotherly spirit. Referring to the changes of religious thought and belief, he said that they, as Unitarians, taught the presence in the world of the Living God. They were not afraid of science, or of truth. The principle in their minds was that truth was God speaking in humanity. They did not fear that discoveries could upset this foundation of their faith. Discoveries only revealed truth more brightly than before. He thanked God that he was the minister of a church that had always given him that liberty which was the handmaid of truth. He would not exchange the glorious freedom that he enjoyed as a minister of that little church for a high creed-bound position in the Church under the authority of the State. Taking the national spirit of to-day, he was not prepared to say that they were in the midst of a forward movement. He had never felt sadder at heart than he did now as a citizen of this great country. People sometimes talked in a scoffing spirit of the Nonconformist conscience. He believed it might be the salvation of the country if they had the courage of their faith and opinions. Nations were subject to the laws of God as much as men. He hoped the new church would be an influence on behalf of righteousness, justice, liberty, and goodwill between man and man. Mr. G. W. Rayner Wood addressed the meeting as a representative of the Manchester District Association. The Rev. S. A. Steinthal and the Rev. Priestley Prime having spoken, the Rev. P. K. Batchan, Congregational minister at Heaton Moor, speaking of the interior of the school church, said he considered it ideal for its size. He congratulated the congregation on their minister, and he congratulated himself on being present at their opening meeting, where he felt the influence of freedom around him. He commented upon the various uses in England and Scotland of the designation "Free Church," a term which, he said, assumes a superiority to the Church from which its members emerged. No Church, however free, is free from bias. But, added Mr. Batchan, you and I are free to respect each other. In the fellowship of Christianity we worship the same Father. The Rev. T. F. Kinloch, Presbyterian, humorously remarked that he sometimes heard strange and erroneous definitions of Presbyterianism, but even stranger ones of Unitarianism. He congratulated them upon the attractive appearance of the church, and wished them success. Mr. Frank Harland, speaking as one who had been actively associated with the congregation, sketched the origin and progress of its formation. After a short speech by the Rev. B. C. Constable, of Stockport, Mr. Hans Renold made a financial statement, and votes of thanks brought the meeting to a close.

Hull.—On Wednesday, Dec. 12, at a meeting of the Workers' League, Mr. W. Graham in the chair, Mr. W. Davison opened a discussion on "Should the British Empire be extended?" advocating concen-

tration of resources and progress within present limits. Last Sunday the morning service was conducted by the Rev. H. Rawlings; in the evening the Rev. P. H. Wicksteed preached on "Lethe and Eunoe."

Leigh (Lancashire).—A Sale of Work was held in the schoolroom on Saturday last, opened by Mrs. J. W. Barlow, of Atherton. The Rev. A. H. Dolphin presided, and was supported by Mr. C. P. Scott, M.P., Revs. Dr. Karfoot (Congregationalist), and J. J. Wright; Mr. M. S. Burrows, J.P. (Baptist), and others. The sum of £51 was realised in aid of church expenses and decoration fund.

London: George's-row Domestic Mission.—Mr. Summers gratefully acknowledges 10s. from "H. E.," and a few articles from unknown friends.

Manchester: Upper Brook-street.—On Sunday evening last the monthly popular service was held. These services are devoted to the consideration of questions of general public interest, and the pulpit is usually occupied by the representative of some nationality or race other than our own, or by the known representative of some public movement. Last Sunday the speaker was Mr. J. F. Green, Secretary of the International Arbitration Association and Secretary of the Society of Friends of Russian Freedom. His subject was "The Struggle for Freedom in Russia," upon which he delivered an eloquent and stirring appeal. After service the Social Hour was held in the schoolroom. One night each month the congregation adjourns to the schoolroom after evening service, where tea and coffee are served, and a quiet hour passed with music and conversation. Last Sunday, in addition to Mr. Green, we had two distinguished visitors in the persons of Mr. Williams, Secretary of the African Association, and the Rev. Mr. Smith, both of them gentlemen of colour, and both cultured representatives of their race. Mr. Williams, who had spoken at a previous popular service, gave a short address, and Mr. Smith sang some melodies. It is an innovation to have any speaking at the Social Hour, but we were all glad to hear Mr. Williams, and to cheer him in his great task of guiding and guarding his much oppressed race.

Pepperhill, near Halifax.—On Sunday last the services at this isolated Unitarian outpost were conducted by Mr. W. F. Clay and Mr. Fred Clayton, both of Leeds, the former in the afternoon, and the latter in the evening. Despite the boisterous weather, there were good congregations, and a very hearty welcome was given to Mr. Clay, whose connection with Pepperhill as a lay-preacher extends about twenty-six years, but whom illness compelled to relinquish this work about seven years ago. The congregation is entirely composed of working people, many of them residing long distances from the chapel. Too much cannot be said in praise of the manner in which they carry on the work, and they are worthy of all encouragement in the energy they display in maintaining and endeavouring to spread a liberal and practical religion. The services were bright and hearty, the discourses appropriate to the occasion, and altogether the gathering was very helpful.

Portsmouth: High-street.—Mr. G. Cosens Prior is delivering a course of lectures, which began on Nov. 25, on "The Close of the Nineteenth Century and a Century's Development of Religious Thought." The lectures have been attended by unusually large congregations, and have attracted much interested attention. On New Year's Eve a special service will be held with memorial reference to Christ's life and death.

Richmond.—The ladies of the Richmond Free Church held a quiet Sale of Work at The Knoll, on Thursday afternoon, Dec. 13. The bad weather did not prevent a good attendance; a good sale of really good work, and a good financial result; something over £60 was realised. The ladies who have wrought for this sale desire to express their thanks to the many friends who have helped them to make it a success.

Sheffield: Upper Chapel.—A pleasant social evening was spent in Channing Hall on Thursday, Dec. 13, by the teachers and elder scholars of the Sunday-school, when a presentation was made to Mr. E. E. Chitty, who has been a most indefatigable worker in the school and its allied institutions during his four years' stay in Sheffield, which, to universal regret, has now come to a close, owing to his departure to London. The present consisted of a gold watch chain, an engraved silver matchbox, and a choice selection of books. The presentation was made by Mrs. Manning, and the Rev. J. E. Manning, Mr. Wm. Laycock, Mr. Moody, and Mr. Dungworth also spoke, all bearing warm testimony to the value of Mr. Chitty's work. In acknowledging the gifts, Mr. Chitty appealed to all present to loyally support their school. During the evening an entertaining programme was carried out, and after supper the evening wound up with a dance.

OUR CALENDAR.

SUNDAY, December 23.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., "The Blessings of Peace," and 7 P.M., "The Crime of War," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., "Incarnation," 3.15 P.M., Christmas Carol Service, and 7 P.M. Christmas Cantata, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., "Life in the Spirit," and 7 P.M., "The Song of the Angels."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. LLOYD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Christmas—what is it?" Evening, "The Re-birth of Christ."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M., Mr. LUCKING TAVENER, and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. LUCKING TAVENER.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. HAROLD RYLETT, "The Real Gospel of Peace"

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Religion in the 19th Century."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M. Mr. G. COSENS PRIOR.

RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.

ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. W. L. SCHROEDER, M.A.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.

SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6 30 P.M., Mr. DEAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

CHRISTMAS DAY.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. FREDERIC ALLEN.

Essex Church, The Mall, Notting-hill gate, 11 A.M., Rev. FRANK K. FREESTON.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. EDGAR DAPLYN. Special Hymns and Carols.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON.

Stoke Newington, 10 A.M., Communion Service, Rev. W. WOODING, B.A.

Stratford, West Ham-lane, Unitarian Church, 10 30 A.M., Mr. L. TAVENER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A.

Bootle, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. COBDEN SMITH.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M., Rev. Dr. KLEIN, "The Coming of the Son of Man."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 23rd, at 11.15, HERBERT BURROWS, "Christmases—Old and New."

BANK-STREET SUNDAY SCHOOL, BOLTON.

The ANNUAL SCHOOL SERMONS will be Preached by the Rev. J. E. MANNING, M.A., on SUNDAY, April 30th, 1901.

STOKE NEWINGTON GREEN CHAPEL.

A SPECIAL SERVICE will be held on MONDAY EVENING, the 31st inst., solemnly, to commemorate the close of the Nineteenth Century. Service at 8.30 P.M. All friends are cordially invited.

PULPIT SUPPLY. — The Rev. D. AMOS, 76, South-street, Greenwich, S.E.

PULPIT SUPPLY.—The Rev. J. B. BARNHILL, 26, Clovelly Mansions, Gray's Inn-road, W.C.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE. E.C.

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Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

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CAN any lady recommend good plain COOK and young HOUSE PARLOUR MAID for beginning of January.—Mrs. PHILIP ROSCOE, 28, Denning-road, Hampstead.

WANTED, after Christmas, a NURSERY GOVERNESS to take entire charge of five children. Must be a good needlewoman nd experienced.—State age and salary to W. BRADSHAW HALL, Cheadle, Cheshire.

WANTED, in about a month, a lady as COMPANION to an elderly lady. Some experience in nursing.—Brathay, Thornton-road, Clapham Park, S.W.

BIRTHS.

WEISS—On the 14th Dec., at 4, Clifton-avenue, Fallowfield, Manchester, to Frederick Ernest and Evelyn Weiss (*née* Spence Watson), a daughter.

MARRIAGES.

KILROY—DOWSON—On the 5th Dec., at the Chapel of the Jesuit College, Malta, Hester Mary, daughter of Benj. Dowson, of Nottingham, to Lancelot Kilroy, surgeon, Royal Navy.

DEATHS.

MACKEY—On the 20th Dec., at Crouch Hill, Samuel Francis Mackey, aged 80, father of J. T. Mackey, Superintendent of Unity Church Sunday-school, Islington.

Correspondents are requested to note that to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

Schools, etc.

CONAMUR, SANDGATE.—SCHOOL FOR GIRLS AND LITTLE BOYS.

MISS JARVIS and MISS CLARA BERRY, having added to their House and Playgrounds, can now take more PUPILS.

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ASSISTANT MASTERS—Rev. J. H. WOODS, M.A., St. Peter's College, Cambridge, and Manchester College, Oxford, and H. L. JONES, B.A., Merton College, Oxford.
Visiting Masters for Music, Science, Drawing, Gymnastics, and Manual Instruction.

There are a few Vacancies on the Foundation. For Prospectus and particulars, apply to the Clerk, Mr. E. W. MARSHALL, 38, Barton Arcade, Manchester.

HOME FOR HEALTH CULTURE, THE FIRS, BROMYARD, HEREFORDSHIRE.

This HOME provides a course of Systematic Daily Exercise, combined with regular outdoor life and occupation, for Ladies and Children who are not in normal health. The exercises are given in a Gymnasium fitted with Swedish apparatus, and consist of Ling's Swedish Movements. Special Treatment is given for Spinal Curvature, Anæmia, Hysteria, Indigestion, Neuralgia, &c.

For further particulars, apply to the Principal, Miss JESSIE BAKER (Trained by Mme. Bergman Osterberg).

ENGAGEMENT required as HOUSEKEEPER to take charge of elderly lady's or gentleman's house; practical manager; good nurse in illness; knowledge of really good cooking. Unitarian. Salary £30 to £35.—C. C., 4, Haarlem-road, Kensington.

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MANSFORD-STREET CHURCH and MISSION.

URGENT APPEAL.

The Trustees of the Fund raised at the BAZAAR have offered £500 towards enabling the Mansford-street Committee to buy the heavy ground rent which now has to be paid out of Income. To do this another £1,000 at least will have to be raised, and towards this £800 has been promised by friends and supporters.

The Committee now feel they may make a more general appeal for the £200 which is still required, especially as Mansford-street is a continuation of the old Spicer-street Mission (the first Domestic Mission started in London), and so long under the care of Mr. Corkran.

Many of those now belonging to the Missions were connected with Spicer-street, or are the children of those who were so.

The Committee think they have a very strong case for asking the support of all those who believe in Missionary work, and earnestly solicit a speedy and liberal response.

Subscriptions and promises will be thankfully received by
Miss L. JONES,
Riverton, Hadley Wood, Barnet (Treas.),
or S. W. PRESTON,
7, Eldon-road, Hampstead (Hon. Sec.).

Subscriptions already paid or promised:—

	£	s.	d.
Mr. and Mrs. E. B. Squire	100	0	0
Mr. F. Nettlefold	100	0	0
Sir E. Durning Lawrence	50	0	0
Miss Durning Smith	50	0	0
Miss E. J. Garrett	50	0	0
Mr. W. Thornely...	50	0	0
Mr. W. Spiller	50	0	0
Mr. S. W. Preston	50	0	0
Mr. John Warren	50	0	0
Mr. F. W. Lawrence	50	0	0
Mr. H. B. Lee	25	0	0
Mr. Hugh Martineau	20	0	0
Miss Preston	20	0	0
Mr. J. C. Drummond	10	0	0
Mrs. Rooke	10	0	0
Mrs. Nettlefold	10	0	0
Mrs. Chatfeild Clarke	10	0	0
Miss L. Jones	10	0	0
Mrs. Russell Martineau	10	0	0
Miss Warren	10	0	0
Mrs. J. R. Holland	10	0	0
Miss Lalor	5	5	0
Miss Frankau	5	0	0
Mr. Walter Hall	5	0	0
Mrs. Steer	5	0	0
Miss White	5	0	0
Miss C. White	5	0	0
Miss M. White	5	0	0
Miss Norton	5	0	0
Miss Thornely	5	0	0
Miss L. K. Garrett	5	0	0
Miss F. Jones	5	0	0
Mr. E. Morton	2	0	0
Mr. J. R. Grundy	1	10	0
Rev. Dr. Drummond	1	1	0

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of the Contributors to be held on WEDNESDAY, 13th February, 1901, the Contributors will have to elect Four Managers in place of the Revs. S. A. Steinthal and T. Thomas, Messrs. H. Rawson and A. W. Worthington, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a Vacancy on the Board of Management. Such nominations must be sent to one of the Secretaries not later than the 1st January, 1901.

HARRY RAWSON, Eccles, Manchester; } Hon. Secs.
A. W. WORTHINGTON, The Hill, Stourbridge, }

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BOURNEMOUTH.—Winter Season.—BOARD and RESIDENCE at OSMUNDA, Fir Vale-road, from 30s. weekly. Central, opposite Grand Hotel Gardens.

BOURNEMOUTH —Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church.—Mr and Mrs. POCOCK.

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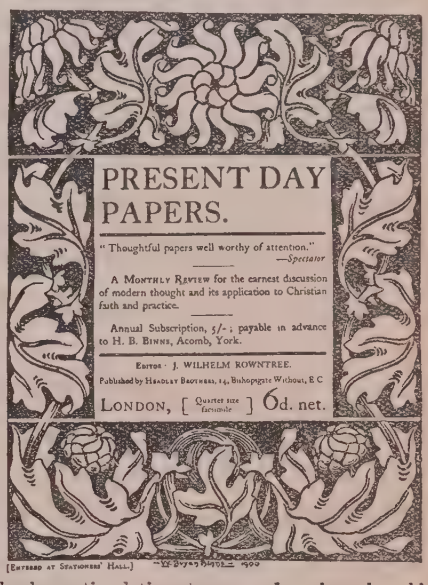
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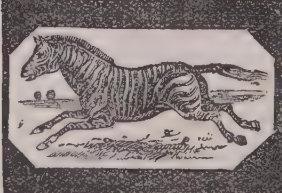
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER

No. 3053. NEW SERIES, No. 157.] LONDON, SATURDAY, DECEMBER 29, 1900. [ONE PENNY.

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IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING.

O THOU who art of all that is
Beginning both and end,
We follow thee through unknown paths,
Since all to thee must tend:
Thy judgments are a mighty deep
Beyond all fathom-line;
Our wisdom is the childlike heart,
Our strength, to trust in thine.

We bless thee for the skies above,
And for the earth beneath,
For hopes that blossom here below
And wither not with death;
But most we bless thee for thyself,
O heavenly Light within,
Whose dayspring in our hearts dispels
The darkness of our sin.

Be thou in joy our deeper joy,
Our comfort when distressed;
Be thou by day our strength for toil,
And thou by night our rest.
And when these earthly dwellings fail,
And time's last hour is come,
Be thou, O God, our dwelling place,
And our eternal home.

FREDERICK L. HOSMER.

NOTES OF THE WEEK.

FAREWELL to the Old Century and welcome to the New! In what spirit we must pass into the new time, we have attempted in another column to say; here we would only repeat our good wishes of last week to all friends, near and distant, and thanks, which no words can sufficiently express, for abundant help and sympathy in the work which THE INQUIRER is set to do. Messages come to us from time to time telling how some word in THE INQUIRER has gone home, and brought help and encouragement and sympathy where there was great need. To many friends who help to make our paper what it is, we would here pass on such acknowledgments of gratitude, and express the hope that all beautiful and sacred memories of the past may go with us, as a constant source of strength and inspiration, to make the New Year happy indeed and rich in the accomplishment of better service.

WE would once more call the attention of our readers to the Supplement which is again enclosed with the present number. It states in a few words the purpose with which THE INQUIRER will enter on the new century, and we shall be thankful for all friendly help in extending the usefulness of our paper by a wider distribution, both among the members of the congregations to whose interest THE INQUIRER is specially devoted, and among other readers to whom its attitude towards religion may be congenial and helpful. In the early days, when THE INQUIRER cost fivepence, a single copy saw much service, and was often generously sent from house to house by a loyal supporter; but now that the paper costs only a penny, what was formerly a virtue would appear in a different light, and the more helpful way is to multiply the number of copies that are sent out.

PARTICULARS of special services to be held on New Year's Eve, at Stoke Newington and at Highgate, will be found advertised in another column.

AT the close of the century we should be glad once more to refer to the new "Book of Daily Strength," which was among Mr. Philip Green's publications earlier in the year, and was noticed at the time of its appearance in these columns. The editor of the book happens to be also editor of THE INQUIRER, and therefore has some hesitation in calling attention to his own work; but it was undertaken not on his own motion—he has no private interest in the result—and, after all, it is not his own work, but the words of others gathered up into the book, which he is anxious to commend for wide acceptance, for the sake of that helpfulness in the higher life which they abundantly minister. The writers from whom selection is made for the daily readings belong, all of them, to the two kindred communities in England and America known as Unitarian, and the special purpose of the selection is thus stated in the Preface :—

At the end of a century of religious life it seemed not inappropriate to gather up some such humble memorial as this, recalling the words of revered and beloved teachers, which would speak with peculiar force within the household itself, and might at the same time bear a useful testimony in other quarters to the significance of their religious life.

Of English writers there are fifty-four, of American thirty-four, while two, Robert Collyer and William Mountford, are starred in the index of authors as American, but they are English also. There are thus ninety voices speaking in the book. May they speak from these pages in many homes!

WRITING in this week's *Christian World* on "The New Century's Religion," "J. B." looks forward with a good hope. While the century is to be great in Science and in Commerce, he is convinced that it will also be a great religious and Christian century :—

There have been, and will be, far-reaching changes in the form of Christian doctrine, changes such as would take away the breath of theologians living when the present century began. But we are coming to see that the greatest of them affect the outward only and leave the essence untouched. What man chooses to build, whether on theological or on other sites, his brother man can take down. We know now a little better how to estimate this building process. We know, too, that, as Hegel puts it, "the Divine idea assumes successive forms, which successively change and pass."

When the falling rubbish has been cleared away and the dust attending the operation has settled, we look round to discover what is left, and find that everything is left that is of value to the soul. What we see in the new light that fills our eyes enables us to make some fresh affirmations. And the most certain of them is that the new century, so far from breaking with religion, will lean more and more heavily upon it. It is the soul's atmosphere, more essential to it than is the air it breathes to the body. We have only to define it truly, as the discipline of the human spirit on its loftiest side, as the opening of the soul to the infinitudes to which it belongs, to realise how, more than aught else we can name, religion belongs to our inmost being.

Speaking particularly of the Protestant position, he adds :—

With no irrevocable commitment to exploded theologic propositions, it is free to experiment on the new century with all the magnificent spiritual dynamic of the primitive Gospel. It is a happy augury of the time that the Free Churches of this country are to begin the coming year with a united aggressive movement. They look into their armoury for the conflict, and they discover that criticism has taken away from it no single weapon. The saving Gospel in all the elements of an Infinite redeeming Love, of a living Christ the Friend of sinners, of a Divine Spirit who regenerates and converts the soul, of the peace that follows believing, and the immeasurable joys and sanctities of the devout life, all this is theirs to proclaim; and proclaim it they will with the ardour of men whose inmost feeling goes with every word. That is hardly a decadent system which has this for its immediate programme.

MR. STEAD'S "Character Sketch" in the December *Review of Reviews* deals not with any one person, but with "The Nineteenth Century." It touches, in

MEADVILLE

conclusion, on the religion of the century, which it describes as "Christ-centred," the vital religious movement of the century having been "the dawning consciousness of the reality of the Christian soul of mankind," and looking forward to the new century, the sketch concludes :—

The hope that we may be on the eve of the discovery of a wider synthesis which will unveil to the wistful eye of man a real Catholicism, and display the essential unity which pervades all the religions of all the world, is in itself a prophecy of what may be in store for us. "God wills, man hopes," said the poet, and the mere aspiration after the advent of such a thing may be one of the agencies helping to bring it about. The remarkable gathering known as the Parliament of Religions, that met at Chicago seven years ago, foreshadowed the realisation of such an ideal. In the coming centuries it may be that the Parliament of Religions will loom more largely than the Œcumenical Council which decreed the infallibility of the Pope. The unity of mankind once recognised as the necessary correlative of the unity of God, and much at present chimerical becomes attainable. "One is your father, and all ye are brethren," is the first article of the religion of the future. From that, all the rest may be deduced. . . . . "Be a Christ!" In these three words are summed up the vital essence of the Christian creed, and who knows but that in the twentieth century it may be possible to advance some steps nearer to the realisation of that ideal Church—the Union of all who Love in the Service of all who suffer?

IN the December number of *The Coming Day* the Rev. J. Page Hopps gives a forecast of what he proposes for the New Year :—

We should like old friends and new to go on with us. For next year, we promise three studies of Mr. Herbert Spencer's First Principles, Part I. on "The Unknowable"; a Lecture on "A Rational and Practical View of a Future Life," and a new course of "Sermons for Our Day," including the following subjects :—"The Higher Evolution," "The Mystery of Sin," "The All-seeing God," "Individualism the Brotherhood," "How to seek first the Kingdom of God," "Gifts to God," "A Summons to the Young."

Mr. Hopps also includes in this number an address on "This Wonderful Nineteenth Century ; or Some of the Disadvantages and Dangers of Modern Civilisation," in which he speaks of the enormous increase of wealth and the false standard of social worth to which it gives rise, the sensationalism of the Press, the excess of amusements, and other subjects, and yet concludes that after all it has been a grand century, prophetic of something much better, since even out of our evil the Great Power who is educating the human race is still educing good. "But I am no pessimist," he says; "I am only one who dislikes to live in a fool's paradise. If an unflattering outlook upon the age takes the nonsense out of us so much the better for us. But I have not been only a prophet of evil. Even in the blackest spots I have tried to see foregleams of some compensating good, the indications of something even hopeful and beautiful. But if what I have said is true, we sorely need something besides machinery and money, we need literature and philosophy, poetry, ideality, and delight in things that cannot be weighed or measured or put to your account at the bank. That way may our salvation be."

A CORRESPONDENT, Mr. J. Nield, to whom we have been more than once indebted for interesting contributions to these columns, referring to the late Dr. Momerie, whose death was recently announced, asks as one who has derived no small help from his books, to be allowed to say a word or two about the man and his teaching:—"A scholar of brilliant parts (witness his success at Edinburgh and Cambridge), Dr. Momerie was undoubtedly possessed of a deeply *religious* nature, and used his rare dialectical skill on behalf of that larger spiritual faith which thoughtful men in all Churches are looking to. Rightly or wrongly, he refused to be driven out of the Established Church, and he endeavoured to show how, since the alteration in the terms of subscription effected through Dean Stanley's efforts, the position of a Liberal clergyman in the Church was perfectly justified. He strenuously urged that in essence the Church was *inclusive*—not exclusive, and the only qualification for membership which he appeared to insist upon was that of *righteousness*. True, he had to own (especially in later years) that such a comprehensive basis was at present very far from being realised, and that, unless a change in actual Church conditions were effected, the teaching of true religion would pass into other channels.

"It will be known to readers of THE INQUIRER how he suffered for his open advocacy of these large principles ; unfortunately there can be little doubt that, even amongst Religious Liberals, a certain amount of sympathy was withheld because of a feeling that the ex-Professor lacked somewhat that *suaviter in modo* which we like to associate with religious teachers. I cannot help thinking that, in this, considerable injustice was done Dr. Momerie. There was, perhaps, a certain 'assertiveness' about the man, as he appeared in the pulpit, that would repel some; but I believe that, if anyone will carefully study his volumes, they will find enough to convince them that, besides courage and candour, Dr. Momerie was possessed of an earnest kindly spirit."

TIME THE TUTOR.

AWAKE from dreams that life is ease,
And gird your manhood's armour on!
Seek not the passing hour to please
With its own self, like Folly's son—
But let your path to Heav'n be formed
Of one continuous sequent way,
Wherein to-day's position stormed,
Shall be the morrow's strength and stay.

Though oft thrust from the onward track,
Unbeaten still resume again,
Like hunting hound that harks not back,
But when its guidance falters vain :
Who furthest comes, he conquers most;
Who best can bear, he strongest is!
Time's children dwell with failure's ghost,
Men move to greater energies.

E. B. B.

ALL of this world will soon have passed away. But God will remain and thou, whatever thou hast become, good or bad. Thy deeds now are the seed-corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of His love.—*E. B. Pusey.*

BROKEN SHELLS.

Gathered on the Shores of Thought.

We are but children in the school of life,
And, when the day is done, with joyful steps
We cross the shining fields that lie between,
Enter our Father's gate and are at home.

. . . . .

SEE that patriarchal Oak! He stands like a High Priest with his crowned head and his outstretched arms, from which blessings fall upon the fields and flocks around. Is he not a High Priest? The records of centuries are garnered in his heart. He has much to tell and much to teach. Millions of creatures have been fed and sheltered by his bounty. His stirring eloquence touches the soul and leads it heavenward. Can any priest do more?

. . . . .

In all Christian services the Praise of God is an important item. A thoughtful soul cannot fail to ask "Does God care to be praised? Does not the word express a pagan thought?" When we think of the Infinite Creator, the All-knowing, the All good, whose name is Love, there is a stirring of the emotions, a swelling of the heart which naturally finds voice in words of adoration and thankfulness. Is Praise a proper name for such expression?

. . . . .

In Nature's moving panorama pictures of special beauty come often into view, and with the next turn of time they vanish and are lost to us for ever. It is the joy of Art to catch these fleeting visions, and to crystallise their beauty into permanent form and colour, for the delight of eyes to which otherwise they could never have been revealed. What a treasure-house of beauty is thus accumulated as the centuries roll on!

. . . . .

How slowly does the developing soul realise the difference between the Finite and the Infinite. How hard is it to understand that God is the only Creator, and that the whole finite universe, including men and angels, is no more able to initiate a thought than to create a worm.

. . . . .

When the trees put on their autumn robes of gold and bronze and crimson we say the leaves are dying. But when the flowers open their many-coloured petals we say it is the glory of the year, the crown of summer, the very climacteric of floral life. Are not the autumn colours the flowering of the leaf-buds, as the opening petals are the flowering of the fruit-buds? Beauty of form and colour seems to be the real end and aim of evolution. Its appearance marks always the climax of some life-wave. The mere perpetuation of the race is not the ultimate object of either leaf or flower, it is but a means for the production of more beauty.

F. T. MOTT.

JOHNSTON'S CORN FLOUR.
In Tins
And Packets.

JOHNSTON'S CORN FLOUR.
Tins 1lb.
And 3lbs.

JOHNSTON'S CORN FLOUR.
Packets 1lb.
And ½lb.

JOHNSTON'S CORN FLOUR.
Sold by Grocers,
Export Oilmen.

RETROSPECT OF THE YEAR 1900.

AT the close of the present year, which marks also the end of a century, our thoughts are naturally occupied with the wider outlook; and, indeed, if we would gather hope and confidence for the future, we have need to look beyond this year which marks the close of a great era of human history, but is darkened by the misery and the foreboding caused by the heart-breaking conflict in South Africa. We shall say little in these notes of the war which has overshadowed the whole year, causing a depression by no means lightened by the tone of popular demonstrations over victories and on the return of troops, nor by the treatment meted out to those who dared to advocate an unpopular cause. A British and Colonial army of 200,000 men has succeeded in breaking the power of the two republics, but at a cost immeasurably greater than the millions spent and to be spent in the support of our arms; and whether the result will be ultimate peace and prosperity for that distracted country, or hopeless failure of the Imperial power in South Africa, it is impossible as yet to say.

The Government in the autumn appealed to the country, for reasons known to themselves, and received again an overwhelming majority. For the present they have simply secured further supplies; how they will meet the tremendous responsibilities resting on their shoulders remains for the future to show.

The outbreak of the "Boxers" in China, and the united European expedition for the relief of the Legations in Peking, has been another painful episode of the year; and while the worst horror of a wholesale massacre of the European colony was averted, there has been horrible cruelty and slaughter, which unhappily cannot all be charged to Chinese barbarity. The gravest issues in the Far East are still in suspense.

The third great tragedy of the year has been the Indian Famine, wider in its extent and more dreadful in its sufferings than any famine of recent times. Vigorous efforts were made by the Indian Government, and substantial help was sent from this country, to mitigate the worst horrors of the disaster; but it has been strongly urged that more radical measures are practicable, and must be adopted, to furnish the people with better means of facing the recurrent failure of harvests. One gratifying mark of sympathy with the sufferers was the special fund of £2,558 raised by members of our own religious community, and entrusted to the members of the Brahmo Somaj to be administered in the famine districts. The token of sympathy was deeply appreciated, and gave to our Indian brethren an opportunity of devoted personal service which they thankfully embraced.

Much has been said during the year of the strengthening of the bonds of unity throughout the Empire caused by the war. A happier achievement of peace was the passing of the Australian Commonwealth Bill, securing the federation of those great colonies, which is to be inaugurated with the new year.

Of home affairs there seems little of much significance to record. In the metropolis the new Borough Councils have been elected, but have still to work out their great possibilities of good for the welfare of the people. At the School Board election the Progressive party only just retained their majority. The transformed University of London has established its headquarters in Kensington. Whether Parliament will find time to do anything substantial for national education, or will do only mischief, also remains for the future to decide.

ECCLESIASTICAL AFFAIRS.

Excitement over the ritual controversies in the Church has not been so acute as it was last year, but the Archbishops gave a decided pronouncement against the legality of Reservation of the Sacrament. The retirement of the venerable Bishop of Liverpool was followed shortly after by his death. His son, Professor Ryle, of Cambridge, was later in the year appointed Bishop of Exeter. The Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, succeeded to the Bishopric of Liverpool. That city, and Wesleyans and Temperance workers throughout the country, had also to mourn the loss of Charles Garrett. The most significant ecclesiastical event of the year was doubtless the union, accomplished on the last day of October of the Free Church of Scotland and the United Presbyterian Church, now the United Free Church of Scotland. The jubilee of the New College, at Edinburgh, was celebrated at the same time, and a new hall, called after the Principal, and the first Moderator of the United Free Church, Rainy Hall, was opened. Another New College, at St. John's Wood, belonging to the Congregational body, celebrated its jubilee about the same time. The Evangelical Free Churches have been largely occupied during the year in the raising of Twentieth Century Funds, and preparing for a great simultaneous mission with which to inaugurate the new century. One of their organs, *The Puritan*, a monthly illustrated magazine, seems to have come to an end. In the summer a great "World's Convention" of the Christian Endeavour Society was held in London. Significant in another direction was the International Congress for the History of Religions, held at Paris in September, in connection with the Exhibition.

OUR FREE CHURCHES.

For our own churches it has been a year of much interest, and of one event which stands alone in the depth of feeling it evoked and its profound significance in our religious life. The early days of January brought the close of that long life, which for the greater part of the century had been devoted to the service of truth and spiritual religion as it is cherished in our Free Churches, the life which of all others had most powerfully influenced their life, and, indeed, the progress of religious truth in the whole country. Death cannot remove that inspiring influence, and while throughout the religious world the name of James Martineau is held in honour, he remains with us, the great teacher of these latter days, the enlightener and helper of our deeper life, revered and beloved, with his incomparable gifts yet one of us, the friend who has most clearly shown us the ideal of service to which we are called.

The National Conference, which met in April at Leicester, brought to us some valuable papers, and much stimulating discussion, both in public and private, in the great gathering of our people, but what we remember most vividly is Mr. Stopford Brooke's noble tribute to Dr. Martineau.

A few weeks later came the great meetings in Boston, to celebrate the seventy-fifth anniversary of the American Unitarian Association, attended by the Revs. Charles Hargrove and W. Copeland Bowie, as representing the B. and F.U.A., and Mr. and Miss Pritchard, representing the Sunday School Association. Then, also, was formed the "International Council of Unitarians and other Liberal Religious Thinkers and Workers," which is to hold a second meeting in London next year. These Boston meetings brought us welcome visitors in passing—Mr. P. C. Mozoomdar, who went to represent the Brahmo Somaj of India, the Rev. George Boros, who represented the Unitarian Churches of Hungary and returned a Doctor of Divinity, and the Rev. Clay MacCauley, who returned home in time for the anniversary meetings, after ten years of service in Japan, leaving the Unitarian mission in that country in the hands of native workers.

During the year the Rev. S. Fletcher Williams has continued his much-appreciated work as representative of English Unitarians in India, finding a warm response to his services from the members of the Brahmo Somaj. In addition to his lecturing and preaching in Calcutta, he spent some time at Darjeeling, and later in the year paid a visit to some of the chief cities in the North-Western Provinces.

The Jubilee of the London District Unitarian Society has been signalised by the great success of the Bazaar held at the beginning of May, raising by its means and by direct donations a sum of £13,344, of which £9,000 is set aside as a Permanent Chapel Building Fund for London, while the remainder is at the disposal of the Society, to meet the needs of existing churches.

The Sunday School Association was represented by a good exhibit at the Education Exhibition at the Imperial Institute early in the year and subsequently at the Paris Exhibition, when a booklet by the Rev. J. J. Wright, descriptive of the history and work of the schools, was distributed. The Association, with the cordial co-operation of the Principal and Professors of Manchester College, Oxford, organised a second most successful Summer School for Teachers at the College. Another notable Sunday-school effort was the opening by the Manchester District Association of its Holiday Home at Great Hucklow, setting on a more permanent basis the work which had already been tried with the happiest results.

The Manchester District Association of Churches in the latter part of the year organised a large number of special lectures and devotional services, and in other districts efforts have been made to mark the coming of a new century.

During the year several new school buildings and churches have been opened:—Birkenhead, new schools and church hall; Bradford, Manchester, new church; Gateshead, Unity Church; Blackpool, Banks-street new schools; Heaton Moor, school-church; while at Leicester the stone has been laid for the new Free Christian Church, at Chorlton-cum-Hardy, for the new church, and at Blackley for new school-buildings. The chapels at Chow-

bent, at Newbury, at Ipswich, and Little Portland-street, London, have been re-opened after renovation.

It has been a year of bicentenaries, the congregations at Antrim, Chester, Gateacre, Hindley, Ipswich, and Upper Chapel, Sheffield, having all celebrated the two-hundredth anniversary of their present meeting-houses, the commemoration at Upper Chapel, Sheffield, being combined with a most successful autumnal meeting of the B. and F.U.A. The Sunday-school at Dukinfield celebrated its centenary The opening of Willaston School at Nantwich, the foundation of the late Philip Barker, should also be recorded.

BOOKS.

Among the books of special interest, which have appeared in the course of the year, have been the concluding volumes of the great "Dictionary of National Biography," the late Dr. John Caird's Gifford Lectures on the "Fundamental Ideas of Christianity," Professor Percy Gardner's "Exploratio Evangelica," Dr. R. H. Charles's Jowett Lectures the "History of the Doctrine of the Future Life in Israel," the third volume of Dr. Hasting's "Dictionary of the Bible," a second volume of the "International Handbooks to the New Testament," edited by Dr. Orello Cone, containing the Synoptic Gospels, edited by Professor G. L. Cary, "The Hexateuch," arranged in its constituent documents, with Introduction, &c., by J. Estlin Carpenter and G. Harford Battersby, "Religion and Life, a Plain Essay," by Rollo Russell, the Life of Professor Huxley, Mrs. Humphry Ward's "Eleanor," and a revised and much enlarged edition of Rowntree and Sherwell's "Temperance Problem and Social Reform."

Of valuable chapel histories the year has produced Mr. Manning's "History of Upper Chapel, Sheffield," commemorating the bicentenary, and Mr. Priestley Evan's "History of the New Meeting, Kidderminster."

Among Mr. Philip Green's publications at Essex Hall have been the Rev. Stopford A. Brooks's two lectures on "Religion in Literature and Life"; "Jesus of Nazareth: Lessons of His Life, Death, and Resurrection learnt at Ober-Ammergau," by the Rev. C. Hargrove; and "A Book of Daily Strength," with short readings for every day in the year, selected from English and American Unitarian writers. The Sunday School Association have published another annual volume of "The Helper" and of "Young Days," and a second series of "Half-Hours with the Parables," by the Rev. J. C. Hirst. From America we have received the Rev. J. M. Savage's "Life Beyond Death," the Rev. A. W. Jackson's "James Martineau: A Biography and a Study," the Rev. J. W. Chadwick's "Theodore Parker: Preacher and Reformer," and another delightful little book "On Making Oneself Beautiful," by the Rev. W. C. Gannett.

THE YEAR'S OBITUARY.

Of those whom death has taken from us during the year we have already mentioned the greatest. With James Martineau we remember John Ruskin, as another true prophet of the higher life. The world of thought has also lost Henry Sidgwick and Max Müller, and among Protestant theologians on the Continent Frédéric Godet, of Neuchâtel, and Professor Beyschlag, of Halle. The death of Professor Charles Carroll Everett we feel as a personal loss here, as it is to our brethren across the Atlantic. The death of Mrs. Gladstone vividly recalled the passing of her great husband two years ago. To the Bishop of Liverpool and the Rev. Charles Garrett we have already referred. The assassination of the King of Italy was one of the most painful events of the year. The death of Prince Alfred, Duke of Saxe-Coburg and Gotha, brought a personal sorrow to our Queen. The names of the Duke of Argyll, Lord Russell of Killowen (the Lord Chief Justice), Professor St. George Mivart, Munkacsy, the great Hungarian painter, and Sir Arthur Sullivan, the most popular English musician of the Victorian age, must also be added to the roll.

Our obituary columns have contained a long record during the year of losses sustained in our immediate circle. Among the earliest was that of Mrs. Leyson Lewis, Dr. Martineau's eldest daughter, followed so soon by his own departure. Other names widely known are those of Henry J. Cook, of Liverpool, C. F. Stevens, of Norwich, Ald. Ellis, of Maidstone, Miss A. V. Lister, Mrs. Arthur Lupton, Mrs. William Binns, Miss S. E. Squier, Richard Eve, John Every, A. H. Lawrence, J. L. Thornely, and Lord O'Hagan; while from the roll of our ministers we have lost the Revs. D. D. Jeremy, David Thompson, George Hill, H. Hill, John Wright, J. Harrop, J. G. Slater, and Thomas Smyth. These and many other staunch friends and faithful workers have gone over to the majority. They leave with us, who must enter on the new century, many precious memories and a tradition of fidelity and courage and patient continuance in well doing.

God of the living, in whose eyes
Unveiled thy whole creation lies!
All souls are thine: we must not say
That those are dead who pass away:
From earthly toil and strife set free,
They are but living unto thee.

. . .

O Breather into man of breath!
O Holder of the keys of death!
O Giver of the life within!
Save us from death, the death of sin;
That body, soul, and spirit be
For ever living unto thee!

A CENTURY OF UNITARIANISM IN ENGLAND.

III.

WORK FOR THE KINGDOM OF GOD.

Unitarians throughout the century have been lovers of truth and freedom. With growing clearness they have come to understand the true significance and the priceless value of that spiritual freedom which is the foundation of their religious life. At the same time they have been lovers of righteousness. With them religion has been with special emphasis a matter of present duty. Finding the truth of the Christian gospel in the humanity of Jesus, they have given themselves to sincere endeavours after the Christian life, in the Master's spirit, learning to pray to the Father who seeth in secret, praying also in strenuous labours for a true brotherhood among men, nourishing hope and trust for the future in fidelity to the divine calls of the present.

Good Citizens.

"Civil and religious liberty all the world over" was a watch-word to which in each generation they responded with fervent zeal and devoted service; and if the cry has now lost something of its kindling power, it may be partly because so much of the battle is already won, but partly also because of a temporary failure of insight and sensitiveness to the present wrong of new oppressions. Certainly, our fathers fought many a good fight, and even among those who most strongly dissented from their religious principles and teaching they were recognised as men of integrity and good citizens. Only brought themselves, as Unitarians, in 1813 within the protection of the law, they were among the staunchest friends of liberty, working always for reform, for greater confidence in the people, for political enfranchisement, for free trade and the abolition of the corn laws, for the abolition of the Test and Corporation Acts, and the disabilities which shut out Roman Catholics and Jews from public life. They have been always the friends of education, maintaining from the earliest years of the century some of the best unsectarian elementary schools, and after the Education Act of 1870 throwing themselves strenuously into School Board work. It was one of their number, the late James Heywood, who in 1854 achieved the victory in Parliament which first opened the old Universities to conscientious Nonconformists. They were among the most unwearied anti-slavery workers, both in the early days of the struggle in this country, and in ardent sympathy and practical co-operation with their kindred in America. In many works of practical charity, in all efforts for good government, for enlightenment and social amelioration, on public boards, in town councils, or in Parliament, Unitarians among their fellow-citizens have recognised in full measure the opportunities for faithful and unselfish service as an essential part of a sincere and healthy religious life.

Ministry to the Poor.

"But," it is said, "Unitarians have no true gospel; they have always attended in an exemplary manner to the affairs of the world, from which the whole community has reaped the benefit; but they have no power to lift up the fallen, or to bring back the desperate sinner from death to life." To which it may be replied that in attending as they have done to the affairs of the world they have been true to the Master's spirit and to his ideal of the Kingdom of God, as covering the whole of life and demanding practical fidelity and self-forgetting service in every part; and as to their power to help the most abandoned, while Unitarians in their religious work have never been able to make use of the excitement of an evangelical revival, it is not true that, touched by the Master's spirit, and going out simply as friends in pure brotherly love, they have no redeeming message to carry, and no power to rescue the perishing and lift them up out of the lowest depths. That our churches have rendered all the service that was open to them in this direction no one will claim, and here we shall find one of the most urgent calls to new life and self-devotion in the coming time; but the way has been shown to us, and what can be accomplished when this simple gospel of human brotherhood, as it possessed the heart of Jesus, takes possession of our lives and compels us to go out to help where the need is greatest.

It was in the year 1826 that Joseph Tuckerman, the life-long friend of Dr. Channing, began his work among the neglected poor of Boston. He went to the most desolate places of that city, which were untouched by the churches and their established agencies, and with unaffected sympathy and brotherly love carried his message of Christian hope and encouragement. He went into desolate homes, and soon found that he must gather the people together in a humble meeting place. So his ministry of practical helpfulness grew, the need and the capacity to meet it were clearly proved, and it came as a spiritual awaking to his friends not only in America but in this country. It was not long before reports of what Tuckerman was doing reached our people, and at a general meeting of the British and Foreign Unitarian Association, held in Manchester in 1830, the committee was instructed to inquire into the prospect of such work among the poor of our great cities; and at the annual meeting in the following year, largely under the initiative of the Rev. W. J. Fox, it was decided to establish a mission in London. In March, 1832, a weaver's shed in Spicer-street, Spitalfields, was converted into a humble chapel, and the mission, the first of its kind established by our people in this country, was placed under the care of the Rev. J. K. Philp. As the work grew it became clear that it would be better separated from the operations of the Unitarian Association, and in 1835 the mission was transferred to a new society, founded on an unsectarian basis, the London Domestic Mission Society. Meanwhile a similar society had been founded in 1833 in Manchester, and the movement was greatly stimulated by a visit paid to this country towards the close of that year, by Dr. Tuckerman himself. He came with a friend, and of the impression they they made in Liverpool Dr. Martineau tells in his memorial preface to the last volume of Mr. Thom's sermons "A Spiritual Faith."

> I know not whether the warm welcome they received, especially at Mr. Rathbone's, of Greenbank—that house of refuge for all the saints—set their hearts aglow; but certain it is that their benevolent and devout enthusiasm came upon us like the Angel descending to stir the sleeping waters; and their recital of what was being done to uplift and evangelise the neglected classes in Boston fell as a convicting and converting word, and yet a word of hope and zeal, upon our conscience, and not least on that of Mr. Thom.

On Christmas Day, in 1835, Mr. Thom preached the sermon, out of which sprang the Liverpool Domestic Mission Society, definitely established on the following Good Friday, and of which John Johns, who wrote "Come, Kingdom of our God," was the first minister, and the first martyr, laying down his life in 1847 in the service of the fever-stricken poor. From the first establishment of that Society Dr. Martineau and Mr. Thom were the most powerful and persuasive advocates of the cause, which they felt to be at the very heart of Christian faithfulness in the churches, and to the last they maintained their warm interest in the work. It was Dr. Martineau who presided in 1885 at the fiftieth annual meeting of the London Society, while in the following year, at the Liverpool meeting, Mr. Thom made a wonderful speech, recalling the early days of the Society and the memory of its first minister. Mr. Thom's last public appearance was at the opening of the new Mission buildings in Mill-street, Liverpool, in 1892.

It was not only in Liverpool that Tuckerman's presence kindled the flame of a fresh zeal. At Bristol also, it was he who opened the new path of Christian service to Mary Carpenter, who threw herself in 1835 into the work of the Home Visiting Society in connection with Lewin's Mead, while three years later a Domestic Mission was established. In Birmingham, Leeds, and other towns, similar work was also taken up.

The work of these Missions can never be fully recorded, but enough is known to prove that in them humble and devoted followers of the Master have given their lives to the service of their fellow-men, with no sensational methods, simply going about doing good, and have lifted up many a forlorn soul from the depths of despair, and have rescued the perishing from the worst degradation, and have brought sheltering and cleansing and uplifting influences to bear upon some of the worst and most forsaken quarters of our great cities.

The Mission of Unitarian Zeal.

A contrast is sometimes drawn between the self-forgetting labour of Domestic Missions, with their single aim of ministering to the neglected poor, and the efforts of other missionary associations to spread the knowledge of Unitarian Christianity, and to establish new churches in which such teaching may prevail, as though these latter sprang from a lower and more selfish denominational spirit. But really it is the same spirit, the desire to share the best gifts with others, which is at the heart of both kinds of activity. It is, no doubt, true that denominational zeal may degenerate into something ignoble, thinking more of the advancement of a sect than of the Kingdom of God, and that theological controversy may be so carried on as not to help, but to hinder the spread of true religion; but, on the other hand, it is also true that there have been the most absolutely unselfish and devoted labours directed to the spread of what is felt to be the simplest and most helpful form of Christian truth and the endeavour to gather together companies of single-hearted worshippers in the light of that truth.

In the various missionary societies which sprang up about the middle of the century, such as the London District Unitarian Society, the Manchester District Unitarian Association, the East Cheshire Christian Union for Missionary Purposes, the Midland Christian Union, and the Liverpool District Missionary Association, there were doubtless differences of administration and of emphasis on the theological and the religious aspects of the work, but in all of them could be found men inspired simply by the desire to extend the influence of genuine religion and to share with others the gifts of spiritual freedom and a living faith which they had found in their own churches. Many of those who threw themselves most ardently into such missionary work were men who had themselves found deliverance from some painful bondage of old beliefs, and were thus eager to carry the glad tidings of emancipation and new hope to other crampt and darkened hearts; while others, born into that inheritance, were possessed by the clear and earnest conviction that they had no right to rest in the enjoyment of what meant so much to them for the strengthening, uplifting, and enlightening of life, without doing all that lay in their power to spread the light and establish new centres where it might be cherished and go forth to minister to others' needs.

With the broadening of thought in other churches there might seem to be less occasion now for that special kind of effort in the matter of religious belief, and yet the experience of Postal Mission workers tells another tale. It is hardly twenty years since Sallie Ellis, of Cincinnatti, "the Little Mother of the Post-office Mission," in her eagerness to be of service found that new way of missionary helpfulness opening to her. She was the first to show how much could be done by the sending of books and papers through the post, and by regular correspondence with those seeking light or needing religious encouragement, but her example was quickly followed, and now both in America and in this country and elsewhere, a large number of capable and devoted women are engaged in this quiet and most beneficent ministry, the branches of which, though unobserved of the world, extend to every quarter of the globe. Their testimony shows how widespread is the hunger for a more reasonable faith, and how eager the welcome to the light which Unitarian teaching can give, and to the offer of religious sympathy and fellowship, from which correspondents in uncongenial surroundings had long been entirely cut off.

The Churches must always minister.

But even supposing the work of theological enlightenment to be practically done, and there was harmony in all Christian churches as to the broad lines of truth and the right emphasis of teaching, there would still be as much as ever need for all the churches of the land, and for our Free Churches as much as any. For any work of special theological teaching, which in the past (and in the present) may have meant inevitable separation from other churches and sometimes antagonism towards their teaching, was not an end in itself, but only the necessary means for opening a free way for the fullest growth and exercise of the religious spirit, for the true life of the human soul with God and the truest fellowship of human brotherhood in worship and in work for the Kingdom of God on earth. This becomes more clearly than ever the great end of all the churches as they are able to forget theological differences in prayer and helpful service.

While, therefore, as Unitarians we are as deeply convinced as ever of the need of our witness to truth, it must always be with that further thought of the perfecting of truth in love, which must be the life of our churches. That is the great motive force, which will lead us right in all the work of our churches and in all efforts to extend the range of their influence for good.

In the year 1859 the Rev. John Hamilton Thom preached a sermon in Renshaw-street Chapel, Liverpool, which was published with the title: "A Religion, not a Theology, the Want of the Times. A Plea for the Missionary Project of the Provincial Assembly of English Presbyterians in

Lancashire and Cheshire." It was the sermon which was followed by the formation of the Liverpool District Missionary Association, and was a powerful appeal for faith and self-forgetting in taking the message of religion to the people. It concluded with these words :—

What are the reasons that liberal, spiritual Christianity has so feebly connected itself with Foreign Missions I will not now inquire. It is possible that causes might be discovered not discreditable to our zeal—but we may satisfy ourselves of this truth—that a contracted sphere of operation implies a languid centre, an unenterprising soul—that a Church that has not faith enough to set its heart, and stake its fortunes, on great deeds of love, will never provide a Religion for Human Nature—will never be acknowledged by any large number of men as their nursing Mother, their highest encourager on earth of the endeavours which God's Spirit prompts—and that when it has served its temporary purpose, it must pass away, and yield its place to some nobler representative of Christ. Any Church must perish, and deserves to perish, that does not occupy the hearts of its disciples with great projects. It dies because it does not ennoble men's lives, nor employ their energies, nor feed the highest of all appetites, the hunger and thirst of the soul for service and sacrifice.

The Open Future.

Those are searching words by which we shall do well to test the work and the aspirations of our religious community.

It is a great enterprise to which we are called, which may well command the noblest energies of earnest men and women, and afford in fullest measure the opportunity for self-sacrificing service. Our Free Churches are few in number, but they have a clear calling to the highest service of God and man. As old antagonisms die away and the broad light of truth spreads far and wide, they have the happy consciousness that many others are labouring in the same field, and possibly with richer blessing to the world. Yet they must be true to their own truth, not with self-assertion, but in utter loyalty to God and the revealing of His Spirit; eager to learn of all who have some fuller light to give, yet humbly convinced that their own best service is in speaking their own word, living out their own life, and doing in full measure the work which it is clearly their duty to do.

Our Churches are clearly called to bear witness to the principle of spiritual freedom in religious fellowship, not shrinking from the demand for perpetual vigilance which is the price of freedom, proving it to be not self-will or carelessness of truth, but the profoundest reverence and faith, committed simply to the care of the Eternal, the Spirit of all truth.

On that foundation they are no less clearly called to prove themselves Christian Churches, *by being Christian;* by more living utterance and more perfect service, not by dogmatic insistence, but by the contagion of truth and goodness. It is theirs to show that the spirit of life in Christ Jesus *lives* in the air of freedom as the purest and loftiest spirit of our common humanity, most perfectly uniting men as brethren, and children of the one Eternal Father.

In such testimony is involved all the joy of self-surrender and self-abandonment in declaring the word of God, in ministering to all human needs, in works of beneficence and loving kindness, embracing the whole of human life in the one ideal of the Kingdom of God, striving for the coming of that Kingdom, living already in its spirit. In our Free Churches we are called to this high service, in the greater fellowship of all Churches which look up to the same light and strive for the same great end. It is for us to go forward into the new time committing the untried way to God, with the prayer that our word and our work may be His, and that in all Churches there may be renewed consecration to the holiest service, a more perfect Christian brotherhood, and growing unity of spirit in the bond of peace.

HENRY BARROW, SEPARATIST.*

Two doctrines of the Church have struggled for supremacy. One is inclusive, the other exclusive. One includes all the baptised; the other excludes all but the converted, the saved, the saints.

In the reign of Elizabeth the former doctrine held sway. It was the only possible policy, and policy rather than conviction of its truth may have moved many who supported it. But there were some who passionately protested. An inclusive Church which embraced whole parishes and a whole nation was in their eyes an abomination, they loathed it, and sought their ideal in a gathered Church, a Communion of Saints. Bonds and imprisonment in filthy dungeons did not shake the conviction of these men, nor did it improve their temper. It made them narrower, and tinged them with a fierce fanaticism which is not attractive, but for which due allowances must be made. A leader of this group of Separatists was Henry Barrow. He was of a good family—"after the manner of our country a gentleman." He had graduated at Cambridge, had been of Gray's Inn some years, and a hanger-on at the Court of Elizabeth, when the tenour of his life was changed by a voice. It was the voice of a preacher, "very loud," from a church which Barrow was passing with a companion. "Upon which Mr. Barrow said unto his consort, 'Let us go in and hear what this man saith that is thus earnest.' 'Tush,' saith the other; 'what! shall we go to hear a man talk?' But in he (Barrow) went, and sat down," and came out a changed man. So that "he made a leap from a vain and libertine youth to a preciseness in the highest degree, the strangeness of which alteration made him very much spoken of." From this stage of Puritanism he was induced, Dr. Powicke conjectures, by his friend Greenwood, to take a much more perilous step, the step into Separatism; and Greenwood having been arrested, Barrow was seized when on a visit to him. This was in 1586, and the rest of his life was passed in prisons of more or less loathsomeness, till, after being twice reprieved, he was hanged with his friend Greenwood. And they made "a very godly end, and prayed for her Majesty and the State."

It is a sad record, but the times were unsettled, and men like Barrow were "dangerous to the State." A man who could advocate not only the immediate disestablishment and disendowment of the Church, but also the destruction of all the parish churches and cathedrals in the country, was hardly safe to be at large. We may well shudder to think what England would be now if this insane project had been carried out. That Barrow "afterwards came to see somewhat differently" does not excuse it.

There are many things which he would doubtless have come to see differently if he had viewed them from the world instead of from a prison cell. His conception of the Church is the notion of a mere theoriser rather than of a great Churchman. Dr. Powicke, though himself a convinced Congregationalist, has not failed to expose some of the weak points in Barrow's position, such, for example, as his utterly groundless assertion that a detailed model of the true Church is to be found in the Scriptures. But when in his interesting Introduction Dr. Powicke contends that there should be no distinction between the Church visible and invisible he is by no means clear.

Moreover [he says] this Church though ideal is not invisible—is not what is known as "the Church mystical," "the mystical body of Christ," which cannot be distinguished or reckoned up or circumscribed by man. He (Barrow) rightly held that the distinction between visible and invisible has no New Testament support, and did not emerge until the Church, having corrupted itself, sought an excuse for its degraded state and for the continuance of it.*

How a Church can be *ideal,* that is, existing in idea, and at the same time visible is difficult to understand. Whether the distinction between visible and invisible has New Testament support or not, common sense would compel a man to make it, and if Barrow acknowledged no such distinction, why did he write "A True Description of the *Visible* Church," in which he says, "This congregation, as it is universally understood, containeth in it all the elect of God that have been, are, or shall be"? Can this be distinguished, or reckoned up or circumscribed by man? "But"—adds Barrow—"being considered more particularly as it is seen in this present world, it consisteth of a company and fellowship of faithful and holy people gathered in the name of Jesus Christ," &c.† This surely is a plain statement of the distinction between the visible and invisible Church. The visible Church is the Church "*as it is seen in this present world.*" The rest of the Church, consisting of the elect that have been, some of those that are, and all that shall be, is invisible in this present world.

On the subject of baptism Barrow was weak and inconsistent. He strongly and rightly insisted on the importance of it; but, against the decision of the Catholic Church, he insisted that it could only be validly administered by a properly ordained ministry, and as he regarded both Roman Catholic and Anglican orders as spurious, this was to deny the validity not only of his own baptism, but of the baptism of all his countrymen and countrywomen, including that of the Queen. Must they, then, all be rebaptised? No, for that would be to play into the hands of the Anabaptists whom Barrow hated. So the dilemma was left. "He was forced into an untenable compromise."

Another "spot and wrinkle" on the Separatist Church according to Barrow's ideal is its uselessness. It appears as *end*

* "Henry Barrow, Separatist, 1550?-1593, and The Exiled Church of Amsterdam, 1593-1622." By Fred. J. Powicke, Ph.D. James Clarke and Co. 7s. 6d. net.

* Introduction, p. xxiii.
† P. 842.

rather than as *means*. To save the lost, to minister to the least and lowest is not its concern. So Calvinism with its creeping paralysis inoculated the Church.

The Amsterdam Church.

Part II. of Dr. Powicke's valuable work is devoted to "The Amsterdam Church." "The Amsterdam Church—humanly speaking—was built on Barrow. In the main it faithfully accepted and practised his view." Alas for the result! First this model church was convulsed over the "vain apparel" of the pastor's good lady, Mistress Johnson. She "wore three, four, or five gold rings at once." Moreover, "her busks and her whalebones in her breast were so manifest that many of the saints were grieved."

This was in London, but in Amsterdam the same contention was revived, till Francis Johnson, the pastor, "took a firm stand," and, threatening to go if his wife "could not wear what she had," the majority expelled his brother who had brought the accusation.

Eventually the pastor was under the painful necessity of excommunicating his own father, who, it appears, had come to take the part of the expelled George.

Thus things went on, a good deal of the old Adam manifesting itself in this Communion of Saints, "so that there was much occasion for scoffing and blaspheming given to unsympathetic outsiders." Poor outsiders, not elect, not saints at all, one can forgive a little scoffing!

It is a significant fact that what remained of the Church which was founded upon Barrow's theories was eventually "merged in the Scotch Presbyterian Church." So, tried by the facts of human nature, Barrow's theories were found wanting; but for the story of his life and death, and for a fair and candid description of his persecutors and opponents, we are grateful to Dr. Powicke, who may be congratulated on having made a very valuable addition to the literature of the origins of Congregationalism.

These origins have caused not a little perplexity since Rapin confessed that after the utmost pains he could not discover the origin of the sect. Dr. Powicke admits that so far as new facts are concerned his labours have not quite answered expectations; but the modest claim of "correction of some errors and clearer arrangement" will be gratefully accorded to him. He is inclined to doubt the possible personal influence of Browne on Barrow, thinking that what there was of it came indirectly through his friend Greenwood, who was at Cambridge when Browne re-appeared there between 1578 and 1580. Barrow's and Greenwood's repudiation of Browne seems to be partly due to their dislike of the term Brownist, a dislike increased by the fact of Browne's "Apostasy." Amongst the errors which Dr. Powicke has corrected may be mentioned his refutation of the theory that Barrow could have been "Marprelate," and his not too severe indictment of Professor Arber's inaccuracies.

C. E. Pike.

Every desire is a prayer: every aspiration a step toward that to which one aspires. We build or destroy our ideals by each thought, by every hope or fear, by every effort or retreat.—*H. W. Dresser.*

THE CHILDREN'S COLUMN.

At the End of a Century.

You who are children now will like to remember when you are grown up and begin to tell the stories of long ago, that you were among those who saw the old Nineteenth century pass away and the new Twentieth century begin. None of us were alive when this century, which comes to an end at midnight on Monday next, began with Jan. 1, 1801, but many of us have known people who were, and I think now especially of my dear grandmother, who was a little girl of eleven then, and lived to be more than ninety. In an old churchyard there is a grave-stone, which tells us that *her* grandfather was born quite early in the century before, that is, nearly two hundred years ago. Then, if we go back another hundred years, we come to the time just before the poet Milton was born (in 1608), and again another hundred years, and we are in the England of Henry VII., when people had just learnt how to print books, and it was only a few years since William Caxton died, who set up the first printing press at Westminster. That is four hundred years ago, and so we might go back one century after another. In just a thousand years we should come to the time of the death of that noble English King, Alfred the Great, and then in another nine hundred years, nineteen centuries altogether, to the time of the birth of Jesus, from which we count our years and our centuries.

But even then we might go on counting back one century after another, until we were lost in the dim past of which we know nothing; and again we may look forward, and think of the end of the new Twentieth century, and so go on and on, but then we should be lost directly, for we do not know what it will be like even at the end of one hundred years from now. What we do know is that we can learn the lessons which the past has to teach us, and we must learn to be wise and brave and true, so that we may help to make the new century the best that there has ever been.

And there is one other thing we know. We look back over all these hundreds of years, and forward into the dim, far off time to come, when our own lives will have been ended long ago and others will be here of whom we know nothing. We think of all the changes that have been and will be, and of those dear ones who have gone before us, and we remember that there is One who does not change or pass away. We trust now in God, and are happy in the thought of His great love; our fathers trusted in Him, and more than two thousand years ago the old Psalmist said of Him, that "His mercy endureth for ever." The real reason why we count our time from the coming of Jesus into the world, is that he is the one teacher who most of all has made men sure of that great love of God, and has taught us to trust in Him as our heavenly Father. So we are not afraid of the unknown time which is coming; we are not afraid for those who are taken from us, nor for ourselves when we shall be called away, because always we shall be safe in our Father's care. The more we learn to be brave and true in the life we have to live here, the more certain we are of that.

There is a beautiful story from early English history, which I should like you to think of now. It was nearly thirteen centuries ago, three hundred years before the time of Alfred the Great, when Christianity was first being preached to the English, who were heathen when they conquered the Britons and settled in this country. We sometimes speak of them as Saxons in that early time, East Saxons and West Saxons, and others, for they were not yet one people ruled by one king. The King of Kent was the first to become a Christian, through the preaching of Augustine. Then when a daughter of the Kentish King went up to the north, to be the wife of Edwin, King of Northumbria, she took Paulinus with her, who was one of Augustine's companions, to persuade the men of the north country to become Christians too.

The story goes that after Paulinus had explained to the king and his chief people what Christianity was, one of the old men in the counsel turned to the king and said: "So seems the life of man, O king, as a sparrow's flight through the hall when you are setting at meat in wintertide, with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door, and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not. If this new teaching tells us aught certainly of these, let us follow it." The king and his wise men were persuaded, and became Christians; and the story comes down to us, making a beautiful picture, in the old man's words, to show in a parable all the comfort and gladness given to those who come to understand the Christian Gospel. We do not think of it just as Paulinus did, but the great truth which he made those Northumbrians feel has always been the same, and it is what we feel to-day.

It is the great truth of the love of God, our Father, and His unchanging goodness, which Jesus taught. It makes light and gladness in all the dark places. We are no longer afraid, and like the bird flying out from the warm bright hall into the cold night, when we think of the dim past and the unknown future, for the light of God's love goes with us wherever we go; we are His children and must always be safe in His care. This is why Christmas is such a happy time, because it brings us so clearly into the light and warmth of that love, which we learn to understand best when we share with Jesus the secret of unselfish love. And we could not have any better preparation for a new year or a new century. Let us always trust in our Father's love, and know that wherever we may be, that love will make home for us and for all whom we love. Only remember, that if we want to have this great happiness of being in our Father's Home, and not be ashamed and afraid when we think of Him, we must learn to be brave and true, loving and unselfish, as Jesus was, and glad to do our Father's will.

To Correspondents.—Letters, &c., received from the following:—E. S. A.; G.B.; F. E. C.; R. I. C.; E. I. F.; J. F.; C. H.; I. J.; L. P. J.; C. E. P.; R. R.; J. C. S.; P. H. W.

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OUR REST IN THE ETERNAL.

AT the end of a long life, as one looks into the face from which the light must soon fade away, and the moments swiftly pass with the ebbing strength, what words are there that can break that holy silence, or attempt to say all that with which the heart is so fully charged? Years of intimate knowledge and affection have given the perfect understanding which now only the silent look of love can express. And the hearts of those who watch are strengthened by the thought of all the richness of the life, which no gathering of mortal shadows can obscure, for it belongs to the things which are eternal, and this messenger from the unseen, whom we call Death, is but a quiet Friend, who leads into the nearer presence of GOD. The last hours of watching are, indeed, fraught with intense emotion, but it is with the deep assurance that such life passes onward, not only to welcome the dawning of the new day beyond our vision, but to remain here also an abiding presence, a hidden strength in other hearts that have known and loved, helping still to make the future better than the past.

Some such feeling as this, if indeed we have at all realised the earnestness of life, must we not have as we watch through the closing hours of a century? A great period of human history is drawing to a close; it bears with it so many precious lives, so much of our own life; it has meant so much to us, it means so much, with its hidden treasures, with its potent forces working still in the world, judging, reproving, quickening, determining so much of our discipline, furnishing so much of our inspiration. But what words are sufficient at such a time? Is not silence better? At least we do well to lift up our hearts to the Eternal, to remember in whom we trust, and with the prayer of complete surrender to commit ourselves to His keeping, whose mercy endureth for ever.

As we watch for the coming of the new time it is with the sense that we take with us rich treasures from the past, and we may well strengthen our hearts with the thought of the best that has been given to us, to confirm our faith in the unseen things which are eternal. And here, rather than add more words of our own, we will recall some of the great words of the century, which belong to the imperishable treasures of our deeper life.

For those to whom it is our privilege specially to speak, in our own religious community, the passing century, in all that makes the sacredness of life, must be most closely linked with the memory of Dr. MARTINEAU. Almost the whole of the century was covered by his long life, and only this year has his visible presence been taken from us. If any speak to us at this time, he must be of the number, and it will be seen with what perfect fitness his words follow those of the great poets, which we will first recall.

It is a coincidence pleasant to remember, that in the year 1805, in which JAMES MARTINEAU was born, WORDSWORTH wrote his "Ode to Duty," giving to the English people one of the noblest utterances of that fundamental faith in righteousness, of which afterwards MARTINEAU was to be the great interpreter.

Stern Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free,
And calm'st the weary strife of frail humanity!

. . . . . .

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy bondman let me live!

To the same period belongs WORDSWORTH's ode on "Intimations of Immortality," which expresses so much of the sense of the deeper meaning and spiritual kinship of our life.

Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

Of a later generation TENNYSON and BROWNING are among the seers, who speak to us the most searching and most helpful words. Few stronger words of faith in the Eternal have been spoken in our century than BROWNING'S lines in "Abt Vogler":—

Therefore to whom turn I but to thee, the ineffable Name?
Builder and maker thou, of houses not made with hands!
What, have fear of change from thee who art ever the same?
Doubt that thy power can fill the heart that thy power expands?
There shall never be one lost good! What was, shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.

And what is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonised?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in but that harmony should be prized?
Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe:
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome: 'tis we musicians know.

To this, remembering the time, it might seem natural to add TENNYSON'S most familiar ode to the dying year, from "In Memoriam," a poem, with its noble aspiration, linked in so many homes with the most sacred memories of the last hours of the year. But indeed all the latter part of "In Memoriam" is good to be recalled at this time, and we will rather print here the closing stanzas:—

O Living will that shalt endure,
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure,
That we may lift from out of dust
A voice as unto Him that hears,
A cry above the conquer'd years
To one that with us works, and trust,

With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul.

And finally this passage, which concludes the first volume of Dr. MARTINEAU's "Hours of Thought," a passage which we quoted earlier in the year, at the time of his passing from our midst, as specially characteristic of his spirit and among the most beautiful utterances of his faith. In such companionship, with a thankfulness beyond words, we are more than content to pass onward into the new time, or, if it is to be, to that other shore from which the voices of these our teachers now come back to us, bidding us be of a good courage, and, resting in the safe keeping of the Eternal Goodness, evermore to rejoice.

REST IN THE LORD.

In him alone, but in him for ever, there is Rest. In evil days, when just men strive in vain to beat back the hosts of wrong, and mad tyrannies gall the heart with shouts of triumph, the Sentinel of every world is on his sleepless watch, and knows how to protect it from surprise. He is the continuous thread of all our years, and his love throws in each pattern of beauty woven into their texture: and when the images of the past, the distant fields, the dear abode, the gracious forms, the vivid hopes, the earnest heroisms, of our young days, gleam with a fairer light through the sorrows and failures of maturity, it is his breathing spirit that dissipates the cloud of time, and sends his reviving sunshine through. Only let us be at one with him, and our life gathers down upon it the strength of his infinite serenity. The simple thought, that "God is here"—that the august Ordainer of our trust and supporter of our faithfulness is present in the very hiding-places of the soul—contains within it the most powerful agencies of religion. Warning, sympathy and rest are treasured in it to inexhaustible amount. Amid the fatigues of life's incessant struggle, under the sense that we can never sleep or all things will go wrong, refreshment is instantly gained when we ascend to the fountain of all affection, and touch the parching lips with the draft of life. In temptations to unfaithfulness witnessed by no human eye, let us but say, "Ah! Lord, but thou art here," and the failing purpose springs to its feet again. And under the encroachments of fretfulness or despondency from the frequent perverseness of men, what can so soon check the hasty thought, soothe the unquiet passion, and put a music of patience into the soul, as the look of that pure and loving eye from its depth of infinite calm? In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is as childhood and who unites the future with the past, fills the deepening shadows with a mild and holy light. Let him only be near; and the obscuring veil of mortal ill that sometimes seems to shut us in, and tempts us to believe in nothing but the sad rain, is soon withdrawn, like the cloud lifting itself from out the glen; and the sunshine first glorifies, then dissipates the haze; leaving the mountain-range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepens the heavenly view, to the soul that will but "rest in the Lord and wait patiently for him."

PRAYERS FROM DR. MARTINEAU.

O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek thee, and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion: still to their children be thou the cloud by day, the fire by night. Where but in thee have we a covert from the storm or shadow from the heat of life? In our manifold temptations, thou alone knowest and art ever nigh: in sorrow, thy pity revives the fainting soul: in our prosperity and ease, it is thy Spirit only that can wean us from our pride and keep us low. O Thou, sole Source of peace and righteousness! take now the veil from every heart; and join us in one communion with thy prophets and saints who have trusted in thee, and were not ashamed. Not of our worthiness, but of thy tender mercy, hear our prayer. AMEN.

O Lord of every world, before whom stand the spirits of the living and the dead! Thousands praise thee with a voice from which mortal sadness hath passed away. Prepare us to follow their upward track, and join their glorious hymn. And while we watch yet one hour here, whether in the retreats of sorrow or on the mount of vision, may we feel the great communion of the faithful of all ages gathered round our souls. And hence may we carry a fresh sanctity and order into our homes; modest desires and pure integrity into the world; forbearance to the wayward; help to the weak; pity to the burdened and afflicted; hope to the fearful; and charity to all men.

Thou art the God of future years. We leave them, with their treasures and their secrets, at thy feet. When our time is past, may our children serve thee with higher faith and nobler hearts. And so long as a generation shall seek thee here, may the careless be awakened, the faithful confirmed, the mourner comforted, and the pure in heart be brought to see their God. May age be filled with cheerful hope, and the hand of Christ shed its blessing on the child. Hear us in thy mercy, O Father Everlasting; and bid thy glory dwell among us, while a heart remains to be filled with love and joy and peace. AMEN.

O Thou whose eye is over all the children of men, and who hast called them, by thy Prince of Peace, into a kingdom not of this world; send forth his spirit speedily into the dark places of our guilt and woe, and arm it with the piercing power of thy grace. May it reach the heart of every oppressor, and make arrogancy dumb before thee. Let it still the noise of our strife and the tumult of the people; put to shame the false idols of every mind; carry faith to the doubting; hope to the fearful, strength to the weak, light to the mourner; and more and more increase the pure in heart who see their God. Commit thy word, O Lord, to the lips of faithful men, or the free winds of thine invisible Providence, that soon the knowledge of thee may cover the earth, as the waters cover the channels of the deep. And so let thy kingdom come, and thy will be done, on earth as it is in heaven.

AMEN.

THEODORE PARKER.*

SOME twenty years ago it chanced that I was taking supper with the Rev. Charles Voysey at the house of a friend, and the conversation turned on Parker. We both praised him as a great preacher, and our host joined in with much approval. But it seemed to us that his commendations, however cordial, could scarcely be called discriminative. Then it transpired that he was praising the preacher of the City Temple, and that of Theodore he had never heard. I had a like experience in conversation with a literary man of some repute only the other day. I have been driven to the conclusion that one of the greatest preachers, orators, reformers and martyrs that America ever produced, is hardly known in this country outside the ranks of the Unitarians. This perhaps accounts for the fact that Mr. Chadwick's book has no English publisher, and that apparently it can only be got on this side by direct importation from the States.

It was a happy inspiration in Mr. Chadwick's bosom or some one else's that set him to add one more to the Lives of Theodore Parker. It is not merely by his bright literary gifts that he is qualified for the task, but by a sympathetic spirit and sympathetic experiences. It is no secret that the sweet-tempered Brooklyn preacher, like Parker before him, had a push for it to secure the collegiate training which he so well assimilated, and knows something of the poor scholar's youthful struggles. And his fine sympathy with many sorts of literature, his broad-minded religious position, and his hatred of oppression and wrong give him a key to Parker's inward personality and help him to draw his subject with life-like lineaments.

Moreover, we have arrived at the time when the conflicts in which Parker played his brilliant part are just passing from the personal memory of men into the impersonality of history. It is forty years since his body was buried in the Protestant cemetery at Florence. Mr. Chadwick remembers many of the men with whom he was engaged in struggle; yet, that memory is now sufficiently detached from the passionate emotions of the time for just judgment and kindly excuse as well as for deliberate reproof. So the scenes of the brave young prophet's battles are set before us full of life and vividness, without the reticence which twenty years ago was still obligatory, yet with the proportion and just judgment which are the proceeds of perspective and of time.

And the result of these favourable conditions is everything that we could desire. We have a Theodore Parker presented to us who strikes the imagination with singular power, a saint and hero achieving mighty things, a splendid servant of the Lord, and all the while a most human being, whom we long to know, to talk with and to listen to. The Theodore Parker whom the dying man had "planted in America" here lives and glows with radiant life.

There are many illuminating touches in the volume:—

The boy's religious education proceeded at an equal pace with the intellectual. As

* "Theodore Parker, Preacher and Reformer." By John White Chadwick. Boston and New York: Houghton, Mifflin and Co. 1900. To be had at Essex Hall. 7s. 6d. net.

the last child of the family, his mother had more time for him than she had for the others in their quick succession. The neighbours said that she was "spiling that boy." In fact she was nourishing his heart with wholesome piety and endearing herself to him so much that every time in later years when he prayed to God as "Our Father and our Mother," as he often did, he added another flower to the wreath that twined her memory.—(P. 17.)

He tried hard to think himself as wicked as a stray Westminster Catechism seemed to make him out, but it was uphill work, and he soon gave it up. He knew that he was a good boy, trying to be a better one, and there was no place in his experience, from his childhood up, for any genuine "conviction of sin" as the underlying groundwork of his life, no place for a "conversion" of the kind demanded by the sterner sects.—(P. 18.)

The book traces the story of his ministry, with its ever expanding circles of religious influence, vividly but soberly describes his conflicts with the orthodox Unitarianism of the day, gives an account of his philosophy and theology, exhibits him as the great religious leader that he became, shows him wielding the sledge-hammer of his mighty power in the anti-slavery struggle, narrows down to the pathetic story of his ebbing strength and vain quest of health, and concludes with the appreciations left on record by his contemporaries, and the judicial and judicious estimate at which the biographer himself arrives.

Of the voracious reading of his early years we are told that his list of books read during 1836

numbers 320 volumes, and his plans for the coming year are so ambitious as to be dizzying to any ordinary mind. It is hard to find a principle of order in an agglomeration ranging from "Jacob Faithful" on the one hand, to "English State Trials" and "Roman Public Instruction" on the other.

Surely a record that would sorely have displeased his great contemporary and fellow-thinker, Emerson. And his output in sermon, speech, and letter was on the like astounding scale. "Baur," we are told, "must have made for Parker a bad quarter of an hour, for when Parker asked him how many hours a day he studied, he answered, 'Alas! only eighteen'; two or three more than Parker's maximum allowance." Remember, you young ministers who would scourge yourself to the like application, that Parker, despite his magnificent constitution, died at fifty, and that the world has lost all that ripeness and richness of testimony which he would have lavished upon it in the period from fifty years of age to seventy.

Parker had the defects of his high emotional quality. "Like all affectionate people, *he thought in persons*, and could with difficulty separate the opinion from the man." Hence much of the castigation he inflicted on the upholders of what seemed to him the false and the defenders of what seemed to him the wrong. He had no patience with the "peevish scolding at sin" which passed for orthodox, and over against "the church termagant" he set the church militant and the church triumphant.

But Parker was much more than the controversialist or even the reformer. Says Mr. Chadwick:—

I do not know of any other who believed so much, whose confidence was so robust, whose optimism was so undaunted by the facts that are not to be eluded or ignored. Here was his most characteristic quality. When I think of Theodore Parker, I think of this; not of his philosophy which was the convenient formula and explanation of his three-fold* faith and his habitual certainty; nor of his learning, though this was mainly the expression of his human sympathy—his interest in all human things; not even of his anti-slavery work, for this was but a single, albeit the highest illustration of his prophetic gift; not of these lesser heights, but of his genius for religion and his passion for its communication which outsoared them all.—(P. 220).

Mr. Chadwick, with other biographers, has been permitted to turn the pages of Parker's journal. "Often," he says:—

We feel that we have been admitted to a privacy too sacred for a stranger's feet. But the more we read, the more we honour and admire and love the man. The revelation is that of a man morbidly sensitive to the touch of other men's unkindness or ill-will, more sensitive to the touch of sympathy; quick to resent a hurt, but quicker to forgive; conscious of a great work to be done, not easily satisfied with the use that he has made of his great powers and opportunities; hampered by a body that might have served an idler well enough, but which often broke under the strain he put upon it; wholesome and sweet in his affections; enamoured with the beauty of the world; serving his conscience with indomitable courage and resolve; with a great enthusiasm for humanity and a consciousness of God that gave him absolute assurance of the good of life and the soul's immortality. —(P. 318.)

The final chapter of Mr. Chadwick's book, "After Death the Judgment," is rich in valuable discriminations, criticisms, and appreciations of Parker's thinking and teaching, showing how largely he anticipated modes of presentation of religious truth, which, then startlingly novel and heretical, have since been practically assimilated by Unitarians generally, and even by men in excellent repute of orthodoxy. And in his final sentences he thus sums up the man and his message to the world:—

Seen at this remove, his denials in comparison with his affirmations are an inappreciable amount. Nor can it be regarded as a distinction of small moment that, of all men in his time, or in his century, he was the most frank and fearless prophet of Christianity as the world's greatest natural religion, and of Religion as the most characteristic aspect of human life. We get the right measure of his importance when we recognise the transition to these points of view as fundamental to the religious evolution of the present time and his part in it as second to no other.—(P. 405.)

Of Frothingham's well-known "Life of Parker," Mr. Chadwick says:—

Much careful study has made it far more beautiful for me than it had been to my careless reading, and gladly would I sink this craft of mine if, by so doing, that might renew its course, and carry its rich freight to friendly and to alien men.—(P. 383.)

The praise is both generous and deserved. Yet I am glad that Mr. Chadwick has set his craft afloat. Its strong and graceful lines are built in a newer day, and will carry it swiftly to harbour in the hearts of many readers. He has advantages of knowledge and perspective which the older shipwright could not have. Should some rich man read these lines of mine—or even one not rich, but with a few pounds to spare—he could do no better thing than to make a New Year's gift of this volume to every minister among us under forty. It carries a cheery inspiration in its pages, and will give men new zeal and courage. There could be no brighter greeting from the dying to the dawning century. R. A. ARMSTRONG.

* In the perfectness of God, the adequacy of the faculties of man, and the immanence of God in man and nature,

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—[*All Books, &c., sent to* THE INQUIRER *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review*].

Architects of English Literature. By R. Farquharson Sharp. 5s. (Swan, Sonnenschein and Co.)

Royal Guide to the London Charities. Edited by John Lane. 1s. 6d. (Chatto and Windus.)

History of the Second Congregation of Protestant Dissenters in Belfast, 1708-1900. By S. Shannon Millin, B.A. 10s. 6d. (W. and G. Baird, Belfast.)

Ethics of the Great French Rationalists. By C. T. Gorham. 1s. (Watts and Co.)

England and Islam. By H. Grossfield. 6d. (Watts and Co.)

Young Days, Review of Reviews, Woman at Home, Good Words, Sunday Magazine, Cornhill, Harper's, Bookman, Monthly Review.

THE VALUE OF THE "OPEN TRUST."*

BY THE REV. WALTER LLOYD.

THE question whether a statement of doctrines should be included or not in the trust-deeds of chapels has been revived during the last twelvemonths, and I presume that is the reason why I have been asked to speak upon the subject at this Conference.

I shall give a brief historical account of the different forms of trusts, and then give my reasons for preferring the form which is called "open"—that is, which imposes no doctrinal restrictions upon ministers or congregations.

It is now generally admitted that during what is called the chapel-building period, from 1690 to 1715, practically all the trusts of the chapels were what it is the custom to call "open"; "they neither specified the sect to which they belonged, nor the doctrines which were to be preached" (Skeats). This practice was not confined to any one denomination; but whether the chapel was intended for Presbyterian, Independent, or Baptist Dissenters, or for all of them, the same general terms were used. It is, therefore, incorrect to speak of the "Presbyterian" principle of the open trust; if it can be called a principle at all, it was a Protestant Dissenting principle.

It is customary to say the chapels were "dedicated to the worship of God"—which, in a sense, they were; but in most of the trust deeds with which I am acquainted the expression does not occur. A common form is "for the use of Protestants dissenting from the Church of England meeting for divine (or religious) worship," or some variation of it.

But in some cases chapels existed for many years without any definite form

* An Address delivered at the Bicentenary of Upper Chapel, Sheffield,

of trust, such, according to Sir Thomas Baker, was the case with Cross-street Chapel, Manchester, and such was the case with Barton-street Chapel, Gloucester; these buildings were conveyed to members of the congregation, no use being expressly stated. The Gloucester deed says: "For such uses and in such manner as they, the said James Forbes, &c., shall from time to time limit, order, direct, or appoint." The York Trust is "for religious and well-disposed Christian people, now called Protestant Dissenters, from time to time to meet, and there hear religious worship on the Lord's Day and other days." And Mr. Manning tells us that the trust of the Upper Chapel more expressly says "for the worship and service of Almighty God."

As these are sufficient to illustrate the general practice, there is no need to produce further instances. It must be remembered that there is no question of the orthodoxy—generally Calvinistic—of the ministers and congregations who had the use of the property thus assigned to them.

The question naturally arises whether this "open" trust was adopted by intention or by accident. It has been asserted, in law courts and in the House of Commons, that it was by intention that these founders, though holding certain theological opinions themselves, deliberately refrained from binding their successors. Having won their own freedom, they decided to put no restraints upon the freedom of others.

There may have been that far-sighted love of religious liberty; but it does not follow that that was the reason why the trust deeds were drawn up in such general terms. It was not until the Toleration Act was passed that Dissenters were enabled to put property in trust for religious uses, and they then adopted such a form or forms as would suffice to effect the object they had in view. A conveyance, or general form of trust, was sufficient for this purpose, and accomplished all that the law permitted or required. That during the nineteenth century we have realised the value of these open trusts is another matter; but it is all the same to us, as Dr. Martineau once said, "whether they have come down to us by intentional transmission or ecclesiastical accident."

Nevertheless I should like to be able to think that these founders were as liberal and far-sighted as they are sometimes said to have been. And I do think it likely that in some cases, if it had been proposed to restrict ministers and congregations to the preaching and hearing certain doctrines, they would have rejected the proposal as an infringement of their own rights as well as those of their successors. When the first minister of the Gloucester congregation was on his deathbed, he wrote a long letter to his congregation, in which he besought his people "to beware of doctrinal errors as of other sins" and to "keep up the same way of worship." He reminded them that he had subscribed to the Articles of the Church of England, and that he accepted the Assembly's Confession and Catechism; but still he only gave his congregation an exhortation, and not an injunction. He said he *hoped* they would keep to the old way, and not that they *must*; but James Forbes was an Independent. Whatever motive influenced them, the fact remains that the early Dissenters did adopt a very general or open form of trust, the advantages of which have since been proved.

Coming to the next stage, we find that in the great majority of cases the Congregationalists of *later date* introduced a doctrinal schedule into their chapel trusts, for the purpose, we have been told, not of preventing changes of theological opinion, but only of preventing the property from falling into the hands of people who did not hold the same opinions as the founders. I speak of the Congregationalists because I know more about them than I do of other denominations, and because this question of doctrinal trusts is exercising them at the present time.

I have not been able to discover exactly when this practice originated, at which some people may be surprised; but I think the reason is that these trusts are disregarded, and trustees do not wish the conditions under which they hold the chapels to be made known. I myself have been refused the sight of a confessedly Calvinistic trust on this ground. That the concealment is a matter of policy is not my opinion alone. A Congregational minister who wrote to me during the present year, in reply to some remarks I had made upon the subject, said:—

> You are quite right in your strictures on the numerous cases where church buildings are held in violation of rigid dogmatic trusts. The Huddersfield case afforded abundant proofs that such trusts are still in full validity; and I fear the congregations are more numerous than one would care to reckon, which might be promptly evicted if two or three hyper-Calvinists were to take the matter in hand.

Dr. Amory Bradford, who gathered a great deal of useful information about the English Congregationalists for his interesting book, "The Pilgrim in Old England," seems to have fared little better than myself in his inquiries about doctrinal trusts, for he throws no light upon the date of their introduction, but he throws a strong light upon the cause of their adoption.

Some of them may have been created as a consequence of the Exeter Controversy, though I have no evidence of it; and between the Salters' Hall Conference and the rise of Unitarianism under Lindsey and Priestley, very few Dissenting chapels were built—it was the period of the "decay of the Dissenting interest," but with the spread of the Evangelical movement on the one hand, and the rise of Unitarianism on the other, chapels began to increase, and *then* the orthodox Dissenters introduced doctrinal clauses into their trust deeds in order to prevent future congregations lapsing into Unitarianism.

I said Dr. Bradford throws light upon this point. In New England as in Old England, the Churches were originally open, and doctrinal tests were unthought of. Dr. Bradford says:—

> The earliest Church that I have found to require public assent to its articles of faith was that of Fitchburg in 1808. Park Street, Boston, was organised in 1809 with a strict creed to which subscription was required from those desirous of entering its membership. In the years following nearly all the Churches which did not become Unitarian raised doctrinal fortifications around their doors, which it was fondly believed would be sufficiently strong to resist the invasion of heresy.

In Old England heresy has invaded many Dissenting congregations in spite of their fortifications, *i.e.*, their doctrinal trust deeds, and that, I think, is the reason why we can learn so little about them. In the year 1876, five years before I joined the Unitarians, I wrote a letter in the *Christian World* on changes in theological opinion, and I asked what is to become of the antiquated trust deeds? And being young and innocent, I went on to say:—

> If it is impossible or illegal to modify the conditions under which churches and chapels are appropriated to set forth certain doctrines, and if honest trustees are compelled to stick to the letter of the trust deeds, then chapels and deeds and trustees will have to be left to decay while preachers and congregations find new arenas in which to worship and teach according to their convictions and in harmony with their nobler conceptions of God.

I have since found that trustees have solved the difficulty in another way, by simply locking up the documents or remaining ignorant and keeping others ignorant of their terms.

The practice of inserting doctrines in some form in trust deeds was also, I presume, encouraged by the action of the chapel-building societies, which required something of the kind from congregations to whom they gave pecuniary assistance.

Dr. Bradford said it was fondly believed that these fortifications would keep out heresy, but, as his words imply, they have failed to do so; they have only prevented the open avowal of it. At the present time the term "Evangelical" covers a multitude of opinions, and not a few heresies.

The introduction of doctrinal opinions in trust deeds creates a glaring inconsistency between the profession and practice of Dissenters.

A preliminary note to the Congregational Declaration of Faith and Order, 1833, says:—

> Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists are willing to declare, for general information, what is commonly believed among them, reserving to every one the most perfect liberty of conscience.

"And so (to quote Dr. Bradford once more) there is the strange anomaly of Churches declining to be bound by a written creed, and yet having in the deeds of their property what is practically a creed of the strictest kind."

I cannot but think that these trusts act as a restraint upon freedom, even where they are virtually disregarded. While allowing considerable latitude trustees must feel that there are limits which they must not allow to be passed, and the knowledge that the instrument may be brought to light, and perhaps into a court of law, must make ministers and church officers more careful than otherwise they would be. In the case of a Calvinistic trust it appears to me that an Arminian minister has no more right in the pulpit than a Unitarian. Every advance in opinion is a breach of trust.

During the last half-century doctrinal trusts have been condemned by Congregationalists like Dr. W. R. Dale and J. Baldwin Brown, who recognised the mischievous principle which underlies them, and I believe that in recent years some Congregational Churches have been founded on an open trust. Recent correspondence in the *Christian World* has shown, however, that very few are pre-

pared to go so far; but the President of the Congregational Union has just stated, at the Autumnal Meeting, that the question of modifying their trust deeds will have to be considered. I suggested to a Congregational correspondent that in order to get rid of the inconsistency of Free Churches being bound to teach or profess certain obsolete doctrines, they should seek for power to modify their trusts, either from Parliament or from the Charity Commissioners. He replied they would not care to do so "for obvious reasons," and expressed himself as willing to accept the "Apostles' Creed" as a *via media* between the open trust and the rigidly dogmatic trust deed, but he confessed he did not think his feelings on the subject would command general sympathy.

The evil of these doctrinal trust-deeds —not the only one—is that they attempt to impose the opinions of the present upon future generations. Rapid and constant modification of doctrines, as a necessary consequence of growing knowledge, in a large measure, renders all such attempts futile; the object is an undesirable one, and the means not altogether a success. Private judgment will not be entirely overborne by parchment declarations; but they render its exercise difficult, and its expression almost impossible. When the utterance of truth is a breach of trust, truth is very likely to remain unspoken.

And, after all, the fear that an open dissenting trust will necessarily lead to Unitarianism is baseless. It is true that a number of congregations in old chapels with open trusts have become Unitarian; but it is also true that a larger number of congregations of the same class remain more or less orthodox.

I have said nothing so far about Unitarian trust deeds, because they are a thing of the past. Our principles forbid us to close the door upon the possible entrance of new and larger truth. No body of Christians has been so ready to welcome new truth as those who are called Unitarian. The Calvinists in many cases determined by their trusts that their property should never be used by any but Calvinists. The Unitarians, except in a few instances many years ago, have refrained from such a narrow policy. So far as I know, the Unitarian is the only body, which, as a body, has declared itself to be unreservedly in favour of the principle of the Open Trust.

All the objections which have been raised against *Unitarian* churches are only valid against the imposition of Unitarian creeds and trusts—attempting to fix our opinions in a documentary form upon future generations. We *hope* that the congregations will remain Unitarian, but we do not say they *must*. To call them Unitarian as long as they are so does not in any way fetter the freedom of future worshippers; for if, or when, they cease to be Unitarian we may take it for granted they will cease to call themselves so.

I have not, after all, said much about the value of the Open Trust, but I think what I have said has sufficiently demonstrated it. The Open Trust alone makes the Protestant Dissenting principle of the right of private judgment and liberty of conscience a reality. It does not take away with one hand what it professes to give with the other. It recognises that the present has no right to lay a burden upon the future; that those who come after us will have the same right as ourselves to think their own thoughts and use their own words when they try to understand or to utter the revelation of God which they may hear or see. The Open Trust casts off the weight of the "dead hand," which oppresses so many Churches, and sometimes makes truth an offence and its utterance a crime.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.*]

Blackpool: South Shore.—A Sale of Work on Dec. 18, opened by Councillor David Healey, of Heywood, Councillor James Bibby, of Burnley, in the chair, realised about £70. A congregational meeting on Dec. 20 decided to renew the engagement of the Rev. H. Bodell Smith for another year. On Dec. 26 the annual Christmas party was held, with a musical cantata and charade by children of the Sunday-school.

Leicester: Free Christian Church.—A Sale of Work, promoted by the ladies of the Church Guild, to assist the current expenses of the church, was held in the new schoolroom on Thursday, Dec. 13. The sale was opened by Mrs. William Evans, of the Great Meeting congregation, and was largely attended. The result far exceeded expectations, £56 being realised, which will enable the treasurer to start the new year with a balance in hand. The new church building is now nearing completion, and will be opened in February or early March. A considerable sum of money is still required for the building fund, and donations will be gratefully received by the minister, treasurer, or secretary.

London: Forest-gate.—A successful Sale of Work was held lately at Upton-lane, and much congregational activity and good-will were evoked in connection therewith. The Ladies' Sewing Circle must be credited with the greater part of the result. A concert and dramatic entertainment, arranged and carried out by Mr. and Mrs. Fossey and friends, supplemented the sale.

Mansfield.—The *Municipal Journal*, of Dec. 21, contains a notice, with a portrait, of Mr. J. Harrop White, recently appointed Town Clerk of Mansfield. Mr. White was articled to Mr. Jesse Hind, of Nottingham, and since his return to Mansfield has been an active member of the Old Meeting congregation. From 1888 to 1896 Mr. White was a member of the Nottinghamshire County Council, and for the past six years has practically discharged the duties of the office to which he has now succeeded.

Nottingham: Christ Church.—The service on Sunday evening was largely musical, and the discourse of the Rev. W. Lindsay was on Handel's *Messiah*, selections from which had been rendered in the afternoon by the Nottingham Co-operative Choral Society and the choir of the church.

Oldham.—On Sunday, Dec. 23, a special musical service was held, when selections from the *Messiah* were rendered, interspersed with hymns sung by the congregation. The Rev. J. A. Pearson conducted the service. The collection of £3 13s. was for the chapel funds.

Taunton.—The Rev. Jeffery Worthington, although he has retired from the pastorate of Mary-street Chapel, has once more, before leaving Taunton, observed a good custom, and has addressed a letter of affectionate Christmas greeting and good wishes for the new year to the members of his old congregation. Mr. Worthington recalls the memories of his seventeen years of ministry among them, and concludes with an earnest prayer for the welfare of the congregation.

Wales: Mid-Cardigan.—The annual winter gathering of the Sunday-schools of Alltyplaca and Capelygroes was held at the former place on Christmas morning. Both schools recited one chapter each from the New Testament and were catechised by their respective ministers, the Revs. John Davies and David Evans. On the afternoon of the same day the Sunday-schools of Capelybryn and Sychbant met at Capelybryn. Each of these again recited a chapter of Scripture and were catechised by the minister, the Rev. J. Davies. All the schools did their work creditably, and on the whole the gatherings were fairly successful.

OUR CALENDAR.

SUNDAY, December 30.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 6.30 P.M., Mr. E. HOWARD.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., "Children's Day," and 7 P.M., "The Century's Close," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 AM. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., P. W. AMES, Esq., F.S.A.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, Rev. EDGAR DAPLYN, 11.15 A.M., and 7 P.M., "Gifts of the Century."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. W. LLOYD.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. ALEXANDER FARQUHARSON. Morning, "Memories of the Past." Evening, "The Dying Year."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. Service for Children, 3 P.M.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Sydenham Public Hall, Kirkdale, 7 P.M., Rev. T. E. M. EDWARDS, "The Century's Advance in Religious Thought"

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. "Supply."

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. DAVID DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 and 6.30, Rev. H. BODELL SMITH.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Mr. GORDON COOPER, of Manchester College.

BRADFORD, Chapel-lane Chapel, 10.30 A.M. and 6.30 P.M., Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. G. STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKSPEARE.

DOVER, Adrian-street, near Market-square, 11 A.M and 6.30 P.M., Rev. S. BURROWS

EASTBOURNE, Gildridge Hotel, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, Free Christian Church, South Terrace (opposite Recreation Ground), 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M. Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. COBDEN SMITH.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Ullet-road Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Thoughts and Aspirations for the last Sunday of the Century."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. J. B. BARNHILL.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Claremont, 21, Albion-place (facing Harbour), 6.30 P.M., Rev. J. B. BARNHILL.
READING, Unitarian Free Church, London-road, 11.15 AM. and 6.30 P.M.
ROCHDALE, Blackwater-street, 10.30 A.M. and 6 P.M., Rev. T. P. SPEDDING.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. W. LUMMIS, M.A.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds.
SOUTHEND, Unitarian Church, Darnley-road, 11 A.M. (Children's Service), and 6 30 P.M., Mr. DEAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. W. TUBBS.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M A.

IRELAND.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON, Rev. W. E. MELLONE. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 30th, at 11.15, Prof. EARL BARNES, "Present Tendencies in Popular Literature."

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ASSOCIATION SUNDAY.

NOVEMBER 18, 1900.

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FOURTH LIST.	£	s.	d.
Amount advertised Dec. 15 ...	440	11	3
Ashton-under-Lyne	2	9	4
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Bury	9	15	0
Darlington	1	1	0
Deal	0	10	6
Derby	1	3	0
Elland	1	5	0
Gainsborough	0	4	7
Halstead	0	4	0
Ilminster	2	5	10
Kirkcaldy	0	15	0
Leeds: Mill Hill	25	6	9
London: Essex Church	15	5	0
Highgate	4	14	3
Lewisham	1	11	2
Lydgate	1	0	3
Maidstone	0	15	0
Newcastle-on-Tyne	6	12	2
Nottingham: High Pavement ...	10	1	2
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Stockport	6	2	0
Todmorden	2	2	0
Torquay	0	18	3
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	£541	14	6

NOTE.—The Treasurer will be glad if the few remaining Collections not yet paid are forwarded to Essex Hall at once, so that they may be included in the account for 1900.

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Notes on Temperance Reform. R. Wilson.
The Source of Power. C. Hargrove.
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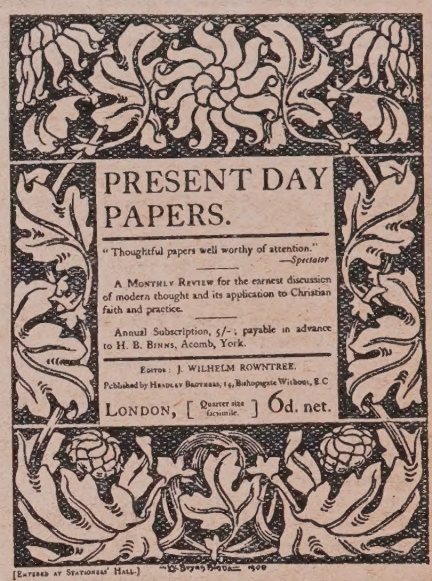
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